

A HERMENEUTICAL CRITIQUE OF CZECH DEMOCRACY

PhDr. Martin Šimsa, Ph.D.

University of Jan Evangelista Purkyně, Department of Political Science and Philosophy, Faculty of Arts, Ústí nad Labem, Czech Republic

ABSTRACT

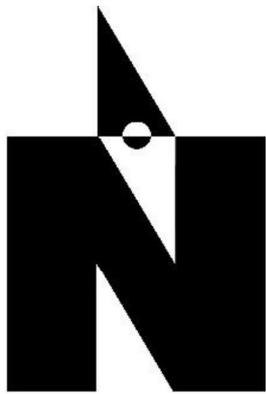
This paper explores the question of democracy today in the Czech Republic, namely where democracy stands and what needs to be taken to account to support democracy in the recent outburst of nationalism and populism. To answer this question, I will first examine the origins of democracy and define its typical forms. I will look into the stories of democracy (American, British, French) and how they are intertwined with nationalism and populism in order to identify similarities and differences relevant for examining modern democracy in the Czech Republic.

The method of my research is hermeneutical critique, which consists in critical reading (critical hermeneutics) of relevant texts concerning democracy (Schumpeter, Popper, Habermas), nationalism (Renan, Rádl, Gellner) and populism (Müller), comparing and discussing the key ideas and institutions.

Although the concept of Czech democracy was a child of American democracy (Masaryk), today it seems to be a mixture of neoliberal democracy (Schumpeter, Klaus) with nationalistic and populist forms (Zeman, Babiš). Indeed, democracy has been connected to nationalism and populism since its origins, and there are theorists (Badiou) who claim that populism is a common part of democracy.

Nationalism in the Czech Republic, however, represents an older and stronger concept in the 19th century than that of democracy. Therefore, I will explore various forms and theories of nationalism, especially those relevant in the Czech Republic (Herder, Fichte), and discuss them together with the critique of nationalism (Rádl, Gellner). Unlike nationalism, populism is an old concept of government, which started to play a significant role in western democracies rather recently, especially in Central Europe. Deriving its legitimacy from the concept of people, populism is substantial for understanding democracy, since they share a common concept.

To better grasp the intricacies of modern democracy, we must further connect all these concepts with those of modernity, religion or secularism to open a fair discussion that respects all partners and knows how to integrate its critics. Nationalism in its positive form of self-critical pride, local patriotism or civil participation needs not be harmful. Populism can be tamed by not only other politicians and media, but even more by critical and informed citizens. An effective remedy for nationalism and populism consists in building a stronger, educated, critical, and civil democratic society.



Section PHILOSOPHY

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[8] Encyclopaedia Britannica. Retrieved from <https://global.britannica.com/science/functionalist-linguistics> (accessed: 20 December, 2016)

[9] A William Hazlitt Essay: On Great and Little Things, 2011, Retrieved from: <http://www.blupete.com/Literature/Essays/Hazlitt/TableTalk/Things.htm>, (accessed 20.06.2018).

[10] A William Hazlitt Essay: On Paradox and Common-Place, 2011, Retrieved from: <http://www.blupete.com/Literature/Essays/Hazlitt/TableTalk/Paradox.htm>, (accessed 20.06.2018).

Hazlitt's aesthetics, philosophy and style exquisiteness encourage EAP students to enlarge their vocabulary, guarantee their consistency in writing and sustain their pertinence in research fields enabling further contribution to the scientific journals in different discourses. Reading about style and writing, learning how to write when imitating the best samples, students expand their knowledge and master academic writing for their scientific demands.

CONCLUSION

English Romanticism mostly associated with poetry is underestimated from the point of its prose writing. Romantic periodicals are abundant in perfect prose specimens to be read and re-read, studied, perused and imitated either for a good style practice or as a source for Academic English class exercises. William Hazlitt's writing is a relevant source for academic purposes as far as he had written thousands of essays, contributed to the most remarkable journals of the epoch and was praised by his contemporaries for his inimitable style. Moreover, William Hazlitt's essays embrace infinite variety of diverse subjects starting with personal youth reminiscences and ending with state policy criticism. In the scope of Hazlitt's essays there were different subjects, including education, history, philosophy, or describing manners, arts, nature, biographies etc. Some of his essays discuss theatre domain: drama, acting, actors, playwrights; others reveal secrets of successful writing, comprising questions of style, prose, imagination and inspiration regarding this Hazlitt's essays should be considered as a perfect source for EAP intermediate courses (B1, B2) as well as for extracurricular reading at university.

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“The great and the little have, no doubt, a real existence **in the nature of things**; but **they both find pretty much the same level** in the mind of man. It is **a common measure**, which does not always **accommodate itself to the size and importance of the objects it represents**. It has **a certain interest to spare for certain things** (and no more) **according to** its humour and capacity; and neither likes to be stinted in its allowance, nor to muster up an unusual share of sympathy, just as **the occasion may require**. Perhaps, if we could **recollect distinctly**, we should **discover** that the two things that have affected us most in the course of our lives have been, **one of them of the greatest, and the other of the smallest possible consequence**. To let that pass as too fine a speculation, we know well enough that very trifling circumstances do give great and daily annoyance, and **as often prove too much** for our philosophy and forbearance, **as matters of the highest moment.**” [9]

In the essay “On Paradox and Common-Place” William Hazlitt investigates the nature of paradox and extends his discussion into the ironic analysis of the cognitive processes unable to distance from any authority. This fragment is also highlighted with the bold type and underlining so to facilitate functional and academic structures selection for students majoring in the scientific discourse:

