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Section 1. Linguistics

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Metaphors representing cratological ideas of time in Ukrainian poetic texts of the 20th century

Abstract: The article focuses on temporal metaphors (metaphors of time) which have cratological semantics. It addresses the associative-semantic mechanisms of their construction. The author establishes a correlation between the nature of analyzed imagery and syntaxemic functions of vocabulary with temporal meaning.

Keywords: temporal metaphors, associative-semantic group, noun syntaxemes with temporal meaning, syntaxemic roles.

By activating non-mimetic means of representation, modernism fosters the evolution of figurative poetic language. J.-P. Sartre referred to this phenomenon as the poetic crisis of language in the 20th century [1, 15] which weakens the referential function of language and enhances the aesthetic one. This motivates construction of verbal images, many of which have temporal semantics.

The central role of metaphor in the 20th century literature has attracted the attention of linguists. N. Pavlovych offers a typology of image paradigms based on their connections, nature of their components as well as their primary features [2, 50–76]. L. Stavytska addresses image stereotypes, namely metaphors of time, in the fiction of 1910s–1930s. In doing so, she focuses on the correlation between three types of norms – general fictional norm, norm of the literary trend and individual stylistic norm [3, 5–6]. L. Kravets delineates the main donor and recipient domains and outlines a cognitive map of Ukrainian poetry in the given period [4].

Representation of time, in our opinion, is effected not only through the choice of poetic vocabulary, but also through the syntaxemic functions of components. The range of such functions within predicate-argument structures has been investigated by L. Tesnière, who analyzes noun or similar *actants* which accompany the verb depending on its valency [5]; Ch. Fillmore, who puts forward a theory of grammatical (*deep*) cases [6], of which,

according to him, there are eight; Y. Apresyan, who argues that there exist twenty-five *arguments* [7], etc. G. Zolotova coins the term *syntaxeme* [8], which is a minimal, indivisible semantic-lexical unit carrying elementary meaning and serving as a component of syntactic constructions [8, 4].

There exists a **problem** of relation between metaphorical models based on temporal vocabulary, on the one hand, and syntaxemic roles of such vocabulary as part of predicate-argument structures. More specifically, representational-syntaxemic correlations acquire their meaning in the light of systemic connections based on words with temporal meaning: it is the noun components that form syntaxemic mechanisms [8, 12]. The given investigation of noun syntaxemes with temporal semantics is based on the classification by G. Zolotova which singles out a broad spectrum of functions [8].

Given the ontological and gnoseological aspects of poetic language, it is interesting to focus on those image parallels whose semantics points to an ontological hierarchy in the philosophical dichotomy *time – person*. The **purpose** of this article is to examine the associative-semantic and syntaxemic mechanisms of constructing image parallels such as *time – executioner, cruel person; time – miser, thief* and *time – king, lord*, which represent cratological ideas of time in an age of immense social turmoil.

"Time – executioner, cruel person". The analyzed parallel arises due to realization of human life's finitude, the suffering it brings, as well as the individual's dependence on historical circumstance. This parallel appears in poetic texts by existentialist authors, but also in a range of other texts, which can be explained by the historical events that took place during the 1920s – 1930s. The parallel is at the core of metaphors based on semantic-syntactic links between, on the one hand, the word *час* and other nouns denoting the cosmic or individual temporal dimension (*дні, вік, життя, смерть*) and, on the other hand, action verbs with the meaning of violence: *І знов життя лишилось ненависне, що б'є її, немов навідмаши віть* [9, 154]. *Батожить час! Рубцями різко зорані, вже й горді похилилися, як трави* [10, 84]. Life is compared to a violent murderer in the poetic language of V. Stus, which stems from the psychological and philosophical contexts of his writing: *Життя досмолить зашморга, з-нід тебе виб'є опертя* [11, 41].

In the framework of the given parallel, verb metaphors create images which contain characterizing adjectives such as *лютий, жорстокий, нещадний, бездушний*, and also *лагідний* (the latter undergoes enantiosemu): *Благословен еси, часе мій! О жорстокий! І весь в крові* [12, 47]. *Жорстокий час!* [13, 69]. *У вік наш лагідний спочатку кості нам переб'ють осиковим цінком* [14, 120].

Within predicate-argument structures, vocabulary with temporal meaning mostly performs the syntaxemic function of a subject for verbs of physical action: *Дотошній вік зламав, як печаті на старім сувої, лиця риболовів* [15, 15] or a subject of a passive predicative attribute: *Смертю закована душа з провин* [13, 588], which is explained by the semantics of verbs denoting physical action. Noun syntaxemes which contain the seme "person" or denote a human being without naming function as objects for verbs of physical action: *Дні волочать тіло, прив'язане хвостами* [16, 22]. *І доки катуватиме тебе та зі всіх століть щонайтемніша мить?* [15, 15], which has to do with seeing time as a force which overwhelms a human, making him/her inferior.

One mode of semantic representation of time in the analyzed images is the use of associative groups "human characteristics of character and occupation": *Кінчався вік, бездушний, як порок* [17, 254]. *Жорстокі дні із крици й люті, у багрі зроджені роки* [14, 92]. *Це час нещадний проявив перекипілі сухожилля перегорілі спориши* [18, 121].

"Time – miser, thief". The given parallel is based on the idea of irreversibility of time and past events and appears in the metaphors combining temporal words with vocabulary denoting acts of avarice: (cf.: *час не верне палкість*

стріч, грудень трудно віддає спогади). Thus, time is represented in its ontological role as a miser: *Трудно грудень холоднорукий віддає мені спогади погоди очей твоїх, і брів, і грудей!* [19, 62]. Temporal words in syntaxemic structures are mostly represented as subjects for verbs of physical action or subjects of a passive predicative attribute: *Життя нам юний захват одбирає, мов скнара, заздрий на своє багатство* [20, 134]. *Час візьме і не верне знов цю палкість стріч, натхнення і любов* [21, 70]. *І згадуйте, як полетіли з вітром, окрадені життям* [22, 38]. Metaphorical representation in the cited passages relies on semantic resources of the associative group "human characteristics of character and occupation".

"Time – king, lord". The given parallel is based on the idea that cyclic time change and finitude of human existence do not depend on the will and desires of a person. Poetic texts form temporal metaphors based on the contextual connections between the word *час* and other nouns denoting cosmic time (*весна, осінь, січень, серпень, ніч*), on the one hand, and verbs denoting power or domination (*царювати, правити, запанувати* etc.), on the other. The unavoidable alternation of seasons and times of the day is projected onto the cratological ideas of time.

The hierarchical status of time is indicated by metaphorical structures which rely on nouns denoting social standing: *вельможний, велможний, владний, влада, вельможа, владар*, etc.: *Усе навколо затиха під владою чаруючої ночі* [23, 198]. *Ніч владною рукою мій осяйний переміняє світ* [24, 293]. *Ніч настала – немов на Купала: велможна, тривожна, в'язка* [15, 21]. Within the framework of the analyzed parallel, Y. Malanyuk uses a component of the well-known gladiator greeting addressed to the Caesar: *Ave Caesar, сліпучий серпне, августійший владарю літ* (cf.: «*Аве, цезарю! Приречені на смерть вітають тебе!*») [17, 248].

The associative group which causes representational metaphorical shifts within the semantic structure of temporal words can be described as "characteristics of a person based on social standing": *Знову царство весни* [25, 318]. *Осінь, наче крихкий вельможа в бруднім бістро* [19, 52]. Noun components with temporal meaning in the given fragments have the syntaxemic function of a subject for verbs of physical action: *Коцарює, царює січень* [19, 84]. *Ніч запанувала* [17, 251] or a subject of a qualitative attribute: *Ніч то вельможна, то тривожна* [10, 77], whereas personal pronouns have the locative function, cf.: *Це в мені так хижко править час* [9, 141].

To conclude, vocabulary with temporal meaning within the analyzed image parallels is enriched with connotations through the associative domain of characterizing a person by character, occupation, and social

standing. Temporal verb metaphors foster the dominant role of noun syntaxemes with temporal meaning (subjects for verbs of physical action). Vocabulary containing the seme “person” or denoting a human being functions as a locative or object for verbs of physical action, which points to the philosophical idea of time’s power over a human.

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Prosodic interference in Slovak/English bilinguals' speech

Abstract: The identification of new empirical data on the form and nature of the interaction between the Slovak and English languages today represents a considerable interest as broadening the boundaries of theoretical and practical knowledge in this field helps to understand the meaning of the phenomenon of bilingualism. The article discusses pitch variation in Slovak/English bilinguals' interfered English speech, received during acoustic analysis.

Keywords: bilingualism, interference, phonetics, prosody, interfered speech.

In recent years, a plethora of terminology has come into use, including English as an international language, global English (es), international English (es), localized varieties of English, new varieties of English, non-native varieties of English, second language varieties of English, world English (es), new Englishes, alongside such more traditional terms as ESL and EFL.

According to the classifications by Kachru [3], using concentric circle the Inner Circle refers to the traditional cultural and linguistic bases of English, the Outer Circle represents the institutional non-native varieties in the regions that have passed through extended periods of colonization, the Expanding Circle refers to the English varieties in essentially EFL contexts.

The spread of English has resulted in the development of many Englishes, not the transplanting of one model to other countries. Accent plays a crucial role in determining whether the speakers of World Englishes are understood in a proper way. The difference in accents can lead to misunderstanding in communication among the speakers of the world Englishes.

The Kachru's [3, 12–13] model underestimated the roles that English would come to play in European Community countries although the term EC suggests development. For example the role of English in Slovakia — the number of people learning English there (some schools and universities use English as the instructional medium) is now greater than expected. In addition, English is becoming the lingua franca of business and trade, as well as in computer mediated communication in Europe.

Foreign language education has had a very long tradition in Slovakia. Due to its geographical position it was considered natural for the people living in Central Europe to speak one, two, or even three foreign languages.

However, the attention paid to a particular foreign language among the school subjects varied during different historical periods. Moreover, the foreign language itself, which was at the centre of the society interest, varied too. During the times of the Austro-Hungarian Empire the stress was put on Hungarian and German for the common people but for scholars Latin and French played a prestigious role. In the so-called first Czechoslovak Republic (1918–1939) the situation was similar, with German as the first foreign language. After World War II and the political changes at the end of the 1940s the situation with foreign language teaching radically changed. Owing to the isolation of former socialist countries, their political leaders did not support foreign language education except for the teaching of Russian, which used to be a compulsory subject in all types of schools for many years.

The position of the English language at all universities in Slovakia is very strong. They have departments of foreign languages among which English is given a leading role. These departments were established either centrally, covering the needs of all university faculties, or more often there is a foreign language department at each faculty within the university. As faculties prepare experts in different fields of study and their study courses are approved by their own Boards of Trustees they have the power to tailor their language curricula in accordance with the faculty needs.

Nowadays a number of studies investigating bilingualism vary in their perspectives: *sociolinguistic* [9; 12], *psycholinguistic* [8], *neurolinguistic* [10], *cognitive* [4; 5; 6; 13; 14], etc. Recent experimental research on bilingualism and phonetic (prosodic) interference related to non-native speakers (NNSs) of English prove the interest in the above mentioned topics [1; 2; 3; 6; 10; 16; 15].

The appearance of a foreign accent in the terms of language contacts is caused not only by the specificity of articulatory basis, but also the setting of native speakers along with the variety of prosodic characteristics of their native language [14, 265–266].

The relevance of the present topic is determined by orientation of modern linguistic research in order to identify mechanisms of non-speakers' speech production and to identify cognitive, psychological and socio-cultural factors of the production that highlight features of the transferred elements of phonetic system existing in their native language into English. The reason is that non-native speakers are just not able to distinguish between what is and what is not natural in English. In some cases, native speakers themselves can lose this specific ability. That happens especially in situations, when they live for a longer term outside their country and lose the contact with their mother-language environment. Actuality is also confirmed by the necessity to sign the interfered impact of the Slovak language and ethno-socio-cultural characteristics of interfered English speech produced by bilingual Slovaks living in the UK.

The choice of the Slovak ethnic sociolinguistic system is proved by the fact that Slovak language is currently being under formation because of political processes and, consequently, is more dynamic. Independent development of the Slovak language in independent Slovakia is primarily characterized by weakening the dominant status of Czech assimilation and the increasing influence of English language as a global one. In terms of multi-ethnic area of Slovakia English language has special multifunctional status because it is not only an international or global language, but also a means of international communication, self expression and world exploration. The analysis of current language processes in Slovakia, the identification of new empirical data on the form and nature of the interaction between the Slovak and English languages today represents a considerable interest as broadening the boundaries of theoretical and practical knowledge in this field helps to understand the meaning of the phenomenon of bilingualism. The relevance of the present topic is determined by orientation of modern linguistic research in order to identify mechanisms of non-speakers' speech production and to identify cognitive, psychological and socio-cultural factors of the production that highlight features of the transferred elements of phonetic system existing in their native language into English. Actuality is also confirmed by the necessity to sign the interfered impact of the Slovak language and ethno-socio-cultural characteristics of interfered Eng-

lish speech produced by bilingual Slovaks living in the UK. The novelty of the research is justified by the fact that for the first time in the practice of experimental phonetic study there was conducted a comprehensive and systematic analysis of prosodic features of English speech produced by Slovak/English bilinguals. At the same time, basic parameters of the interfered phonetic system of Slovak bilinguals' English speech on suprasegmental level were allocated and codified. The peculiarities of intonation in Slovak bilinguals' English speech were found, namely the modulation of voice volume and pitch variation.

The purpose of the study is to depict allocated and codified basic parameters of the interfered phonetic system, namely the suprasegmental level of English speech produced by Slovak/English bilinguals'. Also the article shows the analysis of differences in intonation complex used by Slovak/English bilinguals while reading in English. The deviations include namely the voice modulation, pitch variation and temporal characteristics. Within the research it was confirmed the fact that the generation of the interfered bilingual's speech is influenced by different complex cognitive processes and acquired abilities and skills in mastering English. The difference in articulation bases of the languages studied also causes the appearance of pronunciation accent. Research of the spoken accent in the light of cognitive and communicative approach allows distinguishing some interfered English expressions which were realized by Slovaks and identify the violations of rules.

According to the findings of auditory and acoustic analysis it was defined that interfered English speech, produced by Slovak/English bilinguals significantly differs from the standard British English not only on segmental level but also on suprasegmental. The identified temporal differences include *temporal and melodic contour* of the expressions, the absence or presence of pauses, and also the modulation of voice volume. The objective of acoustic analysis was to verify the results of auditory analysis and to identify the frequency characteristics that are the most important to reflect the specificity of interfered English speech, produced by Slovak/English bilinguals.

Thus, analyzed standard British English expressions and interfered English expressions, produced by Slovak/English bilinguals showed the existence of differences in *pitch* variation. The most common feature of interfered phonetic system in English language of Slovak/English bilinguals include incorrect intonation usage which affects not only the conduction of the main

meaning of the expression, but also its understanding and perception. Moreover, non-native speakers of English tend to transfer the intonation center to the last word in the intonation group even when it is not needed. The lack of stress variation in Slovak language results a particular rhythm in the intonation of interfered English speech, produced by Slovak/English bilinguals, which differs from the standard British English.

According to *temporal* characteristics in the interfered English expressions, produced by Slovak/English bilinguals, the tendency toward lengthening the duration

of average sound length in the interfered realizations of English expressions, produced by Slovak/English bilinguals is mostly connected to the correct transfer of general meaning or pragmatic sense of the statements, as well as increasing the number of highlighted words, especially in function words and incorrect syntagmatic division of these statements. Also, the slow tempo of the interfered English expressions, produced by Slovak/English bilinguals is accompanied by increased volume, as evidenced by the high intensity range usage and also incorrect localization of phrasal stress.

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Natural Gender of English Nouns in Contrast with Grammatical Gender of Albanian Nouns

Abstract: There is a generally accepted view that English nouns have natural gender which stands in contrast with grammatical gender of Albanian nouns. This article examines the category of gender in English and Albanian through a contrastive analysis, with the aim of highlighting the differences and similarities between the gender of nouns in English and Albanian. Being a specific category in both languages, the results indicate that neither the gender of English nouns is entirely natural, as it fulfills the criterion of agreement which gives it a level of grammaticalisation, although a very low one, nor the gender of Albanian nouns is entirely grammatical because it follows the biological sex distinction of people and animals. Furthermore, except the differences which are comprehensible considering the morphological structure of these languages, they also share some similarities which concern some significant elements of the gender system.

Keywords: gender, nouns, natural, grammatical, differences, similarities, English, Albanian.

1. Introduction

The category of gender in the nominal system of the English language is considered an unsteady category as it has been the source of debates among different native and foreign researchers of English, with the majority of researchers arguing that English nouns have natural gender based on the semantic criterion, and with the rest of them opposing this view. The former share the view that Old English had grammatical gender which has been lost in the transition from Old English to Modern English. Nevertheless, the latter argue that the grammatical gender of nouns has not been completely lost, and they give some quite solid evidence that supports their view. In Albanian, on the other hand, there have not been discussions or debates of the kind because the category of gender is consolidated as a grammatical category of nouns, even though it is specific, because unlike other grammatical categories, it is both an inflectional and a lexical category.

2. Natural Gender of English Nouns in Contrast with Grammatical Gender of Albanian Nouns

The view that English nouns have natural gender, whereas Albanian nouns have grammatical gender, which has been generally acknowledged by the majority of researchers, is being questioned especially in the recent years thanks to the valuable contribution of prominent researchers in both languages. Concerning the gender of English nouns, most of the researchers accept the view that English had grammatical gender which it

lost through its transition from Old English to Modern English. However, the source of debates concerning the gender of nouns in English most likely originates from an unsystematic transition from a grammatical gender system in Old English to a natural gender system in Modern English, responsible for certain inconsistencies, which H. Platzer refers to as "conflicting tendencies" [1, 36], that have characterized the gender assignment in English.

The prominent grammarian, Greenbaum supports the view that Old English had grammatical gender, but he argues that Modern English has natural gender because "Nowadays, English has no classes of nouns that signal gender differences through their inflections, nor do determiners or adjectives vary according to the gender of nouns" [2, 107]. His view is shared by many other researchers such as Quirk [3, 99], Palmer [4, 37], Lyons [5, 283], Ilyish [6, 64–65], Brinton [7, 105], Curzan [8, 29], Kies [9, 89], and many others. As early as 1872, in his discussions on the values of grammatical categories in linguistics, Bleek had argued the loss of grammatical gender in English [10]. The same view, even though not directly, but through discussions about the category of gender in Indo-European languages, is expressed by Jespersen who describes gender as a chaos in which it is impossible to find rules [11, 347], Bloomfield who claims that "The gender-categories of most Indo-European languages... do not agree with anything in the practical world..." [12, 271], and later by M. Ibrahim who argues that grammatical gender is "an accident of linguistic history" [13, 50],

W. Frawley who considers gender as a “cross-linguistic generalization” [14, 100], etc.

Nevertheless, G. G. Corbett, in his work “Gender”, emphasizes that the determining criterion of gender is agreement [15, 4]. In his view, to say that a language has three genders implies that there are three classes of nouns which can be distinguished syntactically by the agreements they take [15, 4]. The same line of argument is followed by Huddleston and Pullum who claim that English does have gender which is not an inflectional category, but it is based on purely pronoun agreement, which means that it is weakly grammaticalised [16, 485–486]. As such an agreement is present in the English nominal system, it cannot be denied that English nouns do have the grammatical category of gender, which is surely not as grammaticalised as that of Albanian nouns, or that of other inflectional languages. Long before them, the Russian researcher, Blokh argued in favour of the existence of the grammatical category of gender in English, which, in his view, is expressed by the correlation of nouns with personal pronouns of the third person (*he, she it*), and which in turn results with three genders: neuter, masculine and feminine [17, 53–54]. He argues that this classification has “serious grammatical relevance” [17, 53]. Blokh admits the existence of the fourth, “common gender”, but he emphasizes that when it is not necessary to indicate the sex of the person, nouns that belong to this gender are commonly treated as masculine, and they correlate with the masculine third person pronoun [17, 55].

In Albanian, on the other hand, according to “Gramatika e Gjuhës Shqipe 1”, written by a group of prominent Albanian grammarians, the category of gender is defined as one of the most characteristic grammatical categories of nouns [18, 88], with stress on “grammatical”. Newmark, Hubbard and Prifti make the difference between gender and other grammatical categories of nouns because, except an inflectional category, gender is also a lexical category [19, 130]. Likaj and Çabej, on the other hand, argue that, although it is considered a grammatical category, in Albanian, the gender of nouns is “more a lexical/structural division than a grammatical category because it does not have different morphological forms for the same noun like other grammatical categories.” [20, 73]. Considering the nature of the gender of nouns in Albanian, this is so far the most plausible definition because it implies that the gender assignment of nouns in Albanian can also be based on the meaning of the word, i. e. the natural sex of people and animals, and it is not arbitrary. Consequently, nouns of animate beings are either masculine or feminine. Thus, males

are assigned to the masculine gender, and females to the feminine gender. This indicates that the gender of nouns in Albanian also has elements of natural gender which approximate it to the gender of nouns in English. Therefore, one can deduce that neither the gender of nouns in English is entirely natural, nor that the gender of nouns in Albanian is entirely grammatical.

English and Albanian show several differences with regard to the category of gender of nouns. The first one is the number of genders. English nouns have four genders: masculine, feminine, neuter, and common, whereas Albanian nouns have three genders: masculine, feminine, and neuter. The criteria used for gender assignment indicate another difference. In English, nouns randomly follow the semantic criterion, although one cannot ignore the syntactic criterion, or agreement, as stated by Corbett, whereas in Albanian, they follow the morphological and syntactic criteria which include [18, 90]:

- a) the case endings of the indefinite and definite singular nouns;
- b) the final sounds of the stem;
- c) adjectives and other determining words such as pronouns *ky, kjo, ai, ajo, im, ime*, etc.

Based on these criteria, nouns in English and Albanian are classified into these classes:

In English

1. Masculine nouns — that may be replaced by the pronouns *he, him*, may be used with reference to *his, himself*, and represent males. E. g.

man boy father son uncle nephew John Mr. Gordon

2. Feminine nouns — that may be replaced by the pronouns *she, her*, may be used with reference to *her, herself*, and represent females. E. g.

mother daughter aunt niece Anne Mrs. Anderson

3. Neuter nouns — that may be replaced by the pronoun *it*, may be used in reference to *its, itself*, and represent animals and all inanimates. E. g.

city house school book computer table flower dog cat

4. Common nouns — that may be replaced by the pronouns *he/she, him/her*, may be used in reference to *his/her, himself/herself*, and represent both males and females, i. e. people, without regard to their biological sex. E. g.

parent child friend neighbour student teacher doctor patient

In Albanian

1. Masculine nouns — that take the case endings *-i* or *-u*. E. g. *djali (the son), babai (the father), Genti, Orgesi, njeriu (the man), miku (the friend), veriu (the north), jugu (the south), trafiku (the traffic), gjaku (the blood)*, etc.

2. Feminine nouns — that take the case endings *-a* or *-ja*. E. g. *shtëpia* (the house), *dhoma* (the room), *vajza* (the girl), *fjala* (the word), *kështjella* (the castle), *maca* (the cat), *lopa* (the cow), *delja* (the sheep), *hareja* (the joy), *mar-rëveshja* (the agreement), etc.

3. Neuter nouns — classified into two subclasses [19,134]:

a) Articulated deverbal nouns derived from the substantivization of participles: *të dëgjuar* – *të dëgjuarit* (listening), *të menduar* – *të menduarit* (thinking), *të mësuar* – *të mësuarit* (learning), *të folur* – *të folurit* (speaking), etc.

b) Articulated nouns derived from the substantivization of adjectives: *të nxehtë* – *të nxehtët* (the hot), *të ftohtë* – *të ftohtët* (the cold), *të bardhë* – *të bardhët* (the white), *të kuq* – *të kuqtë* (the red), *të zi* – *të zitë* (the black), etc.

However, the essential difference between the gender of nouns in English and Albanian does not concern the number of genders or the criteria used to assign the genders in these languages. It is rather the classes of nouns that are included in one or the other gender in these languages. Thus, in English, nouns denoting people typically belong to the masculine, feminine or common gender, whereas everything else belongs to the neuter gender. In Albanian, on the other hand, not only the nouns denoting people, but also all animates and inanimates belong to the masculine or feminine gender, whereas the neuter gender is limited to only a few nouns. Therefore, in Albanian, almost all nouns are either masculine or feminine. In English, the masculine and the feminine gender are far more limited than they are in Albanian, but the neuter gender of English nouns is incomparably broader than that of Albanian nouns because it includes all inanimates-things, abstract concepts as well as some of the animates- animals. The phenomenon of including animals in the neuter gender is somehow ambiguous because it could be quite easy to follow their natural gender, i. e. their biological sex and assign their gender based on it. Thus, *horse* is a neuter gender noun because it is used to denote an animal without specification of sex, even though there are forms of this noun for the masculine gender – *stallion*, and the feminine gender – *mare*. According to Huddleston and Pullum, such a noun is called a *triple gender noun*, but this does not mean that the noun has three genders, but that these three forms of the noun are compatible with all three singular pronouns *he*, *she*, and *it* [16, 489].

The common gender of English nouns, that Albanian nouns do not have, is perhaps the most problematic gender in English because it lacks a pronoun for the third person singular which could be used to replace a

common gender noun. Therefore, such a noun is usually replaced by these pronouns: *he*, *they* or *he/she*. Nevertheless, the use of *he*, albeit traditionally considered “grammatically correct”, has received strong criticism by the feminists, as it is seen as a form of linguistic inequality that reinforces social inequality, and it has been fairly reduced [16, 492]. The use of *they*, on the other hand, as well as that of its plural *their*, according to Brinton, violates number agreement, while the use of *his* or *her* or *his/her* is a recent attempt to correct this deficiency [7, 106].

Consequently, the best option, to avoid the discrimination using *he*, and the violation of number agreement using *they*, is to use third person singular masculine and feminine pronouns *he/she* and *his/her*.

Nouns in the common gender may show sex distinction by forming compounds of which one element is the gender marker [21, 198]: *male nurse* – *female nurse*, *man doctor* – *woman doctor*, *landlord* – *landlady*, *boyfriend* – *girlfriend*, etc., although, nowadays, these gender markers are usually avoided when referring to the names of professions because, firstly, they are considered mainly demeaning to women as they gratuitously imply that certain tasks are more the realm of men, and secondly, in order to promote gender equality.

According to Quirk and Greenbaum, the common gender is referred to as “dual gender” as it includes both males and females, and the class of nouns that belong to this gender is on the increase [22, 91]. However, the term “dual gender” has an entirely different meaning in Albanian. Unlike English nouns which are “faithful” to their gender assignment, in the sense that they do not change their gender, regardless of their number, in Albanian, there is a small group of masculine nouns which when shifting from singular to plural become feminine nouns and vice versa. This very interesting phenomenon occurs with several inanimate nouns which from the plural by adding the endings *-e* and *-ra* [20, 76]:

qytet – *qytete* – **këto** *qytete* – *qytetet e mëdha* – *qytete të rëndësishme*

(*city* – *cities* – *these cities* – *big cities* – *important cities*)

fshat – *fshatra* – **ato** *fshatra* – *fshatrat e panjohura* – *fshatra të braktisura*

(*village* – *villages* – *those villages* – *unknown villages* – *abandoned villages*)

English and Albanian also show certain similarities in regard to the category of gender in their nominal systems. The first similarity concerns the biological sex distinction that both languages embrace in the gender assignment of the nouns denoting people, but unlike Albanian, in

English, such nouns may also be included in the common gender. Both languages have pairs of nouns with different forms for the masculine and the feminine gender which have their equivalents in the respective languages: *male/female-mashkull/femër, man/woman-burrë/grua, father/mother-baba/nënë, husband/wife-bashkëshort/bashkëshorte, lord/lady-zotëri/zonjë, son/daughter-bir/bijë, boy/girl-djalë/vajzë, brother/sister-vëlla/motër, bachelor/spinster-beqar/beqar (e (shë)), etc.* The pair of nouns *bachelor-spinster*, due to its negative connotation has been replaced by the term *single*. It should be emphasized that in Albanian, the masculine noun *beqar* – (*bachelor*) has *beqar (e (shë))* – (*bachelorette*) as its feminine counterpart, and not *lëneshe* – *spinster*, because using the term *spinster* to address an unmarried woman is considered offensive. But, here we come to another similarity. In Albanian, the same as in English, this pair of nouns has been replaced by the term *i, e pamartuar (single)* in official documents, even though it is commonly used in daily speech. Furthermore, the English term *single* is often used in daily speech by the young Kosovans who speak the Gheg Dialect of Albanian to refer to an unmarried person.

A common characteristic of the category of gender in these two languages concerns the formation of feminine nouns from masculine nouns with the addition of particular suffixes.

In English, feminine nouns are formed from masculine nouns with these suffixes:

– **ess** – *heir-heiress, god-goddess, prince-princess, duke-duchess, count-countess, baron-baroness, host-hostess, actor-actress, waiter-waitress, etc.*

– **ette**, – **ine**, – **e**, – **enne**, – **euse**, – **ix**, – **ana**, – **ina** – *bachelor-bachelorette, hero-heroine, fiancé-fiancée, comedian-comedienne, masseur-masseuse, aviator-aviatrix, sultan-sultana, car-carina, etc.*

Most of these feminine nouns referring to the names of professions are nowadays commonly used without these suffixes, with a few exceptions, e. g. *actor-actress*, but *aviator-aviator*, not *aviator-aviatrix*.

In Albanian, feminine nouns are formed from masculine nouns with these suffixes [18,92]:

– **e**, – **ë**, – **eshë**, – **ushë**, – **onjë**, – **icë** – *qytetar-qytetare (citizen), kushëri-kushërirë (cousin), professor-profesoreshë (professor), ari-arushë (bear), ujk-ujkonjë (wolf), buall-buallicë (buffalo), etc.*

These suffixes are also used to form proper feminine nouns from proper masculine nouns.

In English – *George-Georgina, Henry-Henrietta, Joseph-Josephine*

In Albanian – *Ilir-Ilire, Bardh-Bardhë, Edon-Edonë*

In both languages, formation of feminine nouns from masculine nouns is occasionally accompanied by sound changes, e. g., *actor-actress, shok-shoqe*.

As seen in examples in Albanian, feminine nouns which denote animals may be formed from masculine nouns adding the respective suffixes. In this regard, it should be noted that there is a similarity in English and Albanian in forming the feminine nouns from masculine nouns of certain animals, which relates to the use of the same suffixes in the respective languages:

– **ess** – *lion-lioness, leopard-leopardess, tiger-tigress*

– **eshë** – *luan-luaneshë, leopard-leopardeshë, tiger-tigreshë*

Masculine nouns may be formed from feminine nouns with suffixes, but, in both languages, this is a rather rare occurrence. In English, according to Greenbaum [2, 108] and Brinton [7, 106], there is only one such noun, namely *widower*, formed from *widow*, whereas in Albanian, there are only three such nouns: *mace-macok, pate-patok, rose-rosak* [18, 91].

The gender of English nouns approximates the gender of Albanian nouns in the tendency to give neuter nouns the masculine or feminine gender. Palmer refers to this tendency as “one of the more delightful eccentricities of English” which gives cars, aeroplanes, ships, and the like the feminine gender [23, 108].

However, according to Huddleston and Pullum [16, 488–489], not only ships, but also countries when they are considered as political entities as well as certain animates such as animals — dogs, cat, cow, bull, etc., and the noun *baby*, may use *he* or *she* instead of *it*, i. e. they may be treated like masculine or feminine nouns. E. g.

Kosova will carve its/her path towards a better future. It/She deserves it.

(Kosova do ta ndërtojë rrugën e saj drejt një të ardhmeje më të mirë. Ajo e meriton.)

I love my old boat. It/She has never let me down.

(E dua barkën time të vjetër. Ajo nuk më ka lënë kurrë në baltë.)

My dog Jack, is my best friend. It/He is always by my side when I need him.

(Qeni im Jack është miku im më i mirë. Ai është gjithmonë pranë meje kur kam nevojë për të.)

In the examples above, the gender of nouns in English coincides with the gender of their counterparts in Albanian in the sense that they use the same masculine or feminine pronouns. Nevertheless, this is a coincidence because in English, most of these nouns are treated as masculine or feminine only when there is

affection involved. However, Biber et al. argue that “familiarity or involvement” causes a shift of gender from neuter to masculine or feminine, of the nouns denoting animals [24, 317]. In Albanian, unlike English, countries can be either masculine or feminine, regardless of their being geographical or political entities, the same as ships, boats, cars, and the like.

Except the aforementioned nouns, there are some other nouns which belong to the neuter gender and may be treated as masculine or feminine when used in the literary style. Thus *peace, mercy, moon, nature, earth*, etc., when used in the literary style, correspond in gender with their Albanian counterparts *paqe, mëshirë, hënë, natyrë, tokë*, etc., as they all use feminine pronouns. E. g.

Peace is what people need. It/She is one of the essential requirements for a good life.

Paqja është ajo çfarë ju duhet njerëzve. Ajo është një nga kërkesat themelore for një jetë të mirë.

However, that does not occur with *sun, sea, ocean, wind, time*, etc., which in English take masculine pronouns, but in Albanian, only *sun (diell), sea (det), and ocean (oqean)* are masculine, whereas *wind (erë) and time (kohë)* are feminine.

3. Conclusion

The gender of English nouns and the gender of Albanian nouns show some essential differences which concern several aspects of the gender system. Firstly, the criteria used for gender assignments in these two languages, which in turn reveal the reason behind the use of terms “grammatical” and “natural”. Secondly, the four genders of English which stand in contrast with three genders in Albanian and the types of nouns included in one or the other gender, the fact that explains the complicated task of gender assignment in English, which, unlike Albanian, tends to escape the categorical gender assignment making the gender system more prone to ambiguity. Thirdly, the treatment of animate and inanimate nouns, which is quite steady in Albanian, with strict rules of gender assignment, whereas in English, it is often dependable on sentimental involvement. However, despite the differences, there are also several similarities, the main ones being the pairs of people’s names which have different forms as well as the equivalents in the respective languages, formation of common and proper nouns of the feminine gender from those of the masculine gender, and vice versa with suffixes, the sound changes that accompany such a process in both languages, etc.

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Semantic correlation of English and Azerbaijani-ecological terms

Abstract: In the present article some theoretical questions related to the determination of polysemy, Homonymy and synonymy in the system of ecological terminology have been presented. Before analyzing the above mentioned problems it is necessary to put emphasis on different types of relationships of language and environment. Some of the recent trends in language studies have focused on the correlation between the biological processes of the brain and language, as well as the mental processes occurring in mind and their influence on the linguistic system (cognitive linguistics). Lately also the relationship between the peoples' environment and their language arouse interest concerning language and environment expressed by Edward Sapir and are now known as the Sapir-Whorf hypothesis which states that the language which a person speaks influences the way the word is perceived and interacted with. In this article semantic correlation of ecological terms is investigated on the basis of comparative-typological method the research work deals with the leading semantic component in the semantic structure of a word.

In the next part of the article called "Homonymy" different view-points of the scholars of the world are enumerated and some considerations are made. Homonyms are two or more different words that coincide on spelling, pronunciation and grammatical design. (Forming M. I. 1990 m. p. 68) In the last part of the article named "Synonymy" thoughts spoken on the problem of synonymy are illustrated both in English and Azerbaijani languages. Most of the authors have paid more attention to the determination of synonymy can be met. Having investigated the problem of synonymy different classification system for synonyms. As it was established by Academician V. V. Vinogradov there are three types of synonyms: Ideographical, Stylistic and Absolute. But we consider that more effective approach to the classification of synonyms may be based on the definition describing synonyms as words differing in connotations.

Keywords: Monosemy, systemic nature, semantic connection, terminology, concept

1. Introduction

Our goal in this article is to deal in detail with various types of semantic, correlation of English and Azerbaijani ecological terms. This is necessary not only because of the interest the various cases present in themselves, but also because a thorough knowledge of these possibilities helps to understand semantic structure of English and

Azerbaijani ecological terms at the present stage of their development. The scholars are right when they explain that the development and change of the semantic structure of a word is always a source of qualitative and quantitative development of the vocabulary. It is well-known that traditionally. Semantic correlation of terms described will follow closely the dictionary classification of M. Breal.

M. Breal was probably the first to emphasize the fact that in passing from general usage into some special sphere of communication a word as a rule undergoes some sort of specialization of its meaning. It becomes clear from the investigation that the founder of American structuralism, L. Bloomfield in his scientific work, called "Language", notes morphology as a field covering words and parts of words, but he marks syntax as a field forming phrases [4]. Dealing with the general problems of terminological. System professor S. Sadiqova notes diachronically and synchronic approaches to the study of terminology. She also mentions context, Its types and its role in determination of different meanings of words at the same time. She suggests the comparative study of different meanings of polysemantic words in different languages. When talking about semantic correlation of ecological terms (English and Azerbaijani) extra linguistic causes of semantic changes should also be investigated. The extra linguistic causes are determined by the social nature of the language: they are observed in changes of meaning resulting from the development of the notion expressed and the thing named and by the appearance of new notions and things. It is clear that all the languages are powerfully affected by social, political economic, cultural change. Structural features of linguistic units: ecological terms can also be influenced by these factors.

2. Method Of investigation

It Should be noted that in the study of the problems on typological linguistics, usage of one method of investigation is not appropriate. It is due to the fact that the thesis put forth in the article is not categorically proved. In this case the investigators move from inhibitory doubts born of surprises disagreements and the like and to reach a secure belief being on that, on which the authors are prepared to act. That is why we the authors of this article like other authors having carried out research works in terminological fields, have chosen the usage of method of tenacity within the Pragmatic model. To follow the systematization of theory and practice the method of dedication used as well.

The article dealing with two languages (English and Azerbaijani) belonging to different systems among the languages of the world, the usage of typological comparative-contrastive method of investigation is inevitable, thanks to which a common decision for the broth languages can be made.

3. Consideration of the theory of Semantic correlation of English and Azerbaijani ecological terms

Having studied the history of semasiology we discover that different approaches exist on the determination

of semasiology as a branch of lexicology. Some linguistics preference is given to semiology as the word semantics is often used to designate one of the schools of modern idealistic philosophy and is also found as a synonym of meaning. The name comes from the Greek samsara "Signification" (from seam sing semantics significant and logos "learning") as to M. Qasimov in his book "Bases of Azerbaijani terminology" [6] semantics as concerned with the meanings of words is the basic of lexicology. There is no need to stress the importance of studying semantics. Its value in linguistics makes itself quite evident. But Aat J.N in his book «Scientific terminology» considers the process by which words change in meaning are varied. There are a number of recognized words in which words change in meaning knowledge of the nature these changes help to master the language. So, having studied the works of foreign and native investigators on the determination of semantic correlation of terms (words) it becomes clear that the meaning of a word implies not only the reflection of reality but the altitude of the speaker towards reality. Semantics is the meaning of words expressions or grammatical forms. Talking about the semantic correlation of ecological terms (English and Azerbaijani) It should be mentioned that meaning is the most important characteristics of the word. It can be more or less described as a component of the word through which a concept is communicated. It is suggested that semasiology has for its subject matter not only the study of lexicon, but also of morphology syntax and sentential semantics

Professor, Quliyeva A.K in her book «Scientific style of joined terminology» [3] considers that meaning is one of the most controversial terms in the theory of language. She suggests that terms in English and Azerbaijani ecological system should be studied from different points of view.

1) Through establishing the interrelation between words and concepts, which they donate the so called referential approach.

2) Through the observation of the functional use of a word in speech the functional approach. It must be noted that the meaning of a word is closely connected. with the concept, but is not identical approach. According L. Bloomfieldy classic formula [4] the word itself is defined as a minimum free form. which may consist of one or more morphemes. It follows that semantic problems will arise not only at the word level, but also below and above it, below at the level of bound morphemes (suffixes, prefixes root) and above it at the level of proses and the higher combinations into which they enter. It is

necessary to mention that most of the distinguished linguists H. Sweet, V. Admony, V. Kodukhov, G. Surov, V. Bulakova, D. S. Lotte. A. V. Superanskaya, S. Sadiqova, L. Qasimov and others have told very valuable thoughts about words, and terminological systems. They mention that the meaning of a word is closely connected with the concept, but is not identical with it. The linguistic science at present is not able to put forward a definition of meaning which is conclusive. Lotter D.S in his book "Background of scientific terminology" [2] especially indicates that the study of meaning in a permanent interest of scholarship. It has been perused in all the languages of the major civilizations and in ancient times, especially in Sanskrit, Greek and Latin there are many other ways of applying the word meaning in English and Azerbaijani.

For Example:

Bog-bataqlıq

Chroline-Khlor

Flooding-Daşqın

Pollution-Chirklanma

Marsh-Bataqlıq

Relief-Relyef

Stream-Açın

Wave-Dalqa and so on

It should also be mentioned that the terms form a rather complex semantic unity, which is called the semantic structure of the word. Therefore the property of words of several meanings is called ambiguity or polysemy. Some linguists meet a lot of difficulties delimit homonymy and polysemy.

Superanskaya A.B writes in her book that homonyms in vocabulary system are two or more different words that coincide in spelling, pronunciation and grammatical design [1]. Many terminologists come to the conclusion that the lexicon of scientific and technical texts belongs to homonymous terms not polysemous.

For Example: tear [teə]-to pull apart by force-parçalanmaq, a drop of water that comes from the eyes-göz yaşı damgisi. Talking about the semantic correlation of ecological terms (English Azerbaijani) V.V. Vinogradov writes in his book "Problems of modern terminology" [8]. That synonymy should be recognized as a phenomenon in terminology. And in his classification system there are three types of synonyms: ideographical, stylistic and absolute.

For Example:

Bloom-blossom-ciklənmə

Overflow river-flood-daşqın

fume-smoke-tüstü

sludge-slurry-çökmə, hopma

4. Polysemy

The lexical composition of scientific and technical texts is characterized by a wide use of terms (words, collocations, phrases), which is an instrument by which to operate with scientific and technical concepts, and a relatively small variety of lexical groups.

The terms should preserve such features as abstracted character, uniqueness and systemic nature.

Uniqueness or monosemy is the property of words to have one meaning. The following terms of the lexical-semantic field <<air Ecology>> can be referred to unambiguous or monosemic terms:

- **aeropathy-aeropatiya-hava acini;**

- **airshed-ankar-hava tutumu;**

- **atmosphere-atmosfer;**

- **sandstorm-qum fırtınası;**

- **airfluent** (containing hazardous components) – zəhərli component;

- **ambient**-maximum permissible concentration in the air-hava konsentrasiyası;

- **raindown-sel;**

- **hazy atmosphere** and etc., – zəhərli atmosfer.

These words are contrasted with another group of words, no less extensive in modern vocabulary (lexicology) — words that are polysemantic or multivalued, and the very property of words of several meanings is called ambiguity or polysemy.

All the meanings of the word are related in one way or another, forming a rather complex semantic unity, which is called **the semantic structure of the word**. Semantic connections within a multivalued word organize the systemic nature of vocabulary (lexicon), which is most clearly manifested at the level of one word (Fomina M. I., 1990, P. 45).

The naming of several concepts belonging to a particular subject area, a common lexical form is one of the important terminological problems, since it occurs in almost all fields of knowledge and leads to the ambiguity and inaccuracy of the meaning of the term, which makes communication difficult between specialists and scientists.

An example of the use of a single lexical form to denote several concepts is the term *pressure*, which has the following meanings in the general literary language:

- 1) pressure, compression, squeezing;-təziq;

- 2) impact;-təsir;

- 3) cramped, difficult circumstances;-aqr təbii şərait;

- 4) oppression;

- 5) atmospheric pressure;-atmosfer təziqi;

- 6) *pressing*;-sıxma – açma;

- 7) *voltage*;-enerji;

- 8) *intensive operation*.-intensiv istismar.

From the above mentioned meanings of the term *pressure* in the lexico-semantic field <<air Ecology>> can be attributed as the meanings of N-5, N-7, N-8, which indicates that in this case, a single lexical unit is called several concepts within a single conceptual field. Such cases can be qualified as polysemy (the ambiguity of the word) or the homonymy of the word.

For a number of years in the terminological literature there have been fluctuations in the attribution of this phenomena (phenomenon). In the beginning, it was viewed as a multivalued term. Then, in the 1970's many terminologists developed the notion that there cannot be such a phenomenon as polysemy in terminology. These ideas were based on the fact that if one lexical form is used for naming several special concepts, then due to the clear limitation and strict certainty inherent in scientific and technical concepts, the meanings of the corresponding terms will also be clearly limited and detached. Therefore, such forms should be considered not the meanings of one term, but the homonymous terms, especially since when forming terms with the help of a metaphor, the semantic similarity or community is emphasized and realized only at the time a new term is formed, and then recedes into the background. The affiliation of such terms to different special sublanguages contributing to the alienation of their meanings and their confirmation in the status of homonyms (Grinev S. V., 1993, P. 100).

Conducted studies of lexemes, terms and terminology <<air Ecology>> revealed the presence of polysemy for a number of terms:

- *airway-hava xətti*;
- *fume* – <<vaporization, moisture>>, <<strong (pungent) smell>> – zəhərli maye;
- *exhaust-zəhərli qaz*.

The word does not immediately acquire ambiguity: other meanings appear in the process of functioning in speech, then become a fact of language, that is, they enter the lexical system of the language. In this case, sometimes the initial (direct) meaning becomes either less common, or even disappears from the active composition of the dictionary, and secondary (portable) meanings become the main ones. This way probably passed the following terms of the lexical-semantic field <<air Ecology>>.

- *air* – <<air environment>>, <<atmosphere>>, <<airspace>>; – hava-atmosfer;
- *dust* – <<insecticide>>; – tor-dust;
- *exhaust air* – <<traffic fumes>>; – zəhərli hava;
- *mixture* – <<composition>>, <<structure>>; – tərkib, qarışıq;

• *simulated atmosphere* – <<artificial climate>>; – suni hava;

• *aeration* – <<ventilation>>. – vintilyasiya-aeratsiya.

5. Homonymy

The delineation of homonymy and polysemy, as already noted, causes a lot of difficulties cannot always be carried out unambiguously. Lexical *homonyms* are two or more different words that coincide in spelling, pronunciation, grammatical design (Fomina M. I., 1990, P. 68). The main characteristic distinction of homonyms from polysemantic terms is that homonyms are the facts of different semantic fields. This fact made many terminologists come to the conclusion that the lexicon of scientific and technical texts belongs to homonymous terms, not polysemous.

The emergence of homonyms is due to a number of reasons. One of them is the semantic splitting of the word, the disintegration of polysemantic terms. Homonymy can be the result of the coincidence of sounding, writing, and full or partial coincidence of the form-changing of the original word and the borrowed word.

Thus, it can be considered established in the terminology of the presence of both homonymy and polysemy, the commonality of which is that one lexical form is used for the name of several different concepts, but in the second case this difference is either not clearly understood or not at all realized. There are two main reasons called for this phenomenon: 1) the emergence of a concept, which has similar features to the concept already called this term, and 2) the development and modification of the concept itself, causing the need for a cleavage of the semantics of the term that calls it. In both cases, common semantics of concepts reflected by the same lexical form. In both cases, this form is assigned several meanings, each of which is the expression of the corresponding concept (in the first case) or the aspect of the concept (in the second case). Consequently, if as a result of splitting the meaning of the term or as a result of the transfer of the name to another concept in the semantic structure of the terms obtained, the common main semantics remains and the secondary semantics diverge, then ambiguity is formed: If there is a coincidence of the secondary semantics, and the main semantics is splatted, then a semantic homonymy is formed (look at S. V., P. 101).

6. Synonymy

The lexical synonymy is closely connected with the phenomenon of polysemy. Lexical synonyms include similar or identical forms that differently call the same concept about an object, phenomena, action, etc., but differing from each other either in shades of meaning, or stylistic coloring, both signs at the same time (Fomina M. I., 1990, P. 94):

- *airstream* – *airflow* – *hava axını* – *kutləsi*;
- *artificial atmosphere* – *controlled atmosphere* – *süni atmosfer*;
- *blowing dust* – *colian dust* – *toz burulğanı*;
- *crisp air* – *fresh air* – *təmiz hava*;
- *dead air* – *foul air* – <<stale air>> – *ölu* – *zəhərli hava*.

Some researchers recognize synonymy as a phenomenon in terminology (V. P. Danilenko, V. M. Leichik, T. R. Kiyak), while others deny (D. S. Lotte, A. B. Shapiro, V. K. Favorin, E. N. Tolikin). There is an opinion according to which synonymous relations in terminology are defined as undesirable and harmful. So if in the artistic text the use of synonyms allows the author to show some additional nuances and serves stylistic purposes, the presence of synonyms in the scientific text at the early stages of the formation of terminological systems is considered as the result of vocabulary redundancy (Kryzhansovskaya A. V. 1985, Kiev, P. 17).

Researcher S. I. Korshunov also notes that because of the inability to build a term from the elements of his language and in pursuit of brevity, a term that is often synonymous with an already existing foreign term is added (Korshunov S. I., M., 1995. P. 211–216). This phenomena is typical for terminologies that are in the process of occurring. This provision can be attributed to environmental terminology.

In a special vocabulary, synonyms arise easily due to borrowed terms, which are then assimilated in the current language not only phonetically and grammatically, but also lexically—they are synonymous.

Synonyms in special vocabulary arise from the search for a more rational designation, as a result of the formation of a new name for the existing concept by means of language and as a result of borrowing a term from another language is formed. Thus, B. de Besse points out that any new invention generates a large number of neologisms denoting the same concept, since each laboratory and each consumer can create their own name (Besse B. De., M., 1979). Scientific and Technical language, in his opinion, reflects a stormy and disorderly creative activity. This applies mainly to developing branches of science and technology, in which the formation of terminology takes place. In support of this we quote the statement of V. P. Danilenko: <<Synonymy ... is especially characteristic for the early stages of the formation of the terminological system, when the own (and artificial) selection of a better term has not yet occurred and there are many proposed variants of the terminology>> (Danilenko V. P., M., 1971, P. 24).

Two or more lexical synonyms, correlated to each other in the designation of the same phenomena, objects,

signs, actions, etc., form a definite group in the language, otherwise called synonymous series. In the synonymic series, one word is allocated, semantically maximally capacious and stylistically neutral. It becomes the main, core, reference, it is called *the dominant*. So, for example, in the following synonymous series the dominant term is the *surface layer (səth (üst) qat)*:

– *surface layer-ground layer (torpaq qatı)-bottom layer (alt qat)-surface air (səth (üst) hava)-ground air (torpaq hava)* — <<ground layer of air>> (*havanın torpaq qatı*)

Sources of semantic equivalence in the terminology may be the megadialects of various scientific schools and idiolects of individual researchers, the depiction of the forms of the term (*dust-loaded (toz dolu) air-dust (hava tozu)-laden air (dolmuş hava)*, *breathable air-breathing air (nəfəs havası, tənəffüsə yararlı hava)*, the use in the nomination of various aspects of one object (*interface air (qovşaq hava)-ground (torpaq) — surface layer (üst qatı)*), modern and outdated term (*air pipe (hava borusu)-air chimney (hava bacası (tüstü borusu))*), full and short versions (*domestic air-conditioner (daxili (iç) hava kondisioneri) -air-conditioner (hava kondisioneri)*), etc.

There are reasons to assume that in the common vocabulary the total equivalence of the value is practically non-existent. A rather revealing in this respect is the definition of synonyms proposed by Akhmanov O. C. in the “Dictionary of Linguistic Terms”: << ... synonyms are those members of the thematic group that: a) belong to the same part of speech and b) are so close in meaning that their correct use in speech requires an accurate knowledge of the semantic aspects that distinguish them and their stylistic properties >>. From this it follows that we have different, though close things within the meaning of the words. If the terms denote the same concept, then they are, as a rule, absolutely equivalent in meaning. Therefore, considering the completely different nature of synonymy in the common language and in special vocabulary, it was suggested to use terminology for this phenomenon the term <<**doublednes (cütləşmə, qoşalaşma)**>>, which for a long time essentially pushed the term “synonymy”.

7. Conclusion

Scientific investigation of the problem of semantic correlation of ecological terms (English and Azerbaijani) makes it possible for us to come to the following conclusion:

1) Determination of different meaning of terms should depend not only the reflection of reality but the altitude of the speaker towards reality. As we have already stressed the fact in conclusion that the viewpoints

of linguists in determining establishing the interrelation between words and concepts which they denote the so called referential approach. Such kind of approach is disputable we consider that functional approach should also be analyzed. Because the meaning of a word is closely connected with the concept, but is not identical with it.

2) Many linguists have always tried to determine Why most frequently used words are characterized by the polysemy. According to their theory language never stable sounds constructions grammatical elements, terms and word meanings are all exposed to alteration and we consider that terms are known to be not units of single meanings. It is clear that words (terms) and their meanings underwent different changes in the course of the historic development of the languages. For a number of years many terminologists developed the notion that there cannot be such a phenomenon as polysemy in terminology. But we consider this idea to remains still disputable in lexicology. The frequency of polysemy in different languages is variable depending on a number of factors. All these factors still remain and need all-rounded investigation.

3) One of the notable aspects in the determination of homonymy is characteristic distinction of homonyms from polysemantic terms because they are the facts of

different semantic fields. This fact made many terminologist come to the conclusion that the lexicon of ecological terms to homonymy not polysemous therefore the problem of the emergency of homonyms is due to a number of reasons. We consider that all these reasons, form-changing of the original word and the borrowed word should be investigated separately.

4) It should be mentioned that the problem of synonymy as a phenomenon in terminology is recognized by some researches (V. P. Danilenko, T. R. Kiyak) while others deny it. (D. S. Lotter, A. B. Shopira, V. K. Favorin) is determined that synonyms are words different in sound and spelling but nearly alike or exactly the same in meaning. As a result of investigation we come to such a conclusion that semantic, stylistic and ideographic synonyms should be investigated. Besides, different sources of synonyms: borrowings, dialectics, word building needs additional investigation.

5) Having investigated this problem of semantic correlation of English and Azerbaijani ecological terminology we have come to the conclusion that the history of determination of semantic correlation of terms can't be considered as the final and complete consideration. We think that the mentioned problem still remains disputable and need all-rounded investigation.

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Concept of «Multiculturalism» in the Discourse in the English Language

Abstract: The given article has been devoted to the most important problem of the modern society related to the concept of multiculturalism in Discourse. It is not occasional that as a subject matter of the

article has been taken discourse related to islam and «**islamaphobia**» which have been specially we may say artificially made as an aching pit in the world community. Many contracting one another theses have been uttered by different sociologists and politicians all over the world.

Attitude to Islam and «Islamaphobia» is we may say, more different in the Great Britain. That's why the author has made attempts to study the principles of multiculturalism in Great Britain:

In the article concrete facts have been chosen from the discourses on multiculturalism and all these facts have been interpreted by the author. The author ends up her article with absolutely positive notes, hoping that multiculturalism is the only remedy to cure some societies from the disease of «national identity», «national egoism», «religious differentiation», «non respect to the representatives of other nationalities» and so on.

Keywords: discourse, concept, multiculturalism, micro concept, segment.

1. Introduction

The terms «discourse» and «multiculturalism» have become the most up to date problems, waiting their solutions in different fields of sciences, including linguistics, socio-linguistics, psycholinguistics and many other social sciences.

The more scientists speak of discourse and multiculturalism, the more it is demanded to speak of because the more fields of sciences the more types of discourses exist in the world and so is with multiculturalism, because multiculturalism is the product of any country. So, the theme has not been chosen occasionally. As many of the people who want to live in the secure world, free of racial differentiations in the field of cultural and religion the author of the article does the same. It is not occasional that the country of the author Azerbaijan can be considered as one of the multicultural centers in which representatives of multi-numbered nationalities peacefully co-exist with the exception of Armenians (they too live in Azerbaijan and freely act everywhere) who are in conflict with Azerbaijanis not on the national or religious background, but on territorial claimant over Nagorny-Karabagh.

We think the problem of multicultural concept in Great Britain is distinguished with its urgency, because Great Britain has always been one of the countries which carried the heavy burdentroubles of world on her shoulders. We think that Great Britain is still powerful enough to show her contribution to the solution of problems of multiculturalism, to bring and join the people of the world round one friendly family, irrespective of religious, national, social and other distinctions existing in the world community.

2. «Human» concept in discourses

Concept in itself is a complicated notion, because it is directly formulated in the conscious, it is kept there and by certain means (verbal and non-verbal) is realized. This means that it is only possible to see concept in its manifestations and value it. Concept is realized in discourse. When considering it we address only to one part

of discourse, namely to the text in which concept is represented. But as far as non – verbal means concerned, they remain out of focus of attention. Besides concept is expressed by another lexis means fully. For the clarification of our thought we'd like to focus our attention on the «**human**» (**insan**) concept, being one of the most ancient concepts. «Human» concept includes two micro concepts: men and women concept. Each of them is separated into still smaller constituent parts. For eg., in the «man» concept it is possible to distinguish such aspects as «husband», «son», «father», «grandfather», «uncle» and so on. These aspects themselves still are divided into still smaller parts or segments and they in themselves separate into elements. The constituent parts of the concepts indicated above are realized in discourse (micro concepts, aspects, segments, elements) but in the written materials they are realized in the text and concept. That's why in order to formulate a complete thought about any concept, it is obligatory to address to a discourse embracing different representations of discourse.

3. «Multiculturalism» in Media Discourse

In the English language, in order to consider the concept of «**multiculturalism**» we shall consider **media discourse** materials including a number of concepts representing this conceptual field.

It is worth mentioning that we have attracted to investigation the basic concepts in the composition of which exist language units of multiculturalism.

1) «British multiculturalism is solidly founded on commitment to equal respect and an interpretation of equality as meaning that non-assimilation is acceptable» [7, P. 1].

2) «Tony Blair, in language Winston Churchill would have enjoyed, has now made it clear that multiculturalism is not what we thought it was. To make sure the significance of his remarks was not missed, the Prime Minister laid it on with a trowel. He declared that tolerance was a must. «Conform to it,» he said, «or don't come here.» I have never heard tolerance commended in quite those terms» (20).

3) «Multiculturalism emphasizes the unique characteristics of multiplicity of cultures in the world, contributing unique and valuable cultural aspects to the whole culture ('melting pot') more concerned with preserving the distinctions between cultures» [12, P. 337].

As it is obviously seen from the indicated above examples to the list of represents of multiculturalism concepts these units can be added as well: «**pluralism**», «**multiplicity of cultures**», «**tolerance**», «**freedom**», «**commitment to equal respect**», «**contributing unique and valuable cultural aspects to the whole culture**», «**preserving the distinctions between cultures**», «**an objective of government policy: i. e. encouraging and/or compelling individuals to be governed by their ethnic group**», «**something that is permitted**», «**cultural diversity**», but some of them relatively in the studied discourse can be considered as a semantic opposition.

It should be obligatorily mentioned that in the characteristics of British multiculturalism metaphor «melting pot» is used and this differentiates British conception from American conception. In the American conception this metaphor have been substituted by conception of the word combinations such as «salad bowl theory» and «American mosaic» for preserving ethnic-cultural values [4, P. 227].

Linked with this, we can set one more example: «Mosaic multiculturalism will not survive. But many of the practices of multicultural states will continue, accompanied by new policies for socioeconomic and civil integration» And it is through this process of negotiation and debate that we can renew our democracy with greater strength in our diversity [10, P.58]. It becomes clear in the process of investigation that contradictions existing in the British society and which is widely discussed in the British press are not only linked with the conflicts among the ethnic groups, but they are also linked with differentiations of views in the condition of existing cultures, with rules and with conflicts around the existing practice and also they are linked with «**Melting pot theory**». The notion of «Melting pot» has been for the first time used by **I. Zangwill** in his play, with the same name, about the lives of Jewish emigrants in USA (1908). During the last years sociologists speak not about opposite processes (salad bowl theory), namely not about «melting» ethnic cultural elements in the American society, but they speak about their preservation.

In a number of cases the emotional character of the considered sayings possess self- belonging typical

character which causes our feeling of regret. For e. g as it exhibit itself in this passage: «We do not blame immigrants for failing to integrate: the blame lies at the feet of our rulers for failing to set clear boundaries by requiring them to learn English, respect British culture and obey the house rules. Instead, the British have exhorted to change the rules to accommodate the newcomers» [14].

In this case the specific feature of evaluation is represented in the level of language semantics such as «the blame lies at the feet of our rulers for failing to set clear boundaries», «exhorted to change the rules» and here the tonality of danger are expressed with the terms expressing regret.

4. British Multiculturalism

The analysis of the materials show that multiculturalism, including «British multiculturalism» as an important constituent part of conceptual field is the contents structure which has acquired the nomination of «**Islamization**» which created a favorable condition for the creation of the basis for the known to us phenomenon as «**Islamaphobia**» and this conception have been determined in the English dictionaries like this; in the Longman dictionary of the English Language and Culture this term is determined such: «**fear or hatred of Muslim: the rise of Islamaphobia and right-wing extremism**»

Let's consider contexts, giving us possibilities to clarify the semantic specification of the concept of «Islamaphobia»:

1) «Islamaphobia — is an unfounded hostility towards Islam... to the practical consequences of such hostility in unfair discrimination against Muslim individuals and communities, and to the exclusion of Muslims» [15],

2) «Islamaphobia is a fear of losing life or liberty to Islamic rule merely because the laws, sacred texts, and traditional practices of Islam demand the submission of culture, politics, religion and all social expression. It tends to afflict those most familiar with the religion, while sparing the more gullible» [16].

The term «Islamaphobia» was put to use in 1997 for the first time by «Runnymede Trust» investigation center and after the publication of the report «Islamaphobia: a challenge for us all» entered the circulation. Briefly Islamaphobia can be given as a short formula meaning: **Islam is not a partner but it is an enemy**: But it is necessary to mention another thought contradicting the mentioned above consideration: **Islam is not the enemy of the west, but the friend of the west**» [8].

In the information space of the world after the events, taking place on September 11, Islamaphobia occupied

a vast place. Consequently attitudes between European and Islamic world reconsidered. For e. g: «Muslim concerns focus on prejudice and negative portrayals of Muslims and Islam in the media, particularly the press» [11].

Let us address to some utterances interpreting this event:

«When the events of September 11 provoked widespread violence against British Muslim communities, including attacks on individuals, properties and mosques, politicians were quick to respond. Prime Minister Blair made it clear that blaming Islam is as ludicrous as blaming Christianity for loyalist attacks on Catholics or nationalist attacks on Protestants in Northern Ireland. At a meeting with Muslim leaders on 21 September Home Secretary, David Blunkett promised a national helpline for Muslim victims of hate crimes» [1].

2) «Official reports on the riots also identified deprivation, segregation and Islamophobia as among the deeper underlying causes, and raised concerns about the social exclusion of Muslim communities in those towns: Islamophobia was identified as a problem in the areas we visited and for some young people was part of their daily experience. They felt that they were being socially excluded because of their faith and that this was not being recognized or dealt with. It is not simply a coincidence that the Pakistani community were at the centre of the disturbances» [6, P. 13].

Linked with above- mentioned examples we must obligatorily mention that the examples considered by us makes it possible to discover such facts: Lexis unit of Muslim being widely used in the description, of **terrorism, hatred, confrontation** etc. not only denotes the things belonging to Islam such as «**someone whose religion is Islam**»: «**one who professes Islam**», «**follower of Muhammad**», «**person whose religion is Islam, the religion started by Muhammad in the 7th century AD, whose holy book is the Koran**» but also being used in the negative sense are understood as synonyms to the notions as «**terrorist**» «**someone who uses violence to obtain political demands, participant in terrorism;**» «**someone who uses violent actions, usually against ordinary people**» to try «**to force a government to do something**», «**criminal**», «**the supreme enemy of Western civilization**» and so on.

The analysis of the examples set in the article shows that in a great quantity of cases in which the lexis unit «Muslim» is used, both the important compositions of the concept of «Islamaphobia» and the side parts of conceptual structure of multiculturalism which are regarded by us enter the contacts in the concept with

represents such as «opposition», «argument», «objection», «prejudice», «menace», «violation», «victims», «crimes», «riots» and the like.

As to the data given from different sources, at present, most of Muslims, residing in Great Britain consider themselves as the citizens of Great Britain. This thesis can be affirmed by the given example below: «British Muslims today are no longer the migrants of old. Today they are an inherent part of the UK's religious and cultural landscape, contributing to the rich multicultural and multi-faith diversity that is modern Britain [18].

At the same time Islam plays greater role in the British society, because here need for religion of Muslims increases year- by year. Let's consider one more context: «The UK therefore does not have a system of 'recognition' of religion as found in such EU states as Germany or Belgium. Instead the relationship is a complex one governed by various Acts that either may, or may not be of relevance to the faith community or group concerned. So for example, whilst Jews and Sikhs are recognized as ethnic groups and are therefore protected when it comes to discrimination, those such as Muslims and Buddhists are not» [9, P. 39].

It is clear that «Islamaphobia» which is opposed to islamization process is represented in all levels of social manifestations and in the first place, it is represented in the field of religion which in its turn is expressed in different forms. For e. g. «Two-thirds of Britons believe that the role of religion in public life should be respected, a BBC poll has found. The poll, carried out for the BBC by ComRes, suggests that falling church attendance is not matched by widespread apathy about religion. The findings come in the wake of a series of scandals in which public officials have tried to penalize Christians for showing or acting on their faith. These include the case of Caroline Petrie, the nurse suspended for praying for a patient; Jennie Cain, the school receptionist facing disciplinary action because she sent an e-mail asking friends to pray for her daughter; and the foster mother banned from looking after children by her local council because her 16-year-old Muslim foster daughter decided to convert to Christianity» (The Daily mail 24.3.2009).

Spreading of «Islamaphobia» gave way to increase mass confrontations and extremism. About this it is said in the report prepared by the British Muslims and islamaphobia commission created by the organization of struggle against racism of «Runnymede Trust»: «The far right British National Party (BNP) have honed their racist rhetoric into an anti-Muslim message. Their Boycott Asian Businesses" campaign leaflet tells its readers

not to boycott businesses owned by Chinese or Hindus, “only Muslims as it’s their community we need to pressure.” Other BNP leaflets and publications constantly refer to alleged Muslim huggers, seeing racial tensions as “mainly Muslim-on-white» [18].

It is necessary to mention that at present on one hand concept of «Islamaphobia» is introduced as «inferior to the West», «supportive of terrorism and engaged in a clash of civilization, and on the other hand it is associated with the meaning of «unfair discrimination against Muslims» «the social exclusion of Muslims», negative perception regarding Islam, «widespread violence against British Muslim Communities», «the alienation of Muslim youth» all of which show that the attitude to Islam in Great Britain is contradictory and it shows trouble and dissatisfaction of the British people for attitudes of some of them are negative against the «new» Britainers who evince faith in Islam. It is worth mentioning the fact that in this case the principles of collectiveness of the Eastern culture and the important value of the western cultural individualism, contradict each other [13; 5].

We must note the fact that the propagandists of «Islamaphobia» as a rule exaggerate the danger of this problem. This can be easily proved by the episode given below: «But does Islamophobia exist? The trouble with the idea is that it confuses hatred of, and discrimination against Muslims on the one hand with criticism of Islam on the other. The charge of “Islamophobia” is all too often used to highlight racism but to silence critics of Islam, or even Muslims fighting for reform of their communities» [19].

One of the most important factors in this created situation is that no dialogue exists between the Muslims and British society as a whole. For e.g.: «Most Muslim spokesmen have shown so little sympathy with British culture. They complain of being stigmatized as “the other”, yet that is exactly how they present themselves, proudly so. These leaders also bristle at any criticism of any aspect of Islam made by any member of the *kufr* (the unbelievers, more than 95 per cent of the British population). The endless complaints about “Islamophobia” are a way of shutting down a dialogue that needs to take place just as surely as are attacks by bigoted anti-Muslims» [14].

The analysis of the material shows that one of the representatives of the multiculturalism concept and the one which is directly linked with the concept of «Islamaphobia» is directly linked with «Islamization» concept and is realized in contact with the following language units: «Keep England white», «West Indian and West African invasion», «Britain’s welfare honey pot, curse», «tuberculosis incidents», «multiracial ideal», «perse-

cuted minority which is growing among ordinary people» «picaconinny», «integration» «preservation» and sharpening of racial religious differences, communalism is a canner dangerous fragmentation “self-mobilized community organizations, peaceful replacement of White Britons, the member for the 17th Century, tasteless outburst, ‘putrid and racist, to feel alienated by Third World, maintaining good race relations, a hotchpotch of all kinds of peoples, preserving our national identity, racial holocaust, civil disturbance, the official policy of multiculturalism, ‘internal colonialism’, economic, cultural and institutionally racist dimensions of existing inequalities, “uneven pluralism”, shared experience, language, customs, kinship, Black and Asian people are like a spreading cancer, no-go areas, communal identities, a nation of immigrants is absurd, a nation of emigrants, «open door» immigration policy, political correctness, to create a kind of discomfort and disjointedness, spreading rash of Islamism, inflaming extremism, to obey the house rules, to learn English, to respect British culture, a new limit on economic migrants, to tackle welfare dependency, eye-wateringly high numbers of British-born people stuck on welfare, Non-violent extremists, to ban foreign preachers of hate, the path of radicalization, lure young Muslims espouse violence, to believe in equality of all before the law, to believe in democracy, to encourage separatism, No public money, No sharing of platforms with ministers at home, passive tolerance, muscular liberalism, a genuinely liberal country, freedom of worship the rule of law, equal rights, regardless of race”.

We should mention one more fact that different concepts entering the conceptualized field of multiculturalism, at different historical periods unite in themselves both negative and positive characterization of evaluation. Moreover, at present in most cases in the British *sosium* the reflected processes are considered as the events leading to defragmentation, “national identity” and loss of British self-belonging positive values. Alongside this, we can mention the created word combinations such as “British Anglophobia” and “British Islamaphobia” which are realized in the context of “British Anglophobia and British Islamaphobia have in common”.

Putting them in other words, we can say that the concepts of “Islamisation” and “Islamaphobia” can be considered as the constituent parts of the concepts of multiculturalism.

The part which we have considered is just a small part of a structure, possessing complex, gigantic contents of “multiculturalism” involving cultural, religious, social, political, economic and other levels of modern scientific society.

5. Conclusion

The analysis of factual materials show that the studied material—multiculturalism is a very vast theme. We have made some notes on the facts, existing only in the British society and British press. We have come to the conclusion that alongside the semantic features differentiating the above-mentioned concepts (including negative approach to the problem and negative meanings) one of the most important aspect of representation of such aspects is the evaluation of the facts. This dictates us that we should especially pay attention to “what we say” and how we realize our thoughts. We think, considering

the aspects of evaluation of the represents of the concepts of multiculturalism is quite a new direction and it should be carefully studied in future.

So, the investigation shows that a concept being a structure of complex contents as a rule, in a number of cases is characterized with the feature of realization of many layers, which makes it difficult to formulate the algorithm scheme of type “centre-sides, — associative field”

The considered by us concept of Multiculturalism concept finds its reflection practically in all sides of social life of Great Britain and accordingly by means of a lot of group of meanings are reflected in these fields.

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Pragmatic parameters of the discourse of Nobel laureates' autobiographies

Abstract: The article deals with the results of the study of pragmatic characteristics as seen in the discourse of Nobel laureates' autobiographies. Strategic and tactic features of the given discourse are analyzed as well as the means of their realization.

Keywords: autobiography, autobiographic discourse, communicative strategy, communicative tactics, intention.

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Прагматические параметры дискурса автобиографий нобелевских лауреатов

Аннотация: Статья посвящается результатам исследования прагматических характеристик дискурса автобиографий нобелевских лауреатов. Исследуются стратегические и тактические особенности данного дискурса и способы их реализации.

Ключевые слова: автобиография, автобиографический дискурс, коммуникативная стратегия, коммуникативная тактика, интенция.

Дискурс автобиографий нобелевских лауреатов изучается нами на материале текстов 88 автобиографий лауреатов Нобелевской премии в области физики и химии, являющихся носителями английского языка, присланные ими по запросу Нобелевского комитета с 1972 по 2015 год (общий объем автобиографий — 244625 слов). Следует отметить, что указанный материал еще не был объектом лингвистического изучения, поэтому его анализ представляется весьма **актуальным**, равно как и его прагматические характеристики.

Интерес к прагматическим параметрам дискурса автобиографий нобелевских лауреатов объясняется, в первую очередь, его онтологической интенциональностью: авторы-лауреаты безусловно выполняют определенное задание, описывая свою биографию и представляя ее на официальный сайт Нобелевского комитета. Интенция рассматривается в современной лингвистике как онтологическая черта любого высказывания, как прагматическое программирование, которое детерминирует первичный стратегический

вектор его конструирования [8, 59], поэтому интенциональность логично находит выражение в стратегическом аспекте речи, одном из основных аспектов прагматического изучения системы высказываний, которыми, собственно, и является дискурс.

В изучении стратегического аспекта дискурса автобиографий нобелевских лауреатов мы исходим из общепринятых в международном языкознании понятий о том, что коммуникативная стратегия детерминирует основное задание и генеральную интенцию речевого общения (теста и дискурса), а коммуникативная тактика представляет собой решение одного из заданий в рамках избранной коммуникативной стратегии; то есть, коммуникативная тактика рассматривается как прием для осуществления коммуникативной стратегии, выбор речевого действия (коммуникативного хода) на определенном этапе общения или развертывания избранного речевого жанра [3, 51–52; 5, 177; 7].

Использование коммуникативных стратегий автобиографами-лауреатами детерминировано основной

целью автобиографий — презентовать себя и свою жизнь; и конкретизировано в частных задачах — представить развернутое жизнеописание себя как человека с определенными жизненными достижениями, показать преимущества своего образа жизни и своих взглядов на научную деятельность. Поскольку информирование является главной генерализирующей интенцией исследуемых автобиографий, выделенные нами коммуникативные стратегии в дискурсе автобиографий нобелевских лауреатов можно определить как кооперативные неконфликтные стратегии. Используя положения классификации коммуникативных стратегий А. Д. Беловой [1, 14], коммуникативные стратегии в дискурсе автобиографий нобелевских лауреатов определяем как универсальные индивидуальные вербальные информативные адресатно-ориентированные кооперативные стратегии.

Изучение коммуникативных стратегий в дискурсе автобиографий нобелевских лауреатов основано на описании вербальных стратегий в межличностном общении, среди которых выделяются главные стратегии: самораскрытия, самоутверждения и самовыражения. Исследуя мотивы дискурсивного взаимодействия, Я. А. Бондаренко выделяет такие его основные мотивы как самовыражение и самоутверждения [2, 5]. Материал проведенного нами анализа позволяет утверждать, что основными стратегиями автобиографического дискурса являются **стратегия самовыражения и стратегия самоутверждения**, которые мы рассматриваем как глобальные стратегии дискурса автобиографий нобелевских лауреатов.

Глобальная стратегия самовыражения рассматривается в данной статье как реализация собственной уникальной личности автобиографа, практическое проявление творческого процесса, присущего авторам. При изучении дискурса автобиографий нобелевских лауреатов было установлено, что внутри вышеупомянутой глобальной стратегии можно выделить две следующие локальные стратегии: *положительной самопрезентации и самоидентификации*. Стратегия положительной саморепрезентации, оказавшаяся наиболее характерной для исследуемого дискурса, рассматривается как руководимая сознательная передача собеседнику определенной информация о себе. Было установлено, что данная стратегия реализуется в дискурсе автобиографий нобелевских лауреатов при помощи пяти тактик, которые уже рассматривались в одной из наших публикаций [6]. В настоящей работе мы остановимся более подробно на анализе реализации стратегии самоидентифи-

кации. Эта стратегия трактуется как процесс осознания говорящим/автором того, что отождествляет его с определенной социальной группой или категорией, с определенным классом или уровнем [4]. Принимая во внимание научную и социальную роль нобелевских лауреатов, считаем, что стратегия самоидентификации как презентации собственного 'я' представляется характерной для дискурса автобиографий нобелевских лауреатов. Анализ показал, что стратегия реализуется посредством двух тактик: тактики отождествления с окружающими и тактики выражения общности с коллегами-учеными.

1. *Тактику отождествления с окружающими* определяем как тактику, с помощью которой происходит позиционирование автобиографа как члена человеческой и гражданской общности, подчеркивается, что он — один из рядовых граждан. Среди языковых и речевых средств реализации данной тактики отмечены:

– Употребление инклюзивных местоимений первого лица множественного числа *we* и *our*, что подчеркивает принадлежность автора к общечеловеческому большинству, например: “... *If we fail to teach our children the skills they need to think clearly, they will march behind whatever guru wears the shiniest cloak*” [Paul D. Boyer].

– Употребление описательного приема 'такой как все, один из многих', как в следующем фрагменте: “*I did not like exams or homework any more than other kids*” [Sir Harold W. Kroto]. Прагматической сущностью данной тактики является создание автором того факта, что он близок к читателю и социуму в целом, принадлежит к нему без всякого личностного выделения.

2. *Тактику демонстрации самоидентификации с коллегами* определяем как определенную методику, применяемую автором для идентификации собственного места в научном мире. Средствами актуализации названной тактики выступают:

– Употребление местоимений коллективного творчества *we* и *our*, что реализует отождествление автора с другими учеными и придает ему вес в глазах адресата, например: “*We used this to probe the structure and molecular dynamics of large aromatic molecules... We also developed a means of producing fragments of polyatomic molecules*” [Richard E. Smalley].

– Упоминание собственного имени в одном контексте с именами других известных людей, что ставит автора на одну ступень с корифеями: “*Seeing your name alongside the likes of Henry Ford, Thomas Edison and the Wright Brothers is a very humbling experience*” [Jack S. Kilby];

– Положительное оценивание коллег и сотрудников при помощи употребления лексем положительной семантики, описывающих их деловые и научные качества: “*Dudley Herschbach was [...] the most brilliant intellect I had encountered in someone my own age.*” [Robert F. Curl Jr.].

Глобальная стратегия самоутверждения, которая рассматривается как реализация потребности автобиографа в самоактуализации, в признании своей ценности и значимости, является характерной для дискурса автобиографий нобелевских лауреатов и реализуется посредством локальных стратегий *направленности на адресата, демонстрации личностного роста и снижения категоричности дискурса*.

Наиболее типичной из них оказалась *стратегия демонстрации личного роста*, которая реализуется при помощи двух коммуникативных тактик: тактики сравнения и тактики демонстрации эволюционного характера событий.

1. **Тактика сравнения** основана на операции логического сравнения уровня прошлых и настоящих успехов автобиографа. Типичным для данной тактики является использование смыслового контраста, который строится на сопоставлении актов, событий и результатов, выступающих как убедительные аргументы, например: “*It was a heady day for me when we moved into a house that had a central heating system instead of just a wood stove and had an actual paved street out front!*”

[Carl E. Wieman] — объектами сравнения выступают условия жизни автобиографа, улучшение которых стало следствием его профессиональных успехов.

2. **Тактика демонстрации эволюционного характера событий** основана на манере подачи фактов, касающихся профессионального роста ученого, в хронологическом порядке и рассчитана на способность читателя додумывать и делать логические выводы из информации автобиографий, например: “*Probably the most significant occurrence in my education came when, as a soldier in the U.S. Army in WWII, I was sent to Los Alamos, New Mexico, to work on the Manhattan Project. The work I did there under the direction of Ernest Titterton, a member of the British Mission, was highly stimulating*” [Val Logsdon Fitch]. Высокая положительная оценка названных во фрагменте событий, выраженная эпитетами, указывает на их важность в профессиональной эволюции автобиографа и служит выполнению анализируемой коммуникативной тактики.

Изложенное выше свидетельствует о значительном стратегическом и тактическом потенциале дискурса автобиографий нобелевских лауреатов и о разнообразии прагматических характеристик изучаемого дискурса. Предложенное направление исследования может быть применено в анализе прагматического аспекта других разновидностей жанров и подвидов автобиографического и авторского дискурса.

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Teaching culture of the second language

Abstract: Knowledge of two or more languages has always been a natural consequence of cultural exchange. Multilingualism of countries and the communication among them became a reason for studying the culture of these countries. Therefore, educational institutions of many countries have implemented teaching and learning of foreign languages as they find the need for their students to be competitive in the global career field. The communication among different cultures and the efforts of education have added to the multilingual/culture of many countries.

Keywords: culture, language, teaching, language teaching approaches, cultural context.

The rapid development of the world also influences in language science. Because any human activity of all spheres are required the linguistic knowledge and they are directly connected with language. That is why from the history of linguistics, various aspects of it appeared in every period. In this period of development of language science, its aspects also developed. Hence, instead of the structural paradigm, which was topical and highly demanding in the last century, the system of anthropocentric, functional, cognitive and dynamic paradigms started to function. In anthropocentric paradigm, there can be understood moving of the interests of the researcher from the object of cognition to the subject of it, in another word it can be explained like analysis of human being in language and language analysis in a human being. It gives the understanding of the concept of the factors of human being in a language like interconnection of language, thinking and consciousness of a person, language, and mentality of a man, language and culture, language and communication of human being etc.

It should be pointed that lingua-culture is one of the topical directions in the anthropocentric paradigm of modern linguistics. It studies interrelation, influences between language and culture, and investigates language as the phenomenon of culture. According to V. Telia, culture is described as a world-conception, world-perception, and world-understanding of a people. Therefore, lingua-culture is the verbalized culture, the culture externalized in signs of language. Hence, signs of language (in the linguistic sense of this term) are regarded as the substances for signs of culture [1, 207–216]. Culture itself is not, however, simply a body of knowledge but rather a framework in which people live their lives and commu-

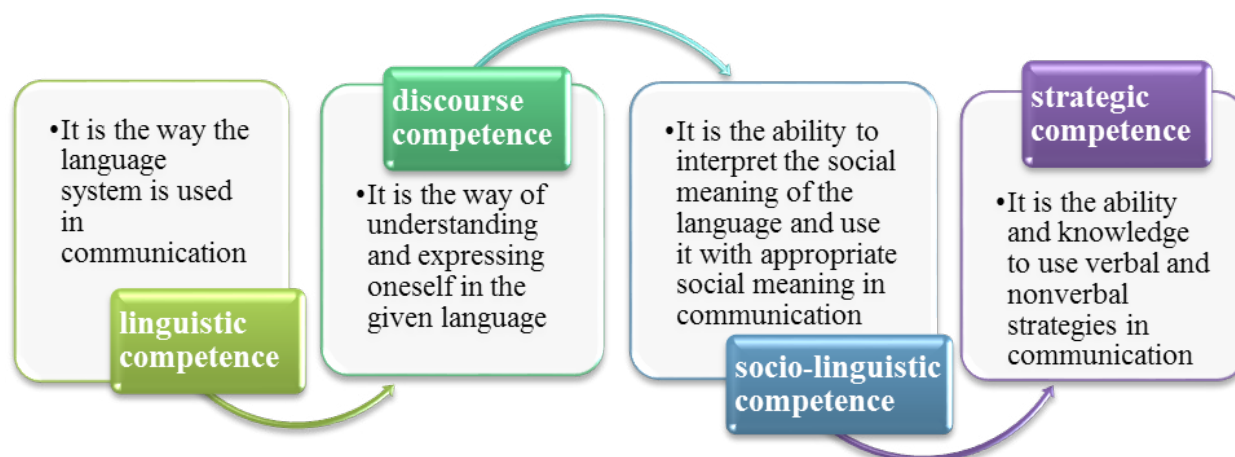
nicate shared meanings with each other. It is one of the means of understanding any nation through its variety aspects. It is also a language of any nation. Moreover, learning the culture can help to understand the learning language better and deeper. Because language can be one of the means of representation of one's culture. Therefore, benefits of learning about culture raised awareness in ELT students concerning both native and target societies. Teaching the culture of target society in comparison with native and understanding/explaining their distinctive features through language might simplify reception and perception of the language of any society.

As other fields of linguistics, ELT is also increasingly developing nowadays. A number of created methods and techniques can be an example for them. In modern foreign language teaching system, one can find different approaches and method of teaching the target language. Thus, the following chosen approaches can be useful in teaching the culture of foreign languages:

a) The Communicative Approach or Communicative Language Teaching (CLT) is considered one of the most effective methods of teaching any foreign language. Because, nowadays, in teaching language the main goal is to teach “language use” in communication, instead of “learning language” and its elements through analysis. Also, CLT is the key for learners to express themselves in a more natural way in the target language. Moreover, Finocchiaro and Brumfit maintain that CLT provides for the teaching of everyday, real-world language use in a variety of socio-cultural situations in which integration of pronunciation, vocabulary, grammar and language skills with culture as well are selected according to their priority in authentic communication [2, 92–110]. The Communicative Approach aims to put foreign language

teaching in a clearly defined social and cultural context together with the socio-linguistic viewpoint that the society, economics, culture and the people who use it

generally influence language [3, 76]. Therefore, Canale and Swain describe communicative competence as integrated by four parts [4, 1–47]:



Scheme 1.

Based on the above mentioned competences one can fully use communicative competence in the process of teaching the culture of a target language. For instance, “tea” is considered as a traditional drink in Great Britain similarly with Uzbek culture. In both countries, “tea” is main symbolic drink in human hospitality. But there is the difference in the way of drinking them in both cultures. In order to teach this tradition of a target language in comparison with a native one, the linguistic competence of the learners is required. Also, through integrating discourse, socio-linguistic and strategic competences learners can use phrases and expressions for interpreting them in an appropriate social meaning in communication. Through this teaching vocabulary of the target language in comparison with native one will help to understand intercultural competence of both languages and use them easily in communication.

b) Content-Based Language Instruction is another effective approach to teaching a foreign language, which can be introduced for teaching the culture of a target language. This approach mostly focuses on teaching the content (what could be taught in the language) of a foreign language rather than teaching language itself. Language becomes a tool of learning new things instead of a topic. Nowadays CBI is very popular among EAP teachers and learners. This approach also helps to improve some other skills such note-taking, summarizing, critical thinking and extracting main ideas from the source. Although involving students for collaborative project works help them to develop their social skills what can be useful for their future life. Language use depends on the cultural background of the user. Therefore, learning a foreign language implies learning about the culture of its native

speakers, which is no less relevant in the context of CBI.

In CBI classes, culture is a very important aspect together with the acquired specific vocabulary of students. For using CBI, teachers should take into consideration that the students have background knowledge of the target language, so they have the necessary linguistic skills to understand language. Then the culture connected tasks in the English classes become easier for the CBI teachers since they can present culture through the specific vocabulary or expressions students need to acquire. Teachers may bring to the classes different sources, they could be reference books, audio, video or even real people; he or she may use visual materials bringing out important cultural facts, newspapers or magazines from that country with both cultural and factual content. The teacher might ask students to be divided into small groups and make a little research on the specific task, and then present it in a creative way. Also, debates, role-plays and case studies are considered very effective tools that give a great opportunity for students to express their opinions, findings as well as to imagine themselves “in the skin of a foreigner”.

c) Task-Based language Teaching is the next approach that implements classroom activities in which students use authentic materials and have specific tasks to do in order to meet real-world language objectives. As an example, the activity “Using Cultural Objects” can be represented. In this activity, the teacher uses the products of a culture (like bus tickets, metrocards, postcards, photographs, stamps, and images in song lyrics etc.) that can be very effective in a task-based language classroom. In TBLT classes “Culture Composition” activity developed by Tomalin and Stempleski, has its purpose the development

of writing and speaking skills, as well as the recognition of cultural artifacts. The teacher hands out various pieces of realia, collected from travels abroad to English speaking countries, such as bus or air tickets, receipts, coupons, money, and photographs. The items are mixed up and in random order. Students are put into groups of two or three. They identify each item and then make up a story about their set of items. The groups present their stories to the rest of the class, each person in the group taking a turn to tell part of the story. As an item occurs in the story, it is shown to the class and placed on the table. When all groups have finished, the students write their own individual version of their story [5, 30–60]. These types of activities are beneficial for TBLT approach. It brings students to work together in pairs or small groups to be oriented in the specific information. They develop skills of sharing and discussing what they have discovered and interpreting the information within the context of the target culture and in comparison to their own one.

Even though, in order to teach students for learning foreign cultures, intercultural capabilities also needed to be developed. One of the suggested ways of developing intercultural capabilities is an interconnected set of activities involving:

- noticing cultural similarities and differences as they are made evident through language;
- comparing what one has noticed about another language and culture with what one already knows about other languages and cultures;
- interacting on the basis of one's learning and experiences of diversity in order to create personal meanings about one's experiences, communicate those meanings, explore those meanings and reshape them in response to others.

After developing intercultural competencies of the students there are several practical ways to teach effectively culture, along with teaching a language can be suggested:

- Provide students with authentic materials — watching films, news broadcasts or TV shows can pro-

vide students with sufficient information about non-verbal behavior, such as the use of personal space, eye contact or gestures. On the other hand, reading authentic fictional or non-fictional materials can also be a good introduction to the values and norms of the target language culture. These materials also help the students improve their language skills, especially in terms of listening and understanding written texts.

- Compare and contrast proverbs — apart from being very informative about the two cultures, proverbs can lead to a discussion about stereotypes or values represented in the proverbs of both cultures. Furthermore, proverbs and idioms form a significant part of every language and knowing them is advantageous for every learner.

- Use role-plays — they especially support students in making the shift in perspective from their own culture, which can become a strange one and is looked at from the outside, and the target culture, which becomes more familiar. In the process, students practice speaking and using language in changeable situations.

- Research cultural items — While also practicing their presentation or writing skills in the target language, the students can inform their classmates about an assigned item from the foreign culture and contextualized the gained knowledge.

Noticeably, a change of content to language instruction requires a change in the curriculum. The PRESETT program, which is widely using in Uzbekistan, involves these modern approaches in teaching foreign languages in higher institutions. In the case of ELT, with English now being used globally across different cultures, English educators will not only need to be more culturally and linguistically aware but also able to design curriculums with an international and multicultural focus. In the modern approaches such as Task-Based Language Teaching, Content-Based Language Teaching, and Communicative Language Teaching, there is a great role for culture and social awareness.

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Section 2. Literature

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Multidimensionally modern poetry of Sefulla Malëshova

Abstract: Sefulla Malëshova (nicknamed Lame Kodra), despite his influence on the political life in Albania, was an original poet too. The communist regime of Enver Hoxha made him live alone for the rest of his life, become him *a rebel poet*, as he liked to call himself. Besides his translations, he was good at poetry, journalism and politics, and an extraordinary intellectual figure of Albanian culture.

Keywords: Sefulla Malëshova, modern poetry, creativity, patriot...

Introduction

Sefulla Malëshova published the magazine "*The Albanian Student*", where he published his first verses. Later, he published his first poem in an activity which provided him the leading position in politics, in Albania, after the war. He was the translator of the International, Goethe and Necrasov (from Russian language), or the rebel poet as he liked to call himself. It is observed the sharpness and depth of thought of Lame Kodra through his verses, even though there is only a short volume mainly patriotic ones [1, 11–127]. His creativity is still an undiscovered treasure that primarily serves as a ground to consider that all this knowledge was confined, isolated within prison walls being such a horrible fact. Malëshova should be an example for all young Albanians because of his decisions of telling the truth, believing in good relations with the west nations, but his political views, his concepts were the worst thoughts for dictatorship, so he suffered the most part of his life.

In the writings of L. Kodra are best distinguished fluent verses like the river flows, we encounter the various phraseological units, and dialect words and the borrowings from different languages, because L. Kodra did have good knowledge of foreign languages so does not lack words with emotional coloration that give even more value to his verses: the deep love for Albania being a place of dreams, of happy people, of an Albanian state truly democratic development.

His figure was overshadowed and his work was also underestimated by dictatorship as a dissident. His poetry with national features, it is so realistic and as simple and moreover as powerful. The symbolism of national ide-

als of his poetry which require sacrifices, he is a master the rhythm rhyme associations. The permeability of his poetry as national life with unique value which has its place of the time when he wrote needs its place in the historiography of Albanian poetry. Appearing classic on the one hand, a democrat in ideas and thoughts on the other hand, Sefulla Malëshova pursued the worst the worst life he could imagine.

He participated in anti Zogist popular movement, known as the "Revolution of June 1924". After the triumph of "Fan Noli" Sefulla Malëshova for about six months worked in the Cabinet, as a secretary of the Prime Minister Fan Noli. When Ahmet Zogu returned to rule with the help of Serbian help, in December 1924, Malëshova, left with Fan Noli abroad. At first he moved to Italy and then to Vienna, Austria, being actively involved in revolutionary movements of the time. In 1926, he joined with other revolutionaries, as Ali Kelmendi, Tashko Koço, Tajar Zavalani benefited scholarship from the Soviet Government and attending studies for five years.

His poetry is poetry was engaged with the political revolutionary theme, addressed the Albanians in the first place. His first book it was a poetry one, that has left an memory "*Stanin e Trebeshinës*", the poem "*Si e dua Shqipërinë?*" in the first volume and the only book of poetry in Albania, published by him in 1945 with 21 poems. There are some other poems, published in emigration to "*Dielli*", "*Liria Kombëtare*", etc... as a sporadic poetry.

He translated poem "Poet and Citizen" from Nekrasov, Goethe, Gorky, introduced by Nasho Jorgaqi in his *Anthology*. His first known work of fiction is a poem

published in Italian entitled “Constantine” published in Rome in 1923. Being student in Italy, with Odise Paskali, published the journal “Albanian Student”, where poems and first translations of Malëshova are published.

He translated and published a known revolutionary poem of Hajnes, which meant to be one of the few favorite poems of Karl Marx. One the best translations of him it was “*Internacionale*” of Eugene Potje, the anthem of the international communist movement. In a block of boxes of forgotten secret archives of former “State Security” and no doubt there are dozens of other extinct carelessly, or perhaps hidden, hoping that one may find in the future. However, those poems that have been published, together with the others there are no more than 50 ones.

In the absence of data sources, it is thought that the poet Sejfulla Malëshova during the persecution had abandoned poetry. This was justified by the severe political and spiritual conditions, but also on the grounds that he would never be distinguished as a systematic poet. As Fan Noli and Sejfulla Malëshova created poetry, mainly at times, dictated by socio-political circumstances, but this practice was related to arts and who had high demands on his poetry dealing with a modest balance, a phenomenon known in the history of poetry, which is not determinative in assessing the poet.

What he created is enough to give him a name of honor in Albanian poetry between the two wars. It is known that the poetry of Lame Kodra, became revolutionary ideals in Albanian society, echoing for nearly two decades and widespread in Albania, especially in the young people. Indeed, we have to consider Sejfulla Malëshova as “National Poet” remembering this fact of happening this during years ’45 [3, 207].

But what was happening with the poet during the time of persecution [4, 151–153]? This was found to be observed by the writer Nasho Jorgaqi, who argues that the poet in terms of strictness of totalitarian dictatorship, drama and disappointment passing bitterly, the nature of his close life there were almost inaccessible opportunities contacts and information, as an inexhaustible source of creativity.

One thing is correctly known, that he translated for “*Naim Frashëri*” publishing house, says his friend Nasho Jorgaqi, who found a total of six poems from the original creativity of him. The first poem titled “Our Way” (1946), is the beginning of a poem that had begun to write, but due to suffering from political attack, it was apparently left in the middle. It is a poem written in the spirit of the time, the current political theme, which brings the atmosphere of Albanian life first years after liberation, enthusiasm and work to build the war-torn

Albania. People are involved in voluntary work brigades, who shoveled again and again. The poet feels entirely among themselves and the fully emotional heart sings. The poem is in the wake of political poetry, so the creativity of the poet treated before release. Malëshova will remain faithful to the specialized literature, even after the war would give the example of a militant poetry in the service of their revolutionary ideals. He began writing the poem that is one example of that time.

After three years, although he had changed his political position, as shown by the second manuscript of poetry, the poet participates in the national competition for the “Hymn of the Republic” (1953), where he was presented and won first prize. It is a political poem, faithful to his communist ideal, moreover with rhetorical tone and pathos, he sings republic, aspiration and dream of his life. Finally Malëshova poet finds himself confident in his own right. In 1969 was celebrated the 25th anniversary of Albania’s liberation from fascist invaders, and in this occasion the poet wrote two poems, almost the same name “Monument” and “Monuments”, and the theme is that of the Anti-fascist National Liberation War, which he sees concrete embedded in an image, such as lapidars raised in memory of the freedom fighters. The last three poems have reached us, explains Professor Nasho Jorgaqi, although they are not written at the same with others.

The most interesting poems “From an unfinished drama”, a work that was launched, but was not carried out by the author. It’s about the human spirit, a topic treated by poetry through ages, being a meditative poem.

In his concept, the human soul appears as a mikrouniverse, Himalayan peaks, where the hell and paradise attack each-other. Against this background the man stands as real as the mythical monster and as the same time as a god! Maybe in his first five verses of the poem seems to be the credo of drama, in which the author will reveal his ideas, his philosophy for this universal phenomenon of life, this phenomenon presented by the poet’s pen, will convey and experience expounded by the cavalcade of his life.

Another dimension of the poet appears in two other poems, such as the humor. For example “Yes harmonica and drum ...” are humorous verses, the only ones in all his creativity, moments when he tries to laugh and mock the reality of time, stigmatized and whipped him. A great potentially intellectual, he was a polyglot and a talented poet, without excluding excesses and hobbies of his temperament hasty, unrestrained, somewhat biased and rebel.

In the first the poet speaks indirectly by metaphors, the second is direct, on a particular aspect of the life of

the Albanian life. In one the poems is the focus of leaders figure, surrounded by servile followers and servants. He is given like a sultan, an absolute ruler, bound firmly to the desired power and glory and flattery. Spirit makes mocking and stigmatizing poem so much and sarcastic humor. Reminiscent in some ways of Noli's poem "The Sultan and the cabinet", a random coincidence, that has nothing to do with any impact, as the poet, in conditions of isolation where he was, it is unlikely to have known him.

Moreover other poems "Yes harmonica and drum ..." has the same humorous-satirical, but a real reference, because its satire is directed for its servile literature of the time, of which only heard harmonica and drums. In these situations, the poet, breaks harmonica and mandolin but in vain, harmonica and drums voice are roaring, as a monologue with himself, that the author himself would sing and hearing himself at the same time, paradoxically. His poetic verses was and remains a unique voice in poetry, a name as the authentic expression of the revolutionary ideals of that generation who fought for national and social freedom, against fascism, dictatorship and social regression.

And as such, being a true poet, in the decades to come, though that was political asphyxia, noway the system could not hide and lose his poetry. Just recently, accidentally found in the basement of the Interior Ministry a file with the poet's manuscripts, and although it truncated, for which we should be grateful to the director of the archive of the institution Kastriot Dervishi, as a significant discovery. The only evidence so far indicates that the poet continued creating in complete secrecy telling us his philosophy of life for the readers and admirers of his poetry.

But the attention of the interested critics was attracted especially a notebook thick, with white cover, which

was written separately, in the first half time of writing his original poems, but in the second half, he spent time for the translation of Omar Khayyam's rubaish or rubajatesh. It seems that they were thrown into the notebook in the form of a volume, the poet probably was not ready yet to publish them, leave them as an inheritance or as a souvenir. In fact, inside the notebook there was the original creativity of the six poems, mainly created after liberation in the years 1946–1969. In (1955) Malëshova appears clearly his thought in the poem "Poet", which expresses quite different emotions, thinks from previous creations. After all that has happened, for the first time that keeps frustration inside for a long time it explodes. It is likely to have influenced the liberal climate in Russia after Stalin's death. He declared through his verses that he was not poisoned, or underestimated as a poet, but as a politician, for his ideas, causing him the "wounds of the soul".

A total persecution of a great patriot, the most prominent figure of the Albanian history and culture of Century, Sejfulla Malëshova. It is absurd but true, no cultural activity did not take place for him, no writing paper, no words of gratitude for the honor of this great man, who gave so much for our culture and our country.

Conclusions

During this short observation of the poetic work of Lame Kodra we noted that he wrote closer to the Albanian literary language, simply, but full of strong patriotic verses. We noticed an important place of his literary work especially in patriotic verses, democratic ones, we may consider even though his creativity still uninterpreted, that serves as ground for the further literary studies, moreover as a unique example.

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Analysis of Afro-American literature from the View of Multiculturalism (on the works of Sula, Morrison, Tar baby, Mercy written by Tony Morrison)

Abstract: In the early decades of the 20th century, racial injustice and widespread lynching and other types of violence against the Afro-Americans continued to take place. In the context of the colonial era, slavery and immigration are to be regarded as the essential factors of American multiculturalism. In a growing multicultural world, the connections and interactions between individuals become more and more complex. This idea is present throughout Toni Morrison's novels, and especially in *Sula*, *Tar baby* and *Mercy*. In the search of African American identity, the author comes to conclusion that the survival of black people in a white society depends upon their emphasis on loving their own race, their own culture and loving themselves and not to get trapped in white superiority or white standards of beauty.

The article devoted to the study of above-mentioned problems consists of an abstract, an introduction, and subtitles, with the names of the three works subjected to the analysis, each of which is analyzed in details as to the view points of the author of the article. In the "conclusion" the main ideas put forth in the article is represented in the generalized form.

Keywords: multiculturalism, afro-American literature, search of identity, self cognition, cultural identity.

1. Introduction

In the midst of the XX century, increase of national traditions turned to the actual problems and as a result of this the term "multiculturalism" entered literature. This term, having entered the political sphere in the widest sense of meaning began to serve the protection of distinctive cultures and principles of their development, including the recognition of the rights of different races, ethnic and cultural groups. The idea of "Multiculturalism" contradicted to the idea of "melting pot", namely, to the conception of puncturing of all the cultures. Differentiation in the composition of American population has always been one of the factors seriously influencing on American literature. The fact that American literature is different from other national literatures is as to the ethnic and racial differentiation which American literature composes. United States is a multi-cultural society in which reside the people of European, African, Latin American origin. At the last decade of the XX century literature of local residents-literature of American Indians written in the English language, literature of American minorities, literature of Chicanos, including Asian-American literature began to be formulated and spread widely. We may say the richest layer of American literature consists of Afro-American literature. Just for this reason it is necessary to study the American literature from the aspect of Multiculturalism prism. *Mul-*

ticultural literature is a piece of literature where the main character and story revolves around a person who is one of the members of major minority groups such as African American, Latino, Native American, Asian Americans and also women, handicapped individuals, and individuals with different sexual preferences.

If we take this determination as the main one, the works of Tony Morrison, are the novels, reflecting multiculturalism in the modern society of USA in the real sense of meaning. In all his novels the ancient past of American people, their traditions and myths take place in a certain degree. Racial theme is nearer to Tony Morrison's creative activity, though in the course of his creative activity, his attitude to this problem changes. Tony Morrison gradually passes from the racial problem, to the problems, created in the own atmosphere of Afro Americans.

Despite the fact that Afro-American literature possesses distinctive, mixed, class varieties, the author managed protecting its roots, genre and stylistic features and developed its original prosaic paradigm. Consequently, Afro-American literature today is distinguished by its unique aesthetics value. The status of Afro-American literature found its affirmation. Resulting at last by the fact that Tony Morrison was considered worth of Nobel Prize in 1993. In Tony Morrison's works the idea of ethnic self-cognition found its reflection. He addressed to this theme for the

purpose of opposing the white people of America against the black ones. His aim in doing this was to help his people to cognize their own existence and to protect it. Morrison's heroes live with the desire to overpass the ineradicable bitterness of slavery, rooted in their memories, and enter a new cultural society.

In the most novels of Morrison a vast place is given to the importance of knowing Morrison's heroes as personalities, formulation of the notion of "identity", the influence of environment and society on these themes. Eyerman Ron in his book named "Cultural Trauma: Slavery and the Formation of African Americans" noted that as a result of cultural trauma personality and its essence will tragically be frustrated, social structure will be smashed to pieces and all these at a certain degree will influence on the people, having gained solidarity. African slaves, having seen racial pressure around them and from the society, had united. As far as the characters in Morrison's works are concerned, the trauma, being the object of the theme of slavery does not exist as certain structure or a certain experiment, but it is a type of memory of collective recollections having put the foundation of formulation of the concept of personality of persons. The main problem, which Afro Americans coped with in their attempts to formulate the notion of personality, related to themselves, was the determination of their problems with their existence, by the white people. As to the thoughts of Neal, Anthony in his work "A conceptualization of an African American Connotative Struggle each of Africa American was worried by the name which they carried. The reason of this lay in the fact Americans gave the name of "Negro" to the people of African origin, which alongside describing them physically deprived them from their cultural belonging. It was a word determining them as black-skinned or slaves. This classification only served to remember the bitter sides of slavery and diaspora.

2. Sula in the Search of Identity

The main hero in the work Sula belonged to the black society in Bottom. Sula knew that black people were looked down as ones who experiences low mode of life. Being a teenager, she understood that she enjoyed the life then, when she experienced the mode of life in the way which fitted to her own will. Sula found strength not in living in the society to which she herself belonged, but she found strength in the way, she revolted against such a society. Once, when she talked to her granny Evayl she said to her that she wished to build up her own life (Sula, 92). Sula's intention sounded as opposing to the system of racial-discrimination. She wished to leave the district in which she had lived until now and to go to a place where she might achieve a different life from the one she had

once. She, having entered a college, threw herself upon a city life. Sula pledges a heavy task upon herself. She wants to become both-African and American and also wishes to make transition from one life into the other one. Nevertheless, Sula cannot find a proper place for herself, to realize her dreams. Thus after 10 years Sula goes back to Bottom again.

Perhaps she realizes that she is not accepted by the world of white people, and for the reason, she comes back to her native land again. But after she returns home many changes take place. When she comes back to rejoin her root she is accepted as an immoral woman who attracts men's attention, as the one who revolts, as a woman of mockery.

3. Jadi's attempts to cognize oneself in the work Tar baby

The modern Africa-American in which Tony Morrison touches upon in one of his novels "Tar baby" is the problem of extremity with which modern Africa-American cognizes the reality. For peaceful coexistence of African Americans this extremity means self-killing. Thus, for the hero of the novel there are two possibilities: either experiencing falsehood to join the world of white people (as Jadi had done) or "Cooking pies in the cellar of the church", namely living far away from the cultural centers, getting education and not reaching the aims in life. In fact, he wanted neither to be black nor American, he only wished to be a man within her soul. By his novel Toni Morrison wanted to make the Americans know that it was impossible to be a part of American culture as a whole or to live only with the African past of his ancestors. As to Toni Morrison the originality of Africa-American nationality lies in the fact that in the Africa-American history, culture and mode of life African and American cultures are not separated from one another by their influence on one another.

The struggles of women heroes in the novel, for getting place among the American society brought bigger problems to their lives and in the end the author ended the lives of these characters with the unpleasant ending. We may say, that none of these personages is able to live under hard conditions. Sula and Jadi's attempts to become different ones, made a negative influence on them. The results of personal choices of these characters rose from the disagreement against the status of black women in the society. Search for identity in life revealed itself in the struggles of characters for the sake of saving their lives. Sula and Judi tried to avoid physically sacrificing their lives in attempts to find their identities. Both Sula and Judi were freed from slavery, but they had

managed realizing only a part of the problem of identity in life. They were not satisfied with their lives at all. The search for identity resulted in failure for the reason they had not mastered the values of dominant culture. Toni Morrison stressed the fact that in the society of the whites, the emancipation of black women is not in the conception of the society of the whites or in keeping to the conception of their beauty, but it is in their love to own selves, their own black races, and their own cultures.

4. Multicultural aspect of the work "Mercy". The Notion of Cultural identity

Toni Morrison's work "Mercy" (2003) is a historical novel, reflecting the newly invented occurrences in America in the XVII century. Throughout the novel Toni Morrison highlights the historical stages of the place, having taken the name of USA at present, and early formulation of the society of slavery in this place. The story, dealing with Africans, native Americans, Hollanders, Portuguese, English and personages of mixed nationalities, Toni Morrison highlights American ethnic group in the first plan, but he describes typical and general ties between the white misters and black slaves, in the second plan. The fact that a special importance was given to the concept of multiculturalism and to the issues linked with formulation of American society in his work "Mercy" was reflected in his scientific article called "Studies on selfbelongingness, cultural identity and on the creation of American people" as well. Including the United States of America in which racial enmity is reigning, where racial and ethnic assimilation is still going on and though multiculturalism with some other peoples still remain as the major source of social and political tension, this work alongside propagandizing equal feelings of respect, against the cultural distinctions in the society, make the individual attitudes with other peoples easier, encourage them to take their places among the humane social groups. Approaching the problem from this point of view, we can see that individual identities play dynamic role in the establishment of multicultural societies.

In the rich stories of the work "Mercy" multiculturalism has found its reflection. In fact, the most narrator of the story is Florence, but Toni Morrison has given changes to other personages as well: in the second section of the story Anglo-Holland farmer Jacob Vaark, in the fourth section Lina from American origin, in the sixth section, an English woman — Jacob Vaark's wife, in the eighth section the left alone girl Sorrow, in the tenth section two servants Williard and Scully working on a contract, but in the last section mother of Florence — a woman slave. They speak of their physical and emotional suffer-

ings which took place in their lives. Indirectly, the story has been formulated not by a straight line, but on the ground "numerous independent and separated from one another thoughts and views". Thanks to this polyphonic style Toni Morrison acting from opposite tendencies in the novel, traditionally has given a place to the narrator of the place in the centre. He, making the personages speak of their own stories has tried to show who they are. The personages, while speaking on the occurrences happening with them, physical and psychological traces are obviously visible in their fights for life. In the novel, it is also dealt with, how they, including Jacob Vaark came to New York to form associations of different types. They are described as the representatives of ethnic groups. But their own identities attract the attention as the identities of ethnic groups to whom they belong. The fact that the personages recognize themselves in the work "Mercy" causes to distinguish them as Africans, local Americans, Europeans, or as the representatives of mixed races. At the same time, the expression of concept of identity of these personages finds itself in the type of identities of Africans, Americans and Europeans and in the expression of identities of the persons of mixed races. But the concept of identity is linked with the concept of self-cognition reflecting the senses, thoughts and convictions of an individual. In fact, it is necessary to distinguish the concepts of active self-cognition from passive self-cognition, because "active self-cognition" consists of concepts, having found their places in their consciousness about themselves. This in itself can be expressed as "phenomenal identity". "Passive self cognition" includes notions, having found their reflections in the consciousness, but not taking part in the process of formulation of self identity. As it has been mentioned above, the person who for the first time narrates the story is Florence. She is the first personage introducing herself. In the narrative of the first person we distinguish the function of identity as protagonist (testing her own self) but, the person who narrates the retrospect story, we distinguish her as the identity speaking about herself.

In the specimen of this, the concept of "Man hood" expresses both the thinking individual ("I think") and the object of thinking (about me). Florence is thinking because she is existing. In the first section of the work Florence sees Jacob Vaark's coming to the plantation as the "Mercy of God" (po.167). Florence giving information about herself in fact, giving the reader the chance to realize about her identity, the first section of the work can be considered as the biography of Florence. Here, details about her life takes place as well. Despite the fact that Florence has not any education, she is a very capable girl.

Thus, the fact that she writes from bible "Signs of Nikey trust" by heart, was a great courage, but she had received neither religious education, nor she had a family name, nor she bore any Christian name. She was also deprived of the special distinguishing identity, which 5 families possessed. Namely, her partial culturalization was connected with her adoption of Christianity. From the view of linguistic level, the fact that Florence possessed both father and mother and also the fact that the African slaves had lost their mother tongue caused the fact that Florence was unable to speak in the African dialect. And just for this reason when Jakob Vaark was brought to the plantation he could not pronounce even a word. At last, he explains the reason why he was culturally isolated in the eleventh section like this: "I am like a wasted field, but nevertheless I am with all my soul and body I am Florence (p.161). Like some other African slaves Florence does not possess any cultural heritage. The experiences which she had "earned", did not differ from the experiences gained by the slaves who were bought by the way of exchange or who were sold. After Jakob Vaark came to the plantation the sexual violence committed on Florence had been prevented, but her separation from her mother undoubtedly, had left psychological wounds with her, because she was a slave. Just the same is told by her mother who speaks of, how she was captured, how she was sold and brought to America. At the same time she draws the readers' attention to the psychological and physical traumas which was "gained" as a result of becoming a slave. Both Florence and her mother were black-skinned women. "To become slaves in these places always meant to be aching pits, it will leave signs on the surface and under it will always hurt with pains (p.163). As the "concept of identity" introduced by polyphony created condition for the protagonists to see it in a different way, nevertheless, it is considered as one of the signs of multiculturalism. In the polyphony of the narrator of the story we see a connection between the concept of "ownself" and the culture of the person. Thus, we may say that multiculturalism is the whole of experiences attained by separately – taken individuals, including the members of different ethnic and social groups. In the novel the reader can discover the identity of not only Florence and her mother but also they can discover the cultural identity of personages from different ethnic groups such as Lina from local Americans, by the way of polyphony. The fact that Lina comes to Jakob Vaark's plantation is spoken in the fourth section of the story and the occurrences taking place here is narrated by the third person singular. In this section it is mentioned that Lina is an American orphan girl and that she had hardly escaped from the disease of

measles which caused the deaths of numerous people in the tribe in which she was. Lina could recognize neither herself, nor her parents. Presviterians having made her a slave, sold her to Jakob Vaark at the age of fourteen. As Florence, she too bore the Christian name. Her name was Messaline and just Presviterians had given her this name. But shortening her name they called her Lina which gave the meaning of "only one silver wish" (p. 47). "She possessed no right by law, she had not even a family name and before Europeans her no word counted" (p. 52). Slave owners usually give their slaves other names, besides the ones, which they possessed. Doing so, they turned their slaves to four — legged animals, making them being unaware of their own conditions. It was impossible to see the smallest signs of the concept of equality among the slaves shortly speaking. Even by the given names the slave owners depredated the personalities of their slaves. The distorted name given to the distorted identity, the depredated names given to the depredated personalities were unreliable names given by the will of the slave owners. Despite the fact that Lina's story was narrated by the III person singular, Tony Morrison sometimes created conditions for overpassing beyond the frame. Later on he used direct speech, purposed at creating condition for the reader to specify the truthfulness of information or occurrences taking place in the novel. Lina saw herself as the one exiled in her native land: "You (a forest beech) and I, this land is our home... But unlike you I am exile here" (p. 59). As it is known Lina's identity was changed. From her thoughts it became clear that both her identity and her native lands were stolen from her. In fact "comparative European forces, for the purpose of establishing a new world, when they desired to expand the borders of their lands, seeing the local Americans as the object of attack, they deprived the local Americans both from their native lands and political wholeness". Some of the American lands occupied by the local Americans by the thought of expanding the territories which the king had presented to them under the rule of the king, these territories were made colonies, because "these territories were considered the territories intended for certain purposes". Development of colonies being Jakob Vaark at the head, the fact that the European colonists ruled over the agriculture by the methods of capitalist way of ruling, created favorable conditions for homosexual Skulls and Willard who were workers by a contract and European slave woman called Sorrow working together in his plantation. Generally speaking the reason, why Toni Morrison wanted to use polyphony was the desire to supply the readers with deep knowledge linked with individual identities of different personages. But on

the other hand by this, he showed higher moral qualities linked with individual identities of personages, and social conditions of slavery in the colonial America. That's why, the theory of polyphony turns the work of "Mercy" into the "piece of art expressing numerous independent and separate from one-another thoughts", because this work composes the characters, who are able clearly to express their own identities. Toni Morrison, by showing personages from distinctive ethnic groups, and separately – taken individuals, puts forth his own thoughts linked with genesis of Present day America. Soon after this, he creates possibilities for us to approach the formulation of American identity consisting of different ethnic identities from multicultural point of view.

Conclusion

We cannot say that multiculturalism is something a new tendency for USA. On the contrary, historically the territory of the United States has been a residential territory for all the ethnoses and nationalities. In this country national literature was formulated much before the foundation of the course of multiculturalism.

From the view of post modernism, which intends cognition of notion in a different way, in the middle of the last century the problem of multiculturalism in literature was highlighted and it demanded all rounded investigation.

It is necessary to note that at present multiculturalism has turned to a philosophy involving a number of countries, even countries, the ethnic compositions of which, all through the history has been homogeneous. This philosophy acts as a new method of globalization. But in the USA it possesses a new status and it has historic reasons for that. The first reason is that the USA developed in a short period of time. The second reason is that USA is a multinational country because this country is distinguished by

the plurality of ethnoses in the world. The third reason is no longing for the unification of different ethnic, language and religious groups. Despite the fact that approximately, all the languages and peoples existing in the territory of the United States have their representations, none of them is distinguished as dominant, and in attitude to other multicultural signs do not possess any ruling position.

Toni Morrison deeply plunges the reader into the roots of the construction of America's multicultural identity which results from the coexistence of many ethnic groups; namely, Africans, Native Indians and Europeans. Their meeting on the American soil results from immigration and slavery. Thus, the representative characters of the respective ethnic groups have their proper histories which are mainly characterized by the physical and psychological trauma they have all experienced. Therefore, to make the reader know their individual sufferings, Toni Morrison uses polyphony as a narrative device which allows each character to express his/her own history. Accordingly, Toni Morrison points out the construction of self-identity or individual self, which is one of the prominent factors of multiculturalism in colonial America. It is that plurality of consciousness which resulted with the construction of the American identity itself. It is in reference to multiculturalism that in 1776 the founding fathers of the United States of America designed the National Great Seal of the country with the Latin phrase "E Pluribus Unum", which means "out of many, one", signifying that Americans are from a variety of sources. It is also important to note that this phrase was considered a de facto motto of the United States for nearly two hundred years until it was changed to "In God We Trust" in 1955. So, Toni Morrison explores her vision of the American genesis almost in all her novels.

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Section 3. Philology

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Metaphor in Arabic poetic science until Abd al-Qahir Al-Jurjani (I part)

Abstract: The literal meaning of the word “Istar” (metaphor) is “borrow, borrow, borrow.” The scientist, who first defined the place of the metaphor in the Arabian art of Badi, was the founder of the Arab poetics Ibn al-Mutazz. After Ibn al-Mutazza, the metaphor attracted the attention of Arab poetic scholars, they advanced different opinions about this art. Abulhasan Ali al-Ghazi al-Jurjani was one of these scholars.

Keywords: Arabic poetics, metaphor, poetic figures, Ibn al-Mutazz, Abulhasan Ali al-Qadhi al-Jurjani

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Метафора в арабской поэтической науке до Абд аль-Кахира аль-Джурджани (часть I)

Аннотация: Буквальное значение слова «Истара» (метафора) — «брать в долг, заимствовать, брать взайм». Ученым, который впервые определил место метафоры в арабском искусстве бади, был основатель арабской поэтики Ибн аль-Мутазз. После Ибн аль-Мутазза, метафора привлек к себе внимание арабских поэтических ученых, они выдвигали различные мнения об этом искусстве. Абульхасан Али аль-Гази аль-Джурджани являлся одним из этих ученых.

Ключевые слова: арабская поэтика, метафора, поэтический фигур, Ибн аль-Мутазз, Абульхасан Али аль-Гази аль-Джурджани.

The literal meaning of the word “Istara” (metaphor) is “borrow, borrowing”. Outstanding Arabic lexicographer Ismail al-Jawhari has explained this word as “borrowing the clothes for use” [7, 761].

The scientist, who has firstly identified the place of istara in the Arabic art of Badi, was the founder of Arabic poetics Ibn al-Mutazz. Istara is one of the five literary figures in Ibn al-Mutazz’s “Kitab al-Badi”. He talks about istara in a preface of his book: [1, 180]

من الكلام البديع قول الله تعالى ”و أنه في أم ” (43-44)
الكتاب لدينا لعلي حكيم
من الشعر البديع قوله (من البسيط)
و الصبح بالكوكب الذي منحور
و إنما هو الإستعارة الكلمة لشيء لم يُعرَفَ بها من شيء
قد عُرِفَ بها مثل أم الكتاب و مثل جناح الذل
و مثل قول القائل الفكرة مخ العمل فلو كان قال لب العمل
(17-24). لم يكن بديعا

“Allah’s word’s as an example for istiara: “And indeed it is, in the Mother of the Book with Us, exalted and full of wisdom”. (az-Zukhruf,4).

The poem written with badi’ (from simple):

“The bright star seemed in the dawn”.

“The Mother of Book” is istiara in these example. Ibn al-Mutazz cites numerous examples about metaphor without giving additional explanations. However in some cases he explains the istiara in mentioned examples:

فَقَالَتْ لَهُ لِمَا تَمَطَّى بِصُلْبِهِ وَارْدَفَ اعْجَازًا وَ نَاءَ بِكُلِّ

Ibn al-Mutazz has stated that because of the absence of the waist and chest of the night, this expression is istiara [1, 185].

Although Ibn al-Mutazz’s opinions about the istiara are minimum, examples cited by him, testifies to the author’s profound knowledge of the essence of this art. Prominent writer has cited the next example from Nabigha az-Zubyani’s distich: [1, 186].

وَصَدْرٍ أَرَاخَ اللَّيْلِ عَازِبٍ هِمِّهِ تَضَاعَفَ فِيهِ الْحَزْنُ مِنْ
كُلِّ جَانِبٍ.

In his view, the following distich belonging to Antara ibn Muawiya al-Absi, was also based on the istiara. Although “virgin” means the rain-filled cloud, but in fact, a cloud can not be a virgin.

جَاءَتْ عَلَيْهِ كُلُّ بَكْرٍ حُرَّةٍ فَتَرَكْنَ كُلَّ قَرَارَةٍ كَالدَّرْهِمِ

It should be noted that, the scientists were favor of understanding of istiara as a metaphor, but they also noticed that the current meaning of metaphor differs from istiara. I. Krachkovski stated: “Istara usually is translated as a metaphor. But it is difficult to agree. Firstly, this word (metaphor) does not equal to the arabic istiara. Secondly, metaphor can be only a part of the concept of an arabic istiara. So that, the definition of metaphor can not fully cover istiara. Definition of istiara in Arabic terminology includes the Roman-Greco metonymy. Istara can be understood as a metaphor only when we accept it as a definition used by Aristotle [1, 126].

B. Y. Shidfar has stated that arabic istiara is equal to Aristotle’s metaphor. In his opinion, ancient arabic metaphor has a specific character. It is based on the anthropomorphic understanding of natural phenomena or the attribute of features unique to human and animal to the abstract meanings. He came to such a conclusion about the research of istiaras in Ibn al-Mutazz’s work “Kitab al-Badi” that pre-Islamic istiaras differed from the istiaras of the classical period. On one hand, the specific visual image (for instance, teeth, claw of the fate and etc.) had a significant place, but on the other hand, layers of the meaning of the word, its polysemantism and mean-

ing in combination with other words have an important role [4, 157–158].

Shidfar has focused on linking istiara with tajnis in examples cited by Ibn al-Mutazz:

تَحْيَا النُّفُوسَ إِذَا أَرَوَّاحَهَا نَفَحَتْ وَ حَرَّشَتْ بَيْنَ أَوْرَاقِ
الرِّيَاحِينَ

Shidfar has mentioned that “If there was no musical harmony of tajnis, the metaphor here would be boring and meaningless” [4, 158].

Istiara was one of the most appealing figures in the classical arabic poetry. In general, it has an incomparable great importance in literature. First of all, it is related to the specific way of expression of istiara, its ample opportunity, sometimes bringing together different meanings and happenings, opening their inner essence [2, 218].

After Ibn al-Mutazz, the metaphor attracted the attention of scientists of Arabic poetry, they put forward various opinions about this art. Abulhasan Ali al-Qadhi al-Jurjani was one of these scientists. He was Abd al-Qahir al-Jurjani’s fellow countryman. Qadhi al-Jurjani, who was considered one of the most influential persons in the field of Islamic law, presented himself in his work “الوساطة بين المتبى و خصومه” (“Mutanabbi and the mediation between his enemies”) not only as a fair judge and jury resolving the disputes, but also a scientist making a valuable contribution to the Arabic critics [3, 415]. In this book he has focused on istiara-metaphor. In his opinion, metaphor is used not only for beautifying the poem, but also served for the expression of its ideas [3, 419].

In the vast majority of poetic Works before Abd al-Qahir al-Jurjani, the medieval literary critics had categorized the verses into two groups: with good istiara and with bad istiara. They very rarely substantiate their argument, and do not demonstrate why the example is good or bad, in their opinion. There is the same situation in Qadhi al-Jurjani’s work. Firstly, he has stated some verses with good istiaras. He has given six examples from Abu Nuvas’s Works, five examples from Abu Tammam’s poems, four examples from Buhturi and Ibn al-Mutazz’s verses. At the same time he has mentioned that there are some verses with bad istiara, which are often found in Abu Tammam’s verses [8, 39–45].

Qadhi al-Jurjani has mentioned that some scientists mistakenly have seen a metaphor in Abu Nuvas’s verse, but the poetic figure in this verselet is simile (a figure of speech involving the comparison of one thing with another thing of a different kind, used to make a description more emphatic or vivid):

وَ الْحَبِّ ظَهَرَ، وَ أَنْتَ وَ اكْبَهُ فَإِذَا صَرَفْتَ عَنَانَهُ انصَرَفَا

“Love is a riding animal. If you will unfasten the bridle, its will run away”.

Qadhi al-Jurjani has stated that there is not any istiara. The meaning of the bayt is “Love is like a riding animal. If you will tightly hold its bridle, you can control it as you want. It is either a parable, or the simile” [8, 45].

است رأى هذا و ما اشبهه استعارة، و انما معنى البيت ان الحب مثل ظهر او الحب كظهر تديره كيف شئت اذا ملكت عنانه و هو إما ضرب مثل او تشبيه شيء بشيء

After Qadhi al-Jurjani, the considerations about istiara were also reflected in Abu Hilal al-Askari’s “Kitab as-Sinaateyn – كتاب الصنائع”. It could be seen that here was given the definition of istiara, and were explained its theoretical principles as a poetic figure [6, 178].

الإستعارة: نقل العبارة عن موضوع إستعمالها في أصل اللغة إلى غيره لغرض و ذلك الغرض أما أن يكون شرح المعنى و فضل الإبانة عنه او تأكيده و المبالغة فيه او الإشارة إليه بالقليل من اللفظ.

Along with al-Askari, Ibn Rashiq al-Qayrawani has also developed the considerations on istiara. When Ibn Rashiq al-Qayrawani put forward his opinions about istiara, he has mentioned Qadhi al-Jurjani’s above-mentioned views, too [5, 162–164].

الاستعارة افضل المجاز و اول ابواب البديع و ليس في حلي اعجب منها و هي من محاسن الكلام اذا وقعت موقعها و نزلت موضعها و الناس مختلفون فيها منها من يستعير للشيء ما ليس منه و الا اليه.

Both Abu Hilal al-Askari and Ibn Rashiq al-Qayrawani’s thoughts will be comprehensively displayed in the II part of the article.

To conclude, it should be noted that it was identified by Medieval Islamic philologists that although istiara which is known as a key component of the poetic system, was developed in different outstanding scientists’ Works, but it has found its detailed theoretical analysis in Abd al-Qahir al-Jurjani’s Works, in particular in “Asrar al-Balagha” and “Dalail al-Ijaz”.

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Entwicklungswege der Diphthonge in althochdeutschen Dialekten

Abstrakt: In diesem Artikel geht es um die Entwicklungswege der Diphthonge in althochdeutschen (ahd.) Dialekten und ihre qualitativen und quantitativen Besonderheiten werden beschrieben und analysiert.

ert. Die Untersuchung der Diphthonge und die Frequenz ihrer Realisierung wurden auf der Grundlage der ahd. Texte festgestellt.

Stichwörter: Diphthong, Monophthong, Phonem, Diphthongierung, Vokalharmonie.

In der modernen sprachwissenschaftlichen Forschung gibt es verschiedene Auffassungen bezüglich der Entstehung und Entwicklung der Diphthonge. Damit befassen sich verschiedene Wissenschaftler [1; 2; 3; 4; 5; 6; 7], aber bis jetzt existiert keine einheitliche Definition, ob die Diphthonge als biphonemische oder als monophonemische Vokalverbindungen zu deuten sind.

Um diese Frage zu beantworten, ist es zweckmäßig zunächst mal die Entstehung und die Entwicklung von Diphthongen zu erforschen.

Nach der Meinung von W. Schmidt ist das Althochdeutsche oder «Deutsch des Frühmittelalters» die erste Entwicklungsphase des Deutschen. Der Wissenschaftler hat den ahd. Zeitraum in zwei Phasen eingeteilt:

- 1) eine vorliterarisch – inschriftliche (VI-VII Jh.);
- 2) eine literarisch – handschriftliche (VII-XI Jh.).

Diese Einteilung hebt eines der wesentlichen Merkmale in der Verwendungsweise der Sprache hervor: den Übergang von der Mündlichkeit der Sprachkommunikation zur zweiseitigen Mündlichkeit und Schriftlichkeit [2, 172].

Die Hauptzentren der ahd. Schriftsprache waren die Klöster St. Gallen, Reichenau, Murbach (alemannischer Bereich), Freising, Salzburg, Regensburg (bairischer Bereich), Würzburg, Fulda (ostfränkischer Bereich), Trier und Bischofssitze Köln (mittelfränkisch), und einige andere Orte. Die Hauptwerke der ahd. Literatur sind Übersetzungen aus dem Lateinischen [1, 37; 8, 31].

Die Ursache der Mannigfaltigkeit vom Verhalten gegenüber den Diphthongen liegt gerade in der ahd. Periode, als das Sprechen und das Schreiben im Zusammenhang standen und es keine Unterschiede zwischen geschriebener und gesprochener Sprache gab. Damals konnte man von keinem einheitlichen Lautsystem sprechen — weder zeitlich noch räumlich. Und die Vokale, darunter auch Diphthonge, spiegelten die Ergebnisse aller wichtigen lautlichen Wandlungen vom Indoeuropäischen zum Germanischen wieder.

V. Lewickij und H.-D. Pohl verstehen unter der althochdeutschen Sprache die Gesamtheit der miteinander nahe verwandten alten deutschen Dialekte zwischen der Mitte des VIII. und des XI. Jahrhunderts [1, 33].

Alle ahd. Dialekte teilt man in 2 Hauptgruppen — Oberdeutsch (Bairisch, Alemannisch, Südfränkisch, Ostfränkisch) und Mitteldeutsch (Mittelfränkisch und Rheinfränkisch), in denen die zweite Lautverschiebung

zumindest teilweise eingetreten ist. Es gibt noch eine Gruppe von Dialekten — Niederdeutsch (Niedersächsisch und Niederfränkisch), aber zum Unterschied von den oben genannten Dialekten, sind die niederdeutschen Dialekte von der zweiten Lautverschiebung überhaupt nicht erfasst worden. Aus diesem Grund hatten sie eine andere Entwicklung. Obwohl es in dieser Periode keine gemeinsame Sprache gab, entsprachen die Grapheme in den schriftlichen Denkmälern im Allgemeinen entsprechende Phoneme. Die ahd. Dialekte unterschieden sich teilweise durch die Realisierung der Phonemoppositionen, besonders kam es bei den Diphthongen zum Ausdruck.

Bei der Untersuchung der älteren Perioden in der Geschichte der einen oder anderen Sprache muss man die phonematischen und morphologischen Besonderheiten aller Hauptdialekte berücksichtigen. Jeder Dialekt spielte eine sehr wichtige Rolle bei der Herausbildung der Literatursprache und verfügte über das höchste Prestige oder die größte Verbreitung in der alten Periode.

Das Ziel der Forschung besteht darin, anhand der ahd. Texte Diphthonge in den alten Hauptdialekten (Bairisch, Alemannisch, Südfränkisch, Ostfränkisch, Mittelfränkisch, Rheinfränkisch, Niedersächsisch, Niederfränkisch) zu untersuchen. Dabei wurden 4430 lexikalische Einheiten (l. E.) mit Diphthongen untersucht. Insgesamt haben wir mehr als 15 verschiedene Lautkombinationen in allen ahd. Hauptdialekten festgelegt. Aber in diesem Vortrag werden nur die häufigsten Diphthonge, ihre qualitativen und quantitativen Besonderheiten beschrieben und analysiert.

Die Untersuchung hat gezeigt, dass der Diphthong *ei* in 7 Hauptdialekten (außer Altniedersächsisch) die Spitzenposition einnimmt (786 l. E.). Der untersuchte Diphthong ist ins Ahd. aus dem germanischen (germ.) *ai* gekommen und besteht aus den nichtlabialisierten Vokalen der vorderen Reihe. Er wurde am häufigsten gebraucht:

- 1) in den Silbenmorphemen (*heil, geist, deil, steina, zeihan, meina, deil*);
- 2) im Präfix *ein* (*einkunni/aus einem Geschlecht/, einboran/ingeboren/, einago/Einsiedler, Mönch/*);
- 3) im Suffix *heit* (*gotheit/Gottheit/, unsauberheit/Unsauberkeit/, christianheit/Christenheit/*).

Von Anfang an war *heit* (got. *haidus*) ein einziges Wort, das „Wesen, Persönlichkeit, Zustand“ bedeutete. In den späteren Denkmälern hat sich aus diesem Wort das Suffix *heit* entwickelt, das oft mit Adjektiven kombiniert

wurde, um eine höhere logische Abstraktion zu bilden.

Im Altniederfränkischen gab es am Ende des X. Jh. eine Verengerung von *ei* zu *ê*, seltener zu *â* (*heiter* – *hêdar*, *leisten* – *lêstian*, *heilig* – *hâlag*). In den Übersetzungen von Williram lässt sich bemerken, dass der Autor den untersuchten Diphthong durch die Vokalkombination *ey* ersetzt hat (*leidef* – *leythef*, *bezeichnenet* – *bezeychenet*, *heizza* – *heyze*).

Der Diphthong *iu* ist einer der ältesten Diphthonge und hat seine Realisierung aus dem Germanischen fortgesetzt. Er besteht aus geschlossenen Vokalen der vorderen und hinteren Reihe. Die Verwendung dieses Diphthongs hängt von den assimilierten Einwirkungen der Vokale *i*, *u* in den Nachsilben (*tiuri*, *piutit*, *kitriufit*, *hiutu*) ab. Im Altostfränkischen lässt sich *iu* am Wortende eine Tendenz zur Abschwächung auf *u* (*alliu* – *allu*, *beidu*, *guotu*, *mihhilu*) feststellen. Im Altniedersächsischen wurde *iu* in denselben Eigennamen durch *u* ersetzt (*Liudolf* – *Ludolf*, *Liudger* – *Ludger*).

Am Ende des IX. Jh. verlor dieser Diphthong fast in allen Hauptdialekten seine diphthongischen Besonderheiten und verwandelte sich allmählich in den Umlaut *ü*, grafisch ist es weiterhin identisch mit der Bezeichnung des Umlauts durch langes *û*. Oft wurde *iu* in den Texten durch *ui* wiedergegeben (altbair. *vuir*, *fuir* — ahd. *fiur*/Feuer/; abair. *huitte*, *hiutu*/heute/).

Der Diphthong *ie* entstand im Ahd. durch die Diphthongierung des westgermanischen *ê* und besteht aus geschlossenen und mittleren Vokalen der vorderen Reihe. Im Altostfränkischen wurde von uns festgestellt, dass *ie* durch *ê* oft ersetzt wird (*gieng* — *gêng*). In den früheren Texten des Altsächsischen und Altsüdfränkischen lässt sich die parallele Verwendung der Diphthonge *ie* – *ia* – *io* in denselben Wörtern beobachten (*Thiedmar* – *Thiodmar* – *Thiadmar*, *neriendi* – *neriand*/Retter/, *thiedo* – *thiod*/Volk/). Diesen Beispielen kann man entnehmen, dass *ie* – *ia* – *io* fakultative Varianten eines Phonems sind. Am Ende dieser Periode hat sich das Auslautgesetz entwickelt. Die Lautverbindungen *ia* und *io* (vordere – hintere Reihe) sind in die geschwächte Form *ie* übergegangen (*sia* – *sie*, *herio* – *herie*, *dio* – *dia* – *die*). Dieser Diphthong wurde am häufigsten in den Silbenmorphemen verschiedener Wortarten und besonders in den Verben im Präteritum gebraucht (*antfangan* – *antfieng*/empfangen/, *ruopan* – *riep*/rufen/, *bihaldan* – *behilt*/erhalten/, *fallan* – *fielon*/fallen/, *gangan* – *giengon*/gehen/).

Der Diphthong *uo* hat sich von dem germanischen Monophthong *ô* entwickelt und ist zu einem der häufigsten Diphthonge der hinteren Reihe fast in allen ahd. Dialekten geworden. Er besteht aus labialisierten Vo-

kalen, wo *u* ein Vokal der hohen Zungenhebung und *o* ein Vokal der mittleren Zungenhebung ist. Dieser Diphthong war sowohl im Altalemannischen als auch in allen fränkischen Dialekten zu finden. Nur der bayerische Dialekt hat bis zum Ende des IX. Jh. den Monophthong *ô/oo* aufbewahrt. Der untersuchte Diphthong wurde am häufigsten in den einsilbigen und zweisilbigen Wörtern in Silbenmorphemen, im Präfix *zuo* und im Suffix *tuom* gebraucht. Früher war *tuom* ein einziges Wort, das „Urteil, Macht“ bedeutete. Im Laufe der Zeit ist aus diesem Wort ein Suffix geworden, das mit Adjektiven kombiniert wurde (*rîhhi*/reich, *mâchtig*/und *tuom* — *rîhtuom*/Reichtum/). Im Altostfränkischen, Altsüdfränkischen, Altalemannischen und im Altbayerischen haben die althochdeutschen Autoren oft *uo* grafisch durch den Monophthong *ô* oder durch die Lautkombinationen *ua*, *au*, *oa* und *ue* gekennzeichnet (*guoton* – *goatan*, *tuo* – *tua*, *huor* – *huar*, *tuent* – *tuont*, *fuor* – *fuer*, *arfuorun* – *fuerunt*). Man kann vermuten, dass diese lautlichen Kombinationen in der phonologischen Bedeutung verschiedene Realisierungen desselben Diphthongs sind.

Der Diphthong *ua* war für die südfränkischen Gebiete typisch und wurde bis Ende des VIII. Jh. aktiv benutzt. Seit Anfang des IX. Jh. ist er in *uo* übergegangen. Folglich kann man vermuten, dass *ua* ein Zwischendiphthong ist: germ. *ô* > *ua* > *uo* (*môpa*, *môda* – *muat* – *muot*/Mut/; *gôda* – *cuat* – *gut*/gut/; *sôkjan* – *suahhen* – *suohhen*/suchen/).

Langes germ. *ê₂* wurde ab Ende des 8. Jh. zu *ia* diphthongiert. Dieser Diphthong besteht aus geschlossenen und offenen Vokalen der vorderen und hinteren Reihe. *ia* wurde am häufigsten in Silbenmorphemen der mehrsilbigen Wörter, in Demonstrativpronomen, in geografischen Namen und lateinischen Entlehnungen gebraucht. Die Realisierung des untersuchten Diphthongs ist vor allem mit den Nachsilbenvokalen (vor *i* oder *a*) verbunden. Am Ende der ahd. Periode, wie bereits oben gesagt, wurde *ia* verengt und ist in *ie* übergegangen. Deshalb ist die höchste Frequenz der Realisierung von *ia* gleichmäßig zwischen dem Inlaut und Auslaut.

Im Unterschied zur Gegenwartssprache werden die Diphthonge in dieser Periode wirkliche Zwielaute gesprochen, also *ei* wie *e* mit *i*-Nachschlag, *uo* wie *u* und *o*-Nachschlag, usw. [2, 176]. Aber auf der Grundlage der morphologischen Silbentrennung und Wortgliederung lässt sich behaupten, dass die ahd. Diphthonge monophonematisch sind, weil die morphologische und silbentrennende Grenze die Komponente eines Diphthongs nicht teilt und sie immer nur eine Silbe bilden.

Für die häufigsten Diphthonge ist die artikulatorische Veränderung ihrer Vokale kennzeichnend: von

den mittleren zu den geschlossenen Vokalen (*ei*), von den geschlossenen zu den mittleren Vokalen (*ie*, *uo*), und von den geschlossenen zu den offenen Vokalen (*ua*). Also, im System der Diphthonge realisiert sich die Gegenüberstellung von zwei Arten — (in Bezug auf das artikulatorische Dreieck) in Richtung «von oben-nach unten» und «von unten-nach oben». Diphthonge *ia* und *iu* sind Ausnahmen.

Die häufigsten Diphthonge wurden in den ahd. Texten vor allem im Inlaut (Tab. 1) in den Stammmorphemen und Suffixen – *heit*, *tuom* gebraucht: *ei* (786 l.E.), *ie* (589 l.E.), *uo* (427 l.E.), *ua* (148 l.E.), *ia* (316 l.E.). Dieses Ergebnis macht deutlich, dass es zu einer energetischen Schwächung im Auslaut und zu einer Verstärkung des Wortstamms kommt. Eine Ausnahme bildet der Diphthong *iu* (565 l.E.), der am häufigsten im Auslaut realisiert wurde.

Tabelle 1.

Diphthonge	Anlaut	Inlaut	Auslaut
<i>ei</i>	175	598	13
<i>iu</i>	76	191	298
<i>ie</i>	21	312	256
<i>uo</i>	29	349	49
<i>ua</i>	7	136	5
<i>ia</i>	49	139	128
Insgesamt	357	1725	749

Die Untersuchung zeigt (Bild 1), dass für die Komponenten der meisten Diphthonge eine Angleichung nach der Artikulationsstelle oder nach der Artikulationsart charakteristisch ist. Z. B., die Diphthonge *ei* und *ie* bestehen aus nichtlabialisierten engen Vokalen und bilden damit eine Vokalharmonie der vorderen Reihe. Die Vokale der Diphthonge

uo und *ua* bilden eine Vokalharmonie der hinteren Reihe. Der Diphthong *uo* besteht noch aus einer Kombination aus engen und labialisierten Vokalen. Der Diphthong *iu* bildet eine Vokalharmonie der hohen Zungenhebung. Solche Beispiele machen es möglich, eine Vokalharmonie als typisches Merkmal des Althochdeutschen zu betrachten.

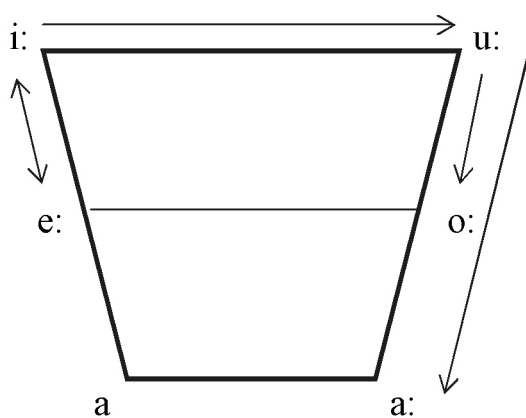


Bild 1

Die durchgeführte Untersuchung der althochdeutschen Diphthonge ist ein produktiver zweckmäßiger Weg zum tieferen Verständnis des Vokalsystems in der deutschen Gegenwartssprache.

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Considerations in Arabian prose in regard to Shuubiyya

Abstract: The article analyzes some aspects of Arabic prose in the works of Shubiyyi. Attention is drawn to the peculiarities of the color of the Arabic language in the work of Shu'ubiyya.

Keywords: Arab, Islam, free thought, others, Shu'ubiyya.

As a movement, high development of shuubiyya dates back to the VIII- X centuries. It was a very important period in the life of Moslems. Namely in these centuries plenty of nations turned to Islam. Among them there were Persians, Turks, nabatis, Greeks and gypities. Different nations representing various civilizations turning to Islam resulted with establishment of a cosmopolitan society in Islam territories [3; 42]. So, in a Moslem society the representatives of high civilization fell under the rule of Bedouin Arabs which were in much lower cultural level and it caused contradictions in the society, made ideological disputes and accusations inevitable. Its traces can be found both in poetry and prose samples. In poetry samples satire mood prevailed. The poets highlighted shortcomings and shortfalls of the opposite side and made them an object of criticism. The same mood prevailed in prose also. But here emotional accusations were replaced with substantiated considerations. In prose samples scholars- writers worked on each thought until they prove them. They did not remain indifferent to the thoughts of the opposite side and reflected them also, then began a dispute. So, in order to understand the essence of shuubiyya in Islamic society, prose samples are of great importance. Aim of this article is to research the thoughts of two prominent representatives of classic Arabian literature Amr ibn Bahr al-Jahiz and ibn Abd Rabbihi in regard to shuubiyya. From chronological point of view, although Jahiz had lived earlier than ibn Abd Rabbihi, we begin our research with the work of the second writer. It has two reasons:

1) Unlike Jahiz, Ibn Abd Rabbihi analyses the issue more comprehensively. This analysis allows us to get a full picture of shuubiyya. However, Jahiz describes only separate aspects of shuubiyya. In order to be able to understand his considerations, one should have an idea about shuubiyya, although in a review form and for this purpose Ibn Abd Rabbihi's work will help us.

2) Shuubiyya and its critical motives in Jahiz's works are in a scattered form. But this topic is described in

several paragraphs of concrete chapters named "al-Iqd al-Farid", "A rare pearl about virtues of Nasabs and Arabians" of Ibn Abd Rabbihi's book *كتاب اليتيمة في النسب وفضائل العرب* [1, 351]. One of the merits of the work is its reference to several works which have not survived until our time. Because of it, some parts of al-Iqd al-Farid seem as an anthology related with shuubiyya.

Namely for these reasons, we begin our article about reflection of shuubiyya in prose works with Ibn Abd Rabbihi's work. In the book called "Yetime" in the part called *اهل التسوية* (sayings of the shuubiis who were for equality) Ibn Abd Rabbihi first of all noted that shuubiis were in favor of equality. He begins his writing with the following thought:

من حجة الشعبية على العرب ان قالت: *إنا ذهبنا إلى العدل والتسوية وان الناس كلهم من طينة واحدة وسلالة رجل واحد*.

"Shuubiis argue with the Arabs in the following way: We want justice and equality. All the human have been created from the soil, they all are descendants of a single dynasty." Every movement, every sect in the history of Islam tried to substantiate it from the point of view of Guran and hadithes. Shuubiis also were seeking for proof of their thoughts in Guran and hadithes. They, first of all, referred to the 13th ayah of "Hujurat" surah of Guran. Besides it, their main argument was the words that the Prophet Muhammad said during Farewell Hajj. Ibn Abd Rabbihi writes about it from their own language:

احتجنا بقول النبي عليه الصلاة والسلام... *"أيها الناس، ان الله اذهب عنكم نخوة الجاهلية وفخرها بالآباء، كلكم لآدم وآدم من تراب، ليس لعربي على عجمي إلا بالتقوى"*. [1; 352]

We prove our thought with the words of the prophet (s. a. s.): "Hey human, Allah prohibited you swaggering of the period of ignorance and boasting with ancestors. You

all are the descendents of Adam. And Adam has been created from soil. Advantage of an Arabian over a foreigner can be only piety.”

With what can a human be proud of? Arabian fanatics' thoughts about it differ from that of shuubiis. As we see above, Arabians were very close to their ancestors. It is not accidental that they developed the science of genealogy and sometimes counted their ancestors up to Adam. But, however, according to shuubiis, each tribe can be proud of two things:

- 1) With existence of states;
- 2) With existence of prophets among the ancestors of the tribe.

The writer states:

”ان قالت لكم العجم هل تعدون الفخر كله ان يكون ملكا أو نبوة؟ وان زعمتم أنه ملك قالت لكم: وإن لنا ملوك الارض كلها من الفراعنة والعمالقة و الاكاسرة والقياصرة. هل ينبغي لاحد ان يكون له مثل ملك سليمان الذي سخرت له الانس والجنّ والطير والريح وانما هو رجل منا؟ أم هل كان لاحد مثل ملك الإسكندر الذي ملك الارض كلها وبلغ مطلع الشمس ومغربها“. [1, 352]

”So, the foreigners tell that if the source of pride is government and prophecy, then all great kings of the world have come out of us: pharaohs, amaliks, sasanis, Roman czars. Have any other tribes had a king like Solomon who had a rule over demons, birds and winds? Or who else has a king like Alexander who occupied great territories from the west till the east reigning on these areas?”

Here the point drawing attention is shuubii supporters' pride in their ancient state-building traditions. The ancient states of Sasanis and Byzantine –Rome Empire have always been the source of pride of anti-Arabian coalition. In this issue they did not forget to unite in a common front. Throughout the history the greatest enemy of sasanis was Byzantine Empire. But shuubiis forgetting this enmity boast with both their sasani and Roman ancestors. Because, if not to take into consideration the states like Saba, Main, Himyar in Yemen, Arabs did not have strong state-building tradition. Gassanis and Lakhmees in the north were vassal states of Byzantium and Sasani empires. Shuubiis while boasting with their state-building traditions, mention ancient Jewish history also. Again a long-term enmity of Romans against Jews is forgotten. Solomon, that Jewish king who is mentioned for several times in Guran is proud of. In fact, every king of non-Arabic origin was the source of pride of shuubiis. Macedonian Alexander who defeated Persian king

Dara was also among these kings. After it, shuubiis state that it is right to be proud of prophets:

وان زعمتم انه لا يكون الفخر إلا بنبوة فإن منا“
الانبياء والمرسلين قاطبة من لدن آدم ما خلا أربعة:
هوداً وصالحاً واسماعيل ومحمداً ومنا المصطفون
من العالمين: آدم ونوح وهما العنصران اللذان تفرع
منها البشر ونحن الاصل وأنتم الفرع وانكم غصن من
”أغصاننا [1, 353]

“If the source of pride is prophets, then except four persons- Hud, Saleh, Ismayil and Muhammad, all selected prophets beginning from Adam have come out of us. Adam and Noah are two major prophets standing on the basis of the humanity. In this case, we are of generation of prophets, we are trunk and you are our brunches.”

As you see, shuubiis are so much subjective in their claims that they even consider Adam and Noah theirs. Shuubiis majority of which were Persians easily considered even Jewish prophets their ancestors.

Giving such a sample of negative attitude to the women from Arabian history, shuubiis emphasize their being far away from civilization. Arab's tradition to bury new-born girls alive was also an object of criticism of shuubiis. It is especially widely highlighted in poetry. It is known that Islam was established in a city- Mecca, and then was developed in another city- Medina. These cities were surrounded by Bedouin tribes from all sides and their life, economic-political relations were set up on the relations with these tribes. There were tribal relations in these cities. Therefore, it would not be right to state that Islam was established on a full urban environment. Arabs got acquainted with urbanization after the conquest. S. Savran rightly shows that shuubiis were agitators of urbanization within Islam framework. Representing their high culture as urban culture, they criticized Arabs' desert and nomadic way of life [3, 42].

Shuubiis, while enumerating their sources of pride tried to humiliate Arabs in all ways and overstate their own merits. They even did not forget to claim for Islam which is related with the name of Arabs. Against these accusations of shuubiis, Arabs had their own arguments. They boasted with the fact that the founder of Islam had come out of them, and the holy Guran has been written in Arabian language. According to Arabs, namely for this reason they are superior over other nations. Namely their way of life and culture had to determine the face of Islamic society. They praised desert life and Bedouins over and over again. According to them, although desert life had made Arabs poor, at the same time brought a lot

of high merits to them. Hard conditions of life formed such moral qualities as bravery and generosity in them. Ibn Guteybe and al-Masudi emphasized that it was a desert life which formed moral qualities in Arabs [3, 42–46].

Al-Igd al-Farid's further arguments bear discussion character. The author firstly reflects the thoughts of the opposite side — Ibn Guteyba who was supporter of anti-shuubiiyya and an Arabian fanatic. Then there comes a paragraph where shuubiis deny Ibn Guteyba's claims. Afterwards, Arabs' ways of marriage are criticized. Finally, once again the thoughts of Arabian fanatics are given.

As we have mentioned, one of the advantages of al-Igd al-Farid is, as we have already mentioned, the fragments it contain from several works which have not survived until our time. One of these works is Ibn Guteyba's *تفضيل العرب* (Tafdil al-arab) "Superiority of Arabs". Ibn Abd Rabbihi bringing samples from this work highlights the views of the representatives of anti-shuubiiyya movement. Ibn Guteyba protests against understanding of the sayings related with the above-shown Guran ayah (Hujurat, 13) and Farewell hajj literally. He states that to claim equality of all the human is superficiality, i. e. to maintain to external meaning of Guran without penetrating to the essence of the ayah. If all the humans were equal, then a prophet

إذا اتاكم كريم قوم فاكرخوه

would not say "treat with esteem when a respected person of a tribe comes to you".

He said about Geys ibn Asim that he is *هذا سيد أهل الوبر* — the head of the desert population [1, 356].

Giving such samples Ibn Guteyba shows his opposition against shuubiis' equality (تسوية) idea. According to him, the thought that all the human and tribes are equal is wrong. According to Ibn Guteyba, shuubiis' claim that Adam is their ancestor and their pride for it is just a vain idea. This time shuubiis refer to the hadith stated about the prophet:

لا تفضلون عليه وإنما أنا حسنة من حسناته [1, 357].

Do not take me superior than him (than Adam-C. D.). I am just one of his merits.

In "al-Igd al-Farid" shuubiis' thoughts criticizing the ways of marriage of Arabs are given. When Arabs were attacking to a tribe, they were taking their women as prisoners and copulated with them, due to it, it was impossible to identify the fathers of the born children [1, 357].

Against these accusations of the foreigners, the author mentions the goodness that Arabs have done toward the foreigners, their making namaz together, inviting them to their dinner and names the shuubiis'

accusations ungratefulness. Some thoughts of shuubiis against Arabs have been noted in al-Jahiz's (775–868) work *والتبيين*

Persians did not like Arabs' superiority on the art of word. They tried to claim this art theirs.

It is known that the thought of Arabian-Islamic philosophy has derived from the Greek philosophy. It is also known that Arabs knew well Persian written monuments. Ibn al-Mugaffa translated a number of Persian monuments into Arabian language, opened to Arabian reader the ancient Sanskrit written monument "Kalila and Dimna". In spite of it, in science world Arabian poetry science, as well as the concepts of eloquence and declaration are said to be Arabian products. Ibn al-Mutazz created his *كتاب البديع* (kitab al-badi) on namely pure Arabian basis. The influence of Greek literature speaking about mythical gods was also weak. That is, Arabian literature had traditions which were far away from foreign influences and the representatives of other nations did not understand it. For example, in Jahiz's work his thoughts about shuubiis attitude to Arabs' setting the rhythm with a rod, or by playing with spears and daggers while telling a poem or a sermon is also shown. Usually, shuubiis do not like this peculiarity of Arabs, not seeing any relation between the art of word and rod, spear, etc. According to them, Arabs while making such things tried to distract the people's attention away from their meaningless speech [3, 45]. Jahiz in his work "al-Bayan vat-Tabyin" covered this issue widely. He dedicated quite a long chapter of his work "كتاب العصا" to a rod and the issues related with Arabs' art of oratory and reflected shuubiis' critical thoughts also.

We would like to note that archetypes as a rod and an arrow hold an important place in mythical mind of a number of nations. A. Gasimova in her work "Immoral peculiarities of Arabs in the period of ignorance" notes that before Islam Arabian preachers while making forecasts used an arrow [4, 280]. Jahiz in his work while opposing to shuubiis refers to archetype essence of the tools. Against these accusations Jahiz's considerations also seem convincing. The writer justifies Arabs' using the rod in the art of word from religious point of view and referring to the stories about the prophet states that the rod is not just an ordinary stick and that it bears deep symbolic meanings:

"والدليل على أن أخذ العصا مأخوذ من أصل كريم، ومعدن شريف من المواضع التي لا يعيبها الأجاهل، اتخاذ سليمان بن داود صلى الله عليه العصا لخطبته ومو عظته ومقاماته وطول صلاته ولطول التلاوة

والانتصاب... وقد جمع الله لموسى بن عمران عليه السلام في عصاء من البرهانات العظام“ [2, 30–31]

“My argument is that the origin of the rod is very honorable. Only ignorant people can try to find a defect in its position. Long ago Solomon, David’s son, also took a rod when he was speaking and preaching, as well as when he was making namaz. Allah gathered many evident miracles in the rod that he had given to Musa ibn Imran.

Jahiz, knowing religious-mythical thinking, does not forget to associate the rod with a tree archetype. In the mythic mind a world tree uniting different layers of the space has a significant place. If the religions are the history, in the prophets’ stories the tree holds a significant place.

So, Jahiz gives deep symbolic meaning to every tradition of Arabs. He masterfully relates the art of word of Ar-

abs with religious legends and stories about the prophet. In this way, he denies Arabs being known as desert men far away from civilization.

In all these polemics we see both parties’ effort to get strengthened from point of view of nobility and culture. Arabian fanatics did not step behind before shuubiis’ attack, they emphasized their superior position in the world history by creation of art of word and Islam. The considerations took place in prose were more severe than in poetry.

Of course, the members of anti-shuubiiyya movement did not get satisfied with self-protection tactics and attacked back to shuubiis. According to them, monarchies that Romans and Persians are proud of did not make the people happy. It was against the equality idea of Islam and separated the society into layers [3, 48]. Comparing Arabian generosity with Persian greediness, they criticized the latter.

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Die Entwicklung der Großschreibung im Deutschen

Abstract: This article is devoted to examination of some peculiarities in German orthography and precisely to the appearance and historical development of the capital letter. There were given some references on the literary texts, according to which we define the main functions of capital letter at that time.

Keywords: capitalization, lowercase, punctuation, exaltation, regulation.

Kurze Inhaltsangabe: In diesem Artikel geht es um die Entstehung und die Entwicklung der Großschreibung in der deutschen Sprache. Die Funktionen und Motiven der Großschreibung wurden auch analysiert.

Stichwörter: die Großschreibung, die Kleinschreibung, die Interpunktion, die Hervorhebung, die Regelung.

Deutsch ist eine der verbreitetsten Sprachen der Welt. Wie jede Sprache ist auch Deutsch im Wandel

begriffen und unterliegt ständigen Veränderungen. Die Sprache ist vor allem ein soziales Phänomen und das wichtigste Verständigungsmittel in der Gesellschaft. Die Sprache ist ein dynamisches System. Sie verändert sich und entwickelt sich ständig. Viele Ursachen bewirken den Sprachwandel, sowohl extra-als auch intralinguistische Faktoren. Wie sich im Laufe der letzten zwei Jahrhunderte herausstellte, ist die historisch-vergleichende Methode

die beste Stütze für sprachgeschichtliche Forschungen. Die Aufgabe dieser Methode ist vor allem verschiedene sprachliche Prozesse zu erklären, die die deutsche oder eine andere Sprache zum heutigen Stand gebracht haben. Zahlreiche ukrainische, russische und deutsche Wissenschaftler haben mit Hilfe dieser Methode geforscht, wie z. B. W. Lewizkij, W. Zhirmunskij, W. Taranez, O. Moskalkaja, P. Ernst, V. Moser, S. Sonderegger, R. Sternemann, F. Bopp und viele andere. Mit Hilfe der historisch-vergleichenden Methode wird **das Ziel** gesetzt, das Entstehen und die Entwicklung der deutschen Schriftsprache zu erforschen und konkrete Formen des Sprachwandels zu zeigen. Meine Untersuchung beginnt mit der alten Schriftforschung. In früheren Zeiten und sogar heute ist sie eine wichtige Form der menschlichen Kommunikation. Die Sprachgeschichte ist beim Erwerb einer Sprache von großer Bedeutung, weil sie die Regeln und Ausnahmen des sprachlichen Systems klar macht und uns Hintergrund für die Veränderungen und Weiterentwicklung der Sprache von heute erläutert. Obwohl es schriftlich überlieferte deutschsprachige Quellen gibt, kann man mit Hilfe des Wortschatzes auch gewisse Schlüsse über die schriftlose Zeit ziehen: der Wortschatz enthält Erinnerungen an frühere Epochen der Menschheit ebenso wie Widerspiegelungen der späteren. Das Wort *Laune* (aus lat. *luna* «Mond») z. B. zeigt uns, dass die mittelalterliche Astrologie der Ansicht war, dass die Stimmungen und Gefühle der Menschen von dem wechselnden Mond abhängig waren. Die Ähnlichkeit der Lautgestalt zum Beispiel der Wörter *Bruder*, *brother* (engl.), *brodor* (schw.), *брат* (ukr.), *fratello* (ital.) ist nicht zufällig. Die ähnliche Form und die gleiche lexikalische Bedeutung der Wörter verschiedener Sprachen lassen die Schlussfolgerung zu, dass es hier um eine für diese Sprachen gemeinsame Wortfamilie geht. Wenn wir heutige deutsche Sprache mit der Sprache, die vor vielen Jahren her existierte, vergleichen (anhand der Literatur und anderer schriftlichen Zeugnissen), so stellen wir Unterschiede in den Lauten und Formen, im Satzbau, im Wortbestand und in der Wortbedeutung fest. Durch Vergleich des Lautbestandes und der Formen deutscher Sprache auf verschiedenen Entwicklungsstufen können wir erfahren, wie sich die Laute gewandelt und die Formen verändert haben. Die diachronische Untersuchungen und die historisch-vergleichende Methode sind in der Sprachwissenschaft bis heute noch aktuell. Die geschichtliche Betrachtung einer Sprache ermöglicht es uns, viele sprachliche Merkmale der Gegenwartssprache zu erklären.

Der Untersuchungsgegenstand dieses Vortrages ist **die Entwicklung der Großschreibung im Deutschen**.

Zu keiner Zeit bestand unter den Grammatikern und Sprachwissenschaftlern Einigkeit bezüglich der Berechtigung der Regel der Substantivgroßschreibung. Sie lässt sich für die Vertreter einer am etymologischen und phonetischen Prinzip orientierten Rechtschreibung nicht ausreichend begründen. Diesem werden von den Verteidigern der Substantivgroßschreibung syntaktische Überlegungen gegenübergestellt: durch die Einführung der Kleinschreibung wird eine Veränderung der Syntax befürchtet, die in ihrer heutigen Form durch die Großschreibung gestützt wird. Das Ziel meiner Arbeit ist es, alle Begründungen und Meinungen zum Thema analysiert werden sollen und dementsprechend zu eigenen Begründungen und Schlussfolgerungen kommen. Meine Untersuchung beruht auf den Arbeiten von V. Moser, A. Hagemann, H. M. Klappenbach, W. R. Weber, W. Metrup, U. Risse und von anderen Sprachwissenschaftlern. Als Untersuchungsmaterialien dienten auch folgende Wörterbücher: Althochdeutsches Wörterbuch von R. Schützeichel, Mittelhochdeutsches Wörterbuch von B. Hennig und Duden-Wörterbuch (Band 1, Rechtschreibung), Luthers Bibelübersetzung von 1522 und 1546.

Das Aufkommen der großen Anfangsbuchstaben muss aus der Entwicklung der abendländischen Schrift verstanden werden. Das Nebeneinander von Minuskeln (kleine Buchstaben) und Majuskeln (große Buchstaben), wodurch das heutige deutsche Schriftbild gekennzeichnet ist, ist nicht der ursprüngliche Zustand. Das Lateinische, dessen Schriftsystem das Deutsche übernommen hat, verwendete bis das 4. nachchristliche Jahrhundert nur Großbuchstaben (Kapitale, Unziale). Über die Zwischenstufe der Halbunziale im 5. Jahrhundert entstand im Laufe der Zeit die Minuskel, so dass sich das Lateinische von einer Majuskel- zu einer vorwiegend reinen Minuskelschrift entwickelte. **Die Funktion der Großbuchstaben** im Althochdeutschen beschränkte sich jedoch darauf, den Lese- bzw. Sprechereinsatz zu markieren, wie dies auch Interpunktionszeichen tun. Ihre Aufgabe, also, war es in erster Linie, den Text optisch zu gliedern. Festgelegt wurde der große Anfangsbuchstabe erst im 14. und 15. Jahrhundert am Beginn eines Absatzes bzw. einer Strophe. Erst im zweiten Viertel des 16. Jahrhunderts bekam der große Buchstabe eine eindeutige syntaktische Aufgabe zugewiesen. Er galt als Anfangszeichen eines vollständigen Satzgebildes, während der Punkt als Endzeichen eines solchen festgelegt wurde. Auch die grammatischen Regelwerke des zweiten Viertels des 16. Jahrhunderts legten die Großschreibung in der zuletzt genannten Funktion fest. Wesentlich komplexer als die Gründe für die Großschreibung am Satzanfang sind die

für die Majuskelschreibung im Satzinneren. Besondere Beachtung verdient hierbei die Großschreibung der Eigennamen. Die Ausweitung der Eigennamen-Großschreibung war mit Personen verbundenen Bezeichnungen, Volksnamen, Kollektivbegriffen, Ortsnamen, Nomina Sacra usw. verbunden. Weiterhin erfolgt eine Ausdehnung auf andere Wortarten (Anredepronomen, Titel, Ableitungen von Eigennamen, Ableitungen von Namen, Städten, Flüssen, Orten usw.). Die Ehrerbietung und die Hochachtung von Personen oder Dingen kann das primäre Motiv für diese Ausweitung sein.

Anhand der Wörterbücher von R. Schützeichel, B. Hennig und Duden-Wörterbuch wurden folgende 10 Wörter untersucht: *die Erde, der Himmel, der Stern, das Volk, der Prophet, der Fürst, der König, der Herr, der Abend, der Morgen*. Während der Analyse stellt man fest, dass im Althochdeutschen und Mittelhochdeutschen diese Wörter noch kleingeschrieben werden. Die Großschreibung dieser Lexeme wird erst im 2. Viertel des 16. Jahrhunderts festgelegt. Das war in der frühneuhochdeutschen Periode. In dieser Zeit haben sich infolge der Sprachregelung viele Eigenschaften des neuzeitlichen orthographischen Systems herausgebildet. Bereits Martin Luther gebrauchte in seiner Bibelübersetzung die Großschreibung zur Hervorhebung solcher Wörter wie Gott, Geist, Himmel, Erde und andere. Wir haben zwei Auszüge **des Matthäus-Evangeliums nach Luthers Bibelübersetzung** angeführt, die die Entwicklungstendenz der Großschreibung zeigen. Die erste Übersetzung ist aus dem Jahr 1522, die zweite ist der entsprechende Abschnitt aus der Ausgabe von 1546.

Von 1522

Do Jesus geporn war zu Bethlehem, yhm Judishem land, tzur tzeyt des konigs Herodis, **sihe** da kamen die **weysen** vom **morgenland** gen Hierusalem, unnd sprachen. Wo ist der newgeborne **konig** der Juden? **wyr** haben seynen **stern** gesehen ym **morgen** land? und sind komen, yhn antzubeten. Da das der konig Herodes horte, erschrack er unnd mit yhm das gantz Hierusalem, und ließ versanden alle **hohe** Priester und **schrift** gelertenn untter dem **volck**, und erforschete von yhn, wo Christus solt geporn werden? **unnd** sie sagten yhm, zu Bethlehem yhm Judishen land. Denn also ist ggeschrieben durch den **propheten**. Und du Bethlehem ym Judishen land bist mit nichte die kleynist unter den **fursten** Juda, **denn** auß dyr soll myr komen, der **hertzog** der über meyn **volck** von Israel eyn **herr** sey.

Von 1546

Da Jhesus geborn war zu Bethlehem, im Judishen lande zur zeit des königes Herodis. **Sihe**, da kamen die **Weisen** vom Jerusalem, und sprachen. Wo ist der new-

geborne **König** der Juden? **Wir** haben seinen **Sternen** gesehen im **Morgenland**, und sind komen ihn an zu beten. Da das der könig Herodes hörete, erschack er, und mit im das gantze Jerusalem. Und ließ versanden alle **Hohepriester** und **Schriftgelerten** unter dem **Volck**, und erforschete von jnen. Wo Christus solt geborn werden? Und sie sagten jm, zu Bethlehem im Judishen lande. Denn also stehet geschrieben durch den **Propeten**. Und du Bethlehem im Jüdischen lande, bist nichte die kleinst unter den **Fürsten** Juda. **Denn** aus dir sol mir komen, der **Hertzog**. Der über mein **Volck** Israel ein **Herr** sey.

Im zweiten Auszug sieht man, dass die Großschreibung der Eigennamen und von diesen Eigennamen ausgehende Ausweitung des Majuskelgebrauchs schon andeuten, dass die Kennzeichnung bestimmter Wörter auch dem Prinzip der emotionalen oder demonstrativen Akzentuierung verpflichtet ist. Majuskelschreibung dient hier der Hervorhebung wichtiger Wörter (**Hervorhebungsprinzip**). Als Begründung für die Entwicklung der Majuskel im Satzinneren können also 2 Punkte genannt werden: Einerseits die Hervorhebung des wichtigen Wortes oder der wichtigen Wörter im Satz, andererseits die Übertragung der Majuskel vom Eigennamen auf Substantive, die miteinander inhaltlich verbunden sind. Erstens ist zu konstatieren, dass mit der Verbreitung der Schriften Luthers sich bei einem großen Teil des Volkes der Wunsch erschien, diese Bücher selbst lesen zu können. Die Signalfunktion der Majuskel verwendete man, um dem ungeübten Leser das Verständnis der Texte zu erleichtern. Aus eben diesem Grunde führte auch Georg Rörer, der Korrektor Luthers, typographische Besonderheiten in den Bibeldruck ein. Seit der Mitte des 16. Jahrhunderts fordern einige Grammatiker die Großschreibung der Substantive, doch dauert es noch lange, bevor sich eine einheitliche Regelung durchsetzt. Nach der Festlegung des grammatischen Prinzips „Substantive groß“ und „Elemente anderer Wortarten klein“ werden zwei Streitfragen erscheinen: Großschreibung bei substantivischem Gebrauch der Elemente anderer Wortarten und Kleinschreibung bei nichtsubstantivischem Gebrauch ursprünglicher Substantive. Dazu haben J. Bödiker 1690, H. Freyer 1722, E. Pohl 1735, C. H. Fuchs 1744, J. Wippel 1746, M. Weber 1754 und J. Adelung 1790 beigetragen. Im Gegensatz dazu wird von J. Bellin 1657, J. L. Frisch 1723 bis zu G. Tesch 1890 weiterhin die generelle Kleinschreibung der Substantive gefordert. Einen großen Beitrag zur Regelung der Großschreibung haben J. C. Gottsched und J. Adelung geleistet. Sie haben dem Substanzbegriff die zentrale Stellung in der Worthierarchie der damaligen Philosophie gegeben. Von diesem Standpunkt aus wird die Forderung der Substantivgroßschreibung durch die folgen-

de logische Begründung verständlich: sie reflektiert im Schriftbild die Reihen- und Rangfolge der Gedankengänge, in denen die Substanz als selbständig Bestehendes die Spitzenstellung einnimmt gegenüber den Veränderungen, denen sie unterliegt, und den Bedingungen, unter denen sie sich ereignen. Die Großschreibung der Substantive ist als

ein Versuch konzipiert, den sprachphilosophisch begründeten Rang des Substantivs als Haupt-Wort graphemisch zu kennzeichnen. Heute ist für uns selbstverständlich, dass im Deutschen Substantive großgeschrieben werden. Aber dieser Regel ging eine lange und widerspruchsvolle Geschichte voraus.

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Formal variation of phraseological units in america Areal

Abstract: The article deals with formal variation of phraseological units in source language in American area. With all the variety of possible ways of formal variation of phraseological units of areal variation is equally inherent in all the ways that are typical for the phraseological system of English as a whole. Productive way of variation and the formation of phraseology is reducing the components of phraseological units.

Keywords: phraseology, variation, language, synonym, dialect.

Formal variation of phraseological units “is determined in the account of wholeness of phraseological meaning” [1, 20–21]. However, V.M. Mokienko notes relative stability of phraseological meaning in diachrony, and shows that the problem of variety of phraseological units is related with their historical similarity/resemblance. Preservation of variants of phraseological units indicating their multi-type character is proved during their synchronic analysis. “Such resemblance shows itself in the meaning and quantity, style and syntactic functions, in general lexical invariant with a slight different lexical composition, in differing

word forms or word orders” [2, 62]. Along with all diversity, adaptation of formal variation of phraseological units to areal variety is typical for phraseological system of English language also. Wider variation opportunities of phraseological fund of English language have been described in A. V. Kunin’s works and theoretical principles of this case have been given [2, 79] and it was noted that this problem needs diachronic researches [2, 41]. In accordance with this plan, firstly, we will look through areal variants of the phraseological units of British origin. Let’s pay attention to the samples; *To be called to the bar* — to be admitted a bar-

rist. 1650. *I was call'd to the barre six years ago* [3, 661]. **To admit to the bar** — to give authority to practice law. In England, a barrister is never admitted to the bar, but is always called — Mencken [4, 14]. There appears an areal variation of the phraseological unit within the stability framework from object and logical aspect: *Not to know a B from a buffalo's foot, or from a broomstick*. English variant — *from a bull's foot* (1401), *from a battledore* (1609). *You don't know a B from a buffalo's foot* [4, 104] — to be completely ignorant, not to know anything.

There appears a synonym with different quantity in the areal variant of the phraseological unit of such a structure (in American variant- from M. R.): *Not to know beans-to be very ignorant. He doesn't know beans* [4, 171]. Let's compare: in America variant of the English language; *to know beans* — *to know what is what, to be wide aware.* — *to be aware, to be in the course of happenings*. In American variant of the English language in the second part of the XIX century there appears a phraseological unit “to get even — to get revenge upon an enemy or opponent; to retaliate. — to revenge”. *One should always “get even” in some way, else the sore place will go on hurting* [4, 902]. In “A dictionary of American English (DAE)” in the XVI century British variant of this phraseological unit no reference is shown to “to be even” to its historical variant with “to be”. For example, *That Sir R. Plompton is even for every thing to this present day of August* [3, 344]. (J. Swift) “Now we **are even**” quoth Steven, when he gave hi s wife six blows to one [5, 710].

Violation of historical similarity variant in phraseological units is not so rare in “A dictionary of American English (DAE)”. Some of these violations are explained in such a way that in American linguistics such issues in phraseology as phraseological synonymy, limitations in occasional or ordinary variants of usage of phraseological units etc. have not been solved yet. For example: In “A dictionary of American English (DAE)” there were notes as occasional formation, American innovation in phraseology, old or out-of-use unit etc. which were indicated by the compilers of the dictionary showing peculiarities of the phraseological unit. But analyses of the dictionary shows that marking with these notes were not carried out systematically. These shortcomings are especially noticed in phraseological units with the verb [6, 2]. The XVIII century British variant of English “**To whip the devil or the old gentleman round the post**” — *to achieve illicitly or surreptitiously what can be accomplished honorably or openly*. obs. [7, 952], American areal variant formed on the basis of replacement of “post” lexeme with “stump” lexeme: *whip the devil round the stump* — *to avoid*

or overcome a difficulty by roundabout means [4, 1755].

Not only lexical, but also grammar components of phraseological units can undergo an areal variety. For example: *to take a shine out of (from) US off* — *to deprive (a person, a thing) of his brilliance or preeminance, to outshine, surpass* [3, 700]. 1834. *The review of Captain Fanny's company did take the shine off these New Yorkers* [4, 2096]. Historical areal diversity in phraseological units shows itself in usage of pronouns: for example: *to beat about the bush* (in American English *around the bush*) — to fail or refuse to come to the point in talking [8, 79].

This phraseological unit existed in British English and English dialects at the end of the XVII century and since the first days of its formation it allowed great changes in its component elements: *Beat (formerly also go, wend, seek) about the bush*. 1658. *We have beaten the bush, & not come plainly to the point*. 1705. *I went round the bush, & round the bush before I came to the matter*. 1819. *He never goes about the bush for a phrase* [3, 1201]. *To beat the devil round the goose-berry bush*. 1875. (Dictionary of Sussex Dialect) *He didn't think the new curate was much of a hand in the pulpit, he did beat the devil round the gooseberry-bush so* [9, 149]. Since the beginning of the XIX century in American variant of English language the pronoun “around” began to being regularly used in the structure of this phraseological unit: 1840. *He & Col. Arbuckle had a great regard for each other but often disputed about Indian matters; both were prone to beat around the bush* [10, 178]. The case of this type refers to the row of functional divergents because usage of the pronoun “around” is due to the impact of the dialects of the English language. Mutual influence of American variant and dialects of English language in the field of lexis and phraseology led to formation of two new synonym phraseological units with different structures; *to cap the climax*-to beat or surpass everything. 1804. *Your correspondent caps the climax or misrepresentation* [4, 416]. *to beat the Dutch* — to excel, to beat the band. 1775. *Our cargoes of meat, drink & clothes beat the Dutch* [4, 849]. In the north dialects of the English language there existed a verb “to cap-üstün olmaq” — to overtop, excel, beat (at first north dial.). Hence — to cap the climax, to cap all [3, 88], Cap v. (English Dialect Society. Northumberland Words): “This **caps the stack**” — is proverb, meaning something overtopping [9, 81]. The lexical and dialectic origin of the phraseological unit “to cap the climax” is so evident that the compilers of “Oxford English Dictionary of the English Language” while characterizing it as a phraseological unit of American origin do not refer it to the group of phraseological units formed within America territory: 1836. (W. Irving) He capped

the climax of this intelligence, by informing them that, etc. [3, 88]. In spite of this, in “Dictionary of American English” it is talked about other four variants which were used earlier and one of them has already been mentioned above. Impact of English dialects showed itself in formation of the phraseological unit “to beat the Dutch” which had existed in American English. According to the information denoted in “The English Dialect Dictionary”, this phraseological unit existed: to cap the *Dutch* — to be above all — to beat, to excel everything. (Lancashire Dialect) It **caps the Dutch** that I can't find a bit o' can'le... [11, 514]. As in other cases, in “Oxford English Dictionary of the English Language” dictionary although American origin is noted, but American source is not shown. Let's pay attention to the change taking place under the influence of another phraseological unit existing since the XVI century: *to have a finger (obs. hand) in the pie* — to have a part or share in the doing of something (often implying officious intermeddling) [3, 834].

Synonym variant has been formed on the basis of this phraseological unit: to cut a pie (US) — to become involved in a particular matter; to put a finger into (another's) pie — to meddle in (someone's) business. 1843. *By gosh, Auntie, ... you had better not cut their pie: you will find it rather sour in the apple sauce, & though in the paste* [4, 479; 1730]. To seek the origin of Americanisms and phraseological units in British variant of the English language can be difficult due to existing phraseological units having the same main word but with different semantics. Because of this, phraseological units used both in American variant and British dialects of the English language can be compared using the dictionary compiled by I. Edvards in 1881 [12]: *to hang up one's fiddle* — to give up, to quit [4, 1215], to hang up one's fiddle on the door-sneck — to be in bad temper; to hang up one's fiddle when one gets home; to be good company abroad but bad company at home [11, 347]. The history of this phraseological unit in American variant of the English language is explained by I. Edvards as follows: “Hang up one's fiddle — it is a proverb in American English, means to give up, to surrender.

This phrase in England is used with quite different meaning. “To hang up one's fiddle with one's hat” means a person who is pleasant one outside, but in fool position at home” [12, 266]. In this case, the semantic development leading, on one hand, to formal change of phraseological units, to be more precisely, shortening of the existing phrase, on another hand, to formation of a new phraseological homonym should be admitted.

It should be noted that the development was proposed by I. Edvards seems less likely, at least because of

the fact that phraseological units of dialect origin were used in American variant of the English language: to hang up one's fiddle when one comes home. (previous American sample): 1836. *He doesn't hang his fiddle up behind the street-door when he comes home* [3, 1067]. Lack of general connections with the first up to the latest meaning of the phraseological unit throughout its development is a long process and it is evident that supposition of existence of the meanings at the same time period and in the same structure form is very suspicious. Let's pay attention to the samples: *No love lost between them-No friendship between* [8, 649]; *there is no love lost between them-1. old. They do not like each other; they dislike each other* [8, 984]. So, the supposition that the phraseological unit “to hang up one's fiddle” in American variant of the English language appeared as an areal variant on the basis of the stem in the British variant which was no more used seems more believable; to hang up one's hatchet — to cease from one's labours, to take a rest [3, 116]. The next sample proves formation of independent parallel phraseological units with one component structure but with homonym semantics in different variants of the English language. Since the beginning of the XIX century, in the British variant of the English language there exists such a phraseological unit with the verb; *to show a leg* — to get out of bed, to make one's appearance. 1831. *I say, Master, do you mean to relieve the deck to-night? Here it's almost two bells, & you have hardly shown a leg yet* [3, 633]. At the same time in American variant of the English language there appears a phraseological unit practically with the same component, but with different semantics; *to show leg* — *to run away* 1837. *I'll fight for you, or run for you... shake fist or show leg* [4, 21]. Here it is seen that usage of phraseological homonyms can be possible either in different national variants or in different stylistic semi-systems; the phraseological unit *to show leg* — *to run*, [8, 358] was not known in American variant of the English language. Let's have a look at another sample.

In modern English language there are a lot of phraseological units with the first component “Big” (in the meaning of an important person, a great figure. From M. R.). Although these phraseological units were formed in the British variant of the English language, at present time, they make components of phraseological fund of General English. But it should be noted that among such type of phraseological units the phrase “big dog” is an exclusion; 1847. *At any rate, he belonged to “one of the first families in Virginia”, ... and was altogether, the “Big dog” at P.* [4, 202].

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Socio-functional characteristics of phraseological units with somatic component in the texts of technology, politics and sport

Abstract: The article deals with phraseological units with somatic components which being of a high-frequency, are divided into a number of thematic groups, which are inclined to temporal dynamics and are the material substratum of human consciousness. Phraseological units connected with the spheres of politics, sport and computer are examined according to their metaphorical meaning. The peculiarity of phraseological units of these spheres is given in the article.

Keywords: phraseology, somatism, idiom, phraseological unit, anthropomorphism, neologism, metaphorization.

The development of idiomatic terms with somatic component related to the field of corporeality actualizes the emergence of new thinking and promotes means of idiomatic expression, which are widely used as the phraseological units are the quintessence of national experience “and the archive history of the human spirit and life” [1, 56].

Everyday consciousness is manifested in the fact that the idea of the human body underlies anthropo-

morphism, contributing remove of old phraseologisms and as a result we can observe a unique case of intensive and rapid evolution of the language, in other words conceptualization of the world. Somatisms, being of a high-frequency, are divided into a number of thematic groups, which are inclined to temporal dynamics and are the material substratum of human consciousness. Bright metaphorization can be illustrated in the texts of news-

paper articles that match pragmatic aim at creating some evaluative attitude to the described events, especially in the age of information technology.

By formation of somatic substitutes as objects of comparison in the mind of a person there are words and word combinations that mean the nearest human environment: different machines and mechanisms, such as: *front bumper – breasts*. This is a semantic factor of cultural phenomena, and body metaphors reflect individual intellectual processes of a person. A person compares his/her own creations, using “machine” metaphors for indirect meaning of the parts of the body. [2] Phraseologisms in general and somatisms in particular are inexhaustible source in transforming public discourse.

For example, the English language undergoes continuous dynamics and changes in the result of development of various kinds of sport, being a valuable cultural stratum and new concepts appear at this area. For the needs of society new words and set expressions are created because “human factor” is involved in linguistic researches with the purpose to study how human- the representative of a certain culture uses a language as a means of communication [3, 4]. Sport is a “special kind of communication that occurs as an implementation of physiological, spiritual, informational and other needs of participants of sports practice. Modern sport can be considered also as a cultural phenomenon (especially physical), and as a separate branch of verbal communication, and as a part of journalism [4, 8]. The overall process of enrichment of the nominative fund of English provides increased emotionality of sport because sport for an Englishman is the sense of life, a symbol of his achievements. In England football is more than just a sport, it is a symbol of national unity, cultural stratum, a particular way of life [5].

Sport phrases are constantly changing and the language responds to even such a phenomenon as behavior of football fans that gave rise to the movement of anti-fans. A neological unit «anti-foot» appeared by adding prefix «anti»: *anti-foot: describes a person or group that actively dislikes soccer*. The field of sport is full of its terms and of course idioms. Most of set phrases relate to ideophraseologisms, but primarily they are sport terms and signs of how the athletes are active, and whether they are motivated to win or not.

Keep your eye on a ball — means that an athlete who controls the ball is mostly concentrated. But in these expressions the idiom is used figuratively. *In this job it's important to keep your eye on the ball at all times. Bodyguards must always keep their eye on the ball. “They need to keep their eyes on the ball over the next 12 months or so”, the senior adminis-*

tration official told me. Take into consideration that modern boxing was born in England in the early XVIII century and its first emergence dates back to 688 BC that is the kind of sport which is the most fruitful for the emergence of phraseology in English culture. They can cause bright associative links, such as: *to box the ears* (to strike the ears hard, usually as punishment). *I've a good mind to box your ears*. The idea of confrontation in the political sense during the election campaign is expressed by phraseological units for example: *to go head to head, to go toe to toe*. The background categorization of those idioms is in the scope of boxing, for example: *The Labour leadership hopefuls will go head-to-head today in the first of the contest's hustings. Going toe to toe with his brother Ed has put some welcome fire into David Miliband's campaign, argues Matthew d'Ancona*. Here are some more idioms: *to stuff a ballot box* — to fill in a ballot box with false ballots; *to use the ballot box* — to use a ballot box, that is, to solve the problem through elections, (for example: *to give more votes to a candidate in an election than there are people who actually voted for him*): *It is a crime to stuff the ballot box*.

The main pivot around which sports competitions unfold is who wins and who loses. According to our data there are more idiomatic expressions about defeat than about victory, for example: *take it on the chin*, which means — to accept a difficult or unpleasant situation without complaining and is used to show approval. *Atkinson took it all on the chin, though some members of his team were very upset by the criticism they received*. Idioms stress the degree of tension: *it's neck and neck* — if two competitors or groups are neck and neck in a competition or race, so they are at the same level. This expression is used when horses are galloping with equal speed (not losing touch with each other) and in such a situation it is difficult to determine who comes first. This expression is reinvented and gets the second meaning, for example: *In 1960 Kennedy and Nixon ran neck and neck in seventy-one of northeast Texas 'seventy-two counties*. This example demonstrates another meaning that functions in politics, when the presidential candidates are in equal position like horses in the races, going nostril to nostril. The usage of phraseological units *lose (win) by a neck*, for example: *I know, and the worst of it is that I only lost by a neck; the other fellow beat me by three marks*.

There are idioms that are related to the game of golf, for example, idioms with somatic component — *head*. *Dimplehead*: one who is an obstinate player in a team or an amateur in golf, an avid golf fan. *Edhead*: one who is a proud and enthusiastic fan, as in NASCAR driver Carl Edwards — a fan, full of pride and enthusiasm about

the performance of racer Carl Edwards. We observe the example of fusion of the component — *head* with the truncation of the last name Edwards. Note that in both examples the component «head» means a «person» — a man; *fantasier*: a hard-core fantasy sports fan, devoted follower of virtual games.

We can say that in most cases there is a process of metaphorization of the first sports meaning, forming the second figurative meaning, which operates in various areas of the language. The peculiarity of sport phraseologisms with somatic component is the presence of verbs in their structure, because, sport is movement, and movement can be expressed only through the verb, for example: *to have a ball at one's feet* — to be a master of the situation, *to have (to gain) an advantage in something*; *to lead with one's chin* — to put somebody under attack (about unexperienced boxer); *to take smth right on the chin* — to endure smb's. problems, not to lose head; *to hit between the eyes* — to make a strong impression.

Lexicographic structures, lexemes, morphemes which are changing and bring modern understanding of our language, that's why the language is the primary means of explication elements of conceptual picture of the world in the field of computer technology. Thus, the computer language is characterized by its originality and users change modern English creating many neologisms with the help of metaphors. Largely for this reason the metaphor is a means of interpreting the modern world allowing to humanize “computer”, for example: *word of mouse* — an exchange of information via email and the Internet with the help of a mouse, *eyeballs* — website users, *shoulder surfing* — to look over the shoulder of the user for important information, *first eyes* — a fight of an advertiser to attract more users. With the help of computer language a new, special picture of the world appears and there is the conceptualization of the universe by a human which makes linguistic personality to conform to this picture and that is fixed in the communication. Speaking about computer communication of programmers or people who have their terms, for example: *saluter* — the three-fingered salute (*Ctrl-Alt-Del*); *F2F Face to Face* — to meet in private (it is used in chat to let someone know you would like to meet him/her in the real world and not just over chat or the Internet); *FYEO*

for your eyes only — not meant to be shared, between ourselves; *KYHU* — *keep your head up* — to stay calm in a difficult situation; *TTKSF trying to keep a straight face*, means to try to keep from laughing. Idioms with somatic components are used reinterpreted in a different sense because there is no single theory of language levels of somaticisms and their semantic structure is poorly investigated. Professional computer language is an informal language layer that consists of unambiguous words denoting objects of professional field of computer experts. Computer language is a set of polysemic stylistically marked words. Among computer vocabulary there are numerous idioms with somatic component resulting from metaphors with a component naming parts of a human body. A prevailing component is *brain*: *braindump* — is a complete transfer of accessible knowledge about a particular subject from your brain to some other storage medium, such as paper or your computer's hard drive, giving out information to somebody on a particular theme; *brain fart* — a temporary mental lapse or failure to reason correctly, the result of mental errors. The term *eyeballs* is used in the media to name viewers. The word *face* is a part in *facemail* — technologically obsolete means of communication in comparison with *voicemail* and e-mail (literally it means *face-to-face*) and *facetime* — spending time in person with someone who is famous due to the Internet. A person can be considered a single informational system, because it is a model for producing a computer. The user of a computer controls PC as a human operates their body. Like a human physical diseases affect the body's ability to work, and the same way hardware problems derive PC down. The desire of users to humanize a computer can be seen in the fact that they call their best friend machine, mechanism with its artificial intelligence they call *square-headed girlfriend/boyfriend*. The term system “information space” is a part of the systems, which are characterized by high mobility of vocabulary, reflects the realities of life by emergence of new terms.

Our research proves that the main role in creating the terms of English information space plays nouns. Now semantic processes are activated due to metaphorization of different terms belonging to various fields of knowledge and common vocabulary and the English language has become donor for other languages because of its multiculture.

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Einige Ansätze zur Theorie der Übersetzungskritik

Abstract: Im Beitrag wird der heutige Stand der Übersetzungskritik anhand der Bewertungen von russischen Nachdichtungen der Gedichte von R. M. Rilke analysiert. Es werden auch einige Prinzipien der objektiven Kritik der poetischen Werke angeboten, deren Realisierung zu einer wissenschaftlich begründeten Theorie der Übersetzungskritik führen könnte.

Stichwörter: Kritiker, Nachdichtung, Original, R. M. Rilke, Theorie, Übersetzer, Übersetzungskritik.

Die Theorie der literarischen Übersetzung in Russland zählt schon fast hundert Jahre, wenn man als Anfang ihrer Geschichte die erste Auflage des Werkes „Prinzipien der literarischen Übersetzung“ («Принципы художественного перевода») annimmt, das 1919 erschienen war. Dieses kleine Büchlein enthielt die Artikel von Kornej I. Tschukowskij „Die prosaischen Übersetzungen“ und von Nikolaj S. Gumiljow „Die poetischen Übersetzungen“. Seit dieser Zeit haben russische Philologen — Literaturwissenschaftler und Sprachforscher sowie Übersetzungstheoretiker und Übersetzer auf diesem Gebiet vieles vollbracht. Die Theorie der literarischen Übersetzung, deren Entwicklung um die Jahrhundertwende besonders intensiv war, ist zu einem selbständigen Zweig der Philologie geworden.

In allen Bereichen der Theorie, Praxis und Geschichte der Übersetzung gibt es aber merkbare Lücken, die eine Ausfüllung durch das empirische Material erfordern, das seinerseits einer gründlichen wissenschaftlichen Deutung bedarf.

Wenn wir den heutigen Stand der Theorie der literarischen Übersetzung betrachten, können wir feststellen, dass die Kritik der Übersetzung zu den Gebieten gehört, auf dem ungenügend praktisches Material akkumuliert worden ist, und dass eine wissenschaftlichgenaue Begründung benötigt. Der Übersetzungskritik im Unterschied zu anderen Gebieten der Übersetzungstheorie liegen zurzeit weder eine ausreichende theoretische Basis noch eine ausgearbeitete Methodologie zugrunde [7, S. 423] (zur Übersetzungskritik siehe auch: [6, S. 23–29; 5, S. 159–161]).

Man muss auch zugeben, dass bis jetzt nicht nur keine Methodologie der Übersetzungskritik erarbeitet worden ist, sondern dass auch das reiche empirische Material, das vielfältige Beispiele der Kritik von Übersetzungen enthält, noch nicht gesammelt und analysiert wurde. Unserer Meinung nach könnte man aus diesem Material wesentliche Grundsätze dieses Wissenschaftszweigs entwickeln. Auf dieser Basis könnte mit der Konstituierung der sogenannten expliziten Theorie der Übersetzungskri-

tik begonnen werden, d. h. mit der Systematisierung der Äußerungen zu Fragen der Qualität der Übersetzungen, die in verschiedenen Formen des Übersetzungsdiskurses zu finden sind: in Vorworten, Nachworten, Kommentaren, Kritiken, Interviews von Übersetzern usw.

In diesem Beitrag wenden wir uns einigen Äußerungen der Übersetzer von Rilke zu, in denen Probleme der Übersetzungsqualität gestreift werden.

Als eine Stoffquelle benutzen wir dabei Interviews und Briefe der Übersetzer, die im Buch „За строкой перевода: (переводчики Р. М. Рильке о своем труде)“ („Jenseits der Zeile einer Übersetzung: die Übersetzer von R. M. Rilke über ihr Schaffen“) [4] abgedruckt sind sowie die Artikeln von R. Chaykovskiy und E. Lysenkova [11], R. Chaykovskiy und T. Venslavovič [10], O. Sedakova [9], D. Samojlov [8], in denen kritische Bemerkungen zu den Übersetzungen der Gedichte R. M. Rilkes ins Russische enthalten sind.

Beispielsweise beurteilt I. Belavin die Übersetzungen der poetischen Werke von Rilke, die von A. Bisk (1983–1973) und M. Pikkell (1911–2008) stammen, und schreibt, dass „sie überhaupt nicht nur über den Rahmen der Poesie hinausgehen, sondern auch über den Rahmen der russischen Sprache“. Dabei war A. Bisk der erste Übersetzer in Russland, der Gedichte von Rilke übersetzt hat, und dessen Übersetzungen auch heute noch publiziert werden. M. Pikkells Übersetzung von „Das Stunden-Buch“ war die erste, die in Russland veröffentlicht wurde. Sie hat auch zum ersten Mal französische Gedichte Rilkes ins Russische übersetzt, die auch von einigen Gutachtern positiv bewertet worden sind.

Im weiteren schreibt I. Belavin, dass die Vertreter der sogenannten Schule der „wissenschaftlichen Übersetzung“ — G. Ratgauz, A. Karelskij, V. Mikuschewič und andere — für die Rezeption des Themas „Poetik und Philosophie von R. M. Rilke“ außerordentlich viel getan haben, aber ihre Übersetzungsversuche im Allgemeinen ebenso weit weg von den Originalen sind, wie die russischen Gedichte Rilkes von der russischen Poesie [4, S. 16, 18].

Wie wir sehen, ist die Einschätzung I. Belavins sowohl der klassisch gewordenen Nachdichtungen von A. Bisk, als auch der Übersetzungen von bekannten Nachdichtern der letzten Jahrzehnte des vorigen Jahrhunderts kategorisch und begründungslos.

Auch der bekannte Übersetzer und Historiker der Dichtungübersetzung E. Vitkovskij äußerte sich ziemlich scharf über Nachdichtungen der poetischen Werke von Rilke ins Russische: „Bei Rilke finden wir viele solche Gedichte, die nicht einmal mittelmäßig übersetzt worden sind“ [4, S. 28]. In einem anderen Beitrag schrieb E. Vitkovskij, dass

der wesentliche Teil „des russischen Rilke“ einen Wettbewerb um den Preis „Wer ist schlechter“ darstellt [2, S. 15].

Bei einigen Autoren, die selbst Übersetzer sind, ist die Kritik der Übersetzungen anderer Kollegen mit der Überzeugung von der Überlegenheit ihrer eigenen Nachdichtungen verbunden. So ruft zum Beispiel V. Toporov seine ersten Schritte als Nachdichter ins Gedächtnis: „Ich begann [Rilke] zu lesen. Ich wurde — gemäß meinem damaligen Verständnis hingerissen — und ich fing an zu übersetzen. Bis zu jener Zeit habe ich nie etwas übersetzt. ... ich war damals frech und nach einigen Monaten zeigte ich meine Nachdichtungen den „Meistern“ V. G. Admoni und T. I. Silman. Sie haben mich natürlich mit aller Rücksicht lächerlich gemacht. Obwohl meine jugendlichen und unverhohlenen dilettantischen Versuche, wie ich verstanden habe, bei weitem besser als ihre eigenen reifen Schöpfungen waren“. Die endgültige Schlussfolgerung über die Qualität der Übersetzungen der Dichtung von Rilke formuliert V. Toporov folgenderweise: „... das übrige — schlecht, sehr schlecht oder ungeheuerlich. Oder ohne Eigenart, was am ungeheuerlichsten ist“ [4, S. 83, 85].

Ebenso unsubstantiiert beurteilt auch O. Slobodkina die Nachdichtungen einiger angesehenen Übersetzer von Rilke: „Ungeheuerlich sind russische Nachdichtungen von Kuprijanov und Sinaida Mirkina“ [11, S. 57–58].

D. Samojlov schrieb in seinem Tagebuch sehr unumwunden: „Bin beim Lesen Rilke — Briefe, Gedichte. ... Die Übersetzungen von Bogatyryjov und Mikuschewič stören mich beim Empfinden, dass ich einen großen Dichter lese“ [8, S. 151].

Andere Übersetzer, die als Kritiker auftreten, sind zurückhaltender, aber geben oft zu, dass die Übersetzungen von anderen Nachdichtern sie manchmal ärgern. Wir lesen beispielsweise bei V. Letučij: „Ich habe Rilke sehr oft „überübersetzt“ — aus verschiedenen Gründen: ich wusste nicht, das das Gedicht schon übersetzt worden war, aber öfters konnte eine fremde Übersetzung mich nicht zufriedenstellen oder mir gar böses Blut machte“. Ihm schließt sich A. Nemirovskij an: „Die Übersetzungen von Bogatyryjov reizten mich“ [4, S. 52, 58].

Man darf annehmen, dass sich in dermaßen negativen Einschätzungen des Schaffens ihrer Berufskollegen psychologische Besonderheiten der schöpferischen Persönlichkeiten der Übersetzer abspiegeln. Für viele von ihnen ist ein erhöhtes Selbstwertgefühl charakteristisch sowie die Unfähigkeit die Resultate ihrer eigenen kreativen Arbeit kritisch zu bewerten. Der bekannte russische Prosaiker und Philosoph M. Weller erklärt die Ausgangsposition eines Kritikers folgendermaßen: „...“

der Bewertende stellt sich selbst unwillkürlich höher als den zu Bewertenden“ [1, S. 107].

Unter den Übersetzern als Kritikern gibt es aber auch welche, die in ihren Einschätzungen nach Objektivität streben. Davon zeugt zum Beispiel ein Bruchstück aus dem Brief von P. Karp: „Die Nachdichtungen von T. Silman waren die ersten nach einer Jahrzehntepause. Früher als die anderen hat sie Rilke zu übersetzen begonnen, um den Dichter für den russischen Leser zu entdecken. Vielleicht deshalb ist in ihren Übersetzungen eine starke aufklärende Note zu spüren, wie sie auch den berühmten Nachdichtungen der Shakespeares Sonette von S. Marschak eigen ist. Aber Silman hat den Sinn der Gedichte besser als andere Übersetzer begriffen, und einige von ihren Nachdichtungen — sagen wir die des Gedichts „Schlussstück“, die von D. Schostakowitsch in seinem Oratorium benutzt wurde — geben die Bewegung der Gedanken von Rilke präzise wieder“ [4, S. 39–40].

Leider sind solche tiefgreifenden und objektiven Überlegungen über Prinzipien der Arbeit anderer Übersetzer in Kritikbeiträgen nur selten zu finden.

Außer gewöhnlicher, offensichtlicher Kritik der Übersetzungen gibt es auch latente Formen der Beurteilung von poetischen Nachdichtungen. Eine solche Form offenbart sich in so genannter Übersetzungsvielheit. Eine neue Übersetzung eines Originals, das schon früher in diese Sprache übersetzt worden war, bedeutet fast immer eine verborgene Kritik der existierenden Übersetzung und oft eine verdeckte Rivalität der Übersetzer.

Als eine andere Form der latenten Kritik der existierenden Übersetzungen darf man die Kritik betrachten, die man mittelbar, indirekt bezeichnen kann. Wir meinen die Benutzung (vor allem das Zitieren) von Übersetzern in ihren Beiträgen der alten Übersetzungen statt der neuen, zeitgenössischen oder die Verwendung der Unterlinearübersetzungen statt der vorhandenen Nachdichtungen.

K. Azadovskij und Z. Mirkina zitieren zum Beispiel in ihren Büchern den Roman von R. M. Rilke „Die Aufzeichnungen des Malte Laurids Brigge“ in der Übersetzung von L. Gorbunova (Lepjoschkina), die 1913 veröffentlicht wurde, und nicht in der Übersetzung von E. Suritz aus dem Jahre 1988.

Solche Rilke-Forscher wie E. Tamachina-Plotto und N. S. Pavlova greifen bei der Analyse der „Sonette an Orpheus“ nicht nach zahlreichen existierenden Nachdichtungen, sondern führen Rilkes Texte in ihren eigenen interlinearen Übersetzungen an.

Wenn man über die Kritik der Übersetzungen durch die Übersetzer selbst nachdenkt, stellt dich die Frage, wa-

rum sie oft geneigt sind, die Übersetzungen ihrer Kollegen zu bewerten. Es scheint uns, dass die Übersetzer aus folgenden Gründen zu Kritikern werden:

- sie sehen besser als Literaturkritiker alle Vor- und Nachteile der Übersetzungen;
- die Übersetzer als Menschen sind in der Regel ehrgeizig und dulden keine Rivalen in ihrer Schaffenssphäre;
- die Mehrheit der Übersetzer ist nicht selbstkritisch, sie sind auf die Kritik schöpferischer Resultate der Kollegen geradezu geladen;
- die Übersetzer streben auf Kosten der Kritik ihrer Kollegen nach Selbstbestätigung;
- die Übersetzer wollen aber auch die Arbeit der Kollegen besser kennenlernen und all das Positive, was die Qualität ihrer eigenen Übersetzungsarbeit erhöhen kann, aufnehmen.

Die in unserem Beitrag betrachteten Materialien zeugen davon, dass es auf dem Gebiet der Übersetzungskritik keine eindeutigen Prinzipien, keine stabilen Richtlinien oder Überzeugungen gibt, sondern dass nur persönliche (subjektive) Einstellung des Kritikers zum Objekt der Kritik entscheidend ist.

Selbstverständlich wird solche Kritik des Öfteren als taktlos, vernichtend und manchmal als beleidigend und erniedrigend empfunden. Solche Kritik liegt außerhalb der Grenzen der Ethik eines Literaten.

Zum Schluss dieses Artikels, der der Übersetzungskritik gewidmet ist, führen wir einige Thesen an, die, wie wir hoffen, bei der Erarbeitung der Prinzipien einer wissenschaftlich begründeten Kritik der Übersetzungen berücksichtigt werden könnten:

- eine Übersetzungskritik soll auf der Grundlage einer linguostilistischen Gegenüberstellung des Originals und der Übersetzung mit Beachtung der Besonderheiten der Poetik des Autors und der grundlegenden Gesetze seines Schaffens geübt werden;
- eine Übersetzungskritik ist ohne eine argumentierte Komparation der Spracherscheinungen des Originals und der Übersetzung undenkbar;
- eine Übersetzungskritik soll auf der Beachtung der linguokulturellen Parameter des Originals und der Art und Weise ihrer Widerspiegelung in der Übersetzung beruhen;
- eine Übersetzungskritik soll aufgrund der Bestimmung der Einzigartigkeit des Ausgangswerkes aufgebaut werden, d. h. vor allem seiner Inhaltstiefe, des Individualstils des Verfassers, des Stelle des übersetzten Textes im Rahmen des Hypertextes des Autors;
- eine Übersetzungskritik soll eine vorhergehende Kurzfassung der Prinzipien enthalten, die dem Herange-

hen des Kritikers an den Text der Übersetzung zugrunde liegen;

– eine Übersetzungskritik soll auch die Bewertung der Zweckmäßigkeit/Unzweckmäßigkeit der getroffenen Übersetzungsentscheidungen und der Validität der von dem Übersetzer vorgenommenen sprachlichen Transformationen einschließen;

– eine Übersetzungskritik soll, mit den Worten von N. K. Garbovskij sprechend, auf die Bewertung der Kunst

des Originalneuschaffens eingestellt werden [3, S. 591]. Zu den Worten des bekannten Übersetzungstheoretikers muss man aber eine einschränkende Bemerkung hinzufügen: wenn im übersetzten Text die Kunst des Originalneuschaffens zu finden ist.

Unserer Einschätzung nach wird das Einhalten der angeführten und ähnlichen Prinzipien helfen, die Kritik der Übersetzungen unvoreingenommener, argumentierter, wirksamer, d. h. objektiver und professioneller zu machen.

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