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LINGUISTICS

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PECULIARITIES OF THE “DATE-LINE” IN LETTERS OF BUSINESS FROM MEDIEVAL SPAIN

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Abstract. A letter of business is an official document with a clear structure and a specific set of requisites (each of them has a stable position in the text). The “date-line” is an obligatory requisite of a letter of business. It indicates the position of the document in time and space. The paper analyzes the peculiarities of date setting in letters of business from Medieval Spain: by Christian system of chronology, by Visigoth system of chronology or so-called Hispanic era and by Roman calendar. The author describes and systematizes the various models of the “date-line” in letters of business written in the ancient Castilian language (Romance) and in Latin; she offers her own version of the Hispanic era origin as well.

Keywords: a letter of business; Medieval Spain; date-line; system of chronology; Hispanic era; Roman calendar; the ancient Castilian language; Romance.

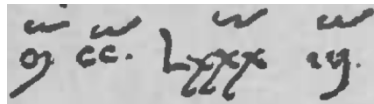
The time in belles-lettres can be stretched, compressed, interrupted; the events can be interchanged in any order. The text of a letter of business, on the contrary, always indicates the real historical moment (day of the week, date, month, year) when the letter was written, i.e. its temporal coordinates, and also deals with the real historical events and refers to real persons.

The “date-line” in letters of business (in Spanish “*Lugar y Fecha*” - “Place and Date”) is not only a temporal, but also a spatial marker that indicates the time of events and their place. It is an important component of a letter of business that represents a reference point (the starting moment) in the text creation.

Sometimes translators make mistakes in interpreting dates. One such error can be seen in the book ‘Napoleon’ by Yevgeny Tarle (a Soviet historian and academic at the Russian Academy of Sciences, 1874-1955) where the date of the first Vendemiaire of the IXth year is indicated as being the 20th of October 1800. This is wrong. On the 5th of October 1793 the National Convention decided to establish a new revolutionary calendar for France. The Christian system of chronology was removed. The National Convention ordered that years should be counted from when the monarchy was destroyed

and the republic proclaimed, i.e. the 22nd of September 1792. The poet Fabre d'Églantine invented new names for each of the twelve months. Thus, the first, Vendémiaire can be only in September, not before the 22nd and not later than 24th, i.e. on the 22nd or 23rd of September [1: 126, 154].

One can also encounter difficulties when decoding dates in letters of business from Medieval Spain. For example, a letter written by the abbot Pedro from the monastery of Onia is dated as "*Facta carta en el mes de Dezembro. Sub era millesima ducentesima octuagesima tertia*" [2: 389]. - "The letter was written (made) in December in 1283 of the era" (here and further the translation is mine. - S.B.). In the original text (picture 1) the year is expressed in Roman figures and clearly reads MCCLXXXIII (M = 1 000, C = 100, L = 50, X = 10).



Picture 1. Source: [2: 161]

However while decoding the letter we found it difficult to interpret. The author mentions Fernando III ("*El re don Fernando con su mugier la reina donna Juana regnant en Castiella et en Toledo, et en Leon, et en Galizia, et en Cordoua*") [Ibid: 389]. - "King Fernando and his wife, Queen Juana, governors of Castile, Toledo, Leone, Galicia and Cordoba..."). This **in-direct temporal indicator** (king's name) does not allow for the consideration of the numbers 1283 as a real year from the point of view of modern chronological system because King Fernando III died in 1252 AD and so was not on the throne in 1283.

It is necessary to explain that before the Christian system of chronology, known as *Anno Domini* (AD) or the "years of the incarnation", a pagan system was used. This was the medieval chronological system, the so-called *Hispanic era* (in the document this is indicated by *Sub era*). It is also called the chronology of Visigoths. This chronological system was widely used in Europe from the Vth till the XVth century.

To bring the years by Hispanic era (or just ERA) into accord with the modern chronological system one should subtract 38 years as the Hispanic era began in 38 BC. This must be kept in mind when decoding the date on which medieval documents were written. Thus, the letter by the abbot Pedro from Onia was written in 1245 AD.

Many researchers have attempted to explain why it is this period of time which separates the modern era from the Hispanic era. A. Vila, for example, believes that the Hispanic era began with the conquest of the peninsula by Emperor Augustus. According to Vila, the Pyrenees were conquered by

the Roman Empire 716 years after Rome was founded, i.e. in 38 BC [3]. In this connection the Soviet scientific Shishmarev writes that the Roman troops first appeared on the territory of the Iberian Peninsula in 218 BC; finally Spain was subdued by Rome in 17/19 AD [4: 45].

R. Chao Prieto [5], a specialist in the medieval kingdom of Leon, does not agree that the beginning of the Hispanic era is linked to Augustus because the dates do not coincide. Also, the Asturian-Cantabrian wars had not begun yet.

U. Topper also argues that the true reason for choosing 38 years BC as a starting point for the Hispanic era has not been determined until recently [6].

Thus, it must be noted that the problem of date decoding in the Hispanic era system has not been resolved yet. Nevertheless, we will offer our own version. There is a point of view that the word *era* (*‘aera’* in Latin) is an abbreviation and that the initial letters come from the Latin phrase “*Ab exordio regni Augusti*”, which translates to “*From the beginning of the Augustus’ reign*” [1: 143]. It is known that Caesar Augustus (63 BC - 14 AD, born Gaius Octavius) became the Roman emperor in 27 BC. The title *‘August’*, which means “*exalted by God*”, was given to him by the Senate. With regards to his personal life, 38 BC is an important date for Augustus as he married Livia Drusilla. We can assume that the Hispanic era is linked to this date because Livia Drusilla was not simply his third wife. She took an active part in state affairs, acting as an advisor and an assistant to Augustus. She is responsible for some of the most famous personalities of the period: she was the mother of Emperor Tiberius, the grandmother of Emperor Claudius and the great-grandmother of Emperors Caligula and Nero. Livia was even deified by Emperor Claudius. The history shows that commonly, the wives of great people stay in the shadows but concurrently have a great influence on their famous husbands. It is they who are the real creative or destructive power behind changes to the world.

In letters of business from the Middle Age, written in the Castilian Romance (ancient Spanish), the “date-line” consists of two standard components (as in modern business letters): **the geographic (spatial) component**, formed with **concrete** and / or **non-concrete elements**, and **the temporal (chronological)** one, generally formed with three parts usually in the following order: day, month and year of letter writing.

Since the reign of Castilian King Fernando III (1217-1252), who initiated the use of the national Castilian language in royal documentation, the date was introduced by the words *Fecha* (that means “done”) or *Dada* (“given”). The name of the town (spatial component) and the date (chronological component) follow after a general introduction such as:

Model 1: “*Fecha carta apud Toletum rege experimente XXVI die aprilis era MCCLXX sexta*” [7: 62]. - The letter of the Castilian King Fernando III. - “Written in Toledo (concrete element of the spatial component) on the 26th of April in the year 1276 of the (Hispanic) era (= 1238 AD)”.

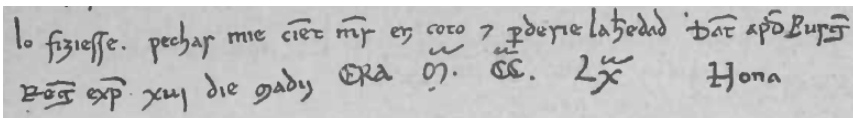
Model 2: *Dada en Maydrit, viernes ocho dias de noviembre era de mill e trezientos e siete annos* [7: 62]. - The letter of the Castilian King Alfonso X. - “Written in Madrid, on Friday on the 8 of November in the year 1307 of the (Hispanic) era (= 1269 AD)”.

Model 3: “...mando dar esta mi carta abierta et sellada con mio seello colgado dada en la ciutat de Castiella veynte et cinco dias de Febrero era de mill et tresientos et dies et nueue annos...” [2: 398]. - The letter of the Castilian King Alfonso X. - “I order you to hand over this open letter certified with my seal, written in the town of Castilia on the 25th of February in the year 1319 of the (Hispanic) era (= 1281 AD)...”.

The spatial component in the Model 3 consists of two clarifying elements. One is concrete, the name of the town, and another is non-concrete, the word *la ciutat* (“town”) which contains the spatial meaning. The day, month and year are parts of the direct chronological component. They are written in letters (not in figures). The year is accompanied by the noun *annos* that means “year”.

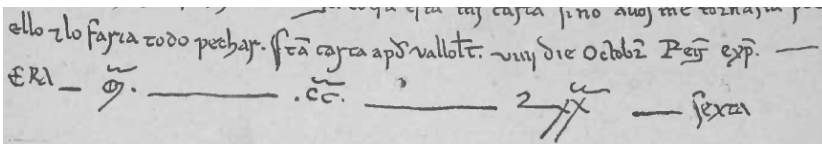
In the earlier letters, written in the mix of languages Latin and ancient Castilian (in the middle of the Fernando III’s governing) the Latin words “*Factum*” and “*Datum*” are used to indicate the date.

Model 4: “*Datum apud Burgum, Rege exprimente. Decimo tertio die Madii. Era millesima ducentesima sexagesima nona*” [Ibid: 385]. - The letter of the Castilian King Fernando III dated by 1231. - “[The letter is] written in Burgos, during the king’s governing, on the 13th of May in the year 1269 of the (Hispanic) era” (picture 2).



Picture 2. **Source:** [2: 152]

Model 5: “*Facta carta apud Valladolid, nono die Octobris, Rege exprimente. Era millesima ducentesima septuagesima sexta*” [Ibid: 386]. - The letter of the Castilian King Fernando III dated by 1238. - “The letter is written in Valladolid, on the 9th of October, during the king’s governing, in the year 1276 of the (Hispanic) era” (picture 3).



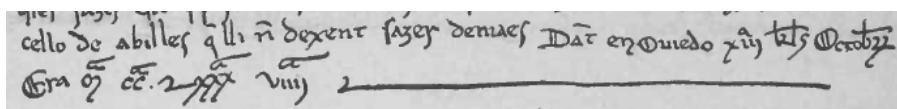
Picture 3. **Source:** [2: 153]

We can see in the fragments of the manuscripts (Model 4 - picture 2; Model 5 - picture 3) that the days are written in Roman figures (XIII and

VIII correspondingly) accompanied by the word *die* (“day”); months are written in letters (*madii* and *Octobr*); the years are written in a mixed manner: in figures and in letters (MCCLX *nona* and MCCLXX *sexta*).

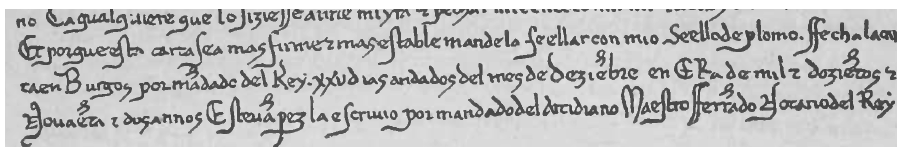
In letters of business from the Middle Age, written in the Castilian Romance, the year can be expressed both with Roman figures (Model 6 - picture 4) and with letters (Model 7 - picture 5). In case of figures there is no word *anno* (“year”), and vice versa the word *anno* is added when the year is expressed with letters.

Model 6: “*Data en Ouiedo decima tertia kalendas Octobrium. Era millesima ducentesima octuagesima nona*” [2: 391]. - The letter of the Oviedo bishop of the 19th September of 1251. - “Written in Oviedo on the thirteenth kalendae of October. In the year 1289 of the (Hispanic) era”.



Picture 4. Source: [2: 165]

Model 7: “*Fecha la carta en Burgos, por mandado del Rey, veinticinco dias andados del mes de Deziembre en Era de mil et dozientos et nouaenta et dos annos*” [Ibid: 391]. - The letter of the Castilian King Alfonso X dated by 1254. - “The letter is written in Bourgos, by order of the king, on the 25th of December in the year 1292 of the (Hispanic) era”.



Picture 5. Source: [2: 166]

In the Model 7 we can see the past participle *andados* (≈ passed) with the date XXV and the noun *dias* (“days”). It is necessary to note that the participle *andados* with the day is a quite frequent element in the full date by Hispanic era system.

In some letters, besides three main elements of the date (day, month, year), there is a day of the week. So we note the extension of the chronological component (in Model 2 as well):

Model 8: “*In era de mill e trescentos vinte e seis años, **Martes** vinte e oito dias dabil*” [Ibid: 399]. - “In the year 1326 of the (Hispanic) era (= 1288 AD), on Tuesday on the 28th of April”.

There is no spatial component in the last model. But there is an additional indicator in the text: **indirect nominator** of the historical time - *Feyta a carta en tempo del rey don Sancho* (“The letter is written in the times of

the King Don Sancho”), then there is a place of the reading (not writing!) of the letter: “*Esleyto en Lugo, don Fernando Perez*” - “[The letter] is read in Lugo (the town in the north of Spain)...”.

The date in the Model 2 (royal letter) appears in the end of the letter, in the Model 8 (private letter of business) - in the beginning of the document. It is impossible to determine any regularity in the date position. We can only state its initial or final position in the document. In some letters the date-line is situated formally in the central part of the text because of the long list of witnesses’ signatures.

As we have shown above the chronological elements in the “date-line” of the letter of business from the Middle Age are arranged as following: date, month, year. Nevertheless there are other orders. Thus, in the Model 9 there are no numerical markers of the day; instead the author mentions the name of the saint linked with this day. The order of the elements is the following: year, day, month. Compare:

Model 9: “*Fecha la carta en el era de mill doscientos setenta et nueve, el dia de Sant Ysidro, en el mes de Abril*” [2: 388]. - The letter of Mr. Lopez de Torres. - “The letter is made in the year 1279 of the (Hispanic) era (= 1241 AD), on Saint Isidro’s day, in April”. It is possible that the letter was written on the 4th of April when Saint Isidro was born.

Let’s examine the other Model:

Model 10: “*Esto fue fecho en Bizuezes en el mes de Iulio, el dia de Sancti Jacobi, delante estos testes: Iohan Ferrandez, Alfonso Roiz de Loma, don Gil de Andino, Juan Martinez de Andino, Pedro Diaz, Simon de Cornejo, Garci Roiz de Camego, Pedro Martinez Çoceda. Facta carta era milesima ducentesima octuagesima quarta. Anno domini millesimo ducentesimo quadragesimo sexton*” [Ibid: 388]. - “This letter was written in the town of Bizuezes in July on Saint Jacobe’s day in the presence of the following witnesses... (names). The year is 1284 of the (Hispanic) era and so 1246 AD”.

Saint Jacobe’s day is on the 25th of July. Here there are two years indicated in one letter, one from the Hispanic era system and another from the Christian system of chronological. The order of the chronological elements is the following: month, day, year (table). The names of saints can be found only in civil and ecclesiastical documents and never in official royal letters.

**Possible order of the basic chronological elements in the “date-line”
of the letters of business from medieval Spain**

Position	1	2	3
	day	month	year
	year	day	month
	month	day	year

Sometimes the day is omitted completely, and instead of the exact day the author indicates the number of the week:

Model 11: “*Esto fue fecho la primera setmana de abril en la era de M e CC e LX e IX*” [8. № 0827]. - “This [letter] was written in the first week of April in the year 1269 of the (Hispanic) era”.

In the next model there is no year of writing:

Model 12: “*Dada en Segouia, diez e siete días de agosto*” [9: 258]. - “Written in Segovia on the 17th of August”.

Only royal persons could take such epistolary carelessness. The signature of the above mentioned document reads: “*Yo, el rey, enbío mucho saludar a uos, el dean e cabildo de la iglesia de Seuilla...*” [Ibid]. - “I, the King, send a warm greeting to you, the dean of the monastery and the head of the church in Sevilla”. The author doesn’t mention the king’s name as well, but we know the king’s father: “...*el rey don Iohán, mi padre e mi senor...*” - “...the king Don Iohan, my father and my lord...”.

It is known that the king Iohan was the father of Enrique III. That is why we can determine approximately the year of the letter writing: 1391-1406, i.e. the period of Enrique III governing. Another indirect temporal marker is the name of the king’s secretary Iohan Martinez: “*Yo, Iohán Martínez, chanciller del rey, la fiz escriuir...*” - “I, Iohan Martinez, the king’s secretary, have written this [letter]”. In other documents we can read that it is this man who worked as a secretary under Enrique III.

One more feature can be noted in letters of business from medieval Spain dated by Hispanic era system. In all letters written in Latin, and in some letters written in Castilian, the date is given by Roman calendar (Model 6 as well). Decoding the date therefore requires another approach. In the Roman calendar there were three specific points within each month: ‘**kalendae**’, ‘**nonae**’ and ‘**idus**’. The first days of the months are called ‘kalendae’. The fifth day in January, February, April, June, August, September, November and December and the seventh day in March, May, July and October are called ‘nonae.’ The thirteenth days of the months (when ‘nonae’ fall on the fifth days) or the fifteenth days of the months (when ‘nonae’ fall on the seventh days) are called ‘idus’.

Today the usual way to count days is forwards (1, 2, 3, 4, 5... 31). The Romans counted days backwards from ‘kalendae,’ ‘nonae’ and ‘idus’. It should be remembered that the starting date itself is always included in the counting of days. For example,

Model 13: “*Facta carta era millesima ducentesima undecima. Die sexto decimo Kalendas Aprilis*” [2: 381] is interpreted as the following: “Written in the year 1211 of the (Hispanic) era. The sixteenth day of the April kalendae”. To bring this date into accord with the modern calendar it is necessary to count backwards from the 1st of April (the April ‘kalendae’) by sixteen days, including the 1st of April (1, 31, 30, 29, 28, 27...). The date will therefore be the 17th of March. We must also subtract 38 from the Hispanic era year. Therefore, the letter was written on the 17th of March in 1173 AD.

Model 14: “*Facta carta sub era millesima ducentesima sexagesima prima et quot idus Aprilis*” [2: 383]. - “The letter was written in the year 1261 of the (Hispanic) era, on the April idus”. In April ‘nonae’ fall on the 5th of April, therefore ‘idus’ fall on the 13th of April. Thus, the date is to be interpreted as the 13th of April, 1223 AD.

Model 15: “*Facta carta ista quinto idus Nouembris. Anno Domini millesimo ducentesimo vigesimo tertio*” [Ibid: 384]. - “The letter was written on the fifth day of the November idus in 1223 AD”. In November ‘idus’ fall on the 13th as well because in November ‘nonae’ fall on the 5th of November. If we count five days back from the 13th, including the 13th (13, 12, 11...), we calculate it as the 9th of November. The year *Anno Domini* refers to the Christian chronological system.

Model 16: “*Feita carta de doazun in Era milesima duacentesima seisagesima sexta et quot nonas Junii*” [Ibid: 384]. - “The letter was written on the June nonas in the year 1266 of the (Hispanic) era”. In June ‘nonas’ fall on the 5th of June; the year 1266 of the (Hispanic) era corresponds to 1228 AD.

At the end of the XIVth century the Hispanic era, used to set dates in business correspondence, disappears and is replaced by the Christian system of chronology. In this period is introduced an additional, **theological**, component in letters of business (from the Greek ‘**theos**’ which translates into «God»). This is the name of the Lord (*Noso Senor, Senor, nuestro Saluador, Jesu Christo, anno ab incarnatione Domini, era de encarnacon, nascimien-to, anno Domini*). Nevertheless it is not an obligatory component. Compare:

1) The “date-line” with theological component:

Model 17: “*...tres dias de Junio, era de encarnacon de Noso Senor Jesu Christo de mill é tresientos é oytenta é quatro anos*” [Ibid: 410]. - “On the 3rd of June, in the year 1384 of the era of our Lord Jesus Christ incarnation”. In the manuscript we can clearly see that the year is written in letters [Ibid: 199].

In the Model 18 the “date-line” has an expanded chronological component (+ day of the week), but without spatial component (-), + theological component:

Model 18: “*Jueues tres dias de Abril, año del nacimiento nuestro Saluador Jhesu Christo de mill é tresientos é ochenta é ocho años...*” [Ibid: 411]. - “Thursday, the 3rd of April, in the year 1388 from our Lord Jesus Christ’s birth ...”:

In the following models (№ 19, 20) we can see the full date (i.e. spatial component + 4 elements of chronological component + additional theological component):

Model 19: “*...fecha en el dicho monesterio de Santo Toribio sabado diez y seis dias del mes de Abril anno del nascimiento de nuestro señor Jhesu Christo de mill é quatrocientos é vn años*” [Ibid: 419]. - “...written in the mentioned Saint Toribio’s monastery, on Saturday, on the 16th of April, in the year 1401 from our Lord Jesus Christ’s birth”. The spatial

component in the Model 19 represents a type of toponim, i.e. the name of the town object - “Saint Toribio’s monastery”. The chronological component is expressed both in figures (day) and in letters (day of the week, month, year).

Model 20: “...*fecha en la mi casa fuerte de la mi villa de Ceruera á dies é siete dias del mes de Abril anno del Nacimiento del Nuestro Sennor Ihesu Christo de mill é quatrocientos é cincuenta é cinco annos*” [2: 433]. - “...written in my house of my village *Çeruera* on the 17th of April, in the year 1455 from our Lord Jesus Christ’s birth”. The spatial component in the Model 20 is double: “my house” (**non-concrete spatial indicator** with a deictic element - *la mi casa*) and “village *Çeruera*” (**concrete spatial indicator** with a deictic element - *la mi villa*).

Model 21: “*Fecha veynte é cinco dias de Abril anno Domini de mill é tresientos é ochenta é nueue annos*” [Ibid: 414]. - “Written on the 25th of April in 1389 AD”. In the Model 21 the year refers to the “Jesus Christ’s era”, but the Lord’s name is not mentioned.

2) The “date-line” without theological component:

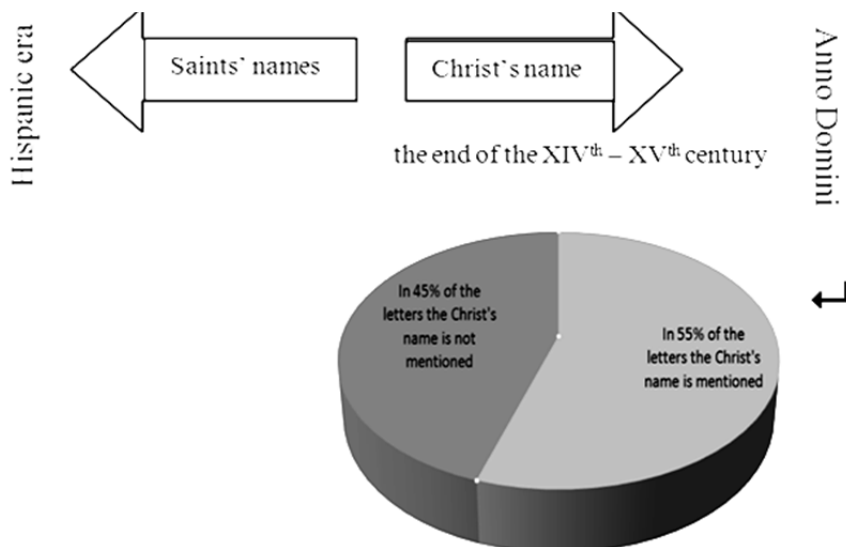
Model 22: “*Fecha quatro dias de Febrero del ano de mill é tresientos ochenta é siete años*” [Ibid: 411]. - “Written on the 4th of February in 1387” (simple year indicating).

Taking into consideration that the population of medieval Spain was very religious, we would suppose that the Models of the “date-line” with Lord’s full name are more frequent than those with concise theological component *Anno Domini*. However, having counted the samples of letters of business in our disposal, from 1384 (the first letter without Hispanic era system) till 1504 (the end of the Catholic Queen Isabella’s governing), we have got approximately equal proportions: in 55% of the letters the Christ’s name is mentioned, in 45% it is not mentioned. We often found the theological component in the letters of the end of the XIVth century - the first half of the XVth century. Starting from the second half of the XVth century, the Christ’s name in the “date-line” is used seldom. At the beginning of the XVIth century the “date-line” in letters of business loses the theological component and gets almost modern form: the combination of spatial component and chronological component. Compare:

Model 23: “*De Segouia a quarto días de Setienbre de quinientos y tres annos*” [10: 136] - “Segovia, 4th of September, 1503”.

The theological component in the letters dated by the Hispanic era system is manifested only in the names of the Saints’ days (scheme 1).

Model 24: “*ERA M. cc. Lij. fuit facta carta ista in die sancti bartholomej in mense augusti*” [8. № 0230]. - “This letter was written in the year 1252 of the Hispanic era (= 1214 AD) on Saint Bartholomew’s day in August”. → Saint Bartholomew’s day is on the 24th of August.



Scheme 1. Verbalization of the theological component in the “date-line” of the letters of business from medieval Spain

Model 25: “*Facta carta in mense decembris, in festo sancte Lucie, era M CC LXXX VII*” [8. № 0157]. - “The letter is written in December, on Saint Lucie’s day, in the year 1287 of the (Hispanic) era (= 1249 AD)”. → Saint Lucie’s day is on the 13th of December.

There are some letters dated back to the XIIIth century that contain double year: by Christian system of chronology (with theological component) and by Hispanic era system (without theological component). For example:

Model 26: “*Fecha es esta carta in el mes de deziembre, IIII días per andar, año ab incarnatione Domini Jesu Cristi MCCXXXVI, era MCCLXXIII, regnando el rey don Ferrando con su madre la reina doña Berenguela in Burgos*” [Ibid. № 0162]. - “This letter was written in December four days before its ending in the year 1236 of the era of our Lord Jesus Christ incarnation, in the year 1274 of the (Hispanic) era, during the King Fernando’s governing with his mother Queen Berenguela in Burgos”.

Model 27: “*Facta carta meinse decembri in Crastino Sancte Lucie. Anno ab incarnatione Domini M^o CC^o XXX^o VI^o. Sub era M^a CC^a L^a XX^a III^o*” [Ibid. № 0417]. - “The letter was written in December one day before Saint Lucie’s day in 1236 AD. In the year 1274 of the (Hispanic) era”.

Saint Lucie’s day is on the 13th of December. Latin word *Crastinus* - “tomorrow’s” - is **the relative (indirect) temporal indicator**. It is more logical to date the letter on the 12th of December.

The next model (28) contains double year and curious day: the author doesn’t indicate the concrete festive day but some days later after the saint’s day:

Model 28: “*Facta carta in quinto die post festum Sancti Martini, anno dominice incarnationis MCCXXXVIII, era MCCLXXVT*” [8. № 0681]. - “The letter was written on the fifth day after the Saint Martin’s day in 1238 AD, in the year 1276 of the (Hispanic) era”. → Saint Martin’s day is celebrated on the 11th of November. Thus, the letter is dated on the 16th of November (i.e. $11 + 5 = 16$).

We’d like to draw attention that during the analyzed period, Roman figures were used to express the day and the year. The Arabic figures have only been used fully since the end of the XVIIth century [2: 105].

The role of the objective (concrete) element in the spatial component (i.e. *where* the letter was written) was played by the geographical names of towns, villages, settlements and names of the town objects; the role of the relative (non-concrete) element was played by the nouns with the “place” meaning: *ciutat*, *cibdad* “town”, *conuiento*, *monasterio* “monastery”, *casa* «house», *lugar* “place”, *villa* “village”, sometimes accompanied by the indicatory components: *cerca de...* “near”, *dicho lugar* “the abovementioned place”, *dicho monasterio* “the abovementioned monastery”, *las casas de...* “the houses (of Mr...)”, *la mi...* “my (*casa*, *villa*) house, village”.

Thus, to decode the date in letters of business from Medieval Spain it is necessary to keep in mind three chronological systems: the Roman calendar (when reading days and months), the Visigoth chronological system or so-called Hispanic era (when reading the year) and the Christian chronological system (in general). Medieval documents in ancient Spanish (Romance) contain different models of “date-line” (that consists of one (the time of letter writing) or four components (plus introductory components, the place of letter writing, the theological indicators)). Schematically the full “date-line” can be represented as the following:

a) general introductory components (*Fecha, Dada, Sub era*) +

b) spatial component (elements: concrete / non-concrete) +

c) chronological component:

- *direct temporal indicators* (four basic element):

day of the week + **day** (numerical expression / the name of a saint) +

month + **year** (by Hispanic era system / by Christian chronological system) +

- *indirect temporal indicators* +

d) theological component (starting from the end of the XIVth century).

The kernel (the obligatory part, invariant) of the “date-line” in letters of business from Medieval Spain is the chronological component expressed at least by one temporal indicator: **the year** of the document writing.

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THE DISCOURSE ANALYSIS IN OVERCOMING DIFFICULTIES ON TEACHING THE LITERARY TRANSLATION

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Abstract. The problem of overcoming difficulties existing nowadays in methodical science on teaching literary translation is considered by application of cognitive discourse analysis of the literary text. The various methods of studying of the literary text, existing in modern methodical science are shown. The contribution of Russia's and foreign science in determining approaches to the analysis of communicative and cognitive components of the text and application of interdisciplinary approaches and consideration of cultural aspects of literary texts of target language is emphasized. The need of the development of important translational competences into the process of carrying out cognitive-discourse analysis of the literary text is pointed out.

Keywords: discourse; text; discourse analysis; lingvo-cognitive approach; cognitive-discourse approach; cognitive paradigm; structure of discourse; literary text.

Nowadays, in the course of teaching of foreign language and translation the tasks connected with formation of discourse and culturological competences become especially topical. These tasks provide attainment of the purpose of modern teaching of foreign languages which is consisted in formation of the secondary language personality capable to the proper communication in this language. Such set of competences becomes particular important if it is connected with the usage of it in the course of teaching of communication in a foreign language and translation of the texts of culture among of which are especially distinguished literary texts and, more widely, an literary discourse.

For many years the literary text remains as an object of close attention of domestic and foreign researchers, such as Yu.M. Lotman, I. Smirnov, G.A. Zolotova, R. Bart, T. Kuhn, etc. From the emergence in the XIX century of the classical hermeneutics, with which the text was considered as the fact of culture, before the formation of structural researches of the text in the seventies of the XX centuries, the research of literary prose didn't lose its relevance.

Teaching possibilities of the literary texts are well-known. The modern methodical science offers various options of studying of the literary text: philological analysis B.G. Bobylyov [1], linguistic analysis or linguistic interpretation M.I. Gorelikov and D.M. Magomedov [2], L.A. Novikov [3],

A.N. Vasilyev's [4] stylistic analysis, lingvostranovedchesky analysis E.G. Rostova [5], decoding stylistics I.V. Arnold [6].

In the researches of I.V. Karasik, E.S. Kubryakova, E.S. Alexandrova, A.A. Kibrik was confirmed repeatedly that different lingvo-cultural communities possess different cognitive bases that is defined by distinctions in linguistic worldview and classification of surrounding reality. The implementation of the proper cross-cultural communication, as well as an adequate translation is impossible without the knowledge of the cognitive base components of the foreign language linguistic worldview.

The concept of cognitive base as the integral basis of any national mentality sets thinking of what essential knowledge have to be included in the teaching content of foreign language and translation. These knowledge are connected with concept of units representing a national worldview in language consciousness of the native speakers. They are expressed in the certain cognitive structures capable both to store and broadcast the culturological information, and to serve the achievement of the methodical purposes. Among such units of lingvo-sociocultural information the researchers Yu.A. Karaulov and V.V. Krasnykh distinguish acknowledged by everyone lingvo-cultural concepts.

The cognitive-discourse analysis of corresponding linguistic and fiction is essential for identification of such units. This analysis would allow to reveal the components of cognitive base of the relevant lingvo-cultural community, whose language is learned as foreign. The cognitive-discourse analyses will help to overcome difficulties, arising in front of methodologists in the process of teaching of translation as a whole and literary translation in particular, on transferring of the fullest information of the original language and strengthening of the dialog among the author and the reader. Nowadays it is one of the topical tasks in the methods of teaching of foreign languages.

In this regard it seems us expedient to consider lingvo-cognitive approach to the analysis and interpretation of the literary foreign-language texts, based on their discursive nature, which is recently developing in a context of the communicative-active approach in teaching of foreign languages.

Considering questions of the analysis of a discourse it is important to define a difference between concepts of a discourse and the text. As it was already repeatedly confirmed, the term "discourse" is close to the concept "text", however it notes dynamic, extended in time character of language communication while "text" appears as a result of language activity. It is known that the part of linguistics studying a discourse is called as the discourse analysis.

Nowadays there is a set of approaches to the discourse analysis. Andrey Aleksandrovich Kibrik [7] in his doctoral dissertation "The discourse analysis in cognitive prospect" picked out the most popular approaches at the present stage to the discourse analysis. On the first place, according to

A.A. Kibrik there is the approach known as “the analysis of household dialogue” (Conversation analysis). Among other approaches the author defines the researches of information stream (information flow) of W. Chafe [8], the cognitive theory of communication of a discourse and grammar of T. Givon [9], experimental discursive researches of R. Tomlin [10], “grammar of a discourse” of R. Longacre [11], “systemic-functional grammar” of M.A.M. Halliday [12], the theory of rhetorical structure of W. Mann and S. Thompson [13], the general model of a discourse structure of L. Polanyi [14], socio-linguistic approaches of W. Labov [15], research of strategy of understanding of T.A. van Dijk and W. Kintsch [16], psycho-linguistic model “creation of structures” of M.A. Gernsbacher [17]. However considering the various approaches to the discourse analysis, you shouldn't forget that a discourse as the scientific direction which has the interdisciplinary research nature is also connected with cognitive linguistics.

According to E.S. Kubryakova, “the person and language are the main objects of research of one of leading paradigms, which represents the special integration of communicative and cognitive paradigms” [18: 8]. This approach can be interpreted as cognitive-discourse. In this regard it is necessary to stop in more detail on O.V. Alexandrova and E.S. Kubryakova's review “Types of spaces of the text and discourse” [19] in which they emphasize that as “the cognitive science as a whole is directed on research of a cognition, learning processes and achievement in them a certain knowledge. The key concepts of cognitive linguistics are concepts of information and its processing by human reason, concepts of knowledge structures and their representation, on the one hand in consciousness of the person, and with another in language forms” [Ibid: 26]. Therefore, the main objective of cognitive science - to consider a ratio of cognitive structures with their objectivization. From the specified point of view texts and discourses are characterized first of all in connection with information transferred by them and with ways of its dissemination in called units. Thus, the role of concepts of the text and discourse in a cognitive paradigm is defined by their indissoluble connection with transfer of information from one person to another. It means that cognitive-discourse approach to the text, including the literary text, helps to see in the text a special sort of mental activity of the author and to study the representation of knowledge imparted by the author.

It is important as to define a role of application of the discourse-analysis of the text at the process of teaching of foreign language and translation. In our opinion, the usage of the cognitive-discourse analysis of texts in the course of teaching of foreign language is directed on formation of the pupil's abilities, making a basis of a number of important competences. These competences will provide the deep analysis of the text structure, the interpretation of its conceptual field, selection of more equivalent lexicon at the process of translation, and it means that we will reserve high-quality im-

provement of a target text translation. It is possible to distinguish among such competences: "linguistic" which is forming at the student knowledge and skills providing transfer and reception of information in a foreign language - verbal or nonverbal way, and also, "speech" which is promoting formation and a formulation of thoughts. The usage of cognitive-discourse approach promotes the development of "discursive competence", which is including the process of studying of the features inherent to the various types of discourses taking into account their standard content and genre forms of representation. The "culturological competence" belongs to the number of competences having important general education character. It is forming a certain knowledge, abilities and skills providing the possession of culture in its narrow and broad meanings: speech etiquette and rules of polite behavior according to the norms of this or that society in the cross-cultural environment. It is possible to refer to number of these competences also the "esthetic competence", which is promoting mastering of native speaker's speech behavior by pupils and formation of the ideas of conceptosphere's features of literary texts of the country of learned language.

We will review some examples of cognitive-discourse analysis of the original literary text of William Somerset Maugham "The Moon and Sixpence" which key concept is the concept - "painting".

As a result of research it was discovered that in this literary text the key concept "painting" consists of such basic concepts, as: "process of writing", "painter", "art", "picture". These concepts have the following rate of actualization: "the process of writing" - 32, "painter" - 47, "art" - 51, "picture" - 35. The structure of a basic concept of the text "The Moon and Sixpence" - "picture" consists of the following nominees: "picture", "more of smth", "two or three", "Strickland's", "work", "it", "received was", "an emotion", "in the sight which haunts".

Further research of the literary concept "painting" revealed that:

1) the structure of the basic concept "painter" consist of the nominees: "old masters", "work of others", "young men", "a studio", "a personality", "his", "those friends of mine", "him", "his beginnings", "a poor painter";

2) the structure of the basic concept "picture" consist of the nominees: "the painting", "in such things", "a strong vocation";

3) the structure of the basic concept "the process of writing" consist of the nominees: "to draw"; "to paint"; "to do it".

Then we compared plans of the contents and expression of nominees verbalizing the cognitive structures of the conceptospheres of the original and the translated texts on the basis of the discursive analysis of the text. We defined the degree of symmetry / asymmetry of nominees-invariants and their translated versions.

We gave an example of one of nominees of a key concept “painting” - the process of writing. The lexemes-verbalizations are represented in the text as: “to draw”; “to paint”; “to do it”.

“**to draw**” (lexical definition) - to sketch or to trace figures; create a picture or depict by sketching.

(example from the original text) - They were carefully drawn and carefully painted.

(example from the text of translation) - Все они были тщательно выписаны и не менее тщательно раскрашены.

“**to paint**” (lexical definition) - to produce (a picture, design, etc.) in paint; to represent in paint, as in oils, tempera, or watercolor.

(example from the original text) - Though the flesh was painted with a passionate sensuality.

(example from the text of translation) - Хотя тело было написано с проникновенной чувственностью.

“**to do it**” (lexical definition) - to perform; to execute.

(example from the original text) - It was great fun to do.

(example from the text of translation) - Да, писать ее было забавно.

According to the dictionary definition of the words - “to paint”, “to draw” in the text they are used in a direct sense while “to do it” had the same meaning, but in other form. There was a transformation of the word at the level of sense (implication) in English, and in the Russian translation we can see an explication of this word.

On the basis of the discovered data the following conclusion can be made, that studying of organizational structure of literary texts can help us with the definition of human consciousness structure. It can be true because within cognitive-discourse approach the literature is considered as one of the mental activity’s types, based on the same mechanisms and submitting to the same laws, as the other types of cogitative activity.

The subsequent work on the literary text is considered as the communicative and cognitive activity considering features of its perception and interpretation and creating a strong basis for the further teaching of the foreign language discourse, and also for the development of the cognitive-discourse approach in teaching of the foreign languages.

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**PROPER NOUN *SMOLENSK*
WITHIN NATIONWIDE BACKGROUND KNOWLEDGE
(BASED ON THE RUSSIAN NATIONAL CORPUS)**

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Abstract. This work describes the historical and cultural information contained in the proper name *Smolensk*. Due to high linguistic and cultural value, any proper noun is one of the core language identifiers of culture and carrier of background knowledge of a linguistic personality. In this work, the source of the nationwide background knowledge was the Russian National Corpus (RNC) having 1,790 contexts with the proper noun *Smolensk* in various forms. The analysis of these contexts showed that they quite fully and exactly represent historical and cultural information related to the proper noun *Smolensk*. That information may be presented as a text which can be used in making of local linguistic and historical dictionaries, reference books and training materials, as well as in teaching practice in order to let native speakers and foreigners form background knowledge about Smolensk. Besides, the Smolensk-related background knowledge presented in the RNC was compared with regional onomastic background knowledge of contemporary residents of Smolensk that was revealed through the large-scale associative experiment (with 1,650 respondents); as a result, we have made an electronic Database including 1,212 reactions (13,471 uses) on the stimulus *Smolensk Region*. Among the Smolensk-related background knowledge in the RNC and in background knowledge of Smolensk residents, the most important information is that related to the military history of Smolensk land - the westernmost frontier of Russia - in the history of our home country. The approach proposed in this work can be used for analysis of other regional onomastic arrays, which may in the future form the basis for a sub-corpus of regional proper nouns with high linguistic and cultural value contributing to formation of background knowledge about Russia through the knowledge about its regions.

Keywords: proper noun; corpus linguistics; background knowledge; associative experiment; linguistic personality.

One of the high-priority areas in the present-day science of language is corpus linguistics. For Russian corpus linguistics, 2014 is a year of jubilee: on April 29, 2004, the Russian National Corpus (RNC) became publicly accessible in the Internet on <http://ruscorpora.ru>.

Significance of development of linguistic corpora was identified by V.A. Plungian as follows: "Any educated person knows the word "dictionary". Indeed, everyone knows what dictionary means, even a non-linguist, and now such person should know the word "corpus". Know what it is, what its purpose is, and why it is important. <...> Romantically tuned people

might even say there is a corpus revolution in linguistics. With corpora, this science has completely changed. Sure, we may put this pathos aside and reduce the degree a bit, but its significance is anyway very high" [1].

According to modern researchers, "corpus linguistics is now facing a kind of a boom. It began back in 60's with establishing of the Brown Corpus of the English Language. Up to now, it has been joined by a huge family of English corpora: The International Computer Archive of Modern / Medieval English, British National Corpus, National American Corpus, etc. with overall volume of 1...7.5 mln usages. In Germany, they have LIMAS-Korpus (1 mln units), in France in early 60's *Tresor de la Langue Française* (90 mln usages) was created as well. Scientists of Netherlands, Japan, Romania, India and some other countries are quite active too" [2: 2].

"Among Slavic countries, Czech Republic had been undoubted leader for a long time, no one even tried to compete, but in the recent five or seven years we see a boom of Slavic corpus linguistics, even the Association of Slavic Corpus Linguistics was founded. Besides, there is the Russian National Corpus. We were dishonorably dragging behind for a long time, but now we have the corpus which is, by the way, one of the world's best in standards, and it is available online and easy to use" [1]. Generally, it should be pointed out that "the scale of works done in the recent decades as of accumulation of tremendous amount of text corpora created for different purposes indicates that we are dealing with a new, **verbal form** of objective reality. In contrast to the reality itself controlled by the disposition of Providence, and to social life depended on politicians, this new form of life should be organized by scientists" [3: 234].

The term **corpus** defined as an aggregate of texts in electronic format "co-exists and often consolidates in scientific literature with such terms as "collection of texts", "full-text database", "electronic archives", "electronic library"" [4: 166]. In a narrow sense, the corpus of language is understood as "a collection of texts in certain language presented in electronic format and supported by a scholarly apparatus" which is commonly known as "labeling"" [5: 6]. However, as was reasonably said by I.I. Sazhenin, "if corpus is a collection of texts, the question what text is, regarding corpus, emerges by itself" [6: 295]. For instance, V.P. Zakharov avoids definition of corpus through the term of 'text' and offers, on our opinion, more precise definition: corpus is "a large, electronic, unified, structured, categorized, philologically competent array of language data intended for addressing particular linguistic tasks" [7: 23]. Anyhow, the main characteristic that allows naming the electronic informational field as a corpus is labeling. "The text labeling constitutes attribution of additional information (metadata) to texts and their components. Meta-definition of corpus texts includes both comprehensive data elements (bibliographic data, markers of genre and stylistic features of the text, information about the

author), and formal (file name, coding parameters, version of the labeling language, performers of the work stages)” [7: 5].

RNC-based researches, one of which is real work, among other tasks check effectiveness of a corpus as a tool and a source of material. We believe that contribution to resolving of this issue may be comparison of qualitative and quantitative data of the corpus with the data of experimental researches.

In this work we have analyzed material presented in the basic corpus of RNC. Generally, today the RNC includes 11 sub-corpus: basic, syntactical, newspaper, accentologic, multimedia, historical, and educational corpus of Russian language with parallel corpora, dialectal texts corpora, poetic texts, spoken language. The objective of this work is revealing and analysis of background knowledge related to the proper noun *Smolensk* in the basic corpus of RNC. Popularity of researches of the regional material in the present-day science has led to the fact that “a new scientific has recently appeared, so called ‘regionalistics’, which is a complex humanitarian discipline that studies processes of human activities and existence, as well as human-created culture in cooperation with environment within the compact geographical space, a ‘region’” [8: 171].

Relevance of research of onomastic material from RNC is reasoned by the fact that, according to founders of corpus linguistics, “the need for the National corpus becomes especially urgent when Russian society looks for a basement in resolving of identity problem, which is impossible beyond the context of language, a foundation of any culture” [2: 3]. Proper noun, having the highest degree of linguistic and cultural value, is one of the core language identifiers of national culture. As for G.F. Kovalev, “no need to mention the undoubted value of onomastic data and a special role of onomastic units in cultural and historical process and history of literature and language. It is commonly known that in the history of any language amount of onomastic units is much higher than amount of appellative units. Besides, history, literature and, especially, culture are written not by dates but by names” [9: 138].

Representation of certain analyzed lexical item (particularly, a proper noun) in the RNC context helps to reveal background knowledge connected to such proper noun. According to the concept of E.M. Vereshchagin and V.G. Kostomarov, content of background knowledge is a “sum of information originally attributed to members of particular language collective at particular stage of its development” [10: 41]. Traditionally, scientists outline three levels of linguistic and cultural value: *human-wide* (possessed by all people regardless of the continent, nationality, confession, etc.); *regional* (relevant for residents of a particular region, e.g. Central Europe); *country-wide* (used by all members of certain ethnic and language community). However, such classification, as for N.A. Maksimchuk, cannot be mechani-

cally transferred for description of background knowledge included in proper nouns to which it is common to outline the following levels: *human-wide* (proper nouns belonging to worldwide society); *nationwide* (proper nouns being a domain of a particular nation); regional / *country-wide* (proper nouns primarily typical in the territory of certain region) [11: 110]. This work deals with description of the title regional proper noun **Smolensk** within nationwide background knowledge presented in the RNC and within regional background knowledge of present-day residents of Smolensk Region.

We have chosen an associative experiment attended by 1,650 respondents as a basic analysis method of regional onomastic background knowledge of Smolensk residents; i.e. we have analyzed background knowledge of an aggregate regional language person. According to A.S. Zubtsov, “regional language person is a member of territorially separated language collective functioning within particular discursive space and having regionally marked knowledge, understandings, value focuses and tools of their indicative representation which are common for other members of such community” [12: 7].

The questionnaire filled in by the respondents prior to the experiment included the following characteristics: sex, age, place of birth, level of education, area of occupation, period of residence in the Smolensk Region and place of residence (city of Smolensk or any town of the Smolensk Region). The experiment itself consisted of the following: the tested persons were supposed within 1 minute to write down proper nouns which they associate with the stimulus **Smolensk Region**. The selection of the toponym **Smolensk Region** but not **Smolensk** was reasoned by the need to prevent from description of background knowledge through trivial names (shops, entertainment sites, etc.) being the components of mass culture that are used mostly by the residents of the regional capital city. As a result of the experiment, we have composed an electronic Database included 1,212 reactions (13,471 usages). The revealed proper nouns can be presented as 33 thematic groups [13: 58-79]. The most usable as per amount of non-repeated proper nouns was the group named “Population Centers” (272 proper nouns, 1,160 usages), which is quite typical for a regional experiment: most people associate the term of native region with the term of native city or native village. The second position is held by the thematic group named “Military Leaders, War Veterans” (113 proper nouns, 531 usages) including names of military servicemen born or living / lived in the Smolensk land, as well as those who took part in battles in the region. Content of this group (*M.I. Kutuzov* (121); *G.A. Potyomkin* (33); *G.K. Zhukov* (7) etc.) allows to speak about higher linguistic and cultural value of these proper nouns than the regional level, and their popularity indicates the contribution of the Smolensk land to Russian military history. We think it is quite reasonable, as the history of Smolensk Region is often called the history of wars, and such titles as the hero city, the guard city, the

shield city, and the key city brilliantly demonstrate the contribution of this land to Russian history. In the group “Names of Military History Events”, 55% of proper nouns (6 out of 11) relate to the Great Patriotic War which left a deep scar in the memory of Smolensk people due to chronological proximity of that event. The respondents named the following events of military history (in the order of decreasing of frequency index set in brackets): *The Great Patriotic War 1941-1945* (28); *The Patriotic War 1812* (21); *The Solov'yova Ford* (20); *Birth of Soviet Guards* (12); *Offensive Operation Yelnya Salient 1941* (9); *Battle of Borodino, Liberation of Smolensk Region on September 25, 1943* (8 each); *World War II, World War I* (2 each); *Battle of Smolensk July 10 - September 10, 1941, The Tartar Mongol Yoke* (1 each). In this work we will analyze how the Smolensk's contribution to Russian military history is presented within nationwide background knowledge of the RNC.

Working with the basic corpus of the RNC offers possibilities of two main types of search: search of exact forms and lexico-grammatical search which entails additional semantic, word-formation and grammatical characteristics. When revealing contexts connected with the proper noun *Smolensk*, we used lexico-grammatical search because it makes possible to obtain the full case paradigm of the mentioned lexeme, while the exact search selects only its ‘casus nominativus’. We obtained 2,013 contexts on request ***Smolensk***, however, we faced a technical problem of the material processing, because the instrumental case of the proper noun ***Smolensk*** completely coincides with the prepositional case of the adjective ***Smolensk***, for example: in the Smolensk battle, at the Smolensk cemetery, etc. These forms were differentiated only after thorough reading and mechanical sorting out of appropriate contexts: as a result, 221 forms of the prepositional case of the adjective ***Smolensk*** were sorted out. Besides, we detected a case where *Smolensk* was used in the name of the village (*in the Smolensk village*) and a context with the toponym-related adverb (*Smolensk-style potatoes*). Consequently, out of initial number of contexts (2,013) with a lexeme of ***Smolensk***, we excluded forms of the prepositional case of the adjective (221), name of the village and the adverb; therefore, for the further analysis we will use 1,790 contexts with the proper noun ***Smolensk***.

In order to determine specific aspects of the background knowledge connected to the proper noun ***Smolensk*** in the RNC, we will refer to thematic classification of the analyzed material. On the basis of the corpus data, we have obtained 220 thematic groups, and the most frequency-intensive (707 contexts with the lexeme ***Smolensk***) was a group with unidentified theme. So, informative are 219 thematic groups, including 71 groups with 250-2 contexts (totally 935 contexts) and 148 contexts are presented individually. On our opinion, number of thematically separated contexts is unjustifiably high, which considerably complicates analysis of the material. To us,

in this case the remark of S.A. Koval seems quite appropriate; he said that “there is a rule in the corpus linguistics that resembles the well-known ‘**golden rule**’ of mechanics (at work performance, any gain in applied force is accompanied with the loss in the covered distance). In corpus linguistics, any gain in efforts while labeling of the corpus is accompanied with loss in the efforts applied when using of such corpus” [14: 149-150]. We noticed that if one unites only single contexts in thematic groups as per entry word and summarizes them with the rest number of groups, the total amount of groups would decrease from 219 to 95, i.e. more than twice. And if all thematic groups would be united at least to one title, their number would reduce to 27, seven of which having over 50 contexts with the lexeme **Smolensk**: “Science and Technology”, “Policy and Social Life”, “History”, “Army and Military Conflicts”, “Arts and Culture”, “Private Life”, “Administration and Management”.

Having referred to direct analysis of contexts with proper noun **Smolensk**, we found out that most of them are anyway connected with the history, particularly, with the military history of the city. We noticed that by choosing the most significant contexts and placing them in certain chronological sequence, it is possible to obtain a quite connected text about the fate of Smolensk in Russian history.

As an epigraph to the text, it seems appropriate to use words of M.E. Saltykov-Schedrin:

*There are few towns in Russia that may compete with **Smolensk** in prominence (M.E. Saltykov-Schedrin. “Literature for Lunch” (1868)).*

Then comes a fragment representing contexts that characterize early stages of the city’s history:

*“The oldest cities that passed the thousandth anniversary are Belozersk, Murom, **Smolensk**, Rostov Veliky, Vladimir, Uglich, Staraya Ladoga” (Assembly of the Russia’s oldest cities (2002) // “Evening Moscow”. 2002.08.08).*

*“**Smolensk** existed even when there was no trace of the Russian state yet” (M.E. Saltykov-Schedrin. Literature for Lunch (1868)).*

*“In the X century Sreznevsky could count 21 big towns within the Kiev state: Beloozero, Vitichev, Vrushchev, Vyshgorod, Izborsk, Kiev, Korosten, Ladoga, Lyubech, Murom, Novgorod, Ovruch, Peremyshl, Peresechen, Polotsk, Pskov, Rodnya, **Smolensk**, Turov, Cherven, Chernigov” (N.G. Porfiridov. Ancient Novgorod. Essays From the History of Russian Culture XI-XV Centuries” (1947)).*

*“In XII century **Smolensk** was glaring with classic education by learning Greek and Latin languages” (M.E. Saltykov-Schedrin. Literature for Lunch (1868)).*

*“From old times **Smolensk** has been known for its book-reading. The evidence of such nature is, among other proofs, as was said before, the life*

history of Abraham Smolensky written in the first half of XIII century by Abraham's follower Yefrem" (N.K. Gudziy. *History of Russian Ancient Literature (XI-XV centuries)* (1938)).

"Now we can study and show earlier unknown pictures of **Smolensk**, one of the largest cultural centers of Ancient Russia" (E. Sheinina. *Old Frescos Reviving* // "Chemistry and Life". 1966).

As is seen, this fragment shows that Smolensk is an ancient city, though the year of its first mentioning in chronicles is not stated in the RNC. Meanwhile, the first mentioning of Smolensk in the Ustyug (Archangelsk) Chronicle is dated in the year of 863. Even in that time the city was described as "the huge and highly populated site" [15: 423]. Besides, these contexts contain information about the significance of Smolensk as a quite large cultural center. Indeed, Smolensk was a significant trading and handicraft center and a military fortress as well. Archeological excavations at the Gnyozdovo Barrows located 12 km westward Smolensk and in the town itself indicate of highly developed crafts, and the vase made the first half of X century is the evidence of Russian writing before the establishment of Christianity [Ibid: 424].

The next fragment defines the significance of Smolensk in Russian history as a warrior city, a guardian city, and a shield city:

"**Smolensk** is called a gate to Central Russia, a bridge between west and east of our country" (Yury Tsenin. *Walk and Ye Shall Reach* // "Technology for Youth". 1977).

"Entire **Smolensk** is a fortress with embrasures towards the Dnieper River" (Nadezhda Zamyatina. *Non-Capital Sites. Where You Should Not Place a Capital City* // "October". 2003).

"Many times **Smolensk** was burned and besieged in old times..." (I.A. Bunin. *The Life of Arsenyev. Adolescence (1927-1933)*).

Really, the frontier location of the city (it is the western border of Russia, the 'key' to Moscow) has conditioned its role in global and Russian history which was precisely described by N.I. Rylenkov: "My native town, everyone / May say about you: / It is the chronicle of battles, / It is the story of Russian course of life..."

Then we will put the Smolensk-related contexts found in the RNC in chronological sequence of described events.

Speaking of Smolensk during the Tartar Mongol Yoke, we have found only one reference in the Corpus:

"Although we cannot see in the chronicles that Smolensk dukes anytime went to the Golden Horde and pay tribute, it is because narrators of our affairs lived in other regions and mention **Smolensk** and its events quite rarely" (N.M. Karamzin. *The History of Russian State: Volume 4 (1808-1820)*).

In fact, in 1127 the Kiev duke Mstislav the Great gave Smolensk for governing to his son, 17-year old Rostislav Mstislavich. When his father

died, Rostislav became a practically independent duke and governed Smolensk up to 1160, and then took the Kiev throne. By that way the independent Smolensk dukedom was established under government of the Rostilavich dynasty; prior to the Mongol-Tartar invasion, it was one of the most powerful Russian dukedoms. A hundred years before that invasion was the period of the Smolensk's prosperity: the city occupied 115 ha with about 8,000 houses and population somewhat 40,000 persons. At the turn of XII century, Smolensk outnumbered any other Russian town as of amount of stone churches. According to Smolensk historians, the following circumstance contributed to development of Smolensk: being hidden in the depth of Russian lands, it was not exposed to depredations of Mongol-Tartar armies and preserved its autonomy, though had to pay tributes [15: 424].

The next stage in development of Smolensk was the period within the Lithuanian state:

*"When Moscow was founded, **Smolensk** became, as our ancestors said, a precious necklace of Russia which, however, was valued by Lithuania, not less than by Moscow" (M.E. Saltykov-Schedrin. Literature for Lunch (1868)).*

*"When in 1514 the ancient Russian city of **Smolensk**, after over a hundred years of governance by Lithuania, was returned back by the great duke Vasily Ioannovich, he as a gratitude to God for such success of his armies decided to build a church in honor of the Smolensk Mother of God and a monastery on the place to which that icon was escorted by his grandfather" (N.E. Geinze. The Man Eater (1898)).*

*"In 1514, during the reign of Vasily Ioannovich, in memory of returning of **Smolensk** from the 110-year long grip of Poland, it was established to celebrate the icon of the Smolensk Icon of the Mother of God and the procession to the Novodevichy Convent" (E.A. Drashusova. Memoirs (1848)).*

*"Finally, in 1522 the truce was concluded and **Smolensk**, after more than 100 years under the sway of Lithuania, passed to Moscow" (D.I. Ilovaysky. The Epitomes of Russian History (1860)).*

*"In 1596, Boris travelled around regions of western Russia and on the Lithuanian border founded the stone fortress in **Smolensk** and attained keen praises of local people for his vainglorious mercy". "**Smolensk** will be the necklace of Russia!" reported the leader to the tsar upon arrival in Moscow" (P.P. Karatygin. Minions and Favorites of 16, 17 and 18 Centuries. Book Three (1871)).*

The contexts above show that the RNC does not indicate the period when Smolensk was governed by Lithuania, and only mentions the year of 1514 when the city returned back to the Russian state. Take note that Smolensk was within the Great Duchy of Lithuania in 1404-1514. Along with Polish and Lithuanian troops, Smolensk regiments took part in the battle of Grunwald in 1410 against the Teutonic Order. In the spring of 1440, Smolensk people kicked Lithuanian

protégés away, and the Lithuanian duke managed to get the city back only in the next year. Smolensk returned to Russia in 1514 after several campaigns of Russian armies lasted 14 years [15: 424].

Another significant stage of the history of Smolensk is the period of its wars against the Polish-Lithuanian Commonwealth, which is reflected with a number of contexts in the Corpus:

“...the Polish-Lithuanian Commonwealth declared war against Russia. After twenty months of siege, **Smolensk** surrendered. The Tushin's camp ceased to exist, as the impostor was no longer interesting for Polish gentry which began an open intervention” (T. Doroshenko. *Overcoming the 'Great Breakdown' of Russian State. Militia of 1611-1612* // “Science and Life”. 2006).

“The Poles laid siege to **Smolensk** which was stubbornly defending for 20 months” (L.A. Muravyova. *The Time of Troubles in Russia: Reasons, Milestones, Consequences* (2004) // “Banking and Finance”. 2004.11.22).

“In the Time of Troubles, voivode Shein fought the Poles near **Smolensk**, and when troubles came to Russia again, the Poles came to **Smolensk**” (B.A. Pilnyak. *The Third Capital* (1922)).

“The general situation sharply decayed by the autumn of 1611. **Smolensk** fell down. The Polish king did not conceal his intentions to become a Russian czar and join Russia to Poland” (L.A. Muravyova. *The Time of Troubles in Russia: Reasons, Milestones, Consequences* (2004) // “Banking and Finance”. 2004.11.22).

“When in 1632 the Moscow government, having taken advantage from the death of the Polish king Sigizmund III, decided to regain **Smolensk** from the Polish-Lithuanian Commonwealth, nobles made obeisance to the sovereign saying they could not wage war: some of them had not land, others had not peasants, and if they had, there were only 3-6 people” (Alexander Alekseyev. *The Berserk Zealots. The Moscow Russia in XVII century* // “Science and Life”. 2009).

“In 1632, during the Russo-Polish (Smolensk) War the Russians unsuccessfully tried to liberate **Smolensk**” (Heroic Chapters of Russian History (2004) // “Life of Nationalities”. 2004.06.16).

“The everlasting peace was established with the Polish king by the Polyanovsky treaty! We have repudiated **Smolensk**... And now let God bless us to protect our Fatherland: not only by swords and knives, but even by our teeth...” (N.I. Kostomarov. *Russian History in Biographies of its Principal Figures. Fifth Volume: XVII Century* (1862-1875)).

“In 1654, during the next Russo-Polish War, **Smolensk** was liberated, and in 1667 it finally returned to Russia” (Heroic Chapters of Russian History (2004) // “Life of Nationalities”. 2004.06.16).

“That is why, when **Smolensk** finally joined Russia, it became the Moscow's right hand in patriotism” (M.E. Saltykov-Schedrin. *Literature for Lunch* (1868)).

As is seen, the exact date of the beginning of the abovementioned events was not indicated again, namely 1609, when Smolensk was beleaguered by troops of the Polish king Sigizmund III and then was defending for 20 months. The special attention, due to its expressiveness, draws the context about the Polyanovsky peace treaty taken from the "Russian History in Biographies of its Principal Figures" by N.I. Kostomarov. The Polyanovsky peace treaty was concluded between Russia and the Polish-Lithuanian Commonwealth in May 17 (27) - June 4 (14), 1634 in the village Semlyovo in the Smolensk region located between Vyazma and Dorogobuzh. That treaty finished the Russo-Polish War 1632-1634. The Polish-Lithuanian Commonwealth reserved the lands of Chernigov with the cities of Chernigov and Novgorod-Seversky (actually passed to Poland) and Smolensk lands with the cities of Smolensk, Trubchevsk, Roslavl and etc. (actually passed to Lithuania) [16: 969]. Final joining of Smolensk to Russia was in 1667 under the Andrusovsky peace treaty.

Participation of Smolensk in the Patriotic War 1812, according to our observations, is maximally indicated in the RNC comparing to all other events of the city's military history. Let us put the main significant of them:

*"If the idea of the Patriotic War is 'overbuilt' with a political myth of the Russian state with informal capital in Moscow, that was **Smolensk** to be the 'key of Moscow' by a lucky and insightful remark of Kutuzov" (Alexander Arkhangel'sky. Alexander II (2000)).*

*"The way of Napoleon to Moscow - from **Smolensk** to Vyazma and Mohaisk" (V.G. Lidin. The Wise Men (1927)).*

*"Enemy is rapidly approaching; farewell **Smolensk** and Russia..." (G.P. Danilevsky. The Burned Moscow (1885)).*

*"Having about 180,000 men and 356 cannons, Napoleon tried to attack the rear of Russian troops, capture **Smolensk** and cut Russian armies from Moscow" (Heroic Chapters of Russian History (2004) // "Life of Nationalities". 2004.06.16).*

*"In **Smolensk**, waiting for the enemy who was however too cautious on August 4, did not press till August 4, and today on August 4, there was a pretty good skirmish nearby the city when I saw a glorious feature of Smolensk locals that stuck in my memory: men and women were striving to fight outside the city walls; they picked wounded soldiers, stripped own clothes and bandaged wounds, irrigating them with tears, and brought inside the city from dangerous battle sites; the next night was calm; on the next day, August 5, the siege of **Smolensk** began" (D.V. Dushenkevich. My Memoirs from 1812 to (1815) (1838)).*

*"God bless you, the immortal hero! Our regiment stationed at **Smolensk** walls. The first army was nearby the city on the other bank of Dnieper" (N.I. Andreyev. Memoirs of an Officer of the 50th Jaeger Regiment (1844) // "Russian Archives". 1879).*

"In the morning we took position on the hill on the Dnieper bank, almost at the same level with the fortress, having the outer settlement on the left. On August 5, there was a battle near **Smolensk**. Our position was situated in a manner that the entire fortress of **Smolensk** was over the river" (A.K. Karpov. *Memoirs* (1831)).

"...On August 5, the French occupied **Smolensk**. Bonapart was expecting the battle with Kutuzov, and Kutuzov retreated trying to decoy the enemy farther" (D.D. Blagovo. *Stories of My Granny From Memoirs of Five Generations Written and Collected by Her Grandson D. Blagovo* (1877-1880)).

"After the stubborn and bloody battle near **Smolensk**, happened on August 5, our troops began to retreat to Dorogobuzh" (M.N. Zagoskin. *Roslavlev or Russians in 1812* (1830)).

"On August 6, 1812, in the battle near **Smolensk**, the Selenginsky regiment was destroyed by hordes of Napoleon" (N.N. Kargopol'tsev. Major A.B. Kamayev. *The Episode of Siberians' Life in 1812* (1882) // "Old Times of Russia". 1883).

"On August 6 the French occupied cities of **Smolensk**, Dorogobuzh, Vyazma..." (G.G. Tomilov, V.G. Tomilov. *Book of Remembrance* (1776-1863)).

"He wrote on August 8 to me: "The Battle at **Smolensk** was slaughterous and horrible" (N.I. Grech. *Memoirs of My Life* (1849-1856)).

"**Smolensk** was left on August 9. They said that the commander-in-chief himself had committed the city to flames and that it looked like dump of ruins (Y.N. Tynianov. *Pushkin* (1935-1943)).

"On August 11 I found out that **Smolensk** was captured on August 1, and immediately send Poroshkov to Moscow, and now they are detailing that our troops were attacked and **Smolensk** was burnt and lost" (D.M. Volkonsky. *The Diary. 1812-1814* (1812-1813)).

"In **Smolensk**, finally, despite Bonapart's wishes, the armies joined together" (L.N. Tolstoy. *War and Peace. Volume Three* (1867-1869)).

"Bagration reached his target: from now on the enemy could not interfere the meeting of the two armies near **Smolensk**" (Y.N. Tynianov. *Pushkin* (1935-1943)).

"When the armies of Barclay-de-Tolli and Bagration finally joined together near **Smolensk**, many people hoped than the enemy would be stopped there" (G.I. Chulkov. *Emperors: Psychological Portraits* (1928)).

"Moscow was quiet when our armies joined near **Smolensk** stood still; philistines flattered themselves that the campaign was over" (F.V. Rostopchin. *Memoires of 1812* (translated by I.I. Oreus) (1823)).

"But more time passed, and on August 12 the Moscow locals in terror found out that Russian armies left **Smolensk**" (G.P. Danilevsky. *The Burned Moscow* (1885)).

"They said that the czar was leaving because the army was in danger, they said that **Smolensk** was left because Napoleon had million soldiers and

that only miracle could save Russia” (L.N. Tolstoy. *War and Peace. Volume Three* (1867–1869)).

“When after destruction of **Smolensk** army of Napoleon moved to Moscow by straight and non-stop way, the people’s consciousness gave a point that the most critical moment came, and that one cannot do without decisive and desperate combat, and that the army, although fighting heroically, had to retreat, should be headed by a man who is entrusted by the whole nation, the whole army, because only such man could take the most serious risk and the most heavy casualties, by no means shaking the belief in the critical need to have such tremendous losses either among people or among the troops he headed by him” (E.V. Tarle. *Borodino* (1952)).

“Having found out about capture of **Smolensk**, the czar came back to Saint Petersburg to appoint the skillful military leader, old duke Kutuzov, as a commander-in-chief of all active armies” (F.F. Vigel. *Remarks* (1850–1860)).

“Kutuzov ordered General Dokhturov to take the second army under his command: he heroically defended **Smolensk** from slashing attacks of Napoleon, and then the Dokhturov’s corps joined main forces” (S.T. Grigoryev. *On the Borodino Field* (1947)).

“And how many soldiers fell only near **Smolensk**”? (M.N. Zagoskin. *Roslavlev or Russians in 1812* (1830)).

“...The battle at **Smolensk** with 6,000 killed and 12,000 wounded, with a terrible fire” (V.V. Vereschagin. *Napoleon I in Russia on Pictures of V.V. Vereschagin* (1899)).

“In that wonderful August night **Smolensk** looked to the French like outburst of Vesuvius looked to locals of Naples”, Napoleon wrote” (unknown. *Smolensk Festivities. “The Long-Suffering Day”* (1912.08.21) // “The Russian Word”. 1912).

“In **Smolensk** we were walking along destructed walls of the fortress; I spotted that place near brick-built sheds where we disadvantageously located and disorderly retreated” (N.A. Durova. *The Cavalrywoman* (1835)).

“Russian participants of the great battle then hungrily asked the people from the Napoleon’s circles and that is what they were told: “...in Vitebsk, in **Smolensk** he was seen exhausted and vacillatory, nobody could recognize the known Napoleon” (E.V. Tarle. *Borodino* (1952)).

“They paid high price to capture **Smolensk** and will enter Moscow without single shot!” (M.N. Zagoskin. *Roslavlev or Russians in 1812* (1830)).

“What would have been if Napoleon, having approached Tarutin, attacked Russians at least with one tenth of that energy that he had attacking **Smolensk**?” (L.N. Tolstoy. *War and Peace. Volume Four* (1867–1869)).

As is seen, events of the Patriotic War 1812 in Smolensk are presented in the Corpus very particularly: they are almost placed on a daily basis (though the contexts were taken from different sources). Moreover, the char-

acteristics of all happenings are shown in perception of Russian and French troops, and the appraisal of events near Smolensk in the general history of the Patriotic War 1812 is displayed as well. It should be noted that two contexts put in this fragment contain errors in the names of administrative centers of Smolensk region: Dorgobuzh (correct name is Dorogobuzh), Vyazma (correct name is Vyaz'ma).

The closest event of the Smolensk's military history to the present time is the fate of the city in the years of the Great Patriotic War, which is also widely reflected in the RNC:

*"Just like Napoleon, in the early June morning the Germans burst in Russia and moved towards their death along the well-tried high road via **Smolensk**"* (L.M. Leonov. *The Russian Forest* (1950-1953)).

*"It is not 1812, now we should hurry up even while harness! Otherwise we will snail up to **Smolensk**. Colonel said that were Germans who invented this expression"* (Konstantin Simonov. *Alive and Dead* (1955-1959)).

*"Though **Smolensk** has been always a kind of a shield for Moscow - both in the time of Napoleon invasion and quite recently, in the years of the Great Patriotic War..."* (I.A. Arkhipova. *The Music of Life* (1996)).

*"On July 16, 1941 the fascists captured **Smolensk** which was liberated on September 25, 1943"* (Heroic Chapters of Russian History (2004) // "Life of Nationalities". 2004.06.16).

*"In the second half of July, the Germans in their dash to Moscow had captured **Smolensk**, Yelnya, Roslavl"* (L.K. Chukovskaya. *The Agony. About Marina Tsvetayeva* (1981)).

*"Hitler arrived in **Smolensk** to personally manage the second, "general" offensive operation against Moscow arranged on the next morning"* (Mikhail Bubennov. *The White Birch* / parts 3-6 (1942-1952)).

*"In the time when Hitler settled in the reinforced-concrete bunker near **Smolensk**, field worships were held in German troops of the Central front: pastor homilized and blessed soldiers for new deeds of valor"* (Mikhail Bubennov. *The White Birch* / parts 3-6 (1942-1952)).

*"Sure, Hitler wants to penetrate eastward, to **Smolensk**, and then to Moscow"* (G.S. Efron. *Diaries. Vol. 1. 1941* (1941)).

*"Because there, near **Smolensk**, the concentration of German army is highest"* (Reconnaissance Officer (2004) // "Soldier of Fortune". 2004.03.10).

*"Soon **Smolensk** and our village were captured by German troops, and the two-year long countdown of occupation started"* (V. Naumov. *A Photograph From Faraway Past* // "Science and Life". 2006).

*"Vyazma is in Smolensk region, and **Smolensk** is under Heinies now!"* (Konstantin Simonov. *Alive and Dead* (1955-1959)).

*"The third battle for **Smolensk** was in the Great Patriotic War in July 10 - September 10, 1941"* (Heroic Chapters of Russian History (2004) // "Life of Nationalities". 2004.06.16).

*"I remember how proud I was of our army which fought for **Smolensk** in accordance with earlier adopted plan" (Anastas Mikoyan. *That is The Way it Was* (1971-1974)).*

*"...Stalin's armies are defeated, six millions of people were taken prisoners, German army captured **Smolensk** and is approaching Moscow" (Konstantin Simonov. *Alive and Dead* (1955-1959)).*

*"However, Hitler failed to achieve his key targets: battles near Odesa, Kiev, **Smolensk** frustrated the German blitzkrieg" (Roy Medvedev. *Joseph Stalin and Joseph Apanasenko* (2003) // *"Our Contemporary"*. 2003.08.15).*

*"March 27, 1943. The Germans are defending a new line in front of **Smolensk**. Concentration of artillery and aviation is huge at both parties". (V.V. Vishnevsky. *Diaries of Wartimes* (1943-1945)).*

*"In September 1943 the fascist troops were preparing for retreat, exploded houses in **Smolensk**, burned our village Odintsovo, and moved its inhabitants including our family to Germany" (V. Naumov. *A Photograph From Faraway Past* // *"Science and Life"*. 2006).*

Finally, the last paragraph in our text about Smolensk based on the materials of the RNC may be related to the present condition of the city as an important political center and an "intermediary between Russia and Western Europe":

*"Now **Smolensk** looked absolutely different - a spruce peaceful town decorated with national flags and natty crowd, with many women dressed in the height of fashion, wearing tight skirts, luxury broadbrims and Japanese umbrellas (unknown. *Smolensk Festivities*. *"The Long-Suffering Day"* (1912.08.21) // *"The Russian Word"*. 1912).*

*"**Smolensk**... This ancient city gratifies the tourists by glittering parks and gardens, postcard-looking views of architectural monuments and terrifies by full absence of traffic roads in combination with high relief" (Yulia Makeyeva. *Smolensk* // *"Russian Reporter"*. No. 28 (156), July 22-29, 2010).*

*"One of the future Russian capitals looks like, for instance, **Smolensk**, border city for ever, a convenient mediator, an intermediate between Russia and Western Europe" (Dmitry Zamyatin. *Metageography of Russian Capital Cities* // *"October"*. 2003).*

*"Recently I visited **Smolensk** which is threatened to become new capital of united Russo-Belarusian state (Yury Yentsov. *The Fifth Column* (1997) // *"Capital"*. 1997.06.10).*

*"**Smolensk** is a place for an expansionist capital with the view on Belarus, and even on Ukraine if you have good eyesight (Nadezhda Zamyatina. *Non-Capital Sites. Where You Should Not Place a Capital City* // *"October"*. 2003).*

These contexts display that the RNC contains quite full and exact evidence of the history of Smolensk. When analyzing the material, we have

found only one context having a mistake of fact: “On May 6, 1966 Smolensk was awarded the title of the Hero City. Sevastopol” (*Heroic Chapters of Russian History* (2004) // “*Life of Nationalities*”. 2004.06.16) (actually, Smolensk was awarded the honorary title of the Hero City on May 6, 1985) and two abovementioned contexts with incorrect spelling of proper nouns.

The alone possibility of formation of such text is clear indicator of the fact that the RNC is pretty representative and credible source (except for particular cases) of nationwide level for generation of background knowledge about the history of Smolensk. It should be particularly pointed out the possibility of practical application of this text in teaching. V.A. Plungyan said the following about practical use of the RNC materials: “Teaching language with the help of the Corpus is a huge area of contemporary linguistics. <...> Everyone knows that the two things to master a language are a dictionary and a grammar. <...> And now, for a human to know language not two but three things are essential: a dictionary, a grammar, and a corpus of texts of such language, because both dictionary and grammar are generally useless without this live space where language is actually functioning” [1]. A teacher may offer to the trainees a ready text for understanding and analysis (just like the one presented above) or (in highly skilled groups) offer them an independent search of contexts in the RNC connected to Smolensk and model their own text taking into account the chronology of events. In particular, one should mark the possibility to use such texts in the teaching methodology of Russian as foreign language in order to help foreigners in forming of background knowledge about Russia through studying of historical and cultural aspects of its regions. V.A. Plungyan characterizes practical benefit of the RNC for a foreigner as follows: “His language consciousness is not Russian. And he needs badly a tool opening him a maximum wide (and maximum comfortable) access to the world of Russian language. In this case the present-day science cannot offer anything better than the Corpus. It is where both a teacher and a student may answer many questions they are interested in, by the way, such answers that even a native speaker may not find at once. That is why corpora are extremely popular amid foreigners” [5: 16]. It is no coincidence that electronic corpora of Russian language first appeared not in Russia but in Europe: the Uppsala Russian Corpus developed in Sweden and currently is stored on the server of Tübingen University in Germany; interesting projects on Russian corpus linguistics are being developed in Finland [Ibid: 16-17].

Thus, as a result of the analysis of material related to the proper noun *Smolensk* in the RNC, we have made the following conclusions:

1. The possibility of description of the Smolensk history on materials of the corpus proves the fact that “we deal with a new verbal form of an objective reality” that reflects nationwide background knowledge.

2. Information connected to the history of Smolensk is presented in the RNC quite detailed and exactly, which allows making texts that can be

used in linguistic and historical dictionaries, reference books and training literature, as well as in teaching process in order to help native- and foreign-speakers form background knowledge about Smolensk.

3. The RNC contains all key stages of military history of Smolensk (inclusion of Smolensk into the Lithuanian state, relations with the Polish-Lithuanian Commonwealth, the Patriotic War 1812 and the Great Patriotic War 1941-1945). Most of contexts are related to the Patriotic War 1812 (in contrast to the background knowledge of contemporary residents of Smolensk, where most of proper nouns refer to the Great Patriotic War 1941-1945).

4. Analysis of the data presented in the Corpus contributes to adjustment of its materials through detection of factual errors. Examples in this work are the following: the year of awarding the title of the Hero City to Smolensk, names of administrative centers of Smolensk region, namely, Dorogobuzh and Vyaz'ma.

5. Analysis of the RNC materials contributes to its categorization (for example, the abovementioned thematic classification of the material) for its further improvement.

6. Developers of the RNC point out that the "polycentrism" shall form the basis of the RNC project, i.e. new sub-corpus shall be created [17: 130], and a regional onomastic sub-corpus may become one of new types of them. Such sub-corpus will contribute to formation of nationwide background knowledge through regional proper nouns of high linguistic and cultural value that should be determined in a preliminary regional onomastic study.

Source

Russian National Corpus. URL: <http://ruscorpora.ru/search-main.html> (accessed: 15.03.2014).

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SOCIOLINGUISTIC CONDITIONS OF FUNCTIONING OF THE WELSH VARIETY OF THE ENGLISH LANGUAGE (WENGLISH)

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Abstract. The article considers geographical variations in the use of the Welsh variety of the English language (Wenglish) and its correlation with Standard English. The author analyses two quite different tendencies which add to the changes both in the dialect and in Standard English. Having identified separate territories of Wenglish speakers, territorial differences in Wenglish, depending on the area of Wales, are examined through comparative analysis. Use by speakers of Welsh and Wenglish itself is discussed based on area of residence and the age of a given speaker. It is noted that older speakers of Wenglish tend to use a more conservative variety of the language, whereas younger speakers are turning away from the traditional dialect under pressure of modern society, fashion and globalization. Comparisons are made to other varieties of English from historical, cultural and linguistic points of view. The author comes to the conclusion that Wenglish is a unique linguistic phenomenon and raises the question of which forms may be considered the norm, given the regional variations in Wenglish. It is suggested that all forms are valid, but some are so ingrained that they are used more often than the others and are therefore recommended as 'correct'.

Keywords: Wenglish; Welsh English; English language; borrowings; variety.

Wenglish (Welsh English) is a term introduced by John Edwards in 1980s, when he first published his well-known book "Talk Tidy" and gave the particulars of the English dialect spoken in the South Wales Valleys.

Wenglish is described by him as "a unique blend of residual Welsh and the distinctive patterns of spoken English. It is the authentic voice of Anglo-Welshness in large areas of Gwent, Mid and West Glamorgan, and needs to be seen as the oral badge of identity for many who live in these areas and a vital element in their social heritage" [1: 11].

The core areas of Wenglish are the South Wales Valleys (also called the South Wales coalfield) with the population over a million people. These areas are as follows (starting from the West to the East):

1. The Gwendraeth Valleys.
2. Llanelli and Eastern Carmarthenshire.
3. Ammanford and the Amman Valley.
4. The Swansea Valley, including small valleys on the west bank of the river Tawe (Twrch, Llynfell, Llchwyr and Lliw).
5. Swansea.
6. Neath and the Neath Valley.

7. Port Talbot and the Afan Valley.
8. Bridgend and the Llynfi, Garw and Ogmore Valleys.
9. The Ely Valley.
10. The Rhondda Valleys.
11. The Cynon Valley.
12. Pontypridd, Merthyr Tydfil and the Taff Valley.
13. The Rhymney Valley.
14. The Western Valleys of Monmouthshire (Sirhowy, Ebbw).
15. The Eastern Valley of Monmouthshire [2: 19; 3].

The first eight valleys constitute the Western area of Wenglish. Welsh is mainly spoken in the first four valleys and cities, that's why the influence of Welsh on English is considerable. These four valleys are called the Far Western part of the Wenglish core areas. The Ely and Rhymney Valleys are the Central area of Wenglish. The Western and Eastern Valleys of Monmouthshire comprise the Eastern area of Wenglish.

These differences are relative, but further we will see that they are quite helpful for describing variants of Wenglish, which are a typical feature of the speech of these three geographical areas.

All of these areas have much in common. They are embodied with a long history of industrial development, with the coalmining industry in the core of it. Other heavy industries such as iron and steel production were also a link in these areas. The rapid development of industry in the XIXth century resulted in a large flow of workers from other parts of Wales, the British Isles and the most remote parts of the country.

Variations within Wenglish

Although Wenglish has a definite area of usage, there are some geographical variations.

The Western area (from the Gwendraeth Valley to the Valleys of Bridgend, Llynfi, Garw, Ogmore) retained more Welsh borrowings than the Central and **Eastern**. In general, the further west one goes, the more opportunity he has to hear Welsh borrowings. One should bear in mind that Welsh is still an important and a natural means of communication in East Carmarthenshire, including the Gwendreth Valleys, the cities of Llanelli and Ammanford, the Amman and Swansea Valleys. Thus, it becomes clear why Welsh borrowings prevail in Wenglish, namely in the Far Western part of the main area.

There is a tendency to use many words interchangeably in this area. So, Welsh is still an active source of lexical units to Wenglish, however, it can't be said about Central and Eastern areas of Wenglish. Also, speakers use two languages in their speech: English (i.e. Wenglish) and Welsh (a spoken variant of South Wales). Wenglish has a lot of words and word combi-

nations borrowed from Welsh, while there are many words in Welsh borrowed from English, especially technical terms. Although both languages have common features, nevertheless, syntax and language structure and the frequently used lexis help understand which language is spoken. But the tendency of language alternating makes it hard for foreigners to define the language of the conversation.

Another feature of the Western Area is that the use of the present tense of verbs formed with **to do** (e.g. **I do do, they do say**) is scarce. Again, in the Far Western regions such cases didn't exist.

Thus, Western Wenglish differs from Central and Eastern Wenglish in its frequent use of Welsh borrowings and also the speech rhythms and intonation of the Welsh language. That does not mean the complete lack of these elements in Central and Eastern Wenglish [4].

In these areas the present tense of verbs formed with **to do** (e.g. **I do go, we do play**) is not a rare case.

Proximity to Cardiff, and the fact that many thousands of people commute to Cardiff for work make this area more open to the influence of the speech forms of the capital. As a result there is a tendency to diphthongisation of certain sounds among certain speakers but at the moment we can hardly say about the extensive use of them in the Central area.

The Central Area uses many words and expressions which are unfamiliar to the Western Area. Examples are **craxy** (annoyed, irritable), **wanged out** (exhausted), **moithered** (confused), **bosh** (sink). Generally, these words are derived from English dialects or English colloquialisms and not from Welsh.

The speech of the **Eastern Area** (Western and Eastern Valleys of Monmouthshire) is not rich in Welsh borrowings and there is a tendency to diphthongization of certain vowel sounds by some speakers. However, as with the Central Area, such cases are not frequent. The Eastern Area tends to have more expressions from English dialects (e.g. Gloucestershire, Midlands) because of the previous migration patterns and also the relative proximity of these areas.

It should also be noted that certain words and expressions in Wenglish are peculiar to one particular valley or community and might be completely unfamiliar in the neighbouring area.

There is also an age speech variation of speech. Older speakers tend to be more conservative in their speech and are thus more likely to speak a form of Wenglish which is closer to that of the 'Classical' period.

Younger speakers of any language tend to use a different vocabulary, reflecting their particular interests (e.g. pop music, computers, going out). Other categories of speakers are unlikely to know special vocabulary relating to these areas, as their interests don't coincide.

Younger speakers also tend to be more subject to influence by external factors and to social and peer pressure: if it is considered fashionable to pronounce a word in a certain way, they are more likely to do so. Diphthongization and glottalling may well be connected with this.

Younger people may also consider the speech of older people as unfashionable and thus to be avoided, which is quite typical for other variants of English, for example, cockney [5].

In interview situations, speakers of several dialects may have difficulty as their speech may give out the 'wrong signals'. They may be considered 'stupid' and unable to express themselves properly in Standard English. This is another important factor aimed at not retaining a dialect in Britain as a whole.

There is another variation of Wenglish on **socioeconomic and educational levels**. While Wenglish itself arose out of the everyday speech of ordinary working people, its use today is not limited by any particular socioeconomic group. However, certain peculiarities used by some speakers of modern Wenglish are more prevalent among lower socioeconomic groups. (such as advanced verbal contractions like **I in't goin'** for *I'm not going*, and **'e doh wannw go infor** *he doesn't want to go* and pronunciation of intervocalic as a trilled **r** (e.g. **she gorrrw go**, for colloquial Standard English *she has got to go*).

Also, it should be noted that the use of such features is actually becoming more common, even among speakers from higher socioeconomic groups. These features may not occur on all occasions but their use is likely to be more frequent. This phenomenon is a new one, practically unheard of in Wenglish's 'Classical' period.

Generally speaking, well-educated people tend not to use such features. They are sure to use the correct forms in Standard English, and so carry them over into their Wenglish. Nevertheless, many speakers of Wenglish are University graduates and belong to the higher socioeconomic groups. So, it must be emphasized that the use of Wenglish is not limited by any particular social group.

Historically, the use of non-standard forms of English was taken unfavourably, and often considered less prestigious. The situation may be better today but for prejudices and stereotypes. This proves that British government is focused only on London and establishing political and economic dominance over other states.

However, the use of dialect does not mean ignorance. In Switzerland, for example, the use of Swiss German is part of national identity. Its use is not perceived as contempt and it is used actively at all levels of life. In Norway and Luxembourg too, dialect is accorded a high status in all aspects of national life.

As said above, Wenglish owes its origins to the workers coming from all parts of the British Isles, in search of employment in the industries of the South Wales Valleys. As a result, Wenglish shares a warmth, humour, intimacy and a directness of expression, with other dialects which have arisen among ordinary working people, such as Geordie (a dialect of Northumberland, especially Tyneside and Brummie (a dialect spoken by citizen of Birmingham)).

Range of Wenglish

It is true that good command of Standard English is necessary for international cooperation in modern world. Nevertheless, it does not mean that regional forms including Wenglish are in the background and exist as they are. In everyday life the range of Wenglish is wider than of Standard English. For example, the expression "Come by 'ere an' 'ave a cwotch with Mam" is imbued with emotional connotations and it is very difficult to translate them into Standard English.

Wenglish is a fine source for discussing the significant issues of everyday life, such as family, friends, relationships, home, work, sports, etc.

The vitality of this spoken language is great, as it owes its origin to ordinary workers and this feature gives it openness, warmth and strength - the features that Standard English lacks.

On the other hand, these dialects are far from being precise. Perhaps, this is true, at least it concerns some activities. Robert Lewis doubts that Wenglish can be applicable to technical and scientific literature: it has never been used in these fields in comparison with Standard English.

The vocabulary of Wenglish, as with all dialects, is much smaller than that of Standard English. Because it originated as the everyday language of working people, it has a number of expressions to cover the examples of everyday life. Simple, clear expressions outnumber complex abstractions and, in general, Latin-derived expressions in Wenglish. For example, **flat shot** would be used in preference to the Standard English's *disappointment*, and **feeding** in preference to *nutritious*.

Relationship between Wenglish and Standard English

It is true that Wenglish is not as different from Standard English as, for example, Swiss German and Bavarian are from Standard German. However, the differences concern grammar, vocabulary, syntax and sound.

One cannot say that Wenglish is a completely separate language from Standard English (as could legitimately be said of Scots - the language that is, not just Standard English spoken with a Scottish accent). However, Wenglish is certainly different enough to be called a dialect of English.

Speakers of Wenglish have no difficulty at all in understanding Standard English and other major varieties of English, such as Cockney, which are heard on television, radio and in films.

Although Wenglish grammar and syntax differ from Standard English, these factors do not present special difficulties of comprehension for speakers of Standard English, compared to such a variant as Chenglish [6]. However, vocabulary and expressions peculiar to Wenglish can cause more problems. For example, a speaker of Standard English is not aware of some Wenglish words like **decs** (gossip), **cwtch** (1. place / spot 2. cuddle / hug), **didoreth** (slovenly in housekeeping, denoting strong disapproval), **ware teg** (fair play), **mitching** (playing truant), and so on.

The relationship between a dialect and a standard language is always interesting. Two opposing tendencies tend to bring changes in the dialect, and sometimes in the standard language itself.

The first tendency is that a dialect copies or borrows certain features from the standard language, often under the influence of Mass Media. As a result, the dialect tends to lose some of its peculiar features. This tendency can be seen in Wenglish in the process of diphthongisation, which has changed certain vowel sounds.

The second tendency is that a dialect generates new language forms. For example, in Wenglish there is a tendency to contract further already contracted verb forms, and / or render negations in a different way, e.g. **I an' seen**, or **I never seen** when Standard English requires / *haven't seen*.

Generally speaking, especially under the influence of Mass Media, Wenglish has borrowed many features of Standard English.

The question of gradation from dialect to standard language is also important. Clearly, language is not homogenous and differs from speaker to speaker. Some speakers tend to use more 'typical' dialect features than others, while at the other end of the scale, some speakers use relatively few dialect features with the same accent and intonation of the dialect. This is certainly about Wenglish.

Of all aspects of language, vocabulary can most easily be transferred from standard language to dialect. There are several reasons for that: first, the word stock of a dialect tends to be smaller and so vocabulary borrowing from the standard language is sometimes necessary for precise meaning in certain activities, such as motor mechanics; secondly, vocabulary is relatively superficial when compared with grammatical structure or idioms, that's why standard vocabulary becomes substandard.

Relationship between Wenglish and other South Wales speech forms

Wenglish is perhaps the most well-known and distinctive form of English spoken in South Wales. It must be pointed out that all the forms of

English spoken in South Wales have common features, and Wenglish. because of the central geographical position of its core area, has common features with all its neighbours.

We have seen that the Wenglish core area corresponds to the South Wales Valleys, from the Gwendraeth Valleys in the west to the Eastern Valley of Monmouthshire in the east.

The speech of three neighbouring areas, Western Carmarthenshire, Gower and the Vale of Glamorgan, shares much in common with Wenglish so can be named the Extended Wenglish area. These areas have a total population of some 200,000. Thus both areas have a combined population of some 1.2 million.

The speech of West Carmarthenshire, including Carmarthen and the Tywi Valley does not differ much from that of the extreme western part of the core area. The Welsh accent is much stronger here and the Welsh borrowings prevail. However, certain of the 'urban expressions' characteristic of the Central and Eastern parts of Wenglish main area may be unknown in this western frontier area.

These 'urban expressions' include expressions relating to industry, especially coal mining, and to everyday life, especially living in the characteristic terraced housing to be found in the Valleys. Examples include *butty* (work-mate, partner), *mandrel* (pick-axe), *dram* (small wagon used to transport coal from the coalface in a mine), *tommy-box* (miner's food container), *gwli* (lane behind terraced houses in Valleys) and *bosh* (kitchen sink).

The speech of **Gower**, at least of natives of the peninsula who do not lay claim to hail from the Home Counties, also differs little from that of the Western core area, though the accent may be slightly lighter; there may be some evidence of diphthongisation, and some of the 'urban expressions' typical of the Central and Eastern parts of the core area are not known to the speakers of other areas.

The speech of the rural **Vale of Glamorgan**, at least of natives of the Vale who do not claim to hail from deepest Surrey, does not differ a lot from that of the neighbouring parts of the core area. However, the accent may be lighter and there is some evidence of diphthongisation of some of Wenglish's pure vowel sounds. Again, some of the 'urban expressions' of the Wenglish Central and Eastern core area are not be used.

The speech of the Vale of Glamorgan's largest town, **Barry**, has some characteristics of the rural area and thus of the Wenglish core area too. The accent and intonation are different, however, and the speech has something of a due familiarity in it. Barry also has some expressions derived from English dialects and colloquialisms of the Central and Eastern core area. Because this area has for many years been highly anglicised, few Welsh borrowings and expressions are to be heard. Also, the speech of Barry and neighbouring Cardiff has much in common. Diphthongisation is fairly advanced

and glottalling of the letter at the end of certain words may be heard in the speech of some Barry residents, especially younger people.

Lewiis' inclusion of Barry along with the rural part of the Vale of Glamorgan in the Extended Wenglish area is rather doubtful. The author explains it by the fact that two of his grandfather's sisters lived there, and they certainly spoke excellent Wenglish!

The other South Wales speech forms, namely Cardiff, Newport, Rural Monmouthshire, Rural Carmarthenshire, North Pembrokeshire. South Pembrokeshire and Breconshire, also have some similarities with Wenglish but not to quite the same extent as the Extended area described above.

The speech of **Cardiff** has traditionally been different from that of the Valleys. Cardiff has long been a cosmopolitan melting pot and numerous influences have shaped the speech of the capital city. Generally speaking, the accent is more anglicised, the vowel sounds differ from those of the Valleys (e.g. the proverbial *Pint of Dairk in Cairdiff Airms Pairk*, in which the vowel sound is repeatedly pronounced as in the first vowel of the word *mare*, where Wenglish had a long a-sound). Cardiff speech today consists not only of diphthongs, but also triphthongs (combinations of three vowel sounds), in positions where Wenglish had pure, simple vowel sounds. Furthermore, the process of glottalling has been firmly entrenched in the speech of many younger people.

Despite all these factors, the speech of Cardiff still has similarities with Wenglish. Some of the expressions from colloquial English are shared. There is a slight but apparent Welsh intonation, and some of Wenglish's (sometimes adapted) borrowings from Welsh can be found in Cardiff too: e.g. gibbons (spring onions).

The speech of **Newport**, like that of Cardiff and Barry, has some of the expressions from English dialects and colloquial English with Eastern Wenglish, and some of the background intonation too. However, it also shows a clear tendency towards diphthongisation, and the vowel sounds often differ greatly from those of Wenglish. It also has some of the features of the speech of Rural Monmouthshire.

The speech of **Rural Monmouthshire** has some aspects of Welsh intonation but also some Gloucestershire features in the farther east areas. Diphthongisation is widespread, and the vowel combinations are sometimes quite complex for pronunciation sounds.

In the west, the speech of **Rural Carmarthenshire** has some features with Western Wenglish but not the 'urban expressions'. The area is mostly Welsh-speaking so the intonation resembles Welsh quite closely.

The speech of **North Pembrokeshire** has some common features with Rural Carmarthenshire but has quite a different accent.

Accent is a distinctive feature of **South Pembrokeshire**, as well as the background intonation, vocabulary and expressions. Diphthongisation is

quite common. It should be noted that many of the distinctive speech patterns of South Pembrokeshire derive from the speech of Flemish settlers who went there in the Middle Ages. There are therefore a lot of expressions peculiar to South Pembrokeshire which are unknown in Wenglish.

To the north, the speech of Breconshire has some of the intonation and vocabulary of Wenglish but not the urban expressions. In the east there is a possibility to hear a Herefordshire burr in the accent (pronunciation of r's in the French manner in the north of Enngland).

Wenglish is a unique linguistic phenomenon [2, 7]: there is no Standard Wenglish, however, as one can say about variations within Wenglish, the question arises about the forms which are a norm? Generally speaking, all forms of Wenglish are valid, but some of them have gained a firm foothold in the minds of Welshmen and these forms are used more often than others. These forms are recommended as 'more correct'.

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IDENTITY FEATURES AND MECHANISMS OF CROSS-CULTURAL INTERACTION IN ART OF THE PEOPLES OF SIBERIA

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Abstract. The article analyses the identity features and mechanisms of cross-cultural interaction in art of the peoples of Siberia. It is vividly depicted that in the course of cross-cultural interaction the artistic national cultures get enriched and the pictorial expressive devices and means get expanded. Russian culture influenced greatly upon the professional artistic cultures of the peoples of Siberia during their formation period. At the early stages of development of the national artistic cultures of the Siberian peoples folklore traditions and images were predominant in the themes and descriptive and expressive means.

Keywords: Cross-Cultural Interaction; Artistic Creativity; Folklore; Literature; Russian Culture.

Introduction

While examining the problem under study we should take into account the specifics of the development and functioning of the artistic creativity, as well as its characteristics as a kind of social activity. The laws of art express the logic of its historical movement. They present a unique form of social and historical laws. Social and historical laws, being the resultant force of conscious human activity, as we know, are the very laws of human activity: they are created and implemented by people in the process of social practice. The extent of their evidence and forms of expression depends on the level of social practice development, including material and productive activity. Material and productive activity in the industrial societies acquire qualitatively different characteristics in comparison with the traditional society. Among these are the bases of activity, its professionalization and specialization, a significant degree of socialization, mobility of society, its egalitarianism. Under the influence of these changes there is a process of transformation of other forms of social activity, including the artistic one. However, within the artistic creativity the determining impact of material and productive activity acquires a peculiar character. It is found not in the creative process, but in the ways and means of expression and decor.

The laws of art functioning express the structure and interaction of the basic components of the creative process, such as the subject and the object of creation, means of artistic activity, the creative product - the works of art. The interaction of the above stated laws with other social and historical laws, the social and national ones in particular, is conducted through the interrelationship system with the laws of art, being directly determined by them.

In this sense, the connection between the laws of functioning of artistic creation and social laws is largely mediated and more sophisticated. Therefore, referring to the intercultural interaction of peoples in the area of artistic creativity requires bearing in mind that this interaction is associated with the changes in psychic, social, cultural ethnic states, succession, development, breaking the tradition by means of modifications of social and ethnic ties for the specific society. It is driven by the constant reproduction of social, national and international connections and relationships, their functioning, change and development [1].

Main Body

In the context of tribal relations, which were predominant in the early twentieth century, the aesthetic consciousness and artistic creativity among the majority of the peoples of Siberia were directly related to the material and productive activity. Subsequently, handicraft and art elements were not opposed to each other but acted as the complementary ones. The process of artistic creativity separation as an individual activity among the majority of peoples began in the 20-30 years of the twentieth century. In many ways, it was initiated from the outside by the activity of the CPSU (the Communist Party of the Soviet Union) and the Soviet State. The formation of professional art meant an advanced transition from folklore to creative activity, possessing the status of the national one. This was one of the professional formation features of the artistic creativity of Siberian peoples.

The formation of national art of Siberian peoples was accompanied by the almost simultaneous extraction of its indiscrete unity of artistic creativity and material practice, as well as by differentiation of folklore syncretism. The similar processes among the European nations were conducted in an evolutionary way for several centuries, whilst among the peoples of Siberia they were formed just over several decades. Accelerating nature turns to be a specific feature of the formation of the national art of Siberian peoples, and the laws of its development and functioning.

Its relatively rapid formation was initiated mainly by external political and social factors. First of all, it was due to the help and support of foreign peoples in teaching and training of national intelligentsia skilled workers. It was accompanied by borrowing of the foreign experience, established traditions and forms of professional creativity of other nations, in particular Russian. The formation of national creative intelligentsia became a necessary "link" in the compound of folklore and professional forms of artistic creativity. The direct borrowing of non-indigenous artistic traditions and employment of their own folklore became the foundation for the national professional creative activity of Siberian peoples. This kind of national art was a complex and contradictory synthesis of traditional (ethnic), Russian (foreign) and interethnic (all-Russian) in the art.

The contradictory interaction of various social and ethnic maturity forms could not help affecting the essence of the Siberian peoples' art. The emergence of professional artistic creativity of the Siberian peoples is usually associated with the "prime" of national cultures. The flowering of national cultures meant not only the appearance of professional artistic creativity, but also the brisk growth of the traditional ones. It became a kind of equivalent that determined a considerable degree of expression of something national - specific in the artistic field. In the structural elements of the traditional and emerging professional artistic cultures the nationally specific features came to the foreground. The processes of their own history conceptualization among some peoples coincided with the realization of socio-political ideal, originally mirroring in the artistic images [2].

The emergence of professional creativity resolved the current contradiction between the new elements of the social life of the people and the existing genre and compositional structure of the traditional culture, which did not fully meet the needs of social and national development. The autobiographical stories and historical novels in literature, the national portraits and still-life paintings in pictorial art became indispensable genres, by means of which the process of formation of national consciousness was reflected. Resorting to the autobiography, historical past, external attributes, reproduction of the external attributes of the titular nationalities, the subjects of their life became the means through which fiction writers reflected the formation of national identity, understanding the place and role of nation in the history, the peculiarities of their lives. A fairly common technique in poetry, which we consider to be a subject "indicator" of the emerging national consciousness, turned to be the writer's appeal to his own self, symbolizing the ethnic group as a whole.

A special place in the ideological and thematic focus of the national works of art was occupied by a female theme, depicting the women of the titular nationalities. In the works of the national art of the peoples of Siberia this theme is historically and socially justified. The involvement of women in social production, social and political activity was one of the assets of the industrial society. Not coincidentally at this time the theme of initiation of women into socio-political activity became one of the main ones. The images created by P. Kuchiyak in the play "Cheynysh", L. Kokyshev in the novel "Arina" reflected the position of a female Altaian by literature devices. While the folk tales of "Altyn-Tuudi" chanted the praises of girl's courage, physical strength to fight the Khan, the image of Arina embodied bravery and strong nature of a woman actively participating in social and political life. The central idea of the novel is the formation of brand new types of work and life, the birth of the new socio-psychological characteristics of the social consciousness of people, insulted and disadvantaged in the past. A great place in the novel is devoted to the international relations between the Russians, Altaians, Kazakhs [3].

At the early stages of development of the national artistic cultures of the Siberian peoples the intercultural interaction was mostly irreciprocal. A significant role in this interaction was played by the Russian culture. Such artistic traditions as realism, ideology, humanism, folk character were borrowed from the Russian culture. Many visual techniques and figures of speech (rhyme, rhythmic figures, comparisons, metaphors, paraphrase - in poetry, polyphony, harmony, polyphony, heptatonic tone row - in music), essential for the Russian culture, were entirely borrowed by national intelligentsia. The first Altay poet M.V. Chevalkov started creating fables under the immediate influence of creativity of Russian fabulist Ivan Krylov's, a significant influence of Russian poetry is as well characteristic for the creative work of the first Buryat poets Ts.Zh. Zhamtsarono and N.N. Dambinov (known as Solbone Tui).

With the development of national cultures of the Siberian peoples, their interaction with other national cultures deepened profoundly and led to the interchange of artistic values, as well as to the collaboration of authors. On the one hand, it led to the emergence of the general (in their diversity) elements of artistic activity, styles and forms of artistic thinking of its subjects, introduction of foreign themes, plots, figurative-expressive techniques and tools into the professional work of the peoples of Siberia. On the other hand - the introduction of the national Siberian themes, plots, figurative-expressive techniques and tools into the foreign creativity. The Siberian theme is elaborated in the works of the Russian writers V. Shishkov and A. Koptelov, the artist - A. Ananin, the composers and musicians - P. Berlinskiy, V. Moroshkin, M. Frolov, S. Ryauzov, A. Knipper, B. Mayzel etc.

Conclusion

As can be seen from the above, the intercultural exchange, including various forms and methods of penetration and adoption of other non-indigenous artistic and creative elements into the national culture of the Siberian peoples, promotes their further development. It extends the palette of devices for creating the artistic images and enriches the inner world of a human being, his communication skills and practices.

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ENGLISH MILITARY SLANG: DEFINITION, MEANS OF FORMATION AND THEMATIC CLASSIFICATION

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Abstract. Global instability with military interventions in various Muslim countries by coalitions headed by the USA has led to an increase in interest toward the armed forces of the United States and their coalition partners - foremost, the UK and other countries of the (British) Commonwealth of Nations. For those working in the sphere of military interpreting, the interest is in language and, in particular, military speak. The article considers the notion of English military slang as a separate vocabulary having certain attributes. Slang is considered to be informal speech with evaluative, expressive and emotional connotations standing apart from literary language. Means of English slang word formations are described. An analysis of thematic groups of military slang, put forward by other authors, is conducted. The author proposes a model of classification of English military slang based on certain thematic groups, provided with examples. These can be divided into 'interpersonal relations', subdivided further into 'everyday interpersonal relations between military personnel', 'interpersonal relations between military personnel depending on rank, position, armed service and service branch' and 'relations toward military personnel and civilian populations of foreign countries'; 'the activity of military personnel', subdivided further into 'everyday activity and life of military personnel', 'activity during armed conflicts and exercises' and 'leave and free time'; and 'a person and his surrounding world', subdivided further into 'food', 'clothing and uniform', 'weaponry and military equipment', 'state of health and body parts' and 'mood and mental state'. A conclusion is made that studying English military slang words is particularly useful in modern times, particularly for military interpreters, and that such courses should be included in the curriculum for future military interpreters.

Keywords: military slang; military jargon; English language; thematic group; armed forces.

At the beginning of the 21st Century, in an atmosphere of global instability caused mostly by various military interventions in Muslim countries, principally by coalitions of Western countries led by the USA, there is increased interest in the armed forces of the United States and its coalition partners - chiefly, the UK and other English-speaking countries of the (British) Commonwealth of Nations. For linguists working in the sphere of military translation, this interest is, first of all, in the language of these countries and especially the military vocabulary of the English language. While considering military vocabulary, however, it is important to take into consideration the fact that apart from fixed and customary expressions and collocations, and also rules of communication, there exists quite a big proportion of informal vocabulary. The combination of specif-

ically conversational and evocative words and expressions, called slang, composes an essential part of such vocabulary.

Fundamental research in the area of English military slang was conducted by G.A. Sudzilovskiy [1], E. Partridge [2] and V.P. Korovushkin [3-5] prior to the 1990s. Since then, there has recently appeared some individual smaller scale research in domestic linguistics [6, 7], but it should be noted that English military slang is relatively understudied, which, along with foreign policy factors, makes a research of its current condition extremely topical.

The subject of this paper is military slang in the English language. The purpose of the paper is to describe the current condition of English military slang, analyze it and create a model of thematic classification. Foreign and domestic vocabularies of English military slang served as the research material.

The term “slang” itself does not have a universally accepted meaning, which frequently complicates research in this field. The well-known American linguist Charles Fries noted in the 1940s that, “The term ‘slang’ has become so widened in its meaning and is applied to such a large number of different concepts that is extremely difficult to draw a dividing line between that which is slang and which is not” [8: 52]. The situation as regards a definition of military slang is the same nowadays.

In this paper, following the definition by I.V. Arnold [9], we shall define the term “slang” as a lexical level situated beyond the bounds of literary language and possessing strongly expressed evaluative, expressive and emotional connotations. By military slang “we shall understand that part (level) of slang in English vocabulary which is used first of all for denoting military concepts primarily in the armed forces of the United States and England” [1: 13]. At the same time, as A.D. Schweitzer [10] notes that it is necessary to consider that there are a number of differences in the use of military slang by representatives of different English-speaking countries.

In his work G.A. Sudzilovskiy distinguishes the terms “military slang” and “military jargon” - the latter, in his opinion, is created and used for esoteric purposes, just like Cockney rhyming slang [11]. In this paper, however, we do not distinguish these terms, agreeing with S.V. Lazarevich [6: 11], who recognizes the frequent use of the terms “slang” and “jargon” in modern Russian linguistics as synonymous. This is evidenced in the definition of slang in the Linguistic Encyclopedic Dictionary [12: 461]: “Slang (eng. Slang) - 1) the same as jargon (in domestic Russian literature mainly in relation to English-speaking countries); 2) the totality of jargons forming the level of spoken vocabulary, which displays a rude-familiar and sometimes humorous attitude to the subject of speech”.

Military slang is very extensive; it covers almost all areas of military life. Almost all terms, kinds of property, weapons, military equipment and any other things have their own names both in literary and informal language. It is caused by the necessity of having simple names for objects and events in the

private life and professional work of military personnel. Moreover, in D. Howard's opinion [13: 188], military slang supports the bonding of military personnel, traditionally coming from different social backgrounds.

Military slang is formed in different ways, namely: lexical-semantic derivation, morphological derivation (word composition, affixation, word shortening, onomatopoeia, and conversion), the appearance of phraseological units, loanwords from foreign languages and territorial dialects of English language, jargon loanwords [1: 17-43]. Let us consider examples of slang derivation using modern-day English military slang as an example:

1) lexical-semantic derivation, i.e. derivation of units through meaning transfer, generating such slangisms as "boot" - recruit;

2) word composition, e.g. "chair force" from "chair" and "air force" (scornfully);

3) affixation, e.g. "go-fasters" (trainers) are so called because they considerably facilitate movement on foot in mountainous and hilly areas;

4) word shortening, e.g. "corp" from "corporal";

5) onomatopoeia, e.g. "whiz bang";

6) conversion, e.g. "locked and loaded" - in full fighting mood (originally it was said about a loaded weapon, which was ready for combat use);

7) appearance of a phraseological unit, e.g. "to dog a watch" - to serve on patrol or in a guard;

8) loanwords from foreign languages, e.g. "Blitzkrieg" - blitzkrieg, lightning war; the word was loaned from German to denote not only the tactics of fast war, but also a dynamic and fleeting advance;

9) loanwords from other territorial dialects of English language, e.g. "nothing to write home about" (something insignificant) - an American phraseological unit, loaned from British military slang;

10) jargon loanwords, e.g. "tommy gun" - assault rifle (named after the submachine gun which was popular among the gangsters before WWII).

Military slang can be classified by categories and thematic groups, which aids its studying for both research and educational purposes. Several Russian linguists have suggested different classifications.

I.V. Belova and Yu.Y. Pavlova [14] divide English military slang vocabulary into groups which reflect various aspects and objects of servicemen's lives:

I. Relations between people:

1) everyday relations between people;

2) relations between different categories of servicemen depending on rank and position;

3) relations between servicemen of different countries.

II. Physical activity:

1) activity during everyday service;

2) activity during combat;

- 3) activity during exercises.
- III. Dismissal and free time.
- IV. People and the world around them:
 - 1) food;
 - 2) clothes and outfit;
 - 3) weapons and military equipment;
 - 4) health condition;
 - 5) mood, psychological condition;
 - 6) body parts.

In the author's opinion, the thematic groups suggested by I.V. Belova and Yu.Y. Pavlova represent a relatively objective classification of English military slang, but nonetheless they have some disadvantages. Firstly, relations between military personnel may depend not only on rank or position, but also on service arm and branch. Secondly, there are many slangisms in English military slang, which can be applied not only to foreign servicemen, but also to foreign civilians, which demonstrate rather clearly the servicemen's attitude to them. Thirdly, the majority of slangisms, which describe activity during combat and during exercises, belong to both thematic groups, as exercises often reflect combat conditions (e.g. the authors provide the expression "to go over the top" [14: 34], which can be equally applied to both combat and exercises). Therefore, these two groups may be united.

A highly detailed thematic classification of Russian military slang, considered by V.P. Korovushkin [3-5], is offered in research by S.V. Lazarevich [6: 54], and goes as follows:

I. Thematic groups which reflect the military profession:

- 1) Military equipment ("heavy transport vehicles, ground forces, air forces, navy", "Guns and small arms", "ammunition");
- 2) Military action ("combat actions, battle, attack", "retreat, defeat", "shooting, bombardment, explosion", "military maneuvers", "death in the war, to kill, to injure, to be killed, to be wounded");
- 3) Kinds and types of armed forces ("ground forces, soldier of the ground forces, infantrymen", "air force troops, soldiers of the Air Forces, the pilots", "naval forces, soldiers of the naval forces, seamen, sailors", "artillery, gunners", "tank forces, motorised rifle troops, tank man", "marine troops, marines", "airborne troops, paratroopers", "border troops, border guard", "defense troops, soldiers of the defense troops", "internal forces, soldiers of the internal forces", "military commandant and headquarters soldiers", "special forces");
- 4) Military ranks, positions and professions (slang names of servicemen in military rank, position or military profession);
- 5) Service life (the principle of urgent service is reflected on the Russian military slang, which has a large number of slang lexemes which are calling a serviceman depending on length of service);

6) Wars (lexemes, generated by military conflicts and reflecting the specificity of these conflicts - "designation of the enemy", "designation of military equipment", "slang nicknames of figures which associated with military conflicts", "a slang term for areas related with military conflicts").

II. Thematic groups which is reflecting the domestic-military side of life of armed forces:

1) Food ("slangisms which designate the process of eating and food in general", "slangisms denoting specific types of food and dishes in the soldiers and cadets canteens");

2) Uniform ("the common name of military clothing", "top military clothing", "underwear", "military boots", "military headwear");

3) Barracks everyday life ("living quarters of the military unit or ship", "plank beds in the barracks and the guardhouse", "janitorial duty", "instrument of cleaning", "sleep").

III. Thematic groups of slangisms concerning both professional and everyday aspects of life in the military:

1) Interpersonal relationships ("evaluation of external qualities", "evaluation of external qualities", "hazing, bullying", "ethnic relations").

Additionally, based on a study of military slang dictionaries O.A. Zakharchuk [4] offers a slightly different thematic classification, the greatest disadvantage of which, in the author's opinion, is the lack of the most important thematic groups in this field - "combat" and "wars". It is known that armed conflicts, in the main, provide "favorable" conditions for the rapid emergence of new slangisms, for example, by borrowing [15, 16].

Considering the conformity of the thematic classification given above for Russian military slang to English military slang, we can note the great similarity of the two sublanguages. Nevertheless, there are great differences between Russian and English military slang, owing to the different organization of the armed forces, the differences in the realia and everyday life of soldiers, different combat experience, etc. For example, "there are few lexemes that express the attitude to servicemen of other countries (excluding slang referring to the enemy in war situations...) unlike in English military jargon" [6: 251].

Thus, the author suggests the following thematic classification of the English military slang, which, in his opinion, most fully reflects its features:

I. Interpersonal relations:

- 1) Everyday interpersonal relations between military personnel;
- 2) Interpersonal relations between military personnel depending on rank, position, armed service and service branch;
- 3) Attitude toward military personnel and civilian populations of foreign countries.

II. The activity of military personnel:

- 1) Everyday activity and life of military personnel;

- 2) Activity during armed conflicts and exercises;
- 3) Leave and free time.

III. A person and his surrounding world:

- 1) Food;
- 2) Clothing and uniform;
- 3) Weaponry and military equipment;
- 4) State of health and body parts;
- 5) Mood and mental state.

Let us now examine some examples of English military-slang units according this classification:

I. Interpersonal relations.

- 1. Everyday interpersonal relations between military personnel:

- apple polisher - toady;
- brig rat - a military serviceman who is frequently in the guardhouse;
- chow hound - a man with an immoderate appetite, glutton, the Russian equivalent.

- 2. Interpersonal relations between military personnel depending on rank, position, armed service and service branch:

- chicken - colonel (this name is explained by the emblem of the eagle on a colonel's straps, which soldiers in jest call "chicken", because of this reason too a colonel can be called a "bird" or "full-bird", and lieutenant colonel a "half-bird");

- kill hat, heavy hat - junior drillmaster (his duty includes maintenance of harsh discipline among his subordinate personnel, and also execution of punishments for some types of misconduct);

- leafer - major (from the word leaf, in the form of which the emblem on a major's straps is made);

- leg - any military serviceman who does not service in the airborne troops or who does not have parachute training (a disparaging nickname, which airborne troops use for military servicemen of all other arms).

- 3. Attitude toward military personnel and civilian populations of foreign countries:

- Frog - Frenchman;
- Gerry - German;
- Hajji - Arab or any other man from the Middle East (from the word "hajj" - the pilgrimage to Mecca, which every Muslim must undertake);
- Itie or dego - Italian;
- Jap - Japanese.

II. The activity of military personnel.

- 1. Everyday activity and life of military personnel:

- to dog a watch - to serve in a patrol or guard, the Russian equivalent.

- house mouse - a soldier performing the task of maintaining order on a special part of a military base, which will be checked);

- to police the barracks - to do cleaning in the barracks.
- 2. Activity during armed conflicts and exercises:
 - blue - friendly or allied units;
 - blue on blue contact - friendly fire or shooting on friendly units;
 - to hit the silk - to do skydiving (the US Air Forces slang).
- 3. Leave and free time:
 - to go on liberty - to go on dismissal (a right to leave a military base on special short period of time);
 - anchor chain liberty - unauthorized absence;
 - GI shower - taking a shower with limited water and using wipes, compulsion to take a shower of a soldier who ignores hygiene measures.

III. A person and his surrounding world.

- 1. Food:
 - chow - food;
 - to chow down - to eat;
 - chow line - line in canteen for taking food.
- 2. Clothing and uniform:
 - ammos - hiking boots;
 - basin hat, brain bucket - helmet;
 - cammies - camouflage uniform.
- 3. Weaponry and military equipment:
 - chatterbox - machinegun;
 - dime nickel - 105 mm self-propelled howitzer (slang of the US armed forces during the Vietnam War, the reason of this name is a comparison of the howitzer caliber (105) with the common name of coins with equivalent of 10 - dime and 5 cents - nickel);
 - egg - mine, bomb.
- 4. State of health and body parts:
 - basket case - badly wounded;
 - binnacle list - the list of absentees or released from daily activity due to their state of health;
 - to get one - to be wounded.
- 5. Mood and mental state:
 - dischargeitis - nervous excitement due to dismissal (from the word discharge - dismissal from the service);
 - fantod - irritated state;
 - locked and loaded - in a full battle mood (originally, a loaded weapon made ready for combat use).

In the course of the research, a large, poorly researched layer of slangisms was identified, which are used among servicemen in the armed forces of English-speaking countries. As stated in the introduction, English military slang is very rich and displays all aspects of servicemen's lives and activity as well as the standardized language of regulations. English military slang is

formed in various ways and is subject to thematic classification. Certainly, military slang “is strongly expressed emotional and evaluative” [17]. As we can see in the examples, military slangisms generally display a humorous attitude to the subject of speech, which could be regarded as a type of “in-subordination” to the harsh conditions of war and strict discipline, which are specific to the armed forces. This research is of practical use in the work of interpreters working in the military sphere. Slang analysis, as G.A. Sudzilovskiy says, “will help an interpreter to understand features of the formation of some part of English military terminology better. An understanding of slang’s features helps an interpreter clarify the usage of military terms and distinguish them stylistically without mistakes in work” [1: 6-7]. This means that military slang should be included in the curriculum of future military interpreters.

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CLASSIFICATION OF INTERLINGUISTIC PHRASEOLOGICAL RELATIONS IN THE CHINESE AND RUSSIAN LANGUAGES

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Abstract. The paper is devoted to the complex research of phraseological units in the Chinese and Russian languages. Interlinguistic relations, based on the structural and semantic aspects, are presented as a classification including three types, which are full equivalent, partial equivalent, and non-equivalent phraseological units. There search is done from the point of view of the semantic and structural as well as anthropological aspects that promotes identification of cultural peculiarities of phraseological units in both languages. As a result, the author comes to the conclusion that partial analogues and non-equivalent units prevail over the equivalent forms in the process of phraseological studies. Thus, it indicates phraseological national identity of each language systems compared.

Keywords: phraseological unit; equivalent and non-equivalent vocabulary; contrastive linguistic; anthropocentric and system-structural approaches; linguistic world image; national and cultural specifics.

In contemporary linguistics, there is a growing trend in the study of phraseology within contrastive linguistics. In fact, because of its nature, contrastive linguistics reveals correspondence at all levels of linguistic structure, and moreover, it is appeared to be a section of studying the types of lexical and phraseological correspondences in the two languages and revealing in these nationally appropriate semantics of phraseological units (onwards PU). In our view, cultural identity of PU may be disclosed in an integrated, especially, the systematic / structural and anthropocentric approach to the study of phraseological system of two languages. As nowadays for modern linguistics it seems urgent to create a model of the language, based on the presence of a specific system of education in it, and organized interaction of internal and external determinants. Both approaches are generated by actually existing stratification of the language, which is defined as a self-adjusting system of education represented by anthropocentric components [1: 7].

According to the comparison of PU, Y.P. Solodoub marks that the phraseological systems of different languages have the property of “commensurability”, which is confirmed by the presence of interlinguistic phraseological equivalents (or typologically identical phraseologisms), that is PU, “the identity of the actual semantics of which is explained by the uniformity of the image-associative relations that underlie this transformation” [2: 9]. He views a group of the Russian PU, expressing a qualitative assessment of a person in relation to the phraseologisms of closely related (Slavic) non-

closely related (Germanic and Roman), as well as structurally and typologically unrelated languages (Hungarian, Mongolian, Indonesian, Vietnamese). It allows him to identify interlinguistic phraseological equivalents (onwards IPE) of several types of combination:

- 1) IPE with a full correspondence of the whole units on lexical and grammatical levels;
- 2) IPE with the absence of a full correspondence units on a lexical level;
- 3) IPE absence of one correspondence of units on a grammatical level;
- 4) IPE of a contiguous type, in which there are differences both on lexical and grammatical levels.

In order to present all the types of relations between the phraseological components of different languages, Y.P. Solodoub gives a number of linguistic units which are referred to non-equivalent phraseology [2: 11-13]. From his point of view, they can be divided into two groups. The first group includes units, the main feature of which is that they are built as a unified phrase-formed model, which means the scheme of the semantic construction of a number of PU of the languages, the identity meanings of which are determined by the uniformity of the logical structure of their phraseological images. In addition, the compared linguistic units can be linked with distant figurative associations that do not destroy the unity of the common phrase formed model, for example: Russian "Old file / (old hand)" and Serbo-Croatian. "Proshao e and kroz sieve and sieve kroz" (literal "Passed through a sieve and a strainer"). The question follows whether there is a limit of generality of phrase formed model. In our opinion, the Chinese idiom 落井下石 literal "To send a stone after the fallen one into the well" and Russian "Beat the lying person", as given in the example by Y.P. Solodoub, can be attributed to a unified phrase building model.

UP, which do not correspond to the plan of expression, are referred to the second group by Y.P. Solodoub. It is caused by lexemes, indicating the specific realities of Russian way of living, for example, "we're not just out of the trees" ("we're capable of understanding things by ourselves"), "chatter box" ("a person who talks a lot but says nothing of substance"). Let's illustrate the PU containing the realities inherent in the Chinese language: 半斤八两 literal "half liang and eight jing" means "that in his forehead, that on his forehead" ("it's six of one and half a dozen of the other"), 白璧微瑕 literal "Dots on white Jasper" - "A fly in the ointment".

And finally, the author identifies the category of Russian and foreign phraseologisms associated with full (or partial) parallelism of the external structure with completely dissimilar semantics. These units are Russian "That one who has not experienced grief, he cannot imagine the difficulties"

and the Chinese 不吃黄连, 不知味苦 which means “Not having trying gold-thread one won’t know how bitter its taste”.

It should be noted that, despite the impressive scope of the material (16 languages), the author has failed to present the classification of PU, which would fully reflect the differences between them. Furthermore, the results need further checking, in those cases where Y.P. Solodoub speaks about the identity or distant similarity of the imagery, there is a sense of subjectivity of the given reasoning.

The research of E.M. Solodoukho is also devoted to the problem of equivalence. The author proposes the classification of equivalent and non-equivalent correspondences:

1) Equivalent phrase matching:

- Identical equivalents - PU, characterized by a high degree of formal, semantic and stylistic similarities (upper limit of equivalence, such as the Chinese phraseologism 禁果格外香 “forbidden fruit is sweet” and Russian “Forbidden fruit is sweet”; 口蜜腹剑 “honey on the lips, but a sword behind the back” and the Russian idiom “honey on the lips but ice in the heart”);

- Direct equivalents - formation, characterized by full and partial semantic and stylistic coincidence correlativity (mostly by parallelism) of purely lexical components and grammatical structure (average limit of equivalence, for example, 不三不四 literal “Not three or four” which means of “no this, not that”);

- Synonymous equivalents - PU with motivated logical-semantic base that which is correlative with logic, idiomatic ideas and stylistic characteristics (lower limit of equivalence, for example, 形影不离 literal “An object and its shadow are inseparable” - “to follow like a shadow one after another”, “one cannot be separated with water”);

2) Non-equivalent correspondence (interlinguistic phraseological homonyms are the units that have the same sound and complete or partial semantic similarity / similarities) [3: 22].

Although this research is intended to have gradational approach to correlating phraseologisms in foreign languages, the settings of equivalence do not reflect those of real differences, which can be seen between comparable units.

To summarize, we should emphasize that the cross-language relations of PU in this work are defined by the degree of relatable common meanings and the structure of the specific PU in the Russian and Chinese languages. Regarding the structural and semantic aspects, these relations are of three types: full equivalent, partial equivalents and non-equivalent units (PU-gaps). In the given languages complete phraseological equivalence, specifically, the coincidence of PU structurally and semantically which appears very rarely. Partial phraseological equivalence represents the most signifi-

cant part of the total constitution of phraseologisms, and implies the coincidence of semantics correlating phraseologisms of different structural organization. Structural difference usually causes a semantic difference of PU. Therefore, correlated idioms are often represented by phraseological counterparts having similar or close significatum. Non - equivalent PU in both languages constitute a less significant part, in another language they are transmitted by words, free phrases or descriptively. Most partial equivalents (phraseological analogues) and non-equivalent PU indicates the national identity of each of the phraseological systems in these two languages.

The proposed classification considers the Chinese and Russian idioms in an onomasiological aspect, specifically the difference between the two units are determined by differences in the choice of linguistic means of expression to refer to the same concept. To nominate pairs of phraseologisms having a similar meaning, we will use the term congruent to mean the content. We have to note that this term is actively used in phraseology today. For example, it is used in relation to both the expression and the content. Congruence is a coincidence of the capacity of values rendered by PU reinterpreted and literal prototype [4: 64]. The classification was based on the following features: community / difference of imagery, identity / non-identity structure, similarity / difference of lexical structure.

There can be distinguished the basic principles of matching the Russian and Chinese PU in terms of semantics. There are set "matching line" of PU to identify similarities and differences between them concerning the form, content, frequency of use, emotionally expressive component. In this work "matching line" is based on prototypes and the whole meaning of PU. It is the basis on which ultimately, identity / non-identity of structure are determined in the Russian and Chinese PU.

When comparing the most difficult parameter was the imagery, which means the ability to cause in our minds visual representations, vivid pictures. Judgments about the similarities / differences of imagery are subjective, largely due to the special status of this feature. Trope definitely adorns speech, but at the same time, it can complicate the understanding of the listener / reader that is for those representatives of another culture, as the same images may carry completely different information and have different emotional coloring. Sometimes, the same meaning can be expressed in two languages through different images. Obviously, for a representative of another culture the importance of that image in a different language may not be understandable, and, accordingly, he can not properly respond to it. For example, the Russian idiom "Porridge can not be spoilt with butter" is relevant to the Chinese phraseologism: 多多益善 literal "The more, the better" and 船多不碍港, 车多不碍路 literal "Many boats do not interfere in the port, a lot of cars do not interfere on the road".

These PU point to the fact that in China, no one can imagine that porridge needs to add butter: from the of the Chinese point of view, the word “porridge” in Chinese can be translated as 粥 zhōu or 米饭 mǐfàn, which actually are quite different things, 粥 zhōu - it's more gruel, but 米饭 mǐfàn is boiled rice. Neither zhōu, nor mǐfàn is not prepared with butter in China. So, it is clear that the Chinese will not be able to interpret this proverb properly. However, in the Chinese language there is no equivalent with the same meaning, but only with the other which is more understandable for the Chinese way of life.

In this paper, we aim to classify PU according to the method of correlating the internal form in the Chinese and Russian languages, based on a detailed examination of the given congruent forms, taking into account the structural and semantic aspects of phraseological units.

The research material are the idioms in the Chinese and Russian languages, observed as a result of partial selection from “Big phrasebook of chehnjuj of the Chinese Language” edited by Tang Shu; “Selected Chinese proverbs” edited by Zhong Ting; Phrasebook in 2 volumes “The Sea of sayings” by Wen Duanchzhen and their translation equivalents in the Russian language from the dictionaries of some Russian scientists: “Big phrasebook of the Russian language. Meaning, use. Culturological comment” edited by V.N. Telia; “Dictionary of the phraseology in Russian speech”, edited by A.M. Melerovich and V.M. Mokienko [5-9]. In the course of the study there were used by the Russian and Chinese translations lexicographical sources.

The amount of material analyzed is 566 PU in Chinese, and 507 UP in Russian. We have to explain that the number of Chinese idioms increased at the expense of phraseological synonyms.

Taking into account the considered classification by Y.P. Solodoub and E.M. Solodoukho, the following types of correspondences were identified:

- 1) full equivalence;
- 2) partial equivalence:
 - Coincidence the structure with the difference of lexical-semantic representation of units;
 - Coincidences in structure with the partial identity of the lexical-semantic units;
 - Coincidence of the structure in the presence of generic characteristics of generality of one of the elements;
 - Differences in the structural and lexical-semantic representation;
 - Differences in the structural representation with the identity of one of the components of phraseological unit;
 - Differences in the structure in the presence of common generic concept;
 - Partial coincidence in the structure and lexical-semantic representation of units;
- 3) non-equivalent (lacunarity).

Full equivalence characterized by lexical and structural identity, is presented in 3.35% (19 units) of all selected phraseologisms and represents the smallest group.

Partial equivalence is presented in 78.1% (442 units) of all the selected vocabulary.

Non-equivalent units constitute 18.55% (105 units) chosen from the whole body of the tested units.

The given classification allows at this stage of the work to make some preliminary conclusions. Percentage of partial equivalence of PU coincidences in inner form and imagery in the phraseologisms by comparable content in the Chinese and Russian languages is quite high. That indicates the similarity in the linguistic world image in a system-structural aspect.

The analysis of the actual material has showed that phraseological equivalents express the same concept, and has identical semantics. Depending on the differences in terms of expression, interlingual phraseological equivalence can be divided into the following types:

1) complete equivalence, that is PU, similar to the structure and lexical-semantic representation of the presence of full lexical-semantic relations and the nature of the images. This is a small group, but, nevertheless, it surely takes its place in languages, because transmits universal concepts, events, rules and facts. For example, Russian idiom “a tooth for a tooth” and the Chinese 以牙还牙 literal “a tooth for a tooth” expresses the same meaning “without any concessions to each other, quarrel, argument, wrangle, fight”. Furthermore, idioms, identical in meaning, do not differ either in structure or in semantics. Let’s illustrate the complete equivalence of some more examples:

趁热打铁 - “strike while the iron is hot”;

如鱼得水 - “like a fish in water”;

祸不单行 - “misfortune never comes alone”;

寡不敌众 - “one is not a warrior”;

火上加油 - “pour oil on the fire”.

In these examples, the figurative and non-direct meaning are the same in both languages, so translation of such phraseological units is not difficult. However, sometimes figurative meanings with the same figurative basis in the two languages may be different. For example, 炉火纯青 literal “Fire in the furnace acquired pure blue color”. Figurative meaning of this expression is “to achieve perfection, the highest point, the apogee”. In the Russian language the expression “Let it burn with blue flame” has a completely different meaning which is “damn it to hell”. So, the same image “blue flame” gives different figurative meanings.

It seems quite natural that the “same / similar basic metaphors forming body of stable combinations, idioms, sayings, found in most European lan-

guages” [10: 134]. Another thing is with the Chinese language, which has a much greater originality, not usually associated with European languages, either with a common origin or common cultural sources or essential layer of borrowings. It is well known that Chinese, because of the nature of its structure rejects all foreign borrowings, but if adopting, trying to make a foreign word as accessible as possible to understand. Therefore, the Chinese language has enough semantic borrowings, but little phonetic and lexical ones. Nevertheless, it is possible to detect both collocations with identical lexemes presented in the next couple of Chinese and Russian phraseological units having the same meaning and matching inner form, that is, they are equivalents “to pour over with cold water”, “grab the straw”, “raise the flag” and many others.

Next, let's consider the second type of interlinguistic phraseological equivalence - the partial equivalence, characterized by a partial identity of the expression of PU with identical semantics. Thus, expressing the concept of “number” the Russian idiom “can be counted on the fingers” which means “a little, little” correlates with a partial phraseological equivalence with Chinese PU 屈指可数 literal “Bend the fingers, it can be counted”. These PU have a common structure, completely the same component and expresses the general meaning of “the ways of counting”.

1) Coincidence of the structure with the difference of lexical-semantic representation of PU:

鹤立鸡群 literal “Crane among chickens” means “a giant among pygmies”, “to be head and shoulders above all” (to be the tallest);

吹糖人 literal “Blow out sugar men” - “to twiddle” means “to do something that does not require a lot of effort”;

水泄不通 literal “There is no way for water to leak” or “no room to fall”;

朝秦暮楚 literal “Qin Principality in the morning, Chu Principality in the evening” or “One thing is in the morning, the other one is in the evening”; seven Fridays of the week;

泡蘑菇 literal “Soak the mushrooms” - “pull the gimp” to mean “to exercise a long process”;

龙生龙子, 虎生虎子 literal “A dragon gives birth to a dragon and tiger to a tiger” or “the apple does not fall far from the apple-tree”, “An eagle gives birth to an eagle, and an owl gives birth to an owl”.

2) Coincidence in the structure with the partial identity of the lexical-semantic units:

好曲不能当饭吃 literal “Good song cannot feed” means “nightingale cannot be full of fables”;

新瓶装旧酒 literal “Old wine in new bottles” - “an old song in a new way”, “old as the world”;

大海捞针 literal “Catch the needle that had fallen into the sea” - “looking for a needle in a haystack” (it is hard to find a tiny item in a large space);

雨后春笋 literal “Like a spring bamboo after rain” - “like mushrooms after the rain”;

吃过连苦, 方知蜜糖甜 literal “If one never tasted bitter pistachios, he will never know the sweetness of honey” - “if one does not taste bitter, he will never know sweet”.

Partial analogues here are showed in the fact that, firstly, there is a similarity of grammatical structure and semantic proximity of words in the lexical-semantic representation of PU; secondly, collocations identical in meaning have partial correlation of their inner form, but differ in the expression of a term. The same concept in different cultures causes various associations, which is quite normal. It is explained by different backgrounds of each unique nation.

3) An idiom, structurally identical, if there is a generality of a generic feature of one of the elements:

对牛弹琴 literal “Play the lute in front of buffalos” - “cast pearls in front of pigs” (to do something useless);

害群之马 literal “Horse, spoiling the whole herd” - “black sheep in the herd” (somebody who differs of the rest in a bad way);

安如泰山 literal “Immutable as the Tianshan Mountain” - “stand like a rock”;

破釜沉舟 literal “Break pots, sink the boats” - “burn the ships”;

留得青山在, 不怕没柴烧 literal “If there is the Qingshan Mountain, there is brushwood there” - “if there is a forest, there are woods there”.

For idiomatic analogues, which are based on the same concept, the complete identity of the other parameters is not necessary, there may be unsteadiness in the meaning between identity and difference. For example, the Russian idiom “from the heart” means “quite frankly; with complete frankness, directness”. Having the general concept of “sincerity” the relevant Chinese PU 全心全意 literal “With all my heart, with all my soul” is more expressive that generates stylistic differences: The Russian PU refers to a conversational style, and Chinese to the written one. The other semantic features are the same: An approving assessment, emotiveness and internal form.

4) The differences in the structural and lexical-semantic representation:

以毒攻毒 literal “Use the poison as an antidote” - “like cures like” (“fight fire with fire”);

小题大做 literal “Inflate the whole story of the little things” - “storm in a teacup” (“make a mountain out of molehills”);

摩肩接踵 literal “Rub shoulders and feet touching” - “no room to fall”;

莲开并蒂 literal “Lotus blossoms, two flowers on a stem” - “to live in perfect harmony”;

树倒湖散 literal “Tree fell - monkey fled” - “run like rats from a sinking ship”;

碰一鼻子灰 literal “Stick your nose in ash / calx” - “left holding the bag” / “Fiasco” (go flop);

呆若木鸡 literal “Numb like a wooden chicken” - “to stand by the graven image”, “stand there”;

班门弄斧 literal “Brag Lou Ban the skill to use an ax” or “eggs do not teach chicken”.

5) The differences in the structural representation with the identity of one of the components of a phraseological unit:

水中捞月 literal “Catch the moon in the water” - “carry water with a sieve”;

胆战心惊 literal “Gallbladder fights, heart flutters” - “heart stops from fear”, “tremble”, “Hough shaking”;

五内如焚 literal “The five internal organs (liver, heart, spleen, lungs, kidneys) as if on fire” - “soul burns”, “confusion in the soul”;

如坐针毡 literal “Feel like sitting on a bed, which sticks out of the needle” - “sit / be on pins and needles”, “be on the corner”;

三寸不烂之舌 literal “Good tongue of three inches long” - “sleight of mouth”, “the gift of eloquence”.

6) Differences in the structure with the common generic concept:

瓜熟蒂落 literal “When the pumpkin is ripe, stalk disappears” - “everything is good in its season”;

剑拔弩张 literal “Unsheathe the sword, push the string” - “saber-rattle”;

坂上走丸 literal “Like a ball rolling downhill” - “snowballing”;

脚底抹油 literal “Smear foot” - “to rush”; “Only heel glitter”;

棺材瓢子 literal “Filling for a coffin” - “one foot in the grave”.

7) Partial coincidence in the structure and lexical-semantic representation of units:

星星之火可以燎原 literal “The spark will kindle a flame” - “spark can ignite the steppe”;

老马识途 literal “Old horse knows the way” - “old horse does not ruin furrow”;

明哲保身 literal “A wise person protects himself” - “better safe than sorry”.

We have also to emphasize that the Chinese and Russian PU can have a different internal form and discrepancy in a component compound, but at the same time, are related to the type of semantic analogues and occur rather regularly. For example, 鸟头白 literal “When the crows turns white” - “when the cancer whistles” “means, the action is impossible for the subject

to do”; 三七二十一 literal “Three by seven is twenty one” or “two by two is four” means “common knowledge, simple arithmetic”; The Russian idiom “to sink into the water”, “to be missing” and the Chinese 杳如黄鹤 literal “Disappear without a trace like the Yellow Crane”; 玉石俱焚 literal “And jasper, and rock - all put into the bonfire”, comparable to the Russian idiom “punish guilty and innocent”. In the examples above, it is obvious that the internal form when compared PU in different languages take a very important place.

Among those factors leading to partial equivalence in lexical semantics of two different languages, the formal-structural characteristics of the language is a static sign, and the sources of new nomination and comparative efficiency of different means of vocabulary is the dynamic attribute.

While linking interlinguistic multivalued PU in Russian and Chinese it is necessary to find out if contrasted idioms are equivalent in all phrase-semantic variants or one of them. The analysis showed that, in determining the nature of equivalent connection of polysemantic PU should not proceed from the PU as a whole but each of its phrase-semantic variant. Their correspondence is usually a partial equivalence, or at all goes into the category of phraseological equivalents. For example, with different structures the Russian PU “the tongue does not turn” and the Chinese PU 难以启齿 literal “It is hard to open teeth” express the same concept of “ask, tell”, and also the exact same meanings: 1) one does not dare to ask, say anything for fear of offending or hurt someone; 2) someone does not dare to ask, say anything cause of embarrassment, confusion, and the like. They have different structural and grammatical organization when the semantic is identical, so they refer to the partial equivalents. The Russian PU “not to keep an eye on someone / something” means “to stare at anyone closely, carefully; watch closely, observe someone / something” corresponds the Chinese idiom 目不转睛 literal “eyeballs don’t move in the eyes”, which means “to stare at someone closely, carefully”. In the Chinese language the idiom which is similar to “to watch something closely, to observe someone / something” is hard to find a free expression phrase 密切注视 literal “to watch closely”. Obviously, due to incomplete coincidence of the semantics they are considered to be phraseological analogues by one of the meanings.

Together with phraseological equivalents and analogues, when comparing PU in the Russian and Chinese languages scientists also distinguish lacunar (gap) / non-equivalent units. It should be made clear that in this work these terms will be used as synonyms. Gaps and non-equivalent units are allocated only in the comparison of specific languages. The concepts of interlinguistic gap and a non-equivalent unit are correlative: the first stand out against the latest and mutually imply each other. It should be noted that in the process of contrastive analysis the native language and a foreign lan-

guage are compared. In this case, the gaps can be identified only in a foreign language as a mother tongue analyses only units recorded in dictionaries which, in case of the lack of compliance in a foreign language are classified as non-equivalent. Thus, non-equivalent PU, unique to this proper language system, not in another, caused by specificity of national characteristics. Universality and originality of national characteristics provide adequate comparison of investigated PU in Russian and Chinese on their formal and semantic structure. The analysis of representations of the same notions in Russian and Chinese reveal their national identity of the idioms. National identity of phraseology can be viewed in the structural-grammatical, lexical, stylistic, phonetic and semantic properties. But most clearly and fully cultural identity is observed in the semantic organization of Russian and Chinese phraseology, in their figurative structure. All of this is explained by the fact that Russian and Chinese cultures have totally different philosophical origins and cognitive bases of formation, and that is the result of their significant difference. So, the phrase image, as one of the components of the content of PU, is a main “keeper” of the national specificity of a phraseological unit [11: 15].

Talking about Chinese non-equivalents, it should be explained that most of them are based on myths. In China, there are still beliefs in traditional calendars, horoscopes; this phenomenon is reflected in phraseology. Speaking of Russian non-equivalent PU, we note that they were mostly taken from the Bible, Greek mythology, Russian history and folklore. For example, PU “An egg is valuable to the day of Christ” (“Fast enough, well enough”) means “valuable is what you get or is done for you in the right time you need it”. In the Chinese linguistic picture of the world, this concept is absent and, as a rule, the translation is represented by phrases and detailed descriptions specifying the national and cultural connotations.

It must be emphasized that the theory contributes to identify gaps mechanisms of culture. Very often it turns out that the concepts expressed by lacunae in Chinese in Russian, are implicit to the native speakers of the Russian language and culture and, therefore, in most cases, intercultural communication remains unclear [12: 28-33].

Here are some examples of the unique PU, reflecting the same situation, but each language having its own national-specific properties. For instance, the concept of “a time that never comes” is encoded in the Chinese language as follows: 猴年马月 “in the year of the monkey and the month of the horse”, Russian analogue of phraseologism “when the cancer on the mountain whistles”, which is used to express the impossibility of any action. (It is understood that cancer is on the mountain can not whistle, but why cancer, and why on the Mountain? This, without etymology knowledge, it is difficult to find a clear answer). The Russian idiom “to Morkovkina Shrove-tide” means “till the end of time” or “until hell freezes over” compared with a fictional Chinese 马月 “month of a horse”, which is not present in one of

the calendars in any of the world's horoscopes. In this case, not the total meaning gapped of phraseologism, but its individual components. Let's illustrate lacunarity by some more examples: 凤毛麟角 literal "Phoenix feathers, Tsilina horn" is a rare talent, unique; 龙飞凤舞 literal "Flying dragon, phoenix dance" means "majestic power; sprawling, flying handwriting in calligraphy"; 珠宝 松茂 literal "Bamboo is lush, pine is bushy" means "The wish of prosperity and peace to a family".

Thus, on the one hand, and the lacunarity and non-equivalents are treated as synonyms, when it comes to the same linguistic sphere, for example, in relation to not represented in one of the compared languages phraseologisms in this meaning, we can say that it is non-equivalent formed here in phraseological lacuna. However, on the other hand, in relation to different aspects of language one should distinguish between these terms, because the lack of semantically identical phraseologism in one of the languages can be compensated through the expression of this concept by means of congruent to the content of words, phrases and sentences.

All this suggests that the prevalence in the study of phrasemica of phraseological analogues and non-equivalent units of equivalent phraseology indicates the national identity of each of the phraseological systems of compared languages. There is the fact that in the representation of a particular notion of similarity is greater than in the media representation of the same concept by linguistic means. In the Russian and Chinese languages we can observe different ways of representing the same concept. Thus, the majority of PU of compared languages express the same concepts, but complete phraseological equivalence is rarely found in their comparison.

The given classification of types of interlinguistic phraseological relations is mostly based on both the system and PU anthropocentric characteristics. Partially equivalent type of phraseologism deserves special attention because it has a dominant position in comparison with other types, but in terms of the correlation of the language and culture, together with the non-equivalent units demonstrate not only the characteristic features of language systems taken into consideration, but also reflect the cultural identity, fixed in the language.

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INFORMAL LEXIS OF PARALOGIA SUBCATEGORY OF DEVIATION CATEGORY IN THE ENGLISH LANGUAGE

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Abstract. The author deals with the language means of expressing the subcategory “paralogia” as the element of deviation category in the English language. Deviation category is presented as the hierarchical system that includes different components. Subcategory of paralogia stands for biological component of deviation category. Paralogia subcategory central part of semantic field consists of three elements: medicine names of different mental disorders or brain pathologies, deficient development of mental abilities, psychic disorders. The periphery of paralogia subcategory has two elements – near and distant parts. Near periphery represents the lexis of informal style, distant periphery is characterized by euphemisms.

Keywords: deviation; category; paralogia; subcategory; lexeme; phrase; slang; euphemism.

Introduction

A focus on what people find meaningful necessitates investigating the cognitive, physical, and social embodiment that shapes and constrains meaningful expression. From cognitive neuroscience we know that the physical brain does not process visual information in a disembodied, nonimagistic way, but instead maintains the perceptual topology of images presented to it, and then re-represents increasingly abstract spatial and imagistic details of that topology. In Cognitive Linguistics, such findings have motivated a theory of image schemas whose topologies provide links between different clusters of prototypes in radial categories and whose topologies motivate the cross-domain mappings of systematic conceptual metaphors” (Rohrer, 2007).

“Cognitive Linguistics emphasizes the fact that defining a category may involve describing some of its principal members rather than just giving an abstract definition. But it also stresses that the abstract definition need not consist of a single set of defining characteristics that belong uniquely and distinctively to that category. <...> We say that a category has a family resemblance structure” [1: 2].

“Family resemblance is a notion in Prototype Theory in which a particular member of a category can be assessed as to how well it reflects the prototype structure of the category it belongs to. This is achieved based on how many salient attributes belonging to the prototype the category member shares. <...> The degree of overlap between shared attributes reflects a category member’s degree of family resemblance” [2: 78].

It is urgent to highlight that the category of deviation that is under following study is considered being a fuzzy category. "The fuzzy category relates to findings deriving from Prototype Theory. A fuzzy category, which can be contrasted with a classical category, is a category whose members exhibit degrees of family resemblance, with the category borders not being clearly defined" [2: 88].

The category of deviation is a complex system that has some subcategories in its structure [3-5]. All these elements have specific means of expression. Some of the components are mainly expressed by adjectives or nouns, others can be mostly presented by verbs. The focus of this work is the informal lexis of subcategory of paralogia within deviation category in the English language.

Informal means of expression of paralogia subcategory within deviation category

The subcategory of paralogia is considered to be one of the structural elements in the deviation category. From our point of view, the category of deviation includes three components: 1) moral-ethic; 2) techno-biological; 3) legal-regulatory. The author considers deviation category being the system with three main levels: superordinate, basic, and subordinate ones. All these levels can be met in the boundaries of above-mentioned components.

The category of deviation like other mental units is characterized by structure with the core and periphery in the complex of a certain functional-semantic field. The semantic categories are functional-semantic fields being considered with means of expression of different levels in this or that language. These means react upon each other on the basis of their semantic function similarity.

The central part of paralogia subcategory is characterized by three components. The first component of the core includes *medicine names of different mental disorders or brain pathologies*. Second component - language means of neutral book style that express *deficient development of mental abilities*. Third one - language means of neutral book style that express *psychic disorders*.

The periphery of the semantic unit is divided into two parts: near periphery being represented by lexis of informal style, and distant periphery which consists of euphemisms. Near periphery is formed by non-standard lexis which is characteristic of evocative vernacular: "low" colloquialisms, general slang, special slang, and vulgarisms.

Near periphery of core component *deficient development of mental abilities* can be represented by such nouns and adjectives (*informal general*): booby; dense, dull, dull-witted, dullard; simpleton, dolt, dumb, dumbo, dum-dum, dunce, empty-headed, half-baked, half-wit, blockhead, knucklehead,

lame-brained, lamebrain, ninny, nitwit, dimwit, thickheaded, fat-headed, fat-head, birdbrained, birdbrain, pea-brained, peabrain, wooden-headed, etc.; (*Brit. informal*) wally, berk, divvy; (*N. Amer. informal*) butthead, dumbbell, dumbhead, doofus, goof, bozo, dummy, etc. [6, 7].

For instance, according to data of British National Corpus (BNC) [8]: Charles Russell also found much to admire in his Manchester Scuttlers, seeing in their violent gang fights a 'sense of comradeship' which he could not altogether disapprove of: 'The 'Scuttler'' was not wholly bad; he would rather be a blackguard than a *dullard* [Ibid: EDE 931]. I'm not going to bring the whole world down on us by telling my mother and father that I feel like a big spancelled *goat* going to college and having to come back here every night as if I were some kind of *simpleton* [Ibid: CCM 1244]. I just stood there like a *goof* waiting for him to introduce her [Ibid: FS1]. First of all, he appeared on television like he was some kind of game-show *berk*, not a businessman [Ibid: BP7 2185]. I cannot help thinking that the *booby* who so completely misses the point of the question is often actuated by some hidden (and mistaken) motive of self-preservation [Ibid: FRA 381]. If you want to survive, you shivering *ninny*, you might as well shoot off your big toe [Ibid: HRA 714]. Anybody but a complete *knucklehead* could find a beautiful woman in a place like Waldron City inside twenty-four hours [Ibid: FAP 694].

Language units of this periphery zone correlate with the core component *psychic disorders*: (*informal-general*) addlebrained, brainless, crazy, (stark) raving mad, bonkers, cracked, batty, cuckoo, gaga, loony, loopy, nuts, potty, screwy, bananas, wacko, etc.; (*Brit. informal*) crackers, barmy, barking (mad), daft, etc.; (*N. Amer. informal*) buggy, nutso, etc.

For example, according to data of Corpus of Contemporary American English (COCA) [9]: It might be more comforting to think that Atta was *stark raving mad*, but true madmen, who are usually dysfunctional, don't work with Atta's calm purpose [10]. What is the purpose of this debauchery? Money! Only a seriously sick or *brainless* person could like them [11]. "If he was *screwy* you should have told me before he moved in", she said to Chaz's father [12]. She's *loopy* and eccentric and has little sense of style. She wears bedroom slippers a lot [13].

Distant periphery of analyzed semantic field includes euphemisms: not all there, a brick short of a load, off one's rocker, off one's head, round the bend, off one's trolley, round the twist, not the full shilling, a sandwich short of a picnic, sick in the head, etc. (*N. Amer.*) a brick shy of a load, full of locoweed, off the wall, etc. [14].

For instance, according to data of BNC: The people in the town may say 'Oh, he's *not all there*, you know,' but that's just their little joke (and sometimes, just to rub it in, they don't point to their heads as they say it); I don't mind [8: HWC 143]. Maybe it was, too, because anyone would want to be a little *round the bend* to marry him... [Ibid: A7J 1244]. Having read

that, the rest of you probably now think that the author is *a sandwich short of a picnic* [8: FBL 3239]. My dad says that queers are all *sick in the head* and he'd kill one if they ever touched me [Ibid: CF4 1414]. Did Malik still suspect him of *not* being quite *the full shilling* as far as heterosexuality was concerned? [Ibid: HR8 1499].

Conclusion

The interconnection of deviation and paralogia can be characterized as the system “category-subcategory.” Language means of expression of such system also demonstrate the hierarchy relations. It can be shown in the existence of semantic fields. Components *core*, *near periphery*, *distant periphery* are distinguished in the structure of semantic fields. Subcategory of paralogia is represented by the complex of language means: lexemes, set phrases. Non-alphabetical enumeration of language units in the dictionaries means that these numerous means differ in variants of the English language, in frequency of their usage, and in diachronic aspect.

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CROSS-CULTURAL STUDY OF REPRESENTATIONS OF HAPPINESS IN RUSSIAN AND AMERICAN PROVERBS: SEARCH FOR POINTS OF CONTACT WITH HOFSTEDE'S DIMENSIONS

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Abstract. In this article, I present the results of research into cultural differences in the folk perceptions of happiness of the Russian and American people that enter into their actual happiness experiences. I started from the premise - widely accepted in paremiology - that proverbs are one of the important sources of such information. Based on this idea, I conducted a cross-cultural analysis of Russian and American proverbs on happiness. The research reveals differences in 1) emotional ratings of the happiness experience, and 2) behavioral expectations towards happiness. In approximately half of Russian proverbs, happiness and a happy state are treated in a negative tone, unlike in American folklore, where happiness is regarded in the traditional way as a positive emotion. A passive position towards happiness is found in 62.2% of the Russian cases presented. In American culture, passive expectations concerning the achievement of happiness are found in only 6.2% of all cases. I discuss the correspondence between the attitudes towards happiness presented in national proverbs and actual happiness experiences, as well as the religious roots of the cultural differences in happiness experience. In particular, I consider how Hofstede's (1980) cultural dimensions of national cultures enter into the perceptions of happiness in national proverbs. The research extends the conceptions on cultural differences of the Russian and American people and contributes to the revealing determinants of the cultural differences in the happiness experience.

Keywords: happiness; proverbs; cross-cultural research; Hofstede; Russian culture; American culture; folklore.

Introduction

Paremiologists [1, 2] believe that proverbs - concise traditional statements of apparent truths about different aspects of social life - allow us to "capture" national color of different cultures. At the same time, they emphasize that paremiologist's findings should be added with the help of using additional research methods; they state that proverbs must be considered important, but not the only source of information about saliences of national cultures. In the article I describe the results of my research of Russian and American representation of happiness presented in the proverbs (Notes 1). These results require interpretation taking into account the reference hereinabove, i.e. the findings must be considered as assumptions concerning cultural traits of happiness experience that should be further verified on the actuality. In the present article, I make only first

steps in this direction, and analyze to what extent the national “theories” of happiness presented in the proverbs correspond to Hofstede’s model of cultural dimensions [3-5] and to the values of Orthodoxy and Protestantism widespread in Russian and American society, respectively.

As a source of Russian proverbs, I used *Proverbs of Russian People* by Vladimir Dal’ [6]. Though this collection of proverbs was created and published for the first time in 1853 and had older statement of some proverbs, it remains today the most complete Russian proverbs collection. Modern dictionaries of Russian proverbs [7, 8], published after near hundreds years, reproduce proverbs, in a shortened form, from Dal’s collection, having almost nothing novel to add. Moreover, in most cases, the novelties concern only the modernization of the language of these proverbs but do not affect their meanings. In the most complete proverbs collection, “*A Great Dictionary of Russian Proverbs*” by V.M. Mokienko, T.G. Nikitina and E.K. Nikolaeva [9] the majority of Dal’s proverbs are included, some of them in a modernized form. Unlike the other aforementioned dictionaries, this one contains several proverbs about happiness which are absent in Dal’s dictionary. In the present research I do not take them into consideration. However, further, for data base verification, the consideration of these proverbs is desirable. In the selection of Russian proverbs for content-analysis I did not exclude those of them that sound somewhat in an old-fashioned way. I have followed this strategy that reveals on the representative sample deeper structures in Russian perception of happiness. For the same reason, I also did not demark proverbs according to time of gathering the proverbs and to their popularity in different social classes. The similar principle is underling the selection of American proverbs.

As a source of American proverbs on happiness “*A Dictionary of American Proverbs*” (Notes 2) by W. Mieder, S.A. Kingsbury, and K.B. Harder [10] was used. This particular Dictionary is widely used in analyses of American culture, and it has the reputation of being representative and relevant for cross-cultural studies. For example, Weber and colleagues [11] analyze the proverbs from this Dictionary for identification of the source of the differences in tendency to risk-taking among the members of different cultures. The proverbs’ view on risk-taking corresponds to differences in behavior of the persons of collectivistic and individualistic culture. Members of collectivistic cultures (Chinese culture was considered) are more risk-seeking in financial sphere as social network insurances against the possible downside in such risks than the members of individualistic cultures (American cultures was taken). However, the Chinese are less than Americans seeking social risks because this risk-seeking tests social relations.

For content-analysis I selected a total of 193 proverbs, including 95 Russian and 98 American, in which the words of “happiness”, “happy” are the keywords and “happiness” and “happy people” are directly defined. Preliminary readings and comparisons of Russian and American proverbs allowed me to find the essen-

tial differences in the tonality and the mode of description of happiness. Reflecting on the meaning of the proverbs and finding their interpretations and nuances of meaning allowed me to formulate the research hypothesis:

In cultures in which a passive attitude towards happiness achievement is a leading trait, the negative aspects of happiness experience are simultaneously emphasized; on the contrary, when the active position towards happiness achievement is dominant, then a positive evaluation of "happy" and "happiness" is a leading trait.

I have codified the proverbs using the following four categories - a passive / active position towards happiness achievement and a positive / negative evaluation regarding happiness on the basis of the keywords used in the proverbs for the definition of happiness. Let us consider the logic of the codification.

In the case of a passive attitude towards happiness achievement, happiness and the events associated with this experience (for example, success, peace of mind, family well-being) are described independently from the person's efforts, and are granted from others ("from above", fortune, other people, and so on). For example, in Russian folklore there are the proverbs like "Happiness is a bird that perches where it chooses". The phrase "perches where it chooses" tells about the independence of happiness from a person. Happiness is described as the results of the own person's efforts in the proverbs with an active position towards happiness. For example, a Russian proverb says that "Each person is the maker of his / her own happiness", and an American proverb has it that "Happiness is for those who make it and for those who search for it". The words "maker", "make it", and "search for" manifest an active position towards happiness achievement.

Negative consequences (for example, negative emotions as a consequence of uncertainty and inconstancy of happiness), which is sometimes connected with happiness experience, manifest a negative side of happiness. For instance, a Russian proverb states: "If you are happy, this annoys everyone". The word "to annoy" signalizes about envy and negative emotions that are displayed by other people in response to your happiness. Happiness is described as the absolute good in the positive estimation of happiness experience. An American proverb says: "Happiness is the best reward". The phrase the "best reward" manifests a positive tonality in happiness perception.

After codifying the proverbs according to positive / negative emotional ratings and active / passive behavioral expectations towards happiness, the analysis of the frequencies and the cross tabulations of data was conducted with the statistical software SPSS 17.0 for Windows.

Position towards happiness achievement and cultural differences in the evaluation of happiness experience

Happiness is ordinarily considered a positive feeling and experience in human life. However, there are such nuances in happiness that may force to

doubt in its only positive influence on our lives. Thus, the ambiguousness of happiness can contribute to an unfavorable life development, and happiness of a person with negative qualities leads to doubts in fairness of the distribution of happiness among people. Such doubts are presented both in Russian and American proverbs. According to the results of the conducted research ($\chi^2 = 13.376$, $df = 1$, $p < 0.001$), a negative evaluation is presented in 46.3% of all the Russian proverbs on happiness ($N = 95$) and it less presented in American proverbs (21.4%, $N = 98$).

In Russian folklore, negative aspects of the happiness experience are most often connected with the risk of an unfavorable development of events. Moreover, Russian proverbs say sometimes that happiness weakens a person and reduces criticality of perception and control over the development of a situation ("A happy man sowed corn, but weeds grew"), and that happiness is not only positive for a person ("Happiness and unhappiness travel in one sledge", "Happiness is a two-edged sword"), and that it is sometimes unreliable ("Do not trust happiness! Do not hope that happiness is a success guarantee!").

Actions and circumstances of life that do not in themselves seem to be positively associated with happiness present most of negative moments in happiness experience as is expressed in American proverbs. An American proverb says: "Motherless husbands make happy wives"; certainly, the proverb means that a spouse must restrict the influence of his mother on the family; such attitude does not seem to be absolutely good, for instance, for his mother. However, negative aspects of happiness experience are less often presented in American proverbs. Americans often perceive happiness as a concrete goal in life (for example, a close-knit family, health, work, success, and so on) that can be achieved through certain efforts (which are often described in the proverbs). And so the ephemeral features of happiness, like unpredictability and unreliability of happiness, are treated as obstacles to the achievement of happiness that must be overcome.

The distinctions between Russians and Americans are also in the position regarding how to achieve happiness ($\chi^2 = 40.144$, $df = 1$, $p < 0.001$). In Russian proverbs, a passive position towards happiness is found in 62.2% of the Russian cases ($N = 37$). In American culture, passive expectations concerning the achievement of happiness are found in 6.2% of all cases ($N = 74$).

I assumed at the start of my research that a passive attitude towards happiness achievement correlates with a negative estimation of happiness, and vice versa. The obtained data partly confirmed this hypothesis (table). There is a significant connection between ratings of the happiness experience and behavioral intentions towards pursuing happiness ($\chi^2 = 19.125$, $p < 0.001$, $df = 1$). However, the cross tabulations analysis of a passive position and negative evaluation, active position and positive evaluation do not show unambiguous results. In the case of a positive rating of the happiness

experience, an active position towards achievement of happiness is observed in 55.9% of all cases (N = 111), and a passive position towards achievement of happiness is presented in only 7.2% of all cases. An approximately equal amount of “negative” proverbs present passive and active positions (18.0 and 18.9%, respectively). That is, there is a significant connection between an active position and positive rating of the happiness; however, we cannot conclude validly that such a connection is present in the case of passive behavioral expectations towards happiness and a negative rating of happiness.

**Position towards achievement of happiness and rating
of the happiness experience (N = 111*)**

Position towards achievement of happiness	Rating of the happiness experience					
	Positive			Negative		
	Russian proverbs, % (N = 37)	American proverbs, % (N = 74)	In a total, %	Russian proverbs, % (N = 37)	American proverbs, % (N = 74)	In a total, %
Active	8,1	79,7	55,9	29,7	13,5	18,9
Passive	18,9	1,4	7,2	43,2	5,4	18,0

* Differences arise in the total number of cases from the analyzed Russian (N = 95) and American (N = 98) proverbs because in some proverbs active and passive positions toward achievement of happiness are not clearly presented, and therefore they were excluded from the analysis.

According to table, there are explicit differences between Russian and American representations of happiness in folklore. In 79.7% of all the American cases (N = 74), a positive rating of the happiness experience and an active position towards happiness are simultaneously presented. In Russian proverbs, a passive position towards happiness and a negative evaluation of happiness are simultaneously often presented (in 43.2% of all the Russian cases, N = 37). A possible explanation for the obtained results can be found in that Russians less often formulate conception of happiness in terms of concrete events or goals (as I have mentioned, such definitions of happiness are widespread in American culture); they regard happiness as rather something ephemeral and unpredictable that may (or may not) make life beautiful. Such characteristics of happiness explain why Russians are largely passive about achieving happiness and reconciled to their state when happiness is lacking. It is indeed difficult to actively pursue happiness without a clear representation of what happiness is.

There are also well-known differences between dominant religious systems in Russian and American societies; religious values are likely to influence the attitudes towards happiness. Orthodoxy, the most widespread religion in Russia, encourages humility, acceptance of everything “as is”, and the superiority of the spiritual world over the material aspects of life. Moreover, happiness in Orthodoxy is not considered an absolutely positive feature in human

life. Suffering is given importance; thus, it is considered that if a person suffers, he / she overcomes sin and therefore becomes better and draws nearer to God (but it is not necessary that person becomes happier). In such a religious framework, the large number of proverbs with negative ratings of happiness and the predominance of passive attitudes towards happiness in Russian culture is not surprising. Protestantism, which is dominant in American society, is oriented instead towards the success and well-being of life on earth, and happiness is considered a sign of God's love. In American society, happy people are regarded not only as leading "a desirable life but also as good people who will likely to go to heaven" [12: 162-163]. Such a religious position corresponds closely to the American proverb's treatment of happiness as the best thing in life and as one of the important goals in life.

Hofstede's model of culture and differences in national representations of happiness in the proverbs

The Dutch social scientist Geert Hofstede, drawing on the results of the cross-cultural research conducted in the period of 1967-1973 in 72 countries, defines four couple of indicators for characterizing national cultures. These dimensions are: "large / small power distance", "individualism / collectivism", "masculinity / femininity", and "strong / weak uncertainty avoidance", which are considered as the particular value orientations of people in everyday activity [3]. Later, on the basis of the research by Michael Bond of 1991 and the research by Michael Minkov of 2010, respectively, "long-term versus short-term orientation" and "indulgence versus restraint" were added as new cultural dimensions [13]. Hofstede's model of cultural distinctions has been repeatedly verified and is widely used in cross-cultural research.

Positions towards happiness achievement presented in American and Russian proverbs correspond to the small and large power distance, respectively. Russia, with a large degree of power distance, stands out in this dimension. According to Hofstede, power distance is "the extent to which less powerful members of a society accept and expect that power is distributed unequally" [14: 88-89]. A low power distance shows that people do not take for granted unequal distribution of power in society and believe that everyone can reach high social status; such view is not widespread in the culture with large degree of power distance.

Happiness can be considered as one of the most valued resources that is unequally distributed in society. Such approach is developed in sociology of emotions, where the nature and strength of emotions connect with the social status and the role of people in the system of social interactions, i.e. persons with a different status are different in the degree of emotionality and often experience more different emotions [15-18]. As Turner notes: "emotions are unequally distributed across the class system in societies; and their

distribution operates in a manner very similar to the distribution of other valued resources in a society” [17: 350]. Moreover, a happy person has characteristics (such as success, luck, intelligence, and friendliness) that make him / her attractive to other people and, therefore, he / she more influences others. In this framework, some Russians’ passivity towards happiness achievement can be explained by the cultural values of large power distance. In Russian proverbs, happiness is often considered a fate (that is not always attractive), something that does not depend on an individual and is not available to everyone. This position is in accordance with the acceptance of unequal distribution of power (and related resources) in Russian society. Contrary, Americans believe that the potential for happiness is not limited to only some people; this position is in accordance with the values of small power distance. More than 93% of all the proverbs present happiness as the result of a person’s own activity. Moreover, in American folklore there are no proverbs that consider happiness as something underserved (such view is sometimes presented in Russian proverbs).

The next cultural dimension - “uncertainty avoidance” - corresponds partly to the obtained folklore differences in perception of happiness. Hofstede describes uncertainty avoidance as “the extent to which people feel threatened by uncertainty and ambiguity and try to avoid these situations” [14: 88-89]. He demonstrates that US scores below average on “uncertainty accepting”; Americans do not ordinarily feel threatened by the ambiguous or unknown situations, and are open to new experiences in all the spheres of life. At the same time, Russian society seeks to avoid uncertainty and ambiguous situations, and is willing to control the future. Some researchers [19] have proposed that in cultures with low uncertainty avoidance, people take more risks than in cultures with high uncertainty avoidance.

As I have demonstrated above, Russians often associate negative rating of happiness experience with the risk of unfavorable development of events (“Happiness is not a horse; it does not travel on a straight road”, “Happiness is not to be relied upon”). In 31.1% of all Russian proverbs, happiness coincides with unpredictable and risky events, versus 4.3% of American proverbs. The negative ratings of uncontrolled aspects of happiness experience with simultaneously a passive position towards happiness achievement, in turn, can be explained by the wish to avoid uncertainty in life that is characteristic of Russian culture. In American folklore, unpredictable and uncontrolled aspects of happiness are seldom fixed (the “risky” cross-domain constitutes only 4.3% of all the proverbs); such position, probably, manifests that Americans do not connect happiness with risk for themselves or their immediate family. Happiness is ordinarily considered to be under the control of a person. However, all the unpredictable and uncontrolled in happiness is evaluated negatively. Thus, Americans, as well as Russians, do not approve risk and uncertainty in happiness. Such viewpoint

partly contradicts to the relaxed attitudes towards uncertainty and ambiguity of American culture proposed in Hofstede's model.

As regards the rest of the classical dimensions of culture - "individualism / collectivism" and "masculinity / femininity", the finding of the points of contact with the folklore's perception of happiness looks currently problematic. For this purpose, an additional analysis of proverbs, from the point of view of the cross-domain of happiness, must be conducted. Such analysis can be made by the identification of keywords applying in the proverbs' descriptions of happiness. For instance, it will be interesting to test the hypothesis that in individualistic cultures (like in the USA) happiness is the result of person's own achievements, and in collectivistic cultures (like in Russia) happiness mostly depends on the relations with other people. Such proposition is discussed in the works of Y. Uchida, V. Norasakkunkit, and S. Kitayama [20] and L. Lu and R. Gilmour [21]. The dominance of masculine and feminine values in, respectively, American and Russian folklore perception of happiness can be revealed by the analysis of human characteristics typical of a happy person. Masculine characteristics [22, 23] are connected with the qualities that promote success, professional activity, leadership and winning. Feminine characteristics are those traits that require cooperation with other people, that involve caring for and understanding others, and they indicate a priority of values of quality of life. Generally speaking, they "incorporate traits that are differentially associated with man and woman" [22: 170].

Hofstede's model will be verified at the level of folklore psychology in cases of the description of a happy person by the masculine traits in American proverbs and feminine traits in Russian proverbs. From the conducted analysis, I conclude that an American preference for achievement and an active position towards happiness inclines them to masculinity, and passivity of Russians in pursuing happiness shows their femininity. Such positions correspond to Hofstede's model. However, as I mentioned earlier, the verification of the degree of correspondence of folklore's representations of happiness to the values of "individualism / collectivism" and "masculinity / femininity" requires a preliminarily codification of proverbs by "happy" cross-domains and "happy" human characteristics. This is one of the tasks for further research.

Conclusion

The hypothesis that a close relation exists between passive attitudes towards happiness and finding some negative sides in this experience, as well as between an active position towards happiness and positive rating of this emotion experience has been partially confirmed. An active position is strongly connected with an exceptionally positive perception of happiness experience. However, the obtained data do not unambiguously support a

connection between passivity in relation to happiness and finding negative sides in this experience. For a verification of the correspondence of proverbs' conceptions of happiness with the dominant value orientations in different cultures, I have compared these conceptions with the dimensions of Russian and American cultures presented in Hofstede's model. Uncertainty avoidance, as well as a large power distance of Russian culture, explains partly a passive position of Russians towards happiness presented in a large number of the proverbs. An active position towards happiness, presented in the majority of American proverbs, agrees with the value of small power distance. However, Americans' openness to novelty and rather weak uncertainty and risk situation avoidance is not reliably supported.

According to the European Values Survey and World Values Survey (website), in 2006, 29.1% of Russians answered the question: "Taking all things together, would you say you are: very happy, quite happy, not very happy, or not at all happy?", that they were "not very" happy or "not at all" happy. At the same time, the proportion of American people who said they had some degree of unhappiness was only 7.1%. Do the differences in happiness level connect with the social norms and cultural values of Russian and American society? Can the passivity / activity towards happiness achievement and the finding positive / negative moments in happiness experience influence persons' identification themselves as happy? Are the connections of "activity-passivity" and "positive-negative" stable? Do they play the same role as "the systems of names" in societies considered in cultural anthropology, especially in C. Levi-Strauss works [24]? Are they in the mind of people? And are they not always at the conscious level? Do they influence actual "happy" behavior and attitudes toward happiness? Does a position towards happiness achievement influence the revealing of negative sides in happiness experience, or vice versa? We can answer such questions only after further research on actual practices of happy people in different cultural contexts.

Notes

1. Some results of the research have been presented in the proceeding of the 2nd Russian Research Conference on Individuality Issue in Contemporary Psychology (Shkurko, 2012). The conference was held on October 12, 2012, in Vladivostok (Russia) and was organized by Far Eastern Federal University.
2. In the article, I have given literal translations of Russian proverbs instead of their probable analogues among American proverbs.

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KOSTROMA TOPONYMIC LEGENDS AS A SOURCE OF INFORMATION ABOUT TOPONYMY AND THE REALIA REFLECTED IN IT

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Abstract. The article is devoted toponymic legends of Kostroma region, which, as a shining example of folk etymology reflects the mentality of the people who composed them, contain information about the toponymy, including disappearing, and designated it reality.

Keywords: micro-toponymy; toponymical legend; folk etymology; motivation.

Any toponym is, primarily, absolutely motivated due to having the object's nomination reasons and conditions commonly known the moment of its emergence. However, as the time flows, the motivation can become obscure or lost. The aspiration towards clarifying the name's creation history (revealing its inner form) often leads to the development of folk legends highly manifesting folk etymology, amusing but false as usual. Creating legends has something to do also with leading into temptation of creating ambience of mystics around commonly known names. The fact that the information about any place name is not well known to the locals, can also become a reason for legends' origin. Certain toponymical legends of the territory of North of Russia, including the toponymical system studied by us, might have a historically deep origin, possibly connected with the Slavs' immigration into this land, which was at that time settled by different Finno-Ugric tribes [1, 2].

Clarifying geographic objects names, toponymical legends, which are originally a folk oral prose genre, primarily strive towards trustworthiness. Conducting its basic function - being a way to cognitive knowledge transmission - they play an entertaining role as well, which explains their extreme popularity in people's social environment. The Kostroma land toponymical legends, whose content we study in this article, allow revealing both typical and peculiar (based on the local features) characteristics of the studied entity, with the former being more common than the latter.

The legends, as our materials show, are usually attached to certain persons and events, thus being fixed to certain historic periods. In many cases, they appear due to alternative, folksy, interpretation of certain real events. There are tales of contacts with old-times tribes, stories of Rus' suffering from foreign invasions (of which the one held by the Tartars and the Mongols is the most famous), and tales of tsars, princes, nobles, landowners, revered saints etc. They are not to be considered as a source of trustworthy

information (however, a true story can be mistakenly taken for a legend), but they, being a manifestation of spiritual culture of the folk that created them, reflect its peculiarity as well as characteristics of its languages, and its everyday life, and its community's physiographical features.

The legends are not detailed, have no stable introduction and ending, contain few episodes (frequently just one episode), thus being slight by volume. By content, the Kostroma toponymical legends can be divided into several groups. We shall pay attention to the main ones, the most common.

Legends explaining the origin of names with different old-times tribes: Cheremis lake. *Here, the Cheremis people used to live. They were drowned in this lake.* (The village of Pyshchug, Pyshchug; further on in text the speech of the locals is italicized, with specifying Kostroma Region's district). Cheremisy. A hamlet. *The Mari people were first settlers in these places, and the Mari were called Cheremis in the past.* (The village of Pavino, Pavino). New Chude. A hamlet. *Chude, there was such a tribe, they used to live here.* (The hamlet of Yekaterinkino; Kadyi). Mera. A river. *It is called so because the Merya tribe once lived on the bank of the river.* (The village of Aleksandrovskoye, Ostrovskoye). And so on, and so forth. Answering the question about the reasons for names origin, the informants, basing on some sources that were somehow available to them, report, often convincingly and confidence in their being right, the information on tribes that once inhabited the locality.

Legends that connect the toponyms origin with some historic events (the Tartar-Mongol invasion is the most common meme). Krasnoye (literally either "scarlet" or "gorgeous" in Russian). An urban locality. *A gruesome war with the Tartars once occurred in the Volga hamlets, and there were so many dead and wounded that the earth got scarlet of the spilt blood.* (The urban locality of Krasnoye on the Volga; District of the Red Village). Zdemirovo. A hamlet. *On the upland where Zdemirovo is, a hatchet was buried during the Tartaric-Mongol invasion. "Zdemirovo" is in fact a distorted Russian phrase "zdes' mir" which means "there's peace here".* (The village of Zdemirovo; District of the Red Village). Khalaburdikha. A hamlet. *An old settlement where, according to a legend, the Tartars managed to reach the ancient town of Unzha. That was the time of the Tartars' invasion of Rus'. Having bypassed the town, they crossed the Unzha river. Then, a part of the Tartar troops worked their way up to the village of Timoshino. The Tartars settled down in the upland of these surroundings and ousted the Russians who lived there. "Khalaburdikha" is a Tartar word whoses meaning is unclear.* (The village of Timoshino; Makaryev). Cheremis. A lake. In fact, a pool on the river Pyshchug. *They say, in the plague times, the Cheremis people simply threw their dead into the river. No man would fish in Cheremis lake.* (The hamlet of Noskovo; Pyshchug). Babayevo. A hamlet. *It was the Khan, Babay by name, who founded our Babayevo in the time of the Tartar-*

Mongol invasion. (The hamlet of Fomkino; Nerekhta). Tatarskoye (literally “Tartaric” in Russian). *This name has come from the time of the Tartar-Mongol invasion, as a Tartar camp was set in this place.* (The village of Tatarskoye; Nerekhta). Vorvazh. A river. *Why Varvazh? A long time ago, the barbarians - Mongols-and-Tartars - passed by these surroundings.* (Urban locality of Vokhma; Vokhma). Nekrasov lake. *In the past, it was called Saint(or ‘Holy’) Lake. Formely, Nekrasov Lake (after the great Russian poet Nikolai Nekrasov, who had an estate not far from here) was called Holy Lake. It was there that the Russian troops crushed the Tartars in the twelfth century.* (The village of Shunga; Kostroma). Pogrebnoye. A hamlet. *The hamlet originated on the place where Mongols-and-Tartars were buried.* (A letter-combination “pogreb” is associated with shoveling earth up a burial for a Russophone.) (The town of Soligalich; Soligalich). Pustynya. (Literally „devastation“.) *Il’ynskoye was once called Pustynya, you know. The Tartars are said to have passed by the surroundings and burnt everything to the ground, so the country was called Pustynya.* (Il’ynskoye; Chukhloma). Interrogator’s pine wood. *During the Poles’ invasion peasants captured a few Poles and forced them to talk – here an interrogator came on the very nick of time.* (Urban locality of Vokhma; Vokhma). Zaseki. (Literally “abatis”). Idem Pozhnya. (Literally “stubble”). *When the Poles attacked Rus’, the inhabitants of Sovega, in an attempt to save themselves from them, began heaping way up with felled trees, making abatis.* (The village of Sovega; Soligalich). And so on, and so forth. Legends of such type usually sound more detailed than tales of old-times’ tribes. Narrations of struggling enemies, showing certain likeness to the famous Russian “bylinas”, are certainly ended with message of defeating any conquerors. The nominations are often balanced against the lexis present in patois.

Legends according to which the names are dedicated to real historic persons (more commonly, to Catherine II; most commonly, it is told of her journeys). The New Village of the Count. *At first, the little village was called simply New, but then, was said to be given by Catherine the Second to her minion, Count Zubov, as a present, together with some other settlements, then it began being called the New Village of the Count.* (The town of Buy; Buy). Catherine’s high road. *The road constructed by Catherine the Second many years ago but hasn’t become an overgrown path yet. This is a trade route from Veliky Ustyug to Vyatka.* (The village of Tikhon; Vokhma). Yekaterinkino. A hamlet. Catherine’s alley. Idem Birch Alley. *Tsarina Catherine was said to pass through the hamlet, then the hamlet was named after her.* (The hamlet of Yekaterinkino; Kadyy). Tsaryovo. A hamlet. *The name originated from its owner. Tsar Boris Godunov bestowed the little village on a monastery.* (The village of Borok; Buy). Knyazhevo. (Literally “the prince’s”). A hamlet. *The first owner, a prince, you know, was granted this hamlet by Tsar Romanov.* (The town of Makaryev; Makaryev). And so on,

and so forth. The stories like these are more usually filled with the narrators' pride of their homeland, which dignitaries deigned to visit or to grant someone; with full of respect towards these officials. There are, however, names of some other kind: Kate's thoroughfare. A part of the road that, according to the legend, was passed and used for diversion by Empress Catherine. *Kate's thoroughfare, after Catherine the Second, you know.* (The hamlet of Fyodorovskoye; Makaryev). Kate's road. *This is a part of the road behind the hamlet of Ivanovskoye, along which Catherine II passed to the town of Kologriv at old times.* (The village of Vozherovo; Neya). And so on, and so forth. Certainly, Catherine II was unlikely to have ever been to the majority of these places; however, the opinion that she was going to travel all over her domain and the people were preparing for it, awaiting her arrival, is current amidst the common people. That is why roads and some other objects under repair and construction were named after the empress, and her use of them was reported even if it was false (indulging in wishful thinking and heaping up legends).

Legends narrating of monks, saints, miracles. The Saint Pool. *There was a church on this pool on the river, but it got down under the water. The residents are sure that waters in the pool are the tears of the deceased, and that it's holy as it's very clean.* (The hamlet of Zakharovo; District of the Red Village). Parfentyevo. A village. *Named after Parfeny the Monk who had founded a monastery on the hill.* (The village of Parfentyevo; Parfentyevo). Yerman's Mount. A hill. *Named after Hermann the Priest, who wanted to build a church on it. Even some working tools were found at this place. The Icon of Our Lady of Smolensk was brought here but it somehow found itself by the Sand Hamlet, which was a very low and swampy place at that. That's why it was not advisable that a monastery would be built there. Where the icon appeared, a spring started spouting.* (The hamlet of Zarubino; Kostroma). Olyosha's path. *Saint Olexy used to walk here, so it was named like this.* (The hamlet of Yekaterinkino; Kadyy). Hermitage. A hamlet. *Named so because a hermit, a sorcerer, lived there deep in the woods.* (The village of Georgiyevskoye; Mezha). Monk's lake. A lake. *Monk lake, it's near the hamlet of Kilyakovo. They say, a monk used to live there. The church still remains.* (The village of Verkhne-Spasskoye; Pyschchug). Gromovatik. (Sounds quite similar to the Russian word "grom" which means "thunder"). A spring. *Lightning struck right against this point, and water got holy.* (The village of Nagor'e; Chukhloma). Fair. A wetland. *It was a lake. While rowing across it, monks had the misfortune to get into nasty weather and drowned. The lake has become waterlogged long ago and turned into a wetland.* (The town of Chukhloma; Chukhloma). The White stone. A boulder near the hamlet of Glebovo. *The White stone wouldn't darken. They say, miracles happen by this stone: good people have visions of saint monastic elders, and wicked ones - of the dark forces of evil. Maybe, it is connected*

with the old believers' cemetery that used to be around here. (The urban locality of Sudislavl; Sudislavl.) And so on, and so forth. Legends of such kind usually contain concrete saints' names, both the widely known and the local ones, as well as the names of icons, religious feasts, etc. People believe in healing thanks to the saints, in the healing power of the holy water that became such due to some sacred deeds, etc.

Legends explaining a name's origin by the first settlers or owners (often, it is a matter of landowners, both really living once and fictional). Froly. A hamlet. *Originated from the first settler's name - Frol.* (The hamlet of Medveditsa; Pavino). Seryoga's ravine. A ravine. *After the name of Seryoga, who found this place and built the first house.* (The hamlet of Medveditsa; Pavino). Ushenikha. A hamlet non-existent anymore. *Formerly, many years ago, a landowner lived here, Ushenya by name.* (The hamlet of Brenikha; Ney). Pan'kovo. A hamlet. *The settlement was founded long ago. The land around was owned by a rich lord. He bequeathed the acres to his wife Panya. They got the name "Panya's", with the settlement being named Panovo. It was later renamed into Pan'kovo.* (The hamlet of Pan'kovo; Kady). The Yermolovka. A rivulet starting in a mire. *The Yermolovka was named after the landowner Yermolayev.* (The rural locality of Vyoshka; Kady). Panin's field. *There was a landowner Panin once, and it's named after him for sure.* (The rural locality of Tekun; Kady). Zakharovo. A hamlet. *Named so because Zakhar the landowner lived there.* (The village of Shunga; Kostroma). Parunovskaya. A couple of fields. *These are the fields next to the hamlet of Gobino. They are named like this because the house of the landowner Parunov stood there once, and Parunov owned these acres.* (The village of Chernyshevo; Kady). Fominskoye. A village. *It got its name after Fomah the landowner.* (The village of Sandogora; Kostroma). Yablokovo. A hamlet. *There was the hamlet of Yablokovo, the landowner Yablokov lived there.* (The hamlet of Zarubino; Kostroma). Dolgoye. A field. *This field belonged to the landowner Dolgov who lived in the hamlet of Pukhovitsino where his estate was.* (The village of Sovega; Soligalich). Maslov's hillocks. *The forest is named after the landowner Maslov.* (The hamlet of Pochinok-Chapkov; Kostroma). The lords' forest. *Noble, rich lords used to live in the forest, that's why it's such a name.* (The urban locality of Krasnoye on the Volga; District of the Red Village). And so on and so forth. These legends might be based on real events as well, but the knowledge about them was lost with time, underwent different shifts in the stories that were passed on orally, has acquired all kinds of additions, including those based on the reality as well.

Legends testifying to connection of their names with robbers. Varzha. A hamlet. *In honour of the robber who perished in these parts.* (The hamlet of Tikhon; Vokhma). Female Robber. A hamlet. *Highwaymen with looted gold arrived from somewhere and founded this hamlet. They robbed ships*

navigating along the river Vokhma. The trade route used to pass from Veliky Ustyug to Kotelnich. The evildoers came upon strings of carts and robbed them. Those robbers were fugitive outlaws in the days of Catherine the Second. (The village of Tikhon; Vokhma). Pan'kovo. A hamlet. Named after Mary Pan'ya, the female robber. (The urban locality of Kadyy; Kadyy). Soldier's wetland. A wetland. According to the legend, a battle of local residents against robbers happened at this place. (The village of Medveditsa; Pavino). Babye village (Women's village). A hamlet. Разбойники The robbers in flight from authorities settled down to married life but were still careful not to live with their families and founded a hamlet for their wives and children. (The urban locality of Vokhma; Vokhma). The Orlovitsa. A river. It was named after the robber Orlov, or Orlik. He perished - drowned in the creek. So the name was like this. (The village of Tikhon; Vokhma). Gold pine. Just a free-standing pine. Robbers rowed along the river Vokhma, brought gold and gems in the boats. They did hurry as they were fleeing, but the load was heavy. Rowing by, they saw a nice pine on a high hill and quickly hid a chest of gold under it. So the pine became the guard of their gold. It still stands in the hamlet of Hill on the bank of the river Prutomoyka, guarding its riches. (The urban locality of Vokhma; Vokhma). Karachukha. ("Karachun" means "death".) It's a road that climbs along the gully from the Highway to the hamlet of Synkovo. Highwaymen used to run riots all way through it, came upon passerby's and robbed them - some were killed by them. (The village of Toltunovo; Galich). And so on, and so forth.

Legends of love (more common unhappy, tragic). Lake of Love. A lake. It's a deep lake where, from hearsay, a young loving couple drowned. (The town of Nerekhta; Nerekhta). The Vetluga. A river. It's rumoured that there lived a guy. He fell in love with a girl - Luga by name. Only they weren't allowed marrying. The girl hung herself from grief by the river on some trees, you know. The river was started being called the Vetluga with time. (The village of Verkhne-Spasskoye; Pyshchug). And so on, and so forth. These legends are more often sad, based on a story of an unhappy love which ends tragically.

Legends of dark forces of evil. Mean ravine. A ravine. Frightening scenes are rumoured to come in sight in this ravine at night. (The settlement of Shayma; Pavino). Lousy gully. Imps are always being in this gully. (The hamlet of Kalinki; Sudislavl). Chertishnoye. ("Chyort" means "imp" in Russian.) A lake. Imps frequently let people see them in it. It's rare that someone would drop in Chertishnoye lake. (The town of Neya; Neya). Beshenkovo. (Derived from the Russian word "beshenny", which means "mad".) The place which was considered to be home for the forces of evil shaped like will-o'-the-wisps hanging about. (The hamlet of Putyatino; Nerekhta). Solnochikha. A forest. A witch nicknamed Solnochikha lived in this forest long ago. You won't go to Solnochikha forest, will you, you'll go astray if you

do. (The town of Soligalich; Soligalich). Such stories are more often connected with the devil image. They are based on the fact of being usually out-of-the-way, gloomy, some either tragic or weird events happen, and this tends frightening people. And so on, and so forth.

Legends containing some people's traits the names are based on. Razmakhnino. (The name sounds like some pun which is likely to mean "the settlement where everyone gesticulates"). A hamlet. *You can't miss a native of Razmakhnino: see them waving hands as mills by strong breeze.* (The urban locality of Ponazyrevo; Ponazyrevo). Pustosilovo. (Also a pun meaning "the hollow strength settlement"). A hamlet. *Fed'ka the Hollow Strength lived in this hamlet. He was always boasting of being the strongest. The men decided to compete and see. As for him, he lost tug-of-war, then everyone but him was able to lift a log. He even made a fool of himself at chopping wood. The hamlet is Pustosilovo for that matter.* (The settlement of Borovskoy; Pyschug). And so on, and so forth.

Many legends are based on the connection with the people who had something to do with the objects (living close by, having a meadow to stake out claim to at haymaking time, perished and so on). Ofonino. *The well-to-do peasant Ofonya grazed his horses at this place. One of the horses drowned, that's why the place was named like this.* (The hamlet of Timoshino; Makaryev). The Avdot'ya. A river. The bridge of Dun'ka. A bridge. *The female peasant Avdot'ya drowned in the creek, and the bridge she fell from is named the bridge of Dun'ka.* (The point is that Avdot'ya, Dun'ka and so on are different Russian derivatives on the basis of the same Greek name Eudokia.) (The hamlet of Medveditsa; Pavino). The priest's chasm. A gully. *There was a slough at this place as a priest passed it either riding or carting, and he fell through, and drowned.* The village of Konteyevo; Buy). Dun'ka's river. They say that a certain Dun'ka drowned her grief into it. (The village of Zavrazhye; Kadyy). The Nikifora. A river. *They say that Mikifor the peasant used to live on the Mikifora.* (The hamlet of Yekaterinkino; Kadyy). Yekimtsevo. A hamlet. *A boatman lived in this hamlet, he was called Yekim. He wasn't able to say "ch" distinctly. They would call him from the other bank: "Yekim". "Tsevo?" - he would respond. That's why Yekimtsevo.* ("Tsevo" means the interjection "eh?", but it is in fact a distorted word "chego" as Yekim was said to be unable pronouncing "ch" distinctly.) (The town of Kologriv). And so on, and so forth.

Some name testify to striving for connecting names with people's activity, artifacts, herbal and bestial worlds, relief peculiarities etc. Maslovo. A hamlet. *Linseed oil used to be produced, think what a swell press there was around here on the river Voymez. Linseed is to be picked and pounded in mortars with huge pestles adding some water, it was done somewhere behind the watermill.* ("Maslo" is oil in Russian.) (The town of Manturovo). Konishevo. A hamlet. *They say, horses for tsars were bred in the hamlet in*

*the Tsarist days. ("Kon" means "horse" in Russian.) (The village of Zdemirovo; District of the Red Village). Kuzovtsovo. A hamlet. Due to the berry fields surrounding it and the small copse where plenty of mushrooms has been there for ages, and it's well-known that berries and mushrooms are picked into wicker baskets. ("Kuzovok" means a large flat-lid wicker basket in Russian.) (The village of Podol'skoye; Kostroma). Onuchino. A hamlet. Male peasants used to wind puttee round their legs, that's a strip of cloth from ankle to knee, high boots were put on only afterwards. And now all those sneakers are used as common footwear... So, "Onuchino" means "the hamlet of puttee". (The settlement of Borovskoy; Pyschug). Malinovtsy. A hamlet. There was plenty of raspberry at the place where the hamlet is situated, besides, it grew far and wide. ("Malina" is "raspberry" in Russian.) (The village of Medveditsa; Pavino); Myl'nikovo. A hamlet. There were plenty of wild flowers - "myl'nitsas". (A dialect word for a range of plant species of Caryophyllaceae family: genera *Saponaria*, *Silene*, *Lychnis*, *Steris*, etc.) (The urban locality of Krasnoye on the Volga; District of the Red Village.) And so on, and so forth.*

Legends narrating of places where hoards have been hidden are also numerous. The Kladovitsa. ("Klad" means "hoard" in Russian.) A river. *A hoard is said to be somewhere on its bank under a big pine. Will-o'-the-wisps were seen at this place at night. Though all the Kladovitsa has been dug over, nobody has found the treasure, none was born to do it.* (The hamlet of Dobroumovo; Pavino). The pool of hoard. A pool on the confluence of the rivers Igumenka and Nikifora. *A hoard has been buried here where the Igumenka flows into the Mikifora. That was long ago. It's out of our depth though.* (The hamlet of Yekaterinkino; Kadyi). Faithful to the legends, people have never been unhelpful to find treasures round here.

Trying to find the explanation of the geographic object name can be based on phonetic and associative signs. Kukuy. A hamlet. *The name has been left by the Tartars as well. "Kokovat" at that time was the severe word which didn't do justice to the humorous modern idiom "staying out in the cold"; it meant "being captive, being hold prisoner".* (The hamlet of Timoshino; Makaryev). Khalaburdikha... A hamlet. *"Khalaburdy" is a Tartaric word. (The hamlet of Timoshino; Makaryev). Kokoshkino. According to traditional legend, one childless woman was fond of cats as if demented, and besides, she stammered in addition. And she was always saying "kokoshki" instead of "koshki" ("cats").* (The town of Nerekhta). Shulyovo. A hamlet. *"Shulo" means "Fence pole". Men with poles being their trade used to live in the hamlet.* (The hamlet of Leont'yevo; Manturovo). And so on, and so forth. The short stories of such kind allow getting acquainted with first-hand characteristics of certain words, including dialect ones, occurring in the patois lexical and semantic systems.

The same geographic point name is often of associated with several legends at once. Rogovo. A hamlet. *After the landowner's surname - Rogov. However, the surname itself is derived from the word "rog" ("horn") and the local plan is horn-shaped.* (The hamlet of Rogovo; Manturovo). Malinovka. A hamlet. ("Malina" is "raspberry" in Russian.) *Some say, due to the berrying. The others - after the Saint Martyr Eudokia (victim to the Persian king Sapor in the 4th century) whose memorial day, August 17, was believed to be the Raspberry Day. But hey, a heady raspberry drink used to be produced.* (The village of Georgiyevskoye; Mezha). Petersburg. A hamlet. *Some people arrived and said the houses were as nice as in Petersburg. Robbers used to stop picnicking where the hamlet is now. But with time, a rich hamlet rose: there were shops, and log houses of such kind that the additional log wall formed a partition inside; itinerant traders used to come, and it was said: "It's a nice place, just as Saint-Petersburg".* (The hamlet of Petersburg; Vokhma). Paradise. A hamlet. *Once a highborn noble was on his way through our place and put up for the night with a local resident and the next day morning, pleased with hospitality, he said: "Your place is just a paradise!" But one day the fire break, the windward side of the village burnt to the ground but the lee remained on hand; homeless victims of the fire visited their neighbors and said: "Your place is certainly the paradise on earth".* (The village of Tikhon; Vokhma). Trenino. A hamlet. *The hamlet is named after the tender-hearted landowner Trenin. But no, there were the two Treniny brothers, they owned a factory.* (The urban locality of Kady; Kady). Odnoushevo. (Derived from the Russian word "odnouhiy" - "one-eared".) A hamlet. *Named after its dweller - a monk nicknamed One-Ear, then a church was built there. One of the hamlet's dwellers had his ear cut, that's where the name is. The village of Odnoushevo belonged to Fyodor Odnoushev - the father of Metropolitan of Moscow.* (The village of Gorbachyovo; Soligalich). And so on, and so forth.

Legends embrace all toponyms' types (both toponyms themselves and microtoponyms). A considerable amount of the orally-transmitted legendary traditions are based on real events as well, as we suppose. Legends explaining toponyms' origin by the first settlers as well as by the people the named objects somehow refer to are particularly numerous.

Toponymical legends and traditions are a striking example of folk etymology representing a human's attitude to the reality surrounding him or her [3]. Usually, this etymology is false. However, being an important part of the linguistic world picture, it cannot be considered to be something useless. "Folk etymology, being a linguistic and psycholinguistic phenomenon, is cultural and historical one at the same time" [4: 27].

It represents mentality of the folk which has created them. Listening to these short stories, free of formalism and content constraint as well as improvised, we are not only involved into the acts created by folk fantasy, but

also - and this is the most valuable - get to know something about the local geographic space, about the peculiarities of spiritual and material culture, and the language of the people inhabiting it. The legends appear to be a source of knowledge on dialect lexis, on local toponymy, including the those of its elements that are literally dying out together with the last rural natives in the modern urbanistic era.

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THEORY AND METHODOLOGY OF TEACHING FOREIGN LANGUAGES

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CULTUROLOGICAL IDEA OF THE CONCEPTION OF COMMUNICATIVE APPROACH IN FOREIGN LANGUAGE EDUCATION

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Abstract. The analysis of the conception of “communicative approach in foreign language education” of J.I. Passov is given in the article. The aspects and components of this process are also introduced. It is shown that the basis of the conception is the idea of integrating cultural studies into foreign language education. This integration influences the formation of an individual culture and of a tolerant attitude towards representatives of other cultures, the ability to participate in intercultural communication.

Keywords: culture; foreign language education; person’s culture; foreign language.

Following the humanistic ideas of contemporary education, modern school is aimed at the formation of a personality, which realizes that he / she is a representative of a particular ethnos and is ready to interact with other peoples and cultures. To succeed in intercultural communication, it is necessary to stimulate the interest in learning culture of different countries, contribute to respectful and productive interaction between nations and confessions. Creating the atmosphere of mutual trust, maintaining interest in history of other cultures, realizing the enriching cross-cultural dialogue promotes better understanding between nations, revealing their spiritual originality.

Broadening of global interaction, occurrence and rise of global problems, which can be solved only in the context of international co-operation, requires the formation of a high level of inner culture. It turned to the increase of the role of the disciplines, which are directed at the development of communicative skills and abilities, and contribute to the successful socialization. The subject “Foreign Language” is among these disciplines.

As long as language culture is considered an integral and essential part of the human culture, questions concerning the upbringing and educational potential of a foreign language is being argued by modern educators. They consider a language to be the main means of communication and understanding the cultural heritage of the countries and peoples. The main concept of modern foreign language education is the orientation toward cross-cultural aspect of language acquisition.

The change of values towards culturological imperative objectively suggests a new role of a foreign language, as well as a rethinking of contents, methods and forms and the whole structure of the educational process, which leads to the considerable enrichment of the phenomenon "foreign language teaching". Increasingly, it has been suggested that the terms "foreign language teaching" or "foreign language pedagogy" do not reflect the comprehension of the process. However, in the late 1800s Russian investigator of the European methods of teaching foreign languages G.P. Nadler drew attention to the words of Charles Maher (1810-1858), a German pedagogist, philologist, philosopher, the follower of Wilhelm Humboldt, who suggested that "the term "teaching foreign languages" is not only inaccurate, but also harmful" [1: 44].

According to K. Mager, "it is impossible to reach the nativelike proficiency in language at school, one can only master it to some extent" [Ibid: 45]. He was sure that the school has one goal - general education (*humane Bildung*): in his opinion, this education is aimed at bringing a man out of a rough state (*Naturzustand*) and driving him to a cultural state (*Culturzustand*), i.e. making cultured. Consequently, foreign language teaching, in his opinion, should necessarily contain the elements of general education. The German pedagogist argued that "to acquire a language does not mean to learn the language, its grammatical forms and vocabulary; to acquire a language is to study the human spirit, how it is revealed in the spiritual life of civilized nations and in the writings of the greatest geniuses". Thus, at the end of the 19th century it was suggested that the term "foreign language teaching" does not reflect the peculiarities and comprehension of the process, as "*teaching* a language" is emphasized. However, the language teaching process has an enormous upbringing potential, since we learn not only a language system, but also the culture of another nation. This very important aspect is not reflected in the term.

In the 90s of the 20th century, along with the dominant grammar-translation concept in foreign language teaching, which was typical for the period of 30-80s of the 20th century, there were two new types of discourse: communicative and culturological. In the light of the rapidly developing socio-cultural approach in foreign language teaching (V.V. Safonova) and the development of intercultural communication theory (V.P. Furmanova) a paradigm shift in foreign language education took place, which referred to the objectives and content of foreign language education and included the search of new approaches to teaching culture of a foreign country.

Research by I.L. Bim, M.Z. Biboletova, J.M. Vereshchagina, N.D. Golskhova, V.G. Kostomarov, J.I. Passos, V.V. Safonova, S.G. Ter-Minasova, I.I. Haleeva, A.V. Schepilova, V.P. Furmanova are devoted to the problems of integrating cultural studies into the foreign language teaching process. Research which is aimed at practical development of methods of foreign language teaching, taking into account its cultural component, has

been conducted by V.V. Oschepkova, A.N. Bogomolova, T.P. Popova, P.V. Sysoev and others. Despite the fact that there are some differences between the research approaches, the conclusion about the necessity and importance of language learning and, in particular, foreign language learning, as it is a component of culture, is generally recognized.

Researchers in education and methodologists have focused on questions related not only to teaching a foreign language, but also to studying such a complex and multidimensional problem as the ratio of language and culture. During this period, a program-concept of communicative foreign language education has been developed (2000). J.I. Passov, a Russian linguist, a specialist in the methodology of foreign language teaching has introduced into scientific circulation the term "foreign language education". His idea was to abandon the term "teaching foreign languages", following a German scientist of the 19th century K. Mager who suggested that "first, we do not teach a language (grammar, vocabulary and phonetics), not only a language but something different. Second, a language cannot be taught: one can learn a language, acquire or master it" [2: 40].

He is convinced that the purpose of foreign language education is not only training (acquiring communicative skills), but also educational (education of a spiritual person). In this context, he proposed to use the term "foreign language education" instead of the term "foreign language teaching". J.I. Passov considers a foreign language (due to its unique educational potential) not as a subject, but as an educational discipline with an enormous potential, which can make a significant contribution to the development of a personality. As the main goal of foreign language education is the formation of a spiritual man, J.I. Passov believes that a spiritual person is not the one who knows something and is able to do it. In his opinion, it is the person whose activity is governed by stable guidelines such as the culture of creative and constructive activity, the culture of reasonable consumption, the culture of humanistic communication, the culture of perception, the culture of worldview, the culture of aesthetic assimilation of reality. He points out the fact that a personality is notable for creativity and ability for enrichment of culture, it integrates artistic freedom and responsibility. Therefore, he considers a system of education to be a public institution of personality development as the subject of culture. J.I. Passov considers that knowledge, abilities and skills should not be the content of education, but culture should it be, and the main educational paradigm should not be knowledge-centered, but culture-centered. He identifies "education" with the "laboratory of high fashion" [3: 12].

J.I. Passov considers foreign language education in four aspects:

1. A sphere of human activity.
2. Activity (process).
3. Product.
4. Specialty.

J.I. Passov shows the key concept of aim as a methodological category with the help of five pairs of notions:

- value and culture;
- spirituality and morality;
- development and creation;
- freedom and responsibility;
- communication and self-determination.

Since the purposes and contents of education are interpenetrable, the scientist believes that the five pairs of notions make the notional basis of the content of foreign language education. Thus, according to the concept of J.I. Passov, the purpose of foreign language education is not only acquiring proper knowledge, abilities and skills, but also building an individual: the development of his spiritual strength, abilities, the rise of his needs, the upbringing of a morally-responsible, socially-adapted man. The core concept of communicative foreign language education is the idea that the process of foreign language education should be carried out in the inseparable unity of learning a language and cultural life of the people. Due to it, social-cultural development of a personality takes place. It is the basic idea of the conception of J.I. Passov. He believes that foreign language education is the main means of acquiring culture; therefore, foreign language education is the transfer of foreign language culture. The attention is paid to the fact that the term "foreign language culture" is not synonymous with the term "foreign culture". Foreign culture is the culture of a foreign country, which together with a language constitutes the object of the cognitive aspect of foreign language culture. "Foreign language culture is a part of humanity culture which can be acquired by a student in the process of communicative foreign language education in the following aspects: cognitive (culturological), developing (psychological), upbringing (educational) and teaching (social) aspects" [4: 27].

1. *Cognitive aspect*. The process of learning runs through the whole process of education. In this concept everything starts with the cognitive aspect, and to be exact everything is based on cultural facts. Spiritual development of learners takes place on the basis of new culture but in permanent connection with native culture. Acquiring culture is the understanding of the system of values of the people. Information about the country, its social system, the description of the life of ordinary people, art and literature demonstrates the system of values of the people, it helps to understand foreign culture through the comparison with the culture of a learner. The upbringing of such important qualities as patriotism and internationalism happens through the comparison of peoples and countries in different historical conditions. An integral component of this aspect is language and culture, where culture is the main.

2. *The developing aspect* is turned to the development of the traits which play an important role in the process of learning and upbringing, and

therefore, in the formation of individuality. To achieve this aim it is necessary to involve all mental processes into education. Psyche is not just a vessel that is filled with information, it is the process of interaction with the environment, due to which it is formed and developed. The objects of the development should be the abilities, as they can be developed from the existing inclinations of individuals, and this development takes place only in action. Personal development is the manifestation and the realization of abilities. Abilities developed in educational activity will lay the foundation for self-education of a person and his subsequent experience and activity.

3. *Educational aspect.* According to the concept of communicative foreign language education, upbringing is associated with culture and is understood as a process of formation, enrichment and perfection of the spiritual world of man through the creative inheritance (appropriation) of culture. The cultural content of the materials has a great educational potential. A teacher should make the best use of this potential. Being an interpreter of a foreign culture a teacher should do the utmost to contribute to the formation of the system of values, which corresponds to a spiritual person. The upbringing aspect of foreign language education is aimed at spiritual development of learners on the basis of the dialogue between a foreign culture and a native one.

4. *Teaching aspect.* Language skills such as speaking, listening, reading, writing and communicative skills constitute the content of educational aspect. A learner has to master them, as they are the main means of communication. "The formation of language skills and the development of language abilities is understood as the process of the development an integral speech mechanism and the formation of the speech mechanism is a process of personal development" [4: 44]. Learning aspect has a social direction, as the results of it are turned to satisfaction of social needs of a person, one of which is to communicate in society.

As you can see, the idea of culture runs through all four procedural aspects, each of which is a part of a holistic educational process. J.I. Passov indicates that they are equal: "cognition, development, upbringing and learning are equally interdependent and synthesized and integrate into what we call education" [Ibid: 28].

J.I. Passov believes that the influence of foreign culture on a person is not a one-sided process, because a person is not an object of this influence but a subject of it. A person interacts with the facts of culture, communicate with them, and as in any process of communication, such interaction is dialogical [5: 6].

He believes that in the process of mastering the language a student learns not just cross-cultural facts about the life of a foreign country, but he perceives the culture of the people. Learning a language a person acquires a tolerant, humanistic attitude to a foreign country and its people. Besides, developing language skills and abilities, a person learns how to communicative

in different life situations. The motivation for further language learning is formed. Getting knowledge about the system of a foreign language a person enriches his native language [2: 20].

Having analyzed the conception of communicative foreign language education, we can distinguish some basic features of it. A foreign language is regarded as:

- a phenomenon of culture, because language is the instrument of creation, development, storage and translation of culture, it fixes a certain world view, reflecting the spiritual qualities of the people and their culture;

- an element of culture, because it takes the first place among the national and specific components of culture, it stores cultural values in vocabulary, grammar, idioms, folklore, artistic and scientific literature, in different forms of oral and written speech;

- “cultural crossroads”, because each foreign word reflects foreign world and foreign culture; thanks to it, interaction and interference of languages and cultures enlarges;

- a means of transmitting culture, as it is a method of transmitting information and cultural heritage of other peoples, means of understanding human culture, viewed in the aspect of social experience.

It may also be summarized that foreign language education is a unity of some components where a foreign language is a means of

- *thinking*, by means of which a person not only communicates, but also analyses and understands the world and the processes occurring in it, directs his reasoning and builds a world of his consciousness;

- *education* of a person with a humanistic world view that integrates the development of such qualities as intelligence, education, culture, tolerance, understanding of himself as a citizen of the world, empathy, recognition of the sovereign rights of all peoples;

- *development* of a personality, which is achieved by constant complication of cogitative tasks which are to be solved by means of a foreign language;

- *communication*, which provides cross-cultural interaction. In the process of communication cultural experience is absorbed and summarized. It contributes to the socialization of a person.

Summing up, we can say that foreign language education is a holistic organized pedagogical process of education, upbringing and development of learners by means of the subject “foreign language”. By way of culturological content of the process of foreign language learning a student gets acquainted with a foreign culture and mentality, due to which cultural enrichment of a personality takes place. Acquisition of foreign culture contributes to the transformation of knowledge of the life of foreign people, their history and values into moral-aesthetic beliefs, principles of spiritual life, skills and abilities of creative activity. Learning foreign languages also contributes to

successful intercultural interaction, ability and readiness to further self-educate using a foreign language in different areas of knowledge.

J.I. Passov, relying on the cultural idea of learning a foreign language, gave a scientific substantiation of the concept of “communicative foreign language education”. He showed the impact of foreign language learning on the formation and development of inner culture of a person. Due to the scientific contribution of J.I. Passov a new term “foreign language education” was introduced, which reflected a substantial component of education by means of a foreign language and the relationship between language and culture.

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INTERDISCIPLINARITY WITHIN THE FRAMES OF SYNERGISTIC ASPECTS WHEN TEACHING FOREIGN LANGUAGE IN NON-LINGUISTIC HIGH SCHOOL

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Abstract. Modern society with its character values information and knowledge very highly as they play an increasingly important role now. Accordingly, it puts forward requirements for educational process organization of teaching foreign language in non-linguistic high school. Here, there are two groups of top prior principles. The first group includes didactic principles of interdisciplinary interconnectedness and interdependence of various components. The second group is represented with such important principles of methods used when teaching foreign language discourse on the basis of synergetic approach as principles of communicativeness, non-linearity, openness, observability, maintenance and strengthening of order through fluctuation, homeostasis and mental lexicon.

Keywords: High school; foreign language teaching; didactic, methodological principles; interdisciplinarity, Synergy.

Introduction

Modern society with its character values information and knowledge very highly as they play an increasingly important role now. Accordingly, it puts forward requirements for organization of educational process in the system of higher education. It should be recognized that it is interdisciplinary which serves as the basis of educational process organization of foreign language teaching in high school. Thus, interdisciplinary contributes to the development of such a quality of students' personality as ability to quickly and efficiently process and use relevant information. Moreover, it should be noticed that interdisciplinary enrichment of students' communicative practice is acquired due to interdisciplinary links between foreign language and specialist discipline [1].

According to V.V. Safonova, the principle of interdisciplinary interconnectedness and interdependence of various components in the system of specialist training in high school is a qualitatively new didactic principle which reflects a growing force of interdisciplinary integration processes in the modern educational structures significant to all types of educational institutions. Moreover, it serves as the fundamental base for educational process organization of foreign language teaching in non-linguistic high school / faculty along with such important principles of methods used when teaching foreign language discourse on the basis of synergetic approach - principles of communicativeness, non-linearity, openness, observability, maintenance

and strengthening of order through fluctuation, homeostasis and the mental lexicon [2].

Research Design and Methodology

To start with, we consider a dialogue as the context and the means of interdisciplinarity performance. The word “dialogue” has a broad spectrum of meanings and is still undergoing conceptual expansion. It was evidenced by recording of its new meaning - “cooperation and mutual understanding” at the end of the twentieth century [3]. Many outstanding scientists from different historical periods (Aristotle, Diogenes Laertius, M.M. Bakhtin, N.A. Berdyaev, V.S. Bibler, M. Buber, G.Y. Bush, G. Gadamer, B.A. Erunov, M.S. Kagan, V.A. Lektorskii, D. Lenk, L.A. Mikeshina, V.S. Stepin, Feuerbach et al.) have been developing the theory of dialogue. In recent researches, this theory has extensive interdisciplinary connections. It should be emphasized that at the present time the theory of dialogue has obtained a methodological status as well: in particular, it is used as a new methodology of science not only in humanitarian but also in natural sciences.

Contemporary context of interdisciplinary dialogue is strongly influenced by Synergetics. H. Haken, one of the founders of Synergetics, defines its essence as follows: Synergetics - the doctrine of interaction. Then the scientist complements this concise definition with an expressive metaphor of a bridge between the natural and social sciences [4].

Reference to Synergetics is determined by crisis state of society and search for a way out of it. Crisis of modern education system is an integral part of this general crisis and has many causes. One of them is recognized as rigid division into “humanitarians” and “non-humanitarians”, which constantly arises in the education system. V.G. Budanov [5] rightly remarks that today culture is falling into the culture of natural sciences with the dominant idea of scientific methods, including natural sciences, technology and the like, and humanitarian culture, including art, literature, sciences dealing with society and the inner world of a man. These two cultures have different languages, criteria and values. This uncompromising division based on strict disciplinary approach results in fragmentation of world perception and even in its deformation. Moreover, it does not allow people to adequately respond to escalating crisis, devaluation of moral code and instability of situation. Though, such dichotomous differentiation can be mitigated within the framework of the synergetic paradigm, providing the dialogue between humanitarian and non-humanitarian cultures. In this case, perhaps, more harmonious state of education, culture and society in general will be achieved.

Synergetics as a science has heavy adaptive resource for personality of a learner. It creates common space, surroundings for interdisciplinary dialogue not only within the frames of allied sciences, but also of those sciences which have

other objects: nature, society, man etc. Accordingly, it assumes not only interdisciplinary integration, but also an exploration of the worlds of different cultures - culture of natural sciences and humanitarian culture. In other words, it contributes to achievement of student's personhood. As a result, students of non-linguistic high school / faculty have fundamentally different understanding of the world.

V.N. Porus [6] emphasizes an important aspect of Synergetics: it aims at creating as objects of science as well as mental structures in which these objects are generated. Therefore, exactly this fact proves significant didactic potential of Synergetics. Synergetic methodology contributes to achievement of personhood of a student, helps to avoid one-sided narrow picture of the world. It applies equally to all: as representatives of natural sciences and engineering, as representatives of humanities. It is a cause for implementation of a special course "Concepts of Modern Natural Science" in the educational process of Russian universities. The purpose of this course is to introduce students to the issues of modern interdisciplinary researches. While mastering the course, students are introduced to a synergistic view of the world and learn a synergistic methodology of studying complex, open and evolving systems. In addition, since this course is usually illustrated with examples from natural sciences, mostly Physics, it comes as a surprise to the students of non-linguistic high schools / faculties when they find confirmation of synergetic ideas while learning foreign language.

Interpretation of foreign speech / discourse as an open, highly complex, self-developing system allows students not only to understand the structure of speech units and their functioning, but also to see, perceive and analyze living and pulsating process of human speech over time. They may comprehend and decompose variability of speakers' immediate objectives, constant updating of their verbal behavior at every moment of interaction and, accordingly, variability of speakers' speech expressions. This process can be interpreted by the notion autopoiesis. It refers to synergetic methodology and is frequently used by students, for example, by future biologists. The notion was introduced by F. Varela. According to the scientist, autopoiesis is essence of cognition and is a constitutive property of a living being, "cognition is an action aimed at finding what is lost or missed and at gaps filling" [7]. Students come to the conclusion that cognition is autopoietic, since it is aimed at finding, designing what is missed, what is lacked or neglected, at filling gaps and self-constructing the entirety. Moreover, the process of acquiring subjective experience in foreign language speech by students can be described with the help of autopoiesis. Here, psychological content area is presented by an ideal object - thought. It concerns not only perception and understanding of as many sides of other people's thought as possible, but also generating personal statement, with all nuances of conceived. Thus, it is evident that the term "autopoiesis" is very rewarding and fruitful in relation to the thought and the word in terms of synergy and methods of teaching foreign language for biologists.

In addition, other concepts of synergetic paradigm also possess large awareness-raising and explanatory power and are readily used by students-non-linguists. Many of them are words composed of international word-building elements and therefore priori understandable for students. Among them there are such internationalisms as reference, inference, relevance, etc.

When fulfilling such interpretive activity, students use synergistic scientific tools of discourse analysis. Their use is stipulated by peculiarities of discourse. According to M.L. Makarov [8], a speech act can not uniquely determine type and properties of a subsequent act. It only sets conditions under which occurrence of this or that act which sustains this dialogue is expected, appropriate, and meets rules and standards of communication. In this case, the type of relationship is characterized by a "vague" probabilistic dependencies determined by strategies, rules and standards of speech in interaction. Therefore, when perceiving and producing foreign speech, students should take into account that during verbal interaction a complex social program is implemented. This program is characterized by dynamic nature. Such dynamics allows speakers to simulate constant motion: there is ongoing interaction between speech partners and involvement of new members into communication process. In addition, new objects of their communicative activity appear and it, in turn, stimulates speech partners to use varied communication practices. Consequently, this phenomenon is the most difficult for students. To overcome this difficulty while learning foreign language, students-non-linguists use the concept of socio-cognitive aspects of discourse analysis. This concept has been developing by the scholar school under the direction of S.K. Gural (S.V. Kuznetsova, L.G. Medvedeva, L.Y. Minakova, O.A. Obdalova, E.A. Shaturnaya, etc.).

According to the scholar school of S.K. Gural, linguo-didactic interpretation of foreign language discourse used in the educational process of foreign language teaching in non-linguistic high school / non-linguistic faculty from the perspective of synergetic paradigm is a model of discourse analysis. The authors of this model are J. Sinclair and M. Coulthard. The output of linguistic and methodological interpretation of foreign language discourse used in classroom should be discourse analysis algorithms, containing the most relevant components of discourse. Thus, when students acquire discourse analysis algorithms of foreign language discourse, the basis semantic components are proposition, reference, explicature and implicature, relevance and presupposition, as well as mental lexicon. Accordingly, students analyze, explore and decompose the process of speech production and meaning making when reading, watching video, comprehending audio and speaking within the frames of the course of foreign language of professional communication (Language for Specific Purposes). Thus, for this purposes they use discourse analysis algorithm specially developed for this target audience.

Here, integration of skills in LSP reading, LSP listening and LSP speaking is of great importance because it provides conditions for develop-

ment of coherent foreign language communicative competence, which is based on foreign-language discourse. Therefore, when organizing educational process of learning it should be taken into account that students should necessarily acquire special discursive and analytical skills. Such discursive and analytical skills involve semantic processing of statements. It assumes pointing out and naming semantic groups, defining purpose of statements, defining genre of texts, finding differences in discourse analysis of dialogues from video / audio materials and written texts, defining operations “dialogue initiation - reaction to initiation - dialogue completion” while listening / watching, defining triangular logical structure “introduction – main body – conclusion” in written texts; finding bifurcation points in discourse, defining speech tactics and their sequences within the frames of informing / dictum, interactive / regulative and phatic / modal strategies and so on. Practical experience shows that simultaneous shaping of discursive and analytical skills, together with development of skills in LSP reading, LSP listening and LSP speaking increases efficiency of mastering discursive and analytical skills. At the same time shaping these skills has a positive effect on the development of skills in LSP dialogue reading, LSP listening comprehension and LSP speaking and, thus, helps to increase the level of language proficiency in students' experimental groups.

Conclusion

Thus, usage of synergistic aspects in teaching foreign language discourse in high school in context of interdisciplinarity shows that usage of cognition models employed in natural sciences and humanities is capable to provide an interdisciplinary enrichment of students' communicative practice. The main thing here is that these models should be mutually agreed and generated in close co-operation, in interaction.

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METHODS OF THE DEVELOPMENT OF LEARNERS' SOCIOCULTURAL AND COMMUNICATION ABILITIES VIA INTERNATIONAL EDUCATIONAL LANGUAGE PROJECTS

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Abstract. The paper addresses the issue of the development of learners' socio-cultural and communication abilities in the process of participation in international educational language projects. In the paper the author a) defines the term "international language education projects", b) identifies their properties and related didactic features, c) determines the range of learners' socio-cultural and communication abilities, developed in the course of participation in international educational language projects, d) develops a step by step algorithm of the development of learners' socio-cultural and communication abilities in the course of their participation in international educational language projects.

Keywords: international projects; project work; sociocultural abilities; communication abilities.

Substantial increase in international contacts between Russian and foreign educational institutions of basic secondary education form the basis for the organization of students' project activities which would facilitate the development of oral and socio-cultural skills. Moreover, this project activity can take place simultaneously in Russia and in the country of the target language, together with the students from foreign partner schools. Under international educational language projects we understand *phased joint educational and informative, research and creative activities of the students from different countries realized in the target foreign language in the full-time and distant form by the modern Internet technologies, having a single problem, purpose, objectives, methods, and ways of working with a view to achieve students' sharing performance*. In this paper, we have deliberately chosen the combination of terms in the title - "international educational language projects", since each of them represents a necessary condition or purpose of the implementation of project activities. "International" focuses on the fact that, firstly, the same project is being implemented in Russia and in the country of the target language, and secondly, Russian and English learners-partners of secondary schools are working together on the same project (distantly through Internet technologies and on a full-time basis when Russian students are on probation in the UK). "Educational" indicates that the projects are organized at school and have educational, developmental and educational goals. "Language" focuses on the fact that in the

course of a project the foreign language is both a means of communication (means of implementation of the project), and the purpose of training (goal of the project). In the course of international educational language projects the students adopt the social and cultural material of the native country and the country of the target language as well as develop the socio-cultural and oral skills. Table 1 presents the characteristics of this type of projects on each of the mentioned typological features.

Table 1

Characteristics of international educational language projects

Typological feature	Characteristic	Description
Methods used in the project	- research; - creative; - role and play	In the international educational language projects are simultaneously used research (when searching, studying, processing, analyzing information), creativity (while preparing the final product of the project activity), and role-playing (partially, when each member of the project fulfills its role)
Coordination of the project	direct and indirect	When implementing international educational language projects, depending on the degree of readiness of the students and their level of general culture and foreign language communicative competence we can use both direct (rigid or flexible) and indirect (implicit and imitating the project participant) coordination. Indirect coordination should dominate
Nature of contacts	international	Participants of international educational language projects are the students of Russian secondary school and school-partner from Great Britain
Subject area	- mono-disciplinary; - interdisciplinary	Depending on the subject and agenda the projects may be both mono-disciplinary and interdisciplinary
Form of realization of the project	- full-time and distant	Part of the phases of the project is implemented distantly, when participants-partners from different countries work on a common project and communicate with each other via the Internet. Another part of the stages is full-time, when the Russian project participants come to the UK for an internship in a partner school and continue to work on the project through personal contact with foreign participants
Platform for realization of the project	Web 1.0 and Web 2.0	Depending on the design goals the project may be realized both at Web 1.0 platforms (forums, chat), and at Web 2.0 platforms. When conducting distant stages of the project the relationship between international participants can be organized as via

Typological feature	Characteristic	Description
		e-mail (a more formal type of communication) (Web 1.0), and by means of blog technology (social networking) (Web 2.0). Some projects involve the creation of a common Web-site and placing on it the results of the project. This may be based on blog-technology, Wiki or podcast technology (Web 2.0). To carry out projects, the participants use a variety of information and reference resources of the Internet
Language for realization of the project	- foreign; - native	First of all, the project should be implemented in the target foreign language. However, in the search for and selection of the information at the initial stages of the project for better understanding the material the students are allowed to use sources in their native language
Goal of using Internet	- extracting information; - communication between the participants of the project; - creation and placement of a product	During the project, students will have to search for the necessary resources on the Internet. Communication between the parties on the remote stage of the project will be based on Internet technologies (e-mails or social networking (blogging technology)). The result of the international educational language projects can be the Internet page created by the students (Wiki technology)

Relying on the characteristics shown in table 1, we can distinguish didactic properties, didactic functions and methodological functions (in relation to the methods of foreign language teaching) of the international educational language projects. *To didactic properties we refer* the distinctive features of the international educational language projects that are essential for didactics and distinguish this type of projects from other types of projects. *Didactic functions* are the outward manifestations of this type of projects that are used in the educational process [1: 122]. Under *methodological functions* of the international educational language projects we understand the manifestation of didactic properties of the projects directly in foreign language teaching.

To the *didactic properties* of the international educational language projects we refer the following:

- focus on integrated education, development and training of the students;
- project participants are the schoolchildren from the school-partners of different countries;
- projects are realized basically in the target foreign language;
- projects have a regional geographic or cultural studies orientation;

- implementation of the projects is carried out on a full-time basis and distantly via Internet technologies;

- projects may have varying degrees of coordination (from direct to indirect);

- implementation of the projects is possible on one of the platforms Web 2.0 (blog technology, Wiki technology, server of podcasts).

To the **didactic functions** of the international educational language projects we refer:

- organizing students' cognitive activity;

- development of students' skills of autonomous learning activities;

- implementing educational technology "cooperative learning";

- computerization of educational process;

- forming students' educational and cognitive competence;

- developing students' information culture.

Methodical functions of the international educational language projects are as follows;

- developing productive (speaking and writing) and receptive (listening and reading) speech activities;

- developing students' language skills (phonetic, lexical, grammatical);

- developing social competence;

- developing intercultural competence.

Nomenclature of sociocultural and communicative skills developed on the basis of international educational language projects. Taking into consideration didactic properties and methodological functions of the international educational language projects, relying on the analysis of papers devoted to the formation of students' social competence [2-7] and communicative competence [8-15] it seems appropriate to work out a range of sociocultural and communicative abilities of senior students (profile level) developed in the process of their participation in the international education language projects (tables 2, 3).

Algorithm for developing students' communicative and sociocultural skills on the basis of international educational language projects. It should be noted that the majority of researchers in their papers on the use of project-based learning in foreign language teaching in general, or on the formation of one of the components of foreign language communicative competence in particular, developed algorithms or techniques for realization of project activities [3, 6, 16-18]. All of them included specially outlined phases and steps. The sequence of stages and steps of the algorithm is directly dependent on the objectives of the project. In our study, the participants of the international educational projects are the senior pupils from Russian and British schools. The goal of the project is the development of social and cultural awareness, socio-cultural and foreign-language communicative competence of the students. Projects have a socio-cultural orienta-

tion and are implemented in the target language (English). The students are focused on the aspects of culture of the country of the target language. Russian students prepare projects on British culture, and the students of a British partner-school prepare projects on Russian culture. The stages of realization of international language and cultural studies projects are presented in more detail in the table 4.

Materials in the Table 4 show that the special feature in implementing international language and cultural studies projects is that they include two main parts: a series of steps is performed by Russian schoolchildren in Russia, and the second part of stages is carried out in direct contact with the bearers of language and culture when visiting the UK.

Table 2

Sociocultural skills of the secondary school senior pupils developed on the basis of international educational language projects

Sociocultural skills	International educational language projects
Interpret cultural facts and events of the native community and community of the target language	+
Identify cultural similarities and differences between ethnic, social, regional groups within the region, country, world	+
Participate in the discussions with the representatives of the target culture on the issues of cultural life	+
Collect, classify, summarize information on cultural studies in the form of a message, report, defence of the project using various sources, including the Internet	+
Establish cultural contacts (interpret communicative activity with the features of native and foreign culture, identify, analyze, predict and prevent possible communicative misunderstandings and conflicts)	+
Choose socio-culturally acceptable communicative style (understand and accept the other person's position and consider his socio-cultural specifics of communication) promoting positive interaction in the modern multicultural world	+
To perform the social role of a cultural guide, intercultural mediator, to explain the facts of the culture of his native country to the representatives of contacting culture	+
Socio-culturally acceptable oppose cultural discrimination, cultural inequality, cultural vandalism and cultural aggression (to form a proactive stance)	+

Table 3

**Language skills of the secondary school senior pupils developed on the basis
of international educational language projects**

Language skills	Inter- na- tional educa- tional lan- guage pro- jects
<i>Communicative skills</i>	
To make reports containing important information on the subject	+
To summarize the information received	+
Speak on himself, his environment, his plans justifying his intentions and actions	+
Dwell on facts and events providing examples, arguments, making conclusions	+
Describe the specifics of life and culture of his native country and country of the target language	+
Exchange information in the process of dialogic communication on the content of the text being read / listened to	+
To start, to keep on and to finish the conversation in the standard communication situations observing the rules of speech etiquette, clarifying and specifying something if necessary	+
Ask an interlocutor and respond to his questions giving opinions, respond to a request, respond to an invitation by a consent / refusal relying on the studied themes and adopted lexical and grammatical material	+
Generate replica (answers to questions, comments, notes, remarks to replica)	+
<i>Auditive skills</i>	
Determine the information load of a semantic stress in the sentences	-
To identify the shortened lexical and grammatical forms	-
To identify the word order in the various types of sentences	-
To identify the active vocabulary while listening to a text on a certain subject	-
To identify the key words in audio-text	-
To identify the meaning of the unknown words from the context	-
To identify words-connectors in audio-text	-
To auralize speech (audio-text) of different speed and generated by speakers of different accents and dialects	+
To identify registers of a statement	-
To identify and interpret the variation of linguistic presentation of a statement depending on the affiliation of a speaker to a particular social / cultural group (age, social, ethnic, etc.)	-
To understand the goal of communication	+
To understand the subject of communication	+
To identify the participants of communication / speaker	+
To understand the logic of presenting information or argumentation (succession of facts, events)	+
To understand the interrelations of facts, reasons, events, etc	+
To identify the attitude of a speaker to the subject of discussion	+
To forecast the course of events	+

Language skills	Inter-national educational language projects
To express his own judgment, opinion on what he has heard	+
Reading skills	
To identify the structure and communicative orientation of a whole text and its parts, functions of paragraphs	+
To identify the subject, emphasize the main idea	+
To choose the basic facts from the text omitting the secondary	+
To forecast the content of the text on a headline, beginning of the text	+
To distinguish the meaningful milestones and key points in the text	+
To guess the meaning of key words and avoid unfamiliar words that do not affect the understanding of the main content	+
To understand the text accurately at the level of sense and meaning	+
To understand the structure and organization of the text	+
Writing skills	
To fill in forms (to indicate the name, surname, gender, age, nationality, address)	-
To write standard letters	-
To maintain personal / electronic correspondence	+
To write applications	-
To fill in the forms of various types	-
To present personal information in the form adopted in the country of a target language (autobiography, resume)	+
To design plan, theses	+
To write various types of essays (narrative, argumentative, contrastive-comparative)	-
To write reports on the studied subject	+
To prepare presentations (Power Point, wall newspapers and posters) on the studied subject	+

Table 4

Stages of developing students' sociocultural and foreign language communicative skills in the process of their participation in the international educational language projects

STAGES I-V IMPLEMENTED IN RUSSIA	
STAGE I. IDENTIFYING GOALS, TASKS, PROBLEMS OF A PROJECT	
The teacher explains to the Russian students the essence and the main stages of the international educational project activity aimed at the development of socio-cultural and foreign-language communicative skills	
Teacher's actions	Students' actions
The teacher divides the students into groups, explains to them the goal and tasks of the international educational project	Ask organizational questions
The teacher specifies the themes of an educational project	Ask questions
The teacher explains to the students the crite-	Ask questions

ria for assessing the project and their participation in project activity	
STAGE II. DISCUSSING THE ISSUES OF INFORMATION SECURITY WHILE WORKING WITH INTERNET RESOURCES The teacher discusses with the students the issues of information security in the implementation of international educational project while searching and selecting material on the Internet	
Teacher's actions	Students' actions
discusses with the students the issues of information security in the implementation of international educational project while searching and selecting material on the Internet	Ask questions
STAGE III. BRAINSTORMING The students divide into groups and participate in brainstorming on the suggested subject with a view to identify the aspects of a theme to be represented in the future project on the whole and searching and gathering information on the Internet in particular	
Teacher's actions	Students' actions
Monitors students' educational activity in the process of their participation in brainstorming	Participate in brainstorming on the suggested problem of a project
STAGE IV. SEARCHING, GATHERING AND SUMMARIZING MATERIAL The students implement search on the Internet, gather, summarize, classify material on the theme of the project	
Teacher's actions	Students' actions
Monitors students' educational activity on searching, gathering, summarizing and classifying material on the theme of the project	Implement search, gathering, summarizing and classifying material on the theme of the project
STAGE V. CREATING PRELIMINARY VERSION OF A PROJECT The students create a preliminary "rough copy" of a project on the suggested problem which will be discussed with the foreign partners (students from Great Britain) for real compliance with the culture of the country of the target language with a view to avoid false stereotypes and generalizations	
Teacher's actions	Students' actions
Monitors students' educational activity on creating the preliminary version of a project	create the preliminary version of a project (in the form of a presentation, report, wall newspaper, etc.)
STAGES VI-X. IMPLEMENTED IN GREAT BRITAIN These steps are performed under immersion into the country of the target language and culture and are held together with the foreign partners - students from the UK. The purpose of these steps is to identify and overcome the socio-cultural stereotypes and generalizations about the culture of the country of the target language on the discussed issue, as well as presenting the multicultural nature of the modern British and Russian societies	
STAGE XI. DISCUSSING THE PRELIMINARY VERSION OF A PROJECT WITH THE FOREIGN PARTNERS The teacher organizes discussion of the projects on UK cultural studies carried out by the Russian students with their British partners with a view to detect and overcome the sociocultural stereotypes and generalizations. British students present their projects on the culture of Russia	
Teacher's actions	Students' action
Monitors the educational activity of the students of the two countries	Foreign partners (partner school students) in the target language country study the project carried out by the Russian participants, introduce their recommendations, make corrections

STAGE VII. MAKING CORRECTIONS AND PREPARATION OF A FINAL VERSION OF A PRODUCT After discussing the initial versions of a project, the students make their changes and amendments in order to overcome social and cultural stereotypes and generalizations	
Teacher's actions	Students' actions
Monitors students' educational activity on correcting and preparing the final version of a project	Make adjustments and changes, prepare the final version of a project
STAGE VIII. PRESENTATION OF A PROJECT BEFORE THE RUSSIAN AND INTERNATIONAL PARTNERS Students of both countries present their projects	
Teacher's actions	Students' actions
organizes the defence of students' projects	Present the results of project activity (presentation, report, wall newspaper, etc.), defend their project
STAGE IX. ASSESSMENT AND SELF-ASSESSMENT The teacher assesses the results of students' project activity and personal participation of each student in the work on the project. The students assess their participation in project activity	
Teacher's actions	Students' actions
Assesses the project and participation of each of the students in project activity according to pre-defined criteria	Each students assesses his personal participation in project activity
STAGE X. REFLECTION The teacher organizes a general discussion in which each student gives his own view on his personal successes and failures and what difficulties he had experienced in the course of the project	
Teacher's actions	Students' actions
Organizes general discussion of the students	Assess how they were able to reveal the essence of the problem under discussion, trying to think over what difficulties they experienced during the project and why, summarize what they need to do to improve next time

However, the implementation of all stages and steps together will contribute to the development of socio-cultural and foreign-language communicative abilities of the students.

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UPGRADING THE FOREIGN LANGUAGE LEARNING EDUCATIONAL PROGRAMME FOR STUDENTS OF NON-LINGUISTIC SPECIALTIES

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Abstract. The paper deals with the problem of upgrading a new effective educational programme of foreign language learning for the students of non-linguistic faculties. The consideration of competence-based and student-centered approaches is realized in some aspects of the development of students' individual features, their use in the process of learning organization, devising control and final tests. A method of professionally oriented projects was the basis for the compilation of a curriculum in the programme. It was considered as the most effective technique for the formation of non-linguistic students' foreign language communicative competence.

Keywords: new educational programme; competence-based approach; project-based activity.

The strategy of upgrading the Russian educational system, with Russia becoming a member of the Bologna process is aimed at a considerable renewal of activity in higher educational establishments. This suggests a change in the requirements placed on higher education to create conditions for the development of student/s mobility, their professional realization and demand imposed in the labour market. This especially refers to students' studies in foreign educational institutions, mastering MA and MS programmes in the leading establishments of the European countries, as this takes place, the role of foreign language education in a higher educational institution is dramatically rising and one can speak about the necessity of forming the foreign language communicative competence of a graduate of any course of training as a necessary condition of his professional self-realization.

On the whole, receiving a good quality higher education is a necessary condition of a professional institution's alumni. Hence it follows that upgrading higher education is one of the major goals of the modern educational paradigm with the aim of increasing the effectiveness of learning and rising competition of specialists in the world market. Baidenko considers that "since knowledge nowadays is accepted as a basis of economic growth, social development, national competitive ability, higher education and scientific research head the political agenda. If higher education occupies a significant place in the economy, its effectiveness, quality and status are becoming a vitally important index of competitive ability at the international level.

As higher education is in the focus of political attention, it acquires a new valuable expression" [1: 24-25].

The level of orientation of educational programmes to the labour market is a key index of the effectiveness of higher education. It is realized by means of systematized interaction and employers, and formalized in the form of criteria and requirements imposed on the competences of graduates from the point of view of their current practical suitability for a professional activity [2, 3]. Foreign language communicative competence is considered to be one of the basic competences especially in the field of the English language knowledge as the language of global communication in different spheres of culture and science.

In the requirements placed upon the results of mastering the main BA and BS educational programmes for non-linguistic faculties of any educational sphere one can find the following competence - a graduate demonstrates his ability to communicate and the skills of foreign language business communication. This is directly associated with the aims of a foreign language learning of the students of non-linguistic faculties and directed toward foreign language communicative skills formation, mastering the professional foreign language thesaurus, teaching processing information, forming analytical skills and presenting the results of the activity with authentic texts and skills of realizing professional foreign language communication.

Within the framework of higher professional education one more uniting goal - that of the development of students' individual features which are of great importance to future specialists must be sought. Higher professional education is not simply limited to filling future specialists with information but suggests the development of the individual, professional outlook and mentality of a graduate, his or her motivation to be engaged in a professional activity and the ability to acquire new knowledge independently [4]. Because of these, the tasks specifying the goals of learning in a foreign language programme can be expressed in the following way [5, 6]:

1) forming appropriate competences in all kinds of speech activity (reading, listening, speaking, writing) which are the basis of a foreign language communicative competence;

2) forming a professional competence of students by means of a foreign language modeling a professionally oriented content of learning;

3) forming skills of a foreign language professional as well as business communication with the help of learning a foreign language professional discourse;

4) forming competences facilitating the development of the ability to mastering a foreign language on one's own way;

5) forming a positive relationship to learn a foreign language at the expense of practical application of knowledge and skills acquired.

As the centre of modern linguistics is the learner himself, the development of his spiritual strength, abilities, rising requirements, upbringing his

moral principles, Passov and the authors of the authors of this article will determine the process of foreign language learning as foreign language education with a high potential because it originally comprises four aspects: cognitive (learning a foreign culture and a language as its component), developing (developing various abilities and speech mechanisms), instructive (upbringing and moral qualities of the individual), academic (mastering foreign language communicative competence) [7: 14]. The new learning approach being discussed involves orientation of the educational process not so much toward the objective world but to the development of the communication world, associations and interrelations in educational systems. In this instance, one can speak about the differentiation and individualization of foreign language education. This leads to an understanding of this process as “a specific interaction of the subjects of an educational process with the foreign language culture translated in the process of learning a foreign language which is specifically organized under the conditions of an educational establishment” [Ibid: 51]. It is possible to perform such an interaction by means of foreign language discourse characterized by motivation, authenticity and significance, and is “a special spiritual, a power field of knowledge in the light of professional communication realization which is regarded as the basic condition of foreign language education [8: 25].

The individuality of a learner comprises three aspects - individual, subjective and personality-based properties [7]. Individual properties are the specific natural properties of a person: temperament, inborn qualities, and organic requirements. As Rubinshtein states, any ability of a person is a synthesis of inborn and acquired properties in the process of individual development [9]. It is important to take into consideration the subjective properties of learners to master foreign language communication because each learner has his / her own methods of mastering knowledge, realizing self-control, getting ability to organize independent work, working skills with various supports and regimes, etc. [7: 151]. The key role of student-centered individualization is confirmed from the point of view of various sciences (philosophy, psychology, etc.). It is evident that a person perceives and acquires those things that are of primary importance in the context of personal and professional self-realization [9]. The specific nature of a subjective individualization to master a foreign language speaking process lies in the fact that it must provide a simultaneous application of instructional materials which are various in a form (availability and absence of supports) taking into account the original techniques of a student's academic activity ultimately leading to similar results and wherever possible at equal periods of time. Consideration of a student's individuality must be reflected in the regulations of a new educational programme taking into account various forms of conducting classes, the kinds of individual work and doing tests.

The competence-based approach adopted in the paradigm of modern education provides a set of competences oriented toward value and worth

constituents of any kind of activity. The classification of the competences divided into the general, cultural and professional ones is well-known. Cultural competences are not connected with the actual sphere of professional activity but they are necessary for realization in various situations. As far as the professional competence of non-linguistic students is concerned, it is regarded as a qualitative characteristic of a specialist's individuality and includes a combination of scientific and theoretical knowledge and practical skills in the sphere of professional communication realization on the basis of professional knowledge, the experience to attain professional interaction, and tolerant motivation of professional communication. In addition, in modern conditions, under the influence of social, political and cultural factors on the system of foreign language education there appears an objective necessity to develop the most modern methodological technologies and methods of activity which contribute to the maximum actualization of the individual and intellectual potential of learners. These facts arouse a predictable scientific interest in the principles of cognitive science and the development of a cognitive approach to form foreign language communicative competence [10].

Thus, to determine the notion of general cultural and professional competences for the students of non-linguistic faculties, the significance of foreign language communicative competence is emphasized and it is regarded as an integral part of the competences mentioned above. Moreover, it contributes to the formation of skills to realize foreign language professional communication. The formation of foreign language communicative competence of learners should be considered as a harmonious development of the individual, his ability and willingness to take part in a foreign language communication on the basis of cooperation, mutual respect, tolerance to the cultural differences and overcoming cultural barriers.

In the process of foreign language communicative competence formation the sphere of communication has got a special topicality. Guided by the idea of Khaleeva, we distinguish four possible macrospheres of communication which determine the practical application of a foreign language [11: 91]:

- productive sphere implying proficiency of a specialized professional speech;
- everyday life relationships sphere supposing the proficiency of everyday life skills in use;
- cultural studies communication field for which it is necessary to be proficient in artistic, literary and other types of speech;
- social and political sphere of communication (social activity) in which the skills of public speech are revealed.

It should be mentioned, however, that the selection of the autonomous spheres of social communication does not suggest their isolation from each other. They possess mutual transitions and interrelationships; they can complement each other and intertwine into a common tissue of communication.

Professional communication can occur only between partners who possess a common volume of knowledge. These factors, however, are not sufficient enough to realize communication successfully. Evdokimova emphasizes that a modern professional activity requires in specialists demanded by a world community the development of not only skills which are connected with specialists' professional activity, but also skills to think globally and critically and possess both communicative and cognitive competences for the recognition of background knowledge and imagination of the partners in professional communication [12: 13].

Thus, the formation of a foreign language communicative competence of the non-linguistic students should be directed to reducing an intercultural distance among the representatives of different societies by means of forming competences which would help a future specialist to realize professional communication in the conditions of cultural interaction and it can be done in the process of foreign language discourse teaching. Therefore, formation of foreign language communicative competence of the non-linguistic students should be represented as a universal development of the individual, his ability and willingness to take part in professional communication on the basis of certain rules and requirements imposed on such a way of communication using the principles of collaboration, mutual respect, skills to analyze and represent scientific hypotheses and defend the results of the investigation. In this case emphasis is placed upon English language learning as a language of global communication which makes it possible to realize professional communication with colleagues from different countries. On the whole, we can speak about a possibility of much more complete professional self-realization of specialists of different trends of training who can freely perform intercultural communication leading to a considerable increase of graduates' level of competitiveness.

We can also conclude that student-centered and competence-based approaches to build up the educational process for non-linguistic students are the necessary condition to develop an effective programme of foreign language teaching as they fill the educational process with conceptual and student-centered contents, facilitate the development of socially important competences, realize the communicative goal of learning, reveal the creative potential of students, form the skills of their independent work, cultivate tolerance in the communication process. The process of foreign language teaching during the realization of a new programme is presented in table.

Cognition, development, upbringing, learning are aspects of foreign language education. They state the goals and tasks of a new educational programme which can be formulated in the following way:

- to form the skills of the English language oral communication in the social, political, economic, cultural and everyday life interest spheres;

- to teach the rules of a foreign language speech, correctness and adequacy of scientific and technical literature translation;
- to develop the skills of oral English speech comprehension by means of a direct and indirect communication;
- to form a groundwork for a socio-cultural communication to realize an effective intercultural interaction aimed at the cultural values of a foreign language medium;
- to teach the rules of activity with information authentic sources having both professional and general cultural orientation (abstracts, summaries of the published materials in press, scientific articles; searching for information in a huge stream of specialized literature in English);
- to develop the skills of self-education in the sphere of a foreign language learning emphasizing the cognitive sphere of knowledge.

**Model of creating a new educational programme with due regard
for modern approaches in teaching**

Foreign language education	
Aspect: cognition, development, upbringing, learning	
Student-centered approach	Competence-based approach
- contextual content	- socially important competences
- individuality	- professional competences
- creative potential	- communicative orientation
- independent solution of problems	- tolerance, intercultural interaction
The personality	
- individual features	
- subjective features	
- personality-based features	
Educational programme	

In the process of student-centered and competence-based approaches realization in foreign language teaching of the educational programme is oriented to both professional and general cultural requirements which are socially important for the individual. So we can talk about the individualization of a process of foreign language education, mobility and an adaptive possibility of an educational process based on its realization with the aim of the most complete satisfaction of the requirements of an educational activity subject. Psychological and pedagogical conditions of a new educational programme creation for non-linguistic students are regarded to be oriented toward the individual development of learners (individual subjective and personal features) on the basis of modern methods of education which contribute to the enhancement of motivation to a foreign language learning as to a means of foreign language professional communication using professional discourse.

Classroom and independent work in this programme for the students of natural science trends learning is based on project work (short-term group

and individual projects) which leads to presenting the research work results and findings, their discussion, exchange of information and opinions. Such forms as writing summaries, essays and glossaries are also used. The choice of the project method as a major one to be used in projecting classes is explained by the fact that the methodological principles of a project activity realization significantly affect the formation of such competences of learners as the ability to pose and solve the problems (the problem principle realization), the skills of solving the problems working in a team (the principle of cooperation realization), and they also increase the motivation of students to the education because the professionally interesting materials are used (the principles of integratedness and personal interest realization), develop the skills of independent work with the authentic materials of professional trend, presenting the research work results, a cognitive approach to the communication realization (the principles of complex motivation and creative self-actualization realization), and also they contribute to the formation of foreign language communicative competence as the basis for foreign language professional communication.

Thus, the use of professionally oriented projects method promotes the socialization of learners, formation of the communicative skills in the area of professional communication, mastering the system of terms, the determined sphere of a specialization, development of independent work organization skills, realization of the learners' creative potential, awareness of foreign language learning necessity for the realization of professional communication on the basis of the competences formed. In addition, the project technique makes it possible to stimulate thinking and cognitive abilities of students, endows the learning with a cognitive character, brings it closer to the situations of real-life professional communication, contributes in full measure to the realization of competence-based and student-centered approaches which are responsible for the creation of a new educational programme in foreign language teaching for non-linguistic students.

The professional competences in the English language learning for the future non-linguistic specialist comprise the following aspects of foreign language professional discourse:

- proficiency in a professionally oriented conceptual system and skills to realize professional communication with regard to the peculiarities of the professional, intellectual and social spheres of partners in communication;
- skills to communicate in a foreign language adequately to the scheme of communication and realization of the factual need for communicants.

Thus, building up a foreign language teaching process for the non-linguistic students with regard to the competence-based and student-centered approaches must bring foreign language education closer to real-life situations of professional communication, and thus contribute to the effective formation of foreign language communicative competence. The develop-

ment of a new foreign language educational programme in relation to all the aforementioned statements will improve the efficiency of education and in full measure realize the goal of the professional competences formation as well as a foreign language communicative competence which allow graduates to participate and implement foreign language professional communication at the level which will provide a possibility to compete on the labour market in the modern situation of intensive international communication.

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DEVELOPING WRITING SKILLS WITH “TWITTER”

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Abstract. The article is devoted to developing students' writing skills with the Internet service “Twitter”. The authors of this article: a) describe “Twitter”, b) determine its didactic properties and appropriate methods facilities c) identify a list of writing skills that can be developed by “Twitter”, d) work out a step-by-step algorithm of students' writing skills development based on “Twitter”.

Keywords: Information and Communication Technologies; IT in education; “Twitter”; writing skills.

The present stage of Russian education development in general and the methods of teaching foreign languages in particular is characterized by the process of implementing innovation in education [1-4]. One of such types of innovation is informatization in language education that should be understood as “a set of measures to provide the whole process of learning a foreign language and culture with methodology, technologies for development of new training and teaching materials, principles of new information and communication technologies in education, training and retraining of teachers able to make an extensive use of the potential of information technology in practice under health-saving conditions” [5: 4]. The analysis of a number of papers of Russian and foreign researchers and practitioners shows that the level of integration of modern Internet technologies in the process of learning a foreign language is increasing year by year. So, if in the beginning of the 2000s e-mail was used to communicate with native bearers of language and culture [6], as well as Internet training resources for search and retrieval of information on the Internet [7], at present there is a tendency of introducing the methods of oral skills development with blog-technology [8], Wikis [9, 10], podcasts [11, 12], different types of linguistic corpus [13, 14], and mobile technologies [15, 16].

“Twitter” is one of the modern and advanced network services that provides certain possibilities for the development of writing skills [17]. Twitter enables users to communicate with each other with short, not more than 140-character text messages, called “tweets”. Every user registered on Twitter web page (fig. 1) can go to their page (fig. 2) and post the tweet accessible for every user. In its turn they can view the messages posted by oth-

er users. To navigate easily, Twitter has such tools as “Search”, “Following” and “Followers”.

“Search” tool helps users to find any information in Twitter by a required keyword (fig. 3). The “Following” tool allows each user to create a list of other users (“friends”), whose messages he / she reads. In this case, as soon as one of the friends posts a tweet on his / her page, this message instantly appears on this page. Thus, being online, each user receives information (as it becomes available) about what is happening in hi / hers friends' lives.

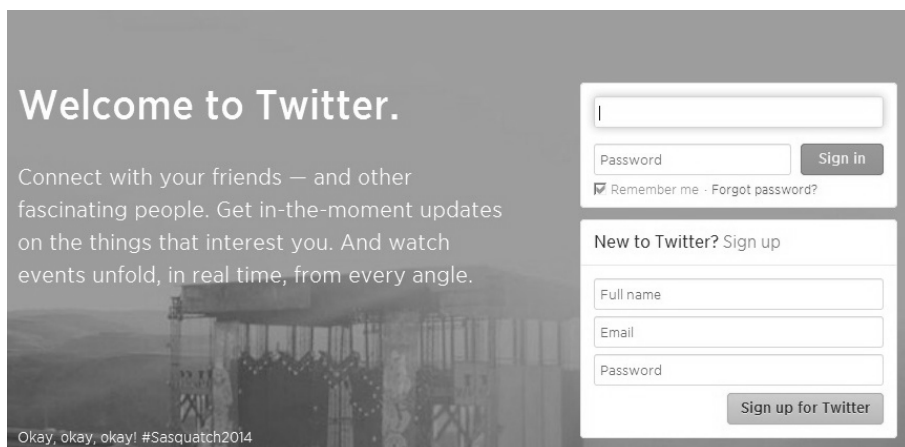


Fig. 1. Main Twitter page



Fig. 2. User's Twitter page



Fig. 3. Search for information in Twitter by keyword "Animal extinction"

The "Followers" tool has another function. Each user of Twitter may have friends who have subscribed to his / her updates. When posting the tweet, the message will appear in the author's profile and in the subscribers' news.

"Twitter" has the function of limiting access to reading tweets that allows restricting the amount of people to communicate with. In "Twitter" each user can create his / her own personal zone by posting an avatar (picture) and some information about himself (fig. 2).

No doubt, this service was originally created for communication between people for the purpose of a brief exchange of information - acquisition and dissemination of information on key aspects of life and activities of an individual. As an example, let's remember that only due to posting some tweets by one of the Russian governors our country in real time found out what happened and what issues were raised by the President at the meeting of the State Council. Reports on national television, showing that the speed of information transmission via "Twitter", can get ahead of the mainstream media, instantly attracted the attention of young and active users of new ICTs to this Internet service.

Thus, thanks to its technological potential and increasing popularity among the young people, "Twitter" can be used as a tool for learning a foreign language, and, in particular, the development of students' writing skills.

If we are to consider the methodological potential of "Twitter" in the development of writing skills, it would be appropriate to begin with the identification of the didactic properties and methodological functions of the service [3, 9, 17, 18], since the appropriate methods of teaching will be designed exactly on their basis. These didactic properties of "Twitter" are: brevity, publicity, linearity, hyper-textual structure, multimedia basis, issue-related classification of messages, and availability of multi-functional applications (table 1).

Table 1

Didactic properties and methodological functions of Twitter

Didactic properties of Twitter	Description of methodological functions of Twitter in learning a foreign language
Brevity	Twitter users can exchange 140-characters messages. The limitation of the number of characters can serve as an incentive for careful thought of the message content, its stylistic, spelling and punctuation design and as a stimulation for developing the abilities to summarize their thoughts (summary, abstract)
Publicity	The content of a particular tweet may be available to any user of "Twitter" or each user can restrict the amount of subscribers. Anyway, this feature allows you to organize network communication between those who study a foreign language at extracurricular time
Linearity	The messages on the user's page or on the news feed are posted in chronological order. Twitter does not allow making changes and additions in the previously published messages. They can only be removed. This property can be used, firstly, in organizing a network discussion, and secondly, it should be considered while developing such methods of teaching writing skills in which equal consideration will be given both to a group work (several students work at one project via "Twitter") and individual work (each student will have a separate part of an overall project)
Hyper-textual structure	In Twitter there is a special hierarchical relationship between pieces of information. It, firstly, provides quick access at any time to authentic learning resources, programs; secondly, it creates additional opportunities for free navigation on a certain Twitter page, easy transition from one section to another. Besides, it's easy to go to the additional Internet resources on the required subject. This feature will allow participants of Twitter learning to do a hyperlink to Twitter pages or other users' blogs. All this will be very productive in developing the ability to write synopses and reviews (on books, movies, music, exhibitions, etc.), reports. Such structure of Twitter promotes the enrichment of students' linguistic and socio-cultural practices
Multimedia based information	In Twitter users can post not only text messages, but links to audio, video and photos. This will enrich greatly students' language and cultural experience. Moreover, it will help them to find more information on the required subject

Didactic properties of Twitter	Description of methodological functions of Twitter in learning a foreign language
Issue-related classification of messages	Highlighted keywords (hash-tags) allow us to classify thematically all messages posted by users. This form of organizing your messages helps any user to find by the keyword the like-minded people with messages on a specific issue. This feature allows students to join affinity groups, to determine their own social environment and inspires a sense of involvement into the global educational processes in general. In addition, it will help students to search and select the information they need for their project
Multi-functional applications	A large number of applications and services in "Twitter" provide the opportunities for using new methods of research: creation of new structures for organizing and classifying data (sources) on the Internet; new forms of query and retrieval in the network. Thus, "Twitter" expands students' cognitive capabilities, contributes to the development of communicative and cognitive skills

A list of writing skills developed on the basis of "Twitter"

Didactic properties and methodical functions of "Twitter" allow developing a number of students' writing skills. The analysis of the requirements for the level of foreign language communicative competence in the stages of learning [17, 19] allowed us to distinguish the following range of writing skills:

- filling in a questionnaire;
- asking about the news and report on it;
- talking about some facts / events of their life;
- describing plans for the future;
- expressing in writing some information about themselves in the form adopted in the country / countries of the target language;
- jotting down the main content of the lectures, movies;
- making up abstracts or plans;
- writing down short essays (descriptive, narrative, argumentative, contrast-comparative);
- writing synopses and reviews (films, books, etc.).

Considering the range of skills being developed on the basis of "Twitter", it should be specially emphasized that some of the skills can be developed in the students' individual work, for example, the ability to fill out the forms or jot down the content of a lecture. Other writing skills can be developed only in the students' extracurricular group work, where each of the participants is only responsible for his / her own piece of a single written work. For example, at the first glance, it is difficult to imagine how you can develop the ability to write different types of essays with "Twitter". However, if we set writing an argumentative essay as a goal of Twitter project and distribute the tasks among the learners (the first student is to write and post on his page on "Twitter" first argument "for", the second -

the second argument "for", the third - the argument "against"... the fifth - the introduction, and then the conclusion). Thus, the technological features, didactic properties and methodical functions of "Twitter" allow to organize independent educational activity of the students and to develop certain writing skills.

Algorithm for developing writing skills with "Twitter"

Depending on the interests, needs, and also on the level of foreign language communicative competence and students' competence in the use of ICT it's possible to work out several methods for developing writing skills with "Twitter". In this article, we propose an algorithm which consists of four stages and 16 steps (table 2).

Table 2

Algorithm for developing writing skills with "Twitter"

Step	Teacher's activities	Students' activities
Organizational stage		
1. What is "Twitter"?	Tells the students about service "Twitter" in general, its structure, its opportunities and tools, main principles of Twitter's work	Ask organizational questions, read an article by K. Thompson "Brave New World of Digital Intimacy", 2008; watch video "Twitter in plain English", 2008
2. Evaluation criteria	Tells the students about the evaluation criteria, main principles of evaluating their work at Twitter-projects	Ask explanatory questions
3. Information security matters	Discusses with the students the problems of information security and how to observe it while working at Twitter-project	Discuss with the teacher the problems of information security and how to observe it while working at Twitter-project
4. What should students do?	Shows the students the algorithm for working with Twitter	Ask organizational questions
Technical stage		
5. Sign up for Twitter	Shows how to sign up for Twitter, creates his / her own account	Sign up for Twitter
6. View of the rules of posting messages	Shows an example of posting messages on Twitter page	Publish test messages
7. Specification of topics for Twitter-projects	Specifies a list of topics for learning	Make suggestions about the topics they would like to discuss via Twitter
8. Division of students into groups	-	Divide into groups of 3-4 students
Procedural stage		
9. Students' introduction on Twitter	Monitors students' work, helps in case of trouble	Introduce themselves on Twitter (post a photo, specify their age, country, place of study, hobbies, etc.)

Step	Teacher's activities	Students' activities
10. Searching and collecting information for Twitter project		choose a theme of their papers; collect pertinent information, analyze the data they got.
11. Determination of the final theme for Twitter-project		on the basis of the previous work determine the problems for discussion
12. Creating Twitter-document	Monitors students' work; captures the controversial and contradictory things for later resolution	solve a definite educational task, consistently create their own Twitter document
13. The presentation of Twitter-document	Monitors the presentation of students' projects	Present their Twitter-projects
Final stage		
14. Teacher's assessment of student's activity	Evaluates students' work on the basis of the identified criteria	
15. Students' self-assessment of their participation in the Twitter-project	Looks at the results of students' self-assessment and analyses them	Evaluate their participation in Twitter-project, tell about the results of studying with Twitter, about some difficulties they met during their work, summarize the content of the most important, useful and interesting lesson, from their point of view
16. Discussion on the issues of information security	Discusses with the students some issues concerning information security while working at Twitter-project	Discuss with the teacher some issues concerning information security while working at Twitter-project

After a detailed description of a learning algorithm we would like to draw your attention to certain issues affecting the efficiency of the proposed methodology. Firstly, we, not by chance, emphasized two stages in the preparatory phase of the work: organizational and technical. Despite their computer literacy in general, students may have a different level of ICT competence [3, 11, 20]. Therefore, after the students have become familiar with the purpose of the project and have a specific task, they need to sign up for Twitter all together at the first lesson to create an account and post a test message. It will help to remove a lot of technical difficulties related to extracurricular work on the service. Secondly, in order to avoid causing students moral and material damage during their participation in Twitter-project some time should be given to discuss the issues of information security [21]. Thirdly, during the students' extracurricular work the teacher's role is to conduct an independent network monitoring of students' self-learning activities. Besides, we insist on including in the learning algorithm the step dedicated to students' reflection on their learning activities. Developing the skills of self-reflection will help students to adequately assess their successes and

failures, in the future these skills will allow them to increase the efficiency of participation in such projects [14, 22].

As an example of functioning of this algorithm, we present one of the written works on the topic "Water Pollution" performed by the graduates via service "Twitter". At first, the students sketched the main theses of their work:

@wpol Care for water pollution exploded in the 1980s

@wpol oil is just one of many pollutants that people dump into the water every year.

@wpol The problem of ocean pollution affects every nation around the world

@wpol While many countries have now banned such behavior, it continues to go on today.

@wpol millions of people live along coastlines and near rivers, it means that these bodies of water are likely candidates for destructive pollution.

@wpol It is hard to know now what our oceans will look like in the future.

Then, these theses were expanded into sentences and paragraphs. As a result, they got a coherent text.

Attention for water pollution exploded in the 1980s. The oil spill of the Exxon Valdez showed many around the world just how horrible the effects of water pollution could be.

However, even the Exxon Valdez spill barely touched the surface of the problem of water pollution. Oil is just one of many pollutants that people dump into the water every year.

Every year, 14 billion pounds of sewage, sludge, and garbage are dumped into the world's oceans. 19 trillion gallons of waste also enter the water annually.

The problem of ocean pollution affects every nation around the world. This is especially true because water is able to transport pollution from one location to another.

For many years, chemicals were dumped into bodies of water without concern. While many countries have now banned such behavior, it continues to go on today.

As the world has industrialized and its population has grown, the problem of water pollution has intensified. The simple fact that millions of people live along coastlines and near rivers means that these bodies of water are likely candidates for heavy and destructive pollution.

It is hard to know now what our oceans will look like in the future. Just how damaged they will be by pollution is uncertain.

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INTEGRATED DEVELOPMENT OF FUTURE ENGINEERS' PROFESSIONAL AND COMMUNICATIVE COMPETENCE

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Abstract. The present article is devoted integrated development of professional and communicative competence of future engineers. The importance of paying attention to integration of competencies in the process of teaching LSP to future engineers has been grounded. A model of integrated development has been suggested. The article also includes examples of exercises and classroom activities that can be used in the language classroom for integrated development of competencies. The description of the model is followed by the results of its experimental testing. It has been proved that integrated development of competences makes language learning more effective. On the other hand, integrated development of competencies in the process of LSP teaching helps to improve the learners' professional knowledge and skills.

Keywords: competency-based education; engineering education; communicative competence; professional competence; teaching and learning system; language for specific purposes.

Introduction

The ideas of competency-based education, which began to gain popularity more than ten years ago, still determine goal setting, content selection and the choice of methods and techniques of teaching and learning. The most significant researches devoted to competency-based approach and the concept of competence in education and business belong to Boyatzis (1982), Spencer and Spencer (1993), W. Rothwell and P. Gerity (2004), J. Winterton, Le Deist & Stringfellow (2006), Rainsbury, Hodges, Burchell, & Lay (2002), Zimnyaya (2003), Khutorskoy (2005), V. Baydenko (2006) and other authors. Their works contain detailed descriptions of the concept of competence and different classifications of competences. Competences are usually grouped according to their functions and spheres of life in which they may be used. The presence of such a great number of researches shows that contemporary pedagogy is at the stage of analysis and differentiation of competences. In the nearest future this stage will be naturally replaced by synthesis and integration of competences [1].

The integration of competences has not been studied for a long time. According to researchers, the main problems of integrated development of competences are as follows: the description of integrated competence, selection of methods and techniques of teaching, content selection and developing ways of evaluating integrated competences [2].

In the context of globalization and in the information-based environment, the usefulness of learning languages has become of vital importance. The goals and means of language learning and teaching, however, continue to be hotly discussed. Modern engineering education requires taking into account relationships between separate competencies, because the learner's future career depends on the ability to communicate in English with specialists.

It goes without saying that communication is more than knowing a foreign language. Modern researchers, for example S. Gural [3], draw the attention of foreign language teachers to the links between the language, material objects of the surrounding world and the inner life of a personality.

Engineering communication involves not only linguistic and cultural aspects but also the professional one. In order to convey information in a foreign language engineers must understand its subject, which involves professional knowledge and skills and the ability to use all this for communicative purposes. Therefore, it is important to have a system of competences instead of a set of separate skills and abilities.

It follows from the above-mentioned facts that the problems of integrated development of competences are very important. Modern engineering education requires taking relationships between separate competencies into account. Only in this case the learners will have a system of competences instead of a set of separate skills and abilities.

The subject "Language for Specific Purposes" belonging to both professional and language education of future engineers creates opportunities for integrated development of different competences important for working and conducting research in engineering. Therefore, it is necessary to consider this subject as an integral part of engineering education. This means that when teaching LSP to future engineers the teachers should not only form the students' communicative competence but also integrate it with other competences of a modern engineer.

The present research is focused on integrated development of professional and communicative competences of future engineers.

Research Methodology

Research Objectives

The objectives of this research are to analyze the modern approaches, principles, methods and techniques used for teaching Language for Specific Purposes; estimate their efficiency with regard to competency based education and create a teaching and learning model aimed at the development of integrated engineers' professional and communicative competences.

Methods

The analysis of literature devoted to the problems of competence development helps us to figure out what approaches, methods, techniques and

tools may be used for integrating competences, to select those that can be used in LSP teaching and to specify and modify them in accordance with our research goal.

The method of comparison is used to compare and contrast traditional LSP teaching and learning and a system aimed at integrated development of competences.

The modeling method enables us to give a visual representation of a teaching and learning system for integrated development of competences.

At the final stage of our research, we do some experimental work which involves testing tasks designed for integrated development of future engineers' professional and communicative competence.

Model Description

Let us represent a teaching and learning system of integrated development of competences as an input-output model. The model is shown in figure 1.

The system of integrated development of professional and communicative competences is presented as interaction between the teacher and the learners aimed at achieving the goal. This process of interaction is determined by a number of principles and requires appropriate conditions. Approaches, principles, methods and conditions of teaching and learning are shown in corresponding blocks.

Structural elements of the system are presented as steps on the way from the goal of teaching to its result.

The goal of teaching is to develop professional communication competence of future engineers as an integrative unity of their professional and foreign language competences. It is important to note that this integrated competence must include not only communicative skills and abilities but also certain components of professional competence necessary for effective professional communication.

In order to achieve the goal it is necessary to select the content of teaching, choose appropriate methods and techniques and create appropriate conditions.

Besides, we think that the system should also contain the so-called functional components, namely gnostic, predictive, designing, organizational, communicative, constructive and evaluative [4]. They are closely connected with structural components. In figure 1 relations between elements of the system are shown by means of arrows. It is obvious that the model represents a simplified version of the teaching and learning system. For example, the diagram does not have information about teaching aids. The notion of method is presented in its broadest sense, as a principal direction in language teaching. It is implied that all these elements are included in the correspond-

ing blocks of the system and should be taken into account in the process of teaching.

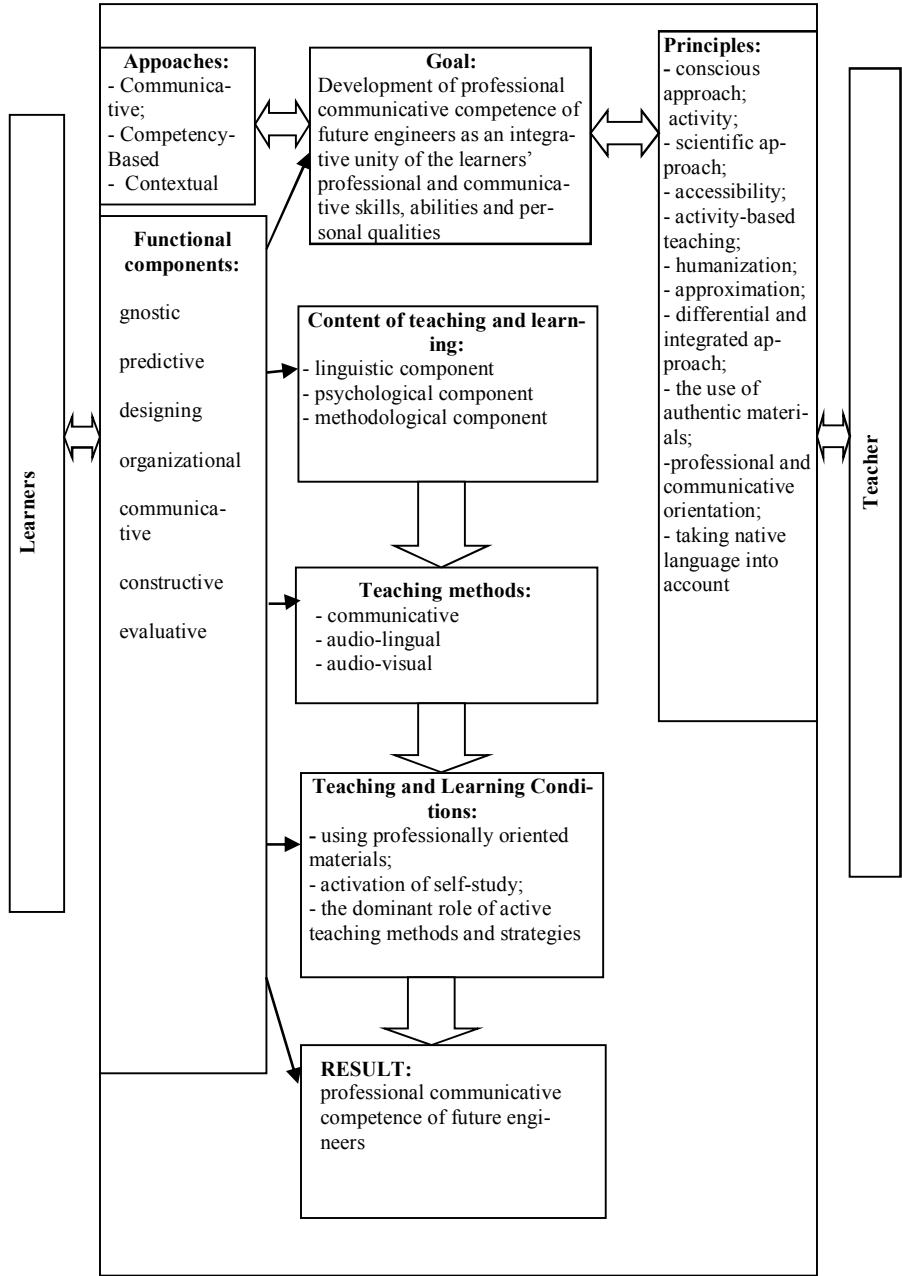


Fig. 1. The model of integrated development of future engineers' professional and communicative competence

Experimental testing

The next stage of our research is evaluation of the effectiveness of our teaching and learning system.

To test the model we chose a group of 15 students of the Department of Physics and Technology of TPU majoring in Physics of Kinetic Phenomena. In the previous semester the students had been taught the module 'Nuclear Physics'. Average score for the credit test in the fall term was 29,75 points out of 40. The written part of the credit test included such aspects as 'listening', 'reading', 'use of English' and 'writing', which involved describing a physical process in a written form. The oral part involved delivering a presentation on one of the problems of nuclear physics and answering questions. These task were aimed at checking the students' knowledge of nuclear physics and their ability to discuss issues related to this science. Students could be given a maximum of 10 points for each aspect.

Average scores for each aspect are shown in table 1. We also find it necessary to include the highest and the lowest result for each part of the credit.

Table 1

Credit test results in the fall term

	Multiple choice quiz (max 10)	Writing (max 10)	Presentation (max 10)	Answering questions (max 10)	Total score (max 40)
Average score	6.4	7.3	8.2	6.5	29.8
The highest score in the group	6.8	8.7	10	8	36
The lowest score in the group	6	4.7	6.7	5	22

In the spring term we organized the process of teaching and learning in accordance with our model. The main ideas of competency-based, contextual and communicative approaches were taken into account. The process of teaching and learning was based on the main principles indicated in the model: approximation, scientific approach, accessibility, activity-based teaching, etc.

To fulfill the condition of using professionally-oriented materials we chose the module 'Isotope separation' which met real professional needs of the students. They are trained to work at isotope separation plants, therefore, their professional communication will most likely belong to this sphere. The main teaching aid was the course book "English for Isotope Separation Studies" created by the authors for teaching foreign language communication in this field [5].

Here are some examples of tasks that were used for integrate development of future engineers' competences:

An exercise used at early stages of working on new material may be as follows:

Decide what the following definitions mean/Underline the words which mean the following:

- an isotope which was produced by the decay of a radioisotope, but which itself may or may not be radioactive (*radiogenic isotope*);
- the time required for one-half of a given material to undergo chemical reactions; also, the average time interval required for one-half of any quantity of identical radioactive atoms to undergo radioactive decay (*half-life*);
- an isotope with an unstable nucleus (*radionuclide*);
- the process by which heavier chemical elements are synthesized from hydrogen nuclei (*nuclear fusion*).

From the point of view of language teaching this task is useful for learning and remembering new terms in the foreign language. On the other hand, the learners have to use their knowledge of the subject. Therefore, the term will be understood and remembered together with its meaning.

Then the students did the tasks aimed at developing speaking, reading or listening skills in the process of working with new vocabulary. They were allowed to use different prompts. Although such activities cannot be regarded as communication, they encourage the students to use their professional knowledge. In some cases students even have to find necessary information in authentic sources.

Here are some examples of exercises used at this stage:

Match isotope separation techniques with the equipment they use. Then tell about these techniques using the prompts below.

1) gaseous diffusion	a) gas centrifuge
2) electromagnetic separation	b) diffuser
3) centrifugation	c) calutron
4) fractional distillation	d) column

Put the phrases below into the correct order and describe the process of making heavy water:

- a) about 3% solution of NaOH;
- b) electrolysis is carried out;
- c) water formed is returned to the first stage cell;
- d) water that is fed to 2nd stage cells;
- e) nearly 99% of heavy water is obtained;
- f) the distillate is further electrolysed.

When the students learned the foreign terms denoting main notions within a certain professional topic, we gave them tasks involving participation in complex communicative activities, such as communicative situations,

presentations, discussions, debates, role plays, process etc. Such exercises contribute to the development of communicative abilities. At the same time they help to develop competences needed for solving professional problems. For example, when preparing and delivering a monologue on the following problem 'You are a workshop foreman. Give the employees instructions on how to behave in case of a toxic gas leak' the students develop their speaking skills. On the other hand, this task helps to form an important professional competence, namely ability to protect personnel and population in emergencies [6].

Three topics related to the problems of isotope separation were covered during the term.

We also changed the rating list so the students got more points for complicated communicative activities and for self-study. The independent work included reading of authentic scientific articles about isotope separation methods and doing interactive tasks in LMS MOODLE. Some of the students also prepared reports for scientific conferences. Such tasks helped to take the students' individual needs, interests and preferences into account, which is a very important part of both communicative and contextual approaches. All the exercises done in the classroom or at home were aimed at integrated development of competences.

The students' knowledge and skills were tested at the examination which was quite similar to the credit test in the fall term. The maximum number of points was 40. Although the tasks had the same format as the ones in the fall term, they were also designed to check integrated professional and language knowledge and skills. For example, the gap-filling task in the 'Use of English' section was aimed at checking the knowledge of not only topical vocabulary and special terms but also of some specific scientific facts. In the 'Writing' section the students had to write a description of a flow sheet showing a uranium enrichment technique and it was necessary to understand the nature of physical processes underlying the method.

The final presentation included the description of a real scientific research. It is important to mention that students of other groups also delivered presentations but those ones were based on a literature review.

The results we obtained are presented in the table below.

Table 2

Spring term examination results

	Multiple choice quiz (max 10)	Writing (max 10)	Presentation (max 10)	Answering questions (max 10)	Total score (max 40)
Average score	7.6	8.6	8.8	8.3	35.7
The highest score in the group	8.6	9.1	10	10	39
The lowest score in the group	6.5	5	6.8	7	27

The table shows that students got higher scores for all parts of the examination. Changes in average and the highest scores were the most significant. The students greatly improved their scores for answering questions on professional topics studied during the semester. Therefore, we can make an assumption that integrated development of competences helps the learners to deepen their professional knowledge.

Let us compare these examination scores with the results obtained in another group. The control group comprised future specialists in Electronics and Automation of Nuclear Plants who had also studied the module ‘Nuclear Physics’ in the fall term and showed similar results at the credit test. In the spring term they studied module “Electronics”. When working with this group we used mainly traditional teaching methods and paid little or no attention to the integration of competences. Average scores of both groups are shown in the table below.

Table 3

Comparison of examination results in the experimental and the control group

Experimental group		Control group	
Fall term	Spring term	Fall term	Spring term
29.8	35.7	29.1	31.8

It can be seen that students from control group also improved their results, which is natural because traditional methods of teaching also give certain results. However, the difference between the scores was twice greater in the experimental group than in the control one.

Although the experiment showed that our teaching and learning system has certain advantages, it was conducted over a short period of time and involved few students. Therefore, further experimental studies are needed to prove the effectiveness of the system. We are planning to test it on groups of other engineering specialties.

Discussion

Experimental results allow us to assume that that organizing the teaching and learning process in accordance with the model helps to integrate the students’ competences. Let us consider different elements of the teaching and learning system in more detail from the point of view of their contribution to integrated development of competences.

The content of education includes components, namely linguistic, psychological and methodological. The linguistic component is closely connected with the concept of professional discourse, which includes the foreign language and its functioning together with cultural and professional aspects. L. Minakova et al. [7] show that different categories of professional dis-

course reflect different aspects of professional communicative competence. Therefore, in the process of creating and understanding different forms of professional discourse the students are encouraged to combine their professional knowledge and language skills. The psychological component involves the development of future engineers' ability and willingness to take part in professional communication. The methodological component includes making the students familiar with different learning techniques and strategies and developing certain skills (goal setting, planning, effective time management). All this corresponds to such ideas of the competency-based approach as lifelong learning, development of information competencies and personal qualities needed to succeed in professional communication.

The choice of teaching methods also helps to integrate competences. In our case the communicative method allows the teacher to create situations in which students solve professional problems by communicating in a foreign language. The audio-lingual and audio-visual methods are of secondary importance but may be useful at certain stages of teaching process. The former is used for teaching the students to pronounce professional terms and the latter may help to teach the students professional concepts by means of visual aids (it may be especially useful when it is difficult for the language teacher to give a detailed explanation of a concept, process or phenomenon).

It is also very important to create favorable conditions for integrated development of competences. A very important condition is the dominant role of active teaching methods and strategies. Discussions, role plays, problem solving are good communicative exercises. At the same time, they help to develop different academic and professional skills and abilities. Another condition is activation of self study. By this we mean that a substantial part of work should be done by the students outside the classroom. When working independently, the students learn to work with information sources, develop their reading and writing skills, enlarge their vocabulary and deepen their professional knowledge. The third condition is the use of professionally oriented materials.

There are also a number of important elements which determine the effectiveness of teaching and learning. These are approaches and principles of teaching.

Nowadays the competency-based approach is the basis of both engineering education and language teaching. We must follow the main principles of the communicative approach because practical application of the language is more important for technical students than linguistic knowledge. Besides, this approach makes it possible to use different types of tasks and teaching strategies, which is important for creating situations imitating real professional communication of engineers. The contextual approach is based on A. Verbitsky's [8] idea that typical professional activities should be modeled in educational process. In our system this approach determines the selection of content and ways of organizing the process of teaching and learning.

One more important block of our model comprises the principles of teaching and learning. Some of them, for example conscious approach, professional and communicative orientation, differential and integrated approach, etc. are always taken into account when teaching foreign languages. Other principles must be interpreted in a special way with regard to integrated development of competences. For example, materials used in the process of teaching must be authentic not only in terms of the language. They must be created by engineers or scientists for other people working in a particular field.

Although further experimental studies are needed to prove that the model can be universally implemented in educational process, the results we have to date allow us to make a conclusion about its high potential. We claim that organizing the process of language teaching in accordance with the model makes LSP acquisition more effective because language skills and abilities are developed in close connection with professional ones.

Conclusion

A teaching and learning system for integrated development of competences has been presented as an input-output model. Its effectiveness has been tested for one semester. The results of testing show that integrated development of competences makes language learning more effective. One more advantage of the system is that language teaching based on approaches, principles, methods and techniques included in the model helps to improve the learners' professional knowledge and skills.

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