“**The greatest number of minds seem utterly incapable of fixing on any conclusion**, except from the pressure of custom and authority: opposed to these there is another class less numerous but pretty formidable, who in all their opinions **are equally under the influence of novelty** and restless vanity. The prejudices of the one **are counterbalanced by the paradoxes** of the other; and folly, **'putting in one scale a weight of ignorance, in that of pride,'** might be said to 'smile delighted with the eternal poise.' A sincere and manly spirit of **inquiry is neither blinded by example nor** dazzled by **sudden flashes of light**. Nature is **always the same**, the storehouse of lasting truth, and teeming with **inexhaustible** variety; and he who looks at her with steady and **well-practised eyes will find enough to employ all his sagacity, whether it has or has not been seen by others before him**. **Strange as it may seem, to learn what an object is, the true philosopher looks at the object itself, instead of turning to others to know what they think or say or have heard of it**, or instead of consulting the dictates of his vanity, petulance, and ingenuity to see what can be said against their opinion, and to prove himself wiser than all the rest of the world. **For want of this the real powers and resources of the mind are lost and dissipated in a conflict of opinions and passions, of obstinacy against levity, of bigotry against self-conceit, of notorious abuses against rash innovations, of dull, plodding, old-fashioned stupidity against new-fangled folly, of worldly interest against headstrong egotism, of the incorrigible prejudices of the old and the unmanageable humours of the young; while truth lies in the middle, and is overlooked by both parties.**” [10]

While learning English for Academic Purposes students are expected to follow Hazlitt’s authority in the text writing though his essays teach students to be independent in their opinions and eloquent in their descriptions and definitions when they do their research.

RESULTS

In 2010 a book of *Table Talk, Essays on Men and Manners (1822)* was translated into Russian and this edition was published in the Russian Academy of Sciences series. [5] Students are even allowed to use this recently published Russian translation of Hazlitt's essays to better understand the idea of the essays. For classes any of the grouped Hazlitt's essays should be assigned to read and translate into Russian beforehand. Moreover, it is emphasised that the original English essays should be read 2-3 times after being translated and there should be made a vocabulary of academic words associated with each of the essays given for reading. Different types of activities could include questions and answers on the texts; synonyms and antonyms search; a list of collocations or colligations (the latter depending on the grammatical structures). Possible activities to practice can be found in many methodological books and articles [6], [7]. The preliminary step for writing is close reading so to enlarge students' academic vocabulary, the next step is copying or imitating the texts under discussion.

Students can choose any of the essays for a closer perusal and as a further object for imitating, i.e. for writing practice. Some of the syntactic structures should be collected as examples for further writing exercises. For the first exercises, students can be given a task to write a paragraph on a particular subject using words and structures taken from any of the essays by W.Hazlitt. Next, the task could be slightly complicated by writing a paragraph on a scientific subject still preserving some of the syntactic structures engaged by Hazlitt. Students can also choose one of the Hazlitt's essays and write their own shorter essay exploring the same topic or idea. They could even agree or argue with some of the Romantic essayist's points as well as compare and contrast their own ideas with Hazlitt's ones.

The functional approach can be used as well. "In linguistics, functionalism is usually considered as the approach to language study that is concerned with the functions performed by language, primarily in terms of cognition (relating information), expression (indicating mood), and conation (exerting influence)" as written by an eminent Russian linguist Olga Alexandrova [8]. Accordingly, an academic text being a constituent part of the scientific register is connected with the context in which any word, any sentence, any statement of the text is used. Before students learn to relate their research results in the written form they should understand that besides the core vocabulary, glossary of their discourse they have to manage, comprehend and acquire the academic discourse as it serves any scientific discourse first and foremost.

William Hazlitt's essays assist in laying a solid foundation for academic vocabulary and academic syntactic structures. Writing about "great and little things" he provides students with a number of useful words and expressions, phrases and clauses, that could be used in students' own scientific papers later, for comparison and contrast structures, they are bold typed in the text:

for Success' (*The Plain Speaker*, 1826). They will help to acquire more academic words and structures for description and comparison or contrast.

One more group of Hazlitt's essays for classes can discuss the intellect issues: 'On the Ignorance of the Learned' (*Table Talk*, 1822), 'On the Disadvantage of Intellectual Superiority' (*Table Talk*, 1822), 'On the Feeling of Immortality in Youth' (*Monthly Magazine*, 1827), 'On the Conduct of Life' (*Selected Essays*, 1822), 'On Prejudice' (*Table Talk*, 1822), 'On the Aristocracy of Letters' (*Table Talk*, 1822), 'On Genius and Common Sense' (*Table Talk*, 1822). The following group of essays can include more analytical essays with occasional scientific terms and useful academic expressions: 'On a Sun-Dial' (1827), 'Why Distant Objects Please' (*Table Talk*, 1822), 'On Great and Little Things' (*Table Talk*, 1822), 'On Paradox and Common-Place' (*Table Talk*, 1822). Finally, some of the essays considering critical questions could be enlisted: 'On the Conversations of Authors' (*London Magazine*, 1820), 'On Criticism' (*Table Talk*, 1822), 'On Common-Place Critics' (*The Examiner*, 1816), 'My First Acquaintance with Poets' (*The Liberal*, 1823), 'Disappointment' (*Lectures on the Literature of the Age of Elizabeth*, 1820), 'Public Opinion' (1821-1822). Any of the suggested essay groups are not obligatory for reading and very often taken as the extracurricular assignments.

Writing about 'familiar style' W.Hazlitt compares writing and speaking outlining the most vivid characteristics of 'natural writing' and features which are common for speech delivery. Students reading W.Hazlitt's essays for the first time should understand the characteristics of the genre, i.e. 'English Romantic essay', as to be 'familiar', with a 'thorough command of words'. Writing naturally means for Hazlitt 'giving a true accent and inflection to the words' so to find 'the proper words and style to express yourself', 'to fix your thoughts on the subject':

"To write a genuine familiar or truly English style, is to write as any one would speak in common conversation who had a thorough command and choice of words, or who could discourse with ease, force, and perspicuity, setting aside all pedantic and oratorical flourishes. Or, to give another illustration, to write naturally is the same thing in regard to common conversation as to read naturally is in regard to common speech. It does not follow that it is an easy thing to give the true accent and inflection to the words you utter, because you do not attempt to rise above the level of ordinary life and colloquial speaking. You do not assume, indeed, the solemnity of the pulpit, or the tone of stage declamation; neither are you at liberty to gabble on at a venture, without emphasis or discretion, or to resort to a vulgar dialect or clownish pronunciation. You must steer a middle course. You are tied down to a given and appropriate articulation, which is determined by the habitual associations between sense and sound, and which you can only hit by entering into the author's meaning, as you must find the proper words and style to express yourself by fixing your thoughts on the subject you have to write about."

[4]

Engineering academy students or students studying science technologies learn to speak and write in English as it helps forward their thoughts and reach the farthest horizons of science. Every learning step is gradual, well-scaffolded and when students achieve B1-B2 (CEFR) level they are offered English for Academic Purposes which helps them to get more proficiency in speaking and writing as they tend to be able to contribute to global scientific conferences and journals. There are different EAP optional courses offering English skills drilling, and students often make their choice in favour of scientific or academic paper writing. English academic writing starts with reading, practising and translating the most successful specimens and those ones that can teach students how to write. William Hazlitt's prose, a lot of his essay on Writing, Style and English Grammar could serve a good model first to cope, then imitate and finally master in writing.

W.Hazlitt's prose has always been a perfect sample of English grammar, style, language though Hazlitt himself expected from every disciple of English grammar even more. M.Tomalin, in his research on Hazlitt (2009) noted, "he repeatedly implores his audience not to allow themselves to be 'hoodwinked and led blindfold by mere precedent and authority', and he speaks disparagingly of those who unquestioningly accept the linguistic precepts with which they had been indoctrinated as children. As these remarks suggest, the system of grammatical analysis that was standardly taught in British schools was, for Hazlitt, a detestable absurdity" [1]. Naturally, engineering students are not so deeply immersed into English grammar as the Romanticism researchers do though being students they should be able to understand Hazlitt's irony concerning English Grammar:

"If a system were made in burlesque and purposely to call into question and expose its own nakedness, it could not go beyond this, which is gravely taught in all seminaries, and patiently learnt by all school-boys as an exercise and discipline of the intellectual faculties." [2]

MATERIALS

Students beginning to read W.Hazlitt's essays are advised to start with less theoretically engaged texts though the most widely known essays could be recommended [3]. Every teacher can rely on their own text selection, order or sequence while working with the essays in class. It is advisable to read two or three essays to begin with, they could be 'On Reading Old Books' (*Lectures on English Comic Writers, 1819*), 'On Familiar Style' (*Table Talk, 1822*), 'On Gusto' (*The Examiner, 1816*), or 'On the Difference Between Writing and Speaking' (*The Plain Speaker, 1825*). The essays demonstrate Hazlitt's style elegance and show peculiarities of the English Romantic essay. Further, some of the essays discussing personal characters and characteristics could be perused: 'On the Knowledge of the Character' (*Table Talk, 1822*), 'On Personal Character' (*London Magazine, 1821*), 'On People with One Idea' (*Table Talk, 1822*), 'Characteristics' (1823), 'On the Qualifications Necessary

WILLIAM HAZLITT'S ESSAYS ON WRITING AND STYLE AS A SOURCE FOR ACADEMIC WRITING

Assoc. Prof. Dr. Oksana Anossova^{1,2}

¹ Peoples' Friendship University of Russia, Russia

² Moscow Institute of Physics and Technology, Russia

ABSTRACT

Among W. Hazlitt's essays a teacher of Academic English can find a lot of essays about remote and present authors, their books, their texts, their works and the style properly discussed in his essays. In addition, literary criticism, writing and style are the subjects repeatedly occurring in W. Hazlitt's works. William Hazlitt himself was a writer whose exquisite, elegant and 'familiar' style made and make reading of his essays attractive and pleasant. His essays can serve two purposes, they present logical and gradual instructions investigating the writing process and, at the same time, they can be taken as an ideal illustration of the style to achieve. In conclusion, the English Romantic essay being comparatively short and thematically consistent does not only build students' academic vocabulary, enrich their writing skills with syntactic structures and useful phrases but also they contribute to broadening students' horizons, laying their cultural background and facilitating further intercultural or even transcultural communication implicitly promoting a teaching process as well as improving students' skills in English.

Keywords: *Romanticism prose, academic writing, style, genres, journalism*

INTRODUCTION

English Romanticism period in Russia has been associated mostly with poetry for a long time. Thousands of the English Romantic poetical works have been very popular and incessantly translated into Russian since the XIX century. English Romantic prose was and is included into the university curricula at the literature and linguistics faculties and English departments for students who specialised in languages as translators, English teaching and pedagogy, literary criticism and linguistic researchers. Romantic prose was scrutinised in the English language, literary criticism or linguistic classes and included several G.G.Byron's Parliamentary speeches, a lot of novels by W.Scott, J.Austin, M.Shelley, M.Edgeworth, T.De Quincey, T.L.Peacock and E.Bulwer-Lytton, a few essays by Ch.Lamb, T.De Quincey, W.Hazlitt, and the most eminent English Romantic poets. Nowadays students have an opportunity to get acquainted online with any English Romantic poetry or prose writer as well as with any playwright, read texts associated with Romanticism or written by any of the Romanticism contemporaries. However, present day students learning English for their scientific or academic purposes major in scientific disciplines and sciences and they also should not be deprived of the opportunity to read the masterpieces of English prose as being at school they read a lot of English Romantic poets' works in translation they can continue reading English Romantic prose authors.

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[9] Nuriyeva F. Sh., Petrova M.M., Sungatullina M.M. Peculiarities of translation of Turkic-Latin Grammar book “*Institutionum linguae Turcicae libri quatuor*” (1612) by H. Megiser, *Russian Turkic Science*, Russia, issue 2 (7), pp. 92-97, 2013.

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[12] Nuriyeva F. *Golden Horde: Written monuments' language*, *Anthropology, archaeology, history and philosophy*, p.71-78, 2014.

Turkic languages, gives them the explanation, although he does not give the terminology.

CONCLUSION

Relevance of the article is connected with the fact that the Turkic science replenishes with new linguistic source. Analysis and systematization of the grammatical material of the work by Hieronymus Megiser allow to trace the history of the formation of the grammatical theory and morphological rules of the Turkic languages and to consider the methods of transmission of cross-language material. Consideration of the Turkic verbs fixed in the Grammar suggests that Megiser relies on the common part of speech in the linguistic science at that time. Despite some difficulties in the analysis of such a complex grammatical topic as the verb, the scientist expressed his independent opinion about the nature of the category of the verb in the Turkic languages. Rich textbook material complements the theoretical part and gives researchers the opportunity to present a more complete linguistic picture of the period under study.

GRATITUDE

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- [6] Megiser H. Basics of Turkish language (translation and commentary by Nurieva F.Sh., Petrova M. M., Sungatullina M. M.), Russia, pp. 112-113, 2012.
- [7] Megiser H. Institutiones linguae Turcicae libri quatuor. Germany, pp. 114, 1612.

a generalization of two ancient moods: the conjunctiva and the optative ones. Such a generalized inclination covering the range of possible, desirable, and intended for the ancient grammatical traditions have been called subjunctive. Megiser also uses the term in an expansive way. Moreover the authors of Turkic grammars adhered to this scheme in the description of forms of verb until the beginning of the XX century [8].

Among the non-personal forms of the verb the author mentions the infinitive, participle, gerund (which corresponds to the adverbial). We also can highlight the presence of the gerund itself which in the Turkic languages belongs to the form of verb. Megiser, speaks of these forms in the chapter of “Word-formation of nouns”. He treats them not as a verb form, but as a noun. In our opinion, the reason for this is that such language phenomena are not considered in the verb sphere in Latin [9].

Participle is analyzed in a separate chapter, there is given the rule of formation of temporal forms of present, past and future participles, includes their special item in the patterns of conjugations of the verb. For example, seven 'loving', 'bakan' watching 'duran' staying', 'sevilmisch' fallen in love', etc. [10].

Grammatical category of Voice in the Turkic language is described very detailed, although it is in its volume and meaning is very different from European traditions. Megiser transmits missing in the Latin language the meanings of the voice using the method of description. In Grammar there are examples of all five types of voice forms that exist in the Turkic languages. It should be noted that the Megiser speaks in particular about the active and passive voice, which are usually distinguished in the Latin language, the other voices, which are considered in this section are explained quite accurately, although he does not give varieties of terminological names. Meanings are explained descriptively, for example, 'ugredmek' 'to teach' - 'ugredururem' 'to make someone learn', 'seumeck' 'to love' - 'seudururem' 'to make someone love', etc. [11].

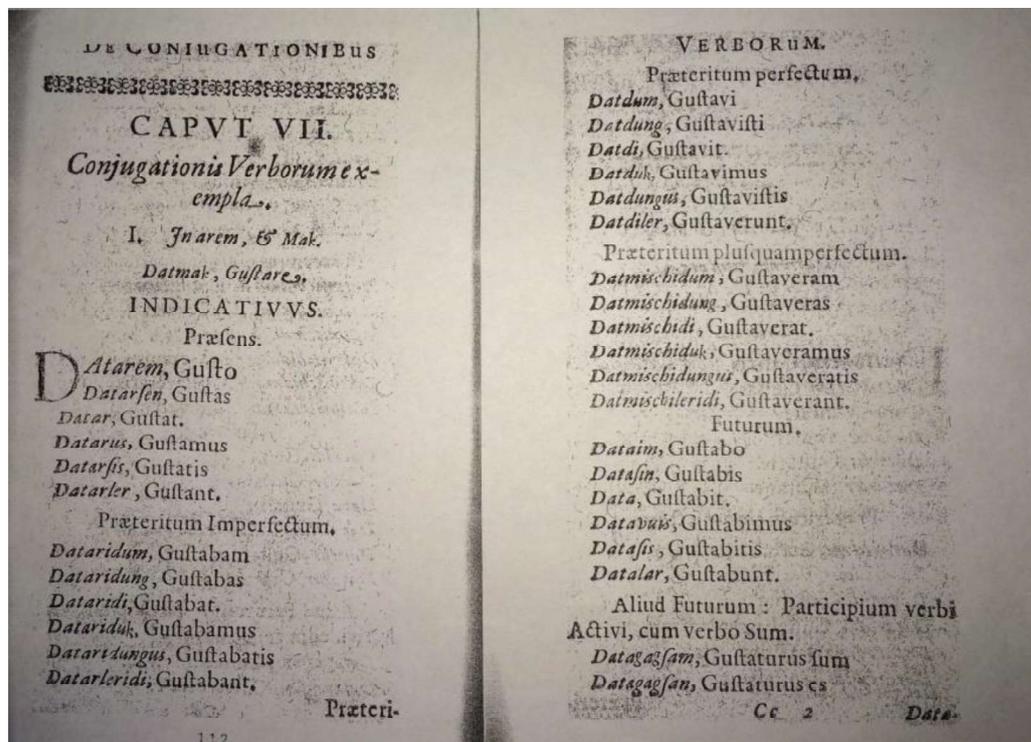
RESULTS AND DISCUSSION

This Grammar by Megiser "Institutiones linguae Turcicae libri quatuor" is one of the most important sources for Turkic linguistics and the history of the Turkic science. This article is the result of the examination of the category of verb. Category of the verb occupies an important place in the work of Megiser. It is revealed that the author of Grammar considers this category through the prism of the Latin language, uses Latin terms and subordinates the Turkic material to the aspects of the classical approach to this language category. Although the grammar material fits well into the traditional framework of the verb: time, mood, person, number, voice, but there are quite important differences inherent in the Turkic languages. For example, the categories of gender and species are not peculiar to the Turkic languages and are not reflected in our material. The classical principles of determining the types of conjugation are not applicable to the Turkic material, it is impossible to consider the successful distribution of verbs into two conjugations [12]. The author observes semantic varieties of collateral in the

In Latin, verbs are conjugated and there are four types of conjugation, which are determined by base of the infinitive. Consideration of the Turkic verb begins with the categories of conjugation, highlighting two types of conjugation: the first conjugation refers to verbs in -mak, the base of which are hard vowels and the second to verbs in -mek, the base of which with a narrow vowel [5]. It should be noted that the author in this case mixes the phenomena of different language levels. After a brief description of the formation of temporary forms examples of verb conjugation are given. In this part we see that Megiser selects following inclination: indicativus, imperativus, subiunctivus, infinitivus [6].

Great diversity and variety of the different forms are given in the indicative mood. In the examples we see the conjugation of verbs in six tense forms (Image 1).

Image 1. The Conjugation of the verb 'Datmak' (to taste).



The author does not stop deliberately on the theory of mood, gives only examples, noting only the similarity of subjunctive and imperative moods. For example:

Dattsen Gusta

Dattsen oll Gustet ille

Dattsen ginses Gustate

Datsenler they Gustent illi [7].

By analogy with the Latin language, Megiser selects the category of tense in the conditional and imperative moods, combining the meanings of the imperative, the desirable and the subjunctive moods. In Latin there was also

circle of readers, educated people speaking different languages, but knowing Latin.

This Grammar book in certain extent is an encyclopedic philological work, because it consists of several different sections: the grammar of the Turkic language, the textbook that contains religious texts and proverbs and the dictionary. These genres of the language material such as everyday speech and folk art correspond to the traditional content of Latin Grammar books for foreign-speaking people, written in this period.

MATERIAL AND METHODS IN THE MAIN PART OF THE SCIENTIFIC ARTICLE

The base of the research is a facsimile edition of the work by Megiser “*Institutiones linguae Turcicae libri quatuor*”, printed in 1612 in Leipzig. To describe the material of related and unrelated languages to identify their similarities and differences at all levels of language structure there were used the comparative-historical and comparative methods. The method of linguistic description of the object of study is accompanied by examples from the anthology, vocabulary and text part of Grammar. The method of statistical analysis allows to find out the ratio of parts of speech, to reveal the amount of information on the category of verb.

THEORETICAL SECTION

The data on the formation of norms in the literary language are of great interest for linguistic science. The process of their formation is the most representative in the special grammatical descriptions of the corresponding literary language. In describing the language of the Turks, the Megiser used linguistic concepts and categories of the Latin language; along with Latin graphics he also used Arabic ones, adapting them to the Turkic-language material for the literal transmission of Turkic speech. At the same time, he noted that the Turks did not have their own alphabet, they used the Arabic one: "the Turk language is very similar to the Persian and Tatar languages, but significantly different from the Arabic language. In worship Turks use mostly Arabic, as Alcoran is written on it"[3].

Any particular work is undoubtedly interesting and valuable, because it reflects the spirit of the time and records features relating to the state of the language, the features of the approach to language phenomena that were characteristic of the period of writing grammar. The direct object of this article is the category of the verb. H. Megiser assigns to the verb a special place - as the most complex part of speech. He considers the verb as an independent part of speech, devoting to the theory of the verb Chapters VI-X, pages 106-159. Among the vocabulary verbs make up about 15% [4]. The author allocated categories of number, person, mood, tense, voice, negative and affirmative forms, the terms are specified in accordance with the tradition of Latin grammars. Considering categories of verb, he focuses his attention not on theoretical problems, but on the practical usage and pronouncing rules in the Turkic speech.

Turkic language. Relevance of the article is connected with the fact that the Turkic science replenishes with new linguistic source. Analysis and systematization of the grammatical material of the work by Hieronymus Megiser allow to trace the history of the formation of the grammatical theory and morphological rules of the Turkic languages and to consider the methods of transmission of cross-language material.

Keywords: cross-language, Latin, Turkic, Hieronym Megiser, verb.

INTRODUCTION

The submitted article is the part of a complex historical-linguistic study of the Latin grammar "Institutiones linguae Turcicae libri quatuor" (1612) by H. Megiser. Being one of the most important sources in the Turkic linguistic formation, this work has not been the subject of a special study yet, since it is written in Latin and considered as the bibliographic rarity. Work on the translation is accompanied by an analysis of the text material, which will provide additional facts to scientists working in the field of philology, history and religious studies.

Of course, attempts to study Turkic languages in Europe have been made before. The famous manuscript "Codex Kumanikus" is still attracting the attention of researchers, was written, according to a number of researchers, no later than the 14th century. A handwritten manual compiled by Florentine Filippo Argenti "Regola del parlare Turcho" (the rules of the spoken Turkish language) and dated 1533, the first Turkish grammar written in 1611 by the Italian monk Pietro Ferraguto are evidences of this [1]. Surely there were other attempts to address the issue of the study of Turkic language, as this was a necessity, but they remained unknown. Indeed, the Kuman collection fell into the hands of linguists much later. Unfortunately, these hand-written manuals are not currently available for research. And the grammar of Megiser discussed in this work, was closed to the study for a long time too. Do not miss the fact that you need to know European languages to work with early grammars. Since the authors of the early grammars pursued practical goals (trade and political interests, missionary work), these grammars did not have deep theoretical analysis of the material, but their value is indisputable, because in the illustrative material, in speech samples an attentive researcher can find a lot of valuable material for independent conclusions about the features of the material under study.

H. Megiser motivated his appeal to the Turkic language by the fact that the knowledge and the understanding of Turkic speech are important: "Quam enim atque praeclara sit honorifica, magna; conjuncta cum laude, ad quam omnes partes conducibilis humanae vitae, quam deniq; pace et bello, domi et militia, omnino necessaria, cum aliarum linguarum, tum vero praesertim hoc nostro seculo, cognitio etiam sermonis et Turcici intelligentia" [2]. The fact that Megiser chose the Latin language for the presentation of the foundations of Turkic Grammar may mean that the Grammar was intended for a wide

**TRANSLATED GRAMMAR BOOKS OF THE WESTERN
EUROPE: THE CATEGORY OF THE VERB IN THE
GRAMMAR BOOK BY HIERONYM MEGISER
“INSTITUTIONES LINGVAE TURCICAE LIBRI
QUATUOR” (1612)**

Prof. Dr, Fanuza Nurieva¹

Milyausha Sungatullina²

Assoc. Prof. Margarita Petrova³

¹Kazan Federal University, Russia

²Lyceum 26, Kazan, Russia

³Kazan Orthodox Seminary, Russia

ABSTRACT

The submitted article is the part of a complex historical-linguistic study of the Latin grammar by H. Megiser "Institutiones linguae Turcicae libri quatuor" (1612). Being one of the most important sources of Turkic linguistic formation, this work has not been the subject of a special study yet, since it is written in Latin and considered as bibliographic rarity. Work on the translation is accompanied by an analysis of the text material, which will provide additional facts to scientists working in the field of philology, history and religious studies. This Grammar book in certain extent is an encyclopedic philological work, because it consists of several different sections: the grammar of the Turkic language, the textbook that contains religious texts and proverbs and the dictionary. These genres of the language material such as everyday speech and folk art correspond to the traditional content of Latin Grammar books for foreign-speaking people, written in this period.

The article raises the problem of the interrelation of grammatical categories in different languages (Turkic, Latin, German), the author's adaptations of the grammatical theory based on classical European languages to Turkic material. The direct object of the study of this article is a category of verb. Here common features of this category are highlighted (person, number, tense, mood, voice), the peculiarities of grammatical functions are analyzed and specific features inherent in the Turkic material are identified. Grammatical category of voice of the Turkic language is described by the author in a rather detailed way, although in its volume and meaning it is very different from European traditions, missing in the Latin language. The meaning of voice is reported by applying the method of description. By analogy with the Latin language, Megiser highlights the category of tense in the conditional and imperative moods, missing in the Turkic language. Indicative mood is considered broadly by the author, including periphrasis and modal forms in addition to traditional temporary indicators. In Grammar book there are cases of misinterpretation of certain facts mainly, mixing phonetic and grammatical phenomena. Depending on the basis of the hard and soft version of the indicators of the infinitive (-mak /-mek), Megiser distinguishes two conjugations in the

[15] Žic Fuchs, Milena, Kognitivna lingvistika i jezične strukture: engleski *present perfect*, Croatia, 2009.

come positively affects their integration into society, that language differences correspond to a lower degree of involvement in society and a lesser degree of acceptance. It has been noted in the examples that the similarities between the languages or the knowledge of the community language to which it comes positively affects the perception of the immigrant group. Thus, migrants are most likely to be perceived positive within the same dialectal area of the same language on the territory of a state, and the migrants coming from genetic and typological different languages are least positively determined. In this connection, it establishes a link between language, opinion, culture and perception of the world.

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B.1 migration and B.2 migration, aside from the country of migration, differ in terms of language adaptation of immigrants, which is much more important in this context. Thus, B.2 migrants will invest tremendous efforts to change their speech. It should be emphasized again that B.1.1 migrations from a synchronous perspective are perceived as positive, therefore (even) not neutral.

The fact that migration to the area of the second linguistic system is sufficient to separate C migrations as a separate group in which the migrants from Croatia from both perspectives are not perceived unreservedly positive: they are recognized in the emigration as others, they are themselves in an identity gap (inclusion and linguistic) and are in their own homeland at least a recognizable group. According to the destination, E migrations are identical to C migrations, but because of time lag, language knowledge, migration causes, and migrant perceptions do not allow for their equalization.

In D migration are those that result in migrants that are not included in society and are directly related to the initial ignorance of the language, i.e. interpersonal, customary, cultural and other differences. All categories and all the proposed descriptions correspond to the theses of the relation of language and opinion, language and culture, which are characteristic of the linguistic currents derived from the theory of E. Sapir, B. Whorf, G. Lakoff and others.

According to the observed features of a particular migration type, the degree of involvement in society and the similarity or difference between language systems can be noticed. In this sense, it confirms that language plays a very important role in the inclusion of migrants in society [2]. Migrants come from one community to another. It is a community and a linguistic community as well. Given this fact, in order to bridge the differences between the migrants and the community they come across, it is necessary to overcome the linguistic differences. In this way, an individual is fully involved in society, the education system, the labour market, which confirms the place of language in an individual's everyday life: the language is confirmed in this case as a specific human property, a means of communication, thinking, conceptualization, understanding of the world.

CONCLUSION

This paper attempted to consider the influence of language on migration processes and the inclusion of migrants into society. Based on the analysis of media discourse and analysis of individual narratives, migration situations were discussed during and after the Homeland War (1990s) and during the migration crisis in 2015 and 2016. Different migrant groups have been analyzed from different perspectives: given the time of migration, type, geographical area, language etc. The five types of migrations that emerged in the Croatian territory at the turn of the century are described. In the text it is shown that each type of migration differs with respect to the area in which it occurs and with regard to the positive or negative perception of migrants. The analysis has shown that the similarity between migrant and community language systems in which migrants

Table 1. Classification of migration

Type of migration	Sub-type	Sub-group	Area	Perception
A	A.1	Within the Shtokavian area within Croatia		1
	A.2	From Shtokavian area to non-Shtokavian areas within Croatia		2
B	B.1	B.1.1	From Bosnia and Herzegovina to Croatia (Shtokavian area)	3
		B.1.2	From Bosnia and Herzegovina to Croatia (Non-Shtokavian area)	3.5
	B.2	B.2.1	From Serbia to Croatia (Shtokavian area)	4
		B.2.2	From Serbia to Croatia (Non-Shtokavian area)	4.5
C	From Croatia to the European Union (1990)			5
D	From the Middle East and from Africa to Croatia			6
E	From Croatia to the European Union			3 – 3.5

It can be seen from the table that there were five different basic types of migration from Croatia at the turn of the century. Each type of migration is described with respect to the area from which the population is moving and the migration number is assigned to each type of migration, which indicates a positive and negative perception of migrants: number 1 indicates that a migrant is involved in society and is not seen as different (or is seen as different in the smallest extent possible), and 6 indicates that the migrant does not engage in society and is likely to be perceived as different (even perceived as a dangerous).

Migrants coming from the same language system feel the least foreign, they are among the least linguistic differences. Thus, the number 1 is assigned to migrations within the Shtokavian region, while the number 2 is assigned to migrations from the Shtokavian to the Kajkavian or Chakavian region. The numbers are given somewhat arbitrarily and from a theoretical perspective, taking into account all criteria (migration type, language, area, etc.) and taking into account the differences between the analyzed narratives. Thus, the distinction between 1 and 2 has been established on the basis of whether the immigrants will or will not usually be called *comers* or *newcomers*, i.e. whether he or she will perceive themselves as others or not (or to what extent).

The second type of migration consists of migrations from neighboring states of Shtokavian countries to Croatia and depending on the population movements in the Shtokavian or Non-Slavic area (analogous to A migrations) subgroups are distinguished. Perception is mathematically equally distributed.

Language(s) and migrations: differences and similarities

In the previous subsections, various types of migrations that included the territory of the Republic of Croatia at the turn of the 20th to the 21st century were attempted. The migrations analyzed may differ with respect to the category of space, the category of language and can be observed with respect to the perception of migrants. If we take space as a variable, migration can be divided into those within Croatia, migration from Croatia and migration to Croatia. If we decide on language as a criterion, we will distinguish between migrations from Slavic and non-Slavic languages, migration from Shtokavian areas to non-Shtokavian areas, etc. According to the perception of migrants, migration can be defined as generally positive and generally negative with the notion that migration perception is a scalar category to be influenced by various factors.

Except the fact that migrations can be viewed separately from different perspectives, it is possible to try to interpret them with reference to the three fundamental criteria articulated here and establish some kind of relationship between them, which seems reasonable because they do not occur in a vacuum. Taking into account the previous analysis, the table presents the migration classification.

thing they have in common is being different in relation to the community they come from: different in the linguistic sense over which it is partially constructed and partially observed by the different criteria (culture, customs, faith, system of values, etc.). Because of all these specifics, the migrations described can be classified as D migrations: a special type of population movement from linguistically (cultural, religious, ideological, etc.) highly distinct areas.

Since this paper deals with migrations at the turn of the century on the territory of the Republic of Croatia, one cannot pass on the fact that migrations from the Republic of Croatia to other EU member states, the United States, Canada and Australia occur still today. This migration could be labeled as C migration, which would mean that there is an undeniable linguistic barrier and the identity problem of empathy (from the Croatian perspective) to any community, especially in the context of the next generation, the descendants of emigrants. However, in the narrative analysis of the emigration of people leaving the Republic of Croatia between 2015 and 2018, the C migration features are not observed, at least not to the extent that this applies to the C migration of the 1990s. It is about people who articulate their dissatisfaction and go (preferably) to European Union countries looking for (better) jobs. In this situation there are young people, often highly educated, who know the language of the country they are going to and integrate into the community, including the language community, at the same time as arrival or with a little delay. In addition, the difference is also due to migration: at the present moment, people migrate because they can or because they want to, not because they have to escape warfare. From their narratives - they learn that they do not feel fully aligned with the members of the community they came to, and as an indicator of this difference, they speak the language because in most cases it is immediately noticeable whether somebody is an original speaker of the language or not. However, they do not feel more of an exclusion from the society they came from and often do not consider returning to Croatia. Moreover, in the language of these migrants, there is no evidence of the emergence of an *interlanguage* or *half language*, which are described in C migrations. With that, there is no change in the B.3.2 migration, which means that according to the characteristics of modern migration from the Republic of Croatia, it is comparable to the B.3.1 migration and perhaps (at least in part) with the A migrations. This fact may seem unusual, because migration happens to areas that are linguistically different from the starting points. However, migrations of this type show that language does not have to be an obstacle if the cause / reason of migration is positive, if there is internal motivation, but at the same time confirms that the difference in language has consequences on the perception of migrants in the society in which they come (because migrants still recognize themselves as others). For this reason, it seems that the described migrations, which for methodological reasons can be called E migrations, represent such a type of migration that may be compared to B migrations.

features. In the section that follows the migration will be analyzed in the Croatian area during the migrant crisis.

Language (s) and migrations during 2015 (2016, 2017)

The migrations that began intensely in 2015 represent the movement of population, for the most part from the Near East in the direction of the European Union countries. This is the so-called Balkan route. The Balkan route passes, among other countries, through the Republic of Croatia. In addition to migrants from the Middle East, immigrants from the African continent entered the European Union (including sea routes) during the migration crisis. We analyze migrants with regard to their linguistic background, and we notice that most of them are speakers of the African and Turkic language families or speakers of Indo-European languages that are genetically and typologically distant from (for example) Slavic languages (or, specifically, the Croatian language, which this paper is about).

The perception of migrants coming to Europe has changed from 2015. Particularly specific are the changes in the Croatian relations to migrants during 2015 and 2016. It is thought that the identity of migrants in Croatia is almost entirely discourse-constructed [4]. This discourse constructed identity is threefold, bearing in mind that, in principle, every segment of the discrete constructed identity of migrants (every so-called micro-identity) corresponds to a specific time, i.e. with the development of a migrant crisis. Migrants in the Croatian media and in the narratives of the inhabitants who were analyzed were first experienced as victims, which can be related to the Croatian experience of the war, so people were more than congenial to migrant groups [4]. After initial approval and aiding, there were changes in multiple and multilevel migrant identities: migrants are first seen as a potential threat (which is their second micro-identity), and ultimately are undoubtedly seen as a threat that needs to be removed (which is the third micro-identity) [4]. (Given that migrants arriving in the Republic of Croatia, which Croatia is obliged to accept as a member of the European Union, it remains to explore how they are positioned in society and how society responds to the migrant community in view of the inter-ethnic barrier.)

The mentioned changes in the structure of migrant identity are partly influenced by the policy of different interest groups because each identity construction implies different power relations and mirrors different ideologies [5], [8], [14]. On the other hand, these changes are the result of the fact that Croatian society has gained some experience with migrants. Namely, all indicators show that the Republic of Croatia is not an immigrant-interesting state, which means that the population of the Republic of Croatia, in principle, has no immigrant experience, especially not to the extent in which migrants arrived in 2015. Without going into the value judgments, it is concluded that the Croatian attitude toward migrants changes negatively almost exponentially depending on how much experience people have with migrants: the more experienced, the perception of migrants is more negative - this is also apparent from both the media texts and narrative analysis. Given that migrants are a highly heterogeneous group, the only

negligible part of the Bosniaks, whom the Republic of Croatia received during and after the war of independence) that are happening either inside of Shtokavian areas or between areas of Shtokavian and Kajkavian, or of Chakavian areas with an important difference of inclusion or non-inclusion of the population of the neighboring States of Shtokavian. The third group of migration that is mentioned so far represent a migration from the Republic of Croatia in the Member States of the European Union (that were members at the time) and the United States, Canada and Australia, but in a much lesser extent. These migrations assume the movement of people from the Slavic language areas into non-Slavic linguistic areas, i.e. areas of primary Germanic (Danish, English, Dutch/Flemish, German, Norwegian, Swedish, etc.) and Romanic languages (French, Italian, etc.). Given that a smaller proportion of the population has moved to Finland, it should also be mentioned the Uralic Ugrophine group of languages.

Bearing in mind the inter-language diversity between the migrants and the community in which they are coming to, the population is expected to feel "*different*" in the new environment. This is apparent from the narratives that form being "*different*" in new environments, often it has to do with language barriers. In the desire to belong to a new community, migrants often neglect the mother tongue, especially when it comes to children born abroad, and thus they themselves influence their perception in their homeland. By integrating into the societies, they came to and avoiding the use of their mother tongue, migrants take over the language of the host countries and then introduce into their speech numerous expressions that are not customized in the Croatian language at any one language level (phonological, morphological or syntactic). In this way, they develop a specific *interlanguage* or *half language* and are given a name in the homeland, a Croatian version of the German term "Gastarbeiter". (*Interlanguage* is a term used in theories of language mastery. Here we do not refer to an intermediate in the mastery of a foreign language, nor to a semi-formal term implying a kind of negligent linguistic use [6]. These two terms are intended to suggest the mix of language codes that is sometimes deliberate (to show that an individual lives abroad), sometimes unintentional (when there is a real separation from the mother tongue).) These few examples point to difficulties in identifying with a new living environment, and the linguistic constituent component and the new communities as well as their own identity problems are at the very least, extremely important to consider. Because of its linguistic specificity, this type of migration described should certainly be distinguished: it is considered a C migration, that is characterized by relocation to an undoubtedly completely different linguistic area from where they left.

In the previous sections, is a breakdown of migrations, characteristic of the time of the Homeland War. Three basic groups of such migrations have been observed with regard to the type of spatial movement. They have attempted to describe, and among them, have tried to identify certain common and specific

important groups of B migrations: B.1 migration, migration from Bosnia and Herzegovina to Croatia, and B.2 migration, migration from Serbia to Croatia. In addition to this articulated difference, it is possible, by analogy, to distinguish the subtypes of A migration to establish the distinction between migration with respect to the dialectical destination. This could also be applied to distinguish B.1.1 migrations and B.2.1 migrations that imply migration to the Shtokavian area and B.1.2 migration and B.2.2 migrations coming from neighboring states in the non-Shtokavian Croatian area. The justification for such a subset of subgroups of certain migration subtypes is found in the established differences in the A migration group: if there is a difference in the perception of migrants within Croatia with regard to the fact that it is a Shtokavian or non-Shtokavian destination, it is quite reasonable to assume similar differences in the group B migration.

The description of the B migration and the migrant perceptions are applicable (probably) at the time when migrations occurred and in the context of the entire Croatian territory. However, such a situation in the border areas can at least partly be suspected from a synchronous perspective. In 2017 a study was conducted on the Bosnian language and its sociolinguistic status at the border of the European Union, in Slavonski Brod, on the border between the Republic of Croatia (European Union) and Bosnia and Herzegovina [1]. The area of Slavonski Brod and its surroundings was chosen because of the large number of refugees who came during the Homeland War and wanted to check the status of their organic idioms at the European Union border. The research considered the perception of Bosnian-Herzegovinian speech in the Slavonian-Croatian area from both perspectives: examined was (and valued) the positioning of the Bosnian-Herzegovinian speech from the perspective of the Bosnian-Herzegovinian speakers and from the perspective of the speakers of Shtokavian speeches within Slavonski Brod areas. The results of the research have shown that speakers of the Bosnian-Herzegovinian speaking their speech is positively evaluated, they are not considered less valuable than those from Shtokavian speeches within Slavonski Brod areas or then the Croatian standard language (although in principle they allow partial use limitation of the organic idiom, but any organic idiom) [1]. On the other hand, the Bosnian-Herzegovinian speeches are also positively evaluated by speakers of Shtokavian speeches from the Slavonski Brod region and consider it necessary to preserve them as well as to preserve any non-material cultural heritage; the difference between the two groups of respondents is that speakers of Shtokavian speeches from the Slavonski Brod region give a slightly greater advantage to the Croatian standard language than the speakers of the Bosnian-Herzegovinian speeches [1]. Such a positive perception on both sides should not be surprising because it is a border area that is in all contexts specific, due to its proximity and focus on *the other* and to coexist with them. In this sense, the distinction between the individual subgroups of B migration from a synchronous perspective should be understood conditionally.

A and B migration shape a language frame: they represent two types of migration most often of the Croatian population (as well as respecting the no way

the same dialect are in fact (especially in the wartime context) not perceived like *outsiders*. On the other hand, migration into non-Shtokavian areas is also recognized in the language. Thus, migrant Shtokavians in non-Shtokavian areas are recognized as drifters (those who drifted somewhere; regionalism, which is synonymous with the verb, is pejorative, in Croatian: *dotepsti se* > *dotepenci*, *došljaci* vs. *naseliti se*) and newcomers (those who came).

Looking at the migrations from the perspective of linguistic similarities, the following are the migrations from Bosnia and Herzegovina and Serbia to Croatia. In both cases, this is migration from Shtokavian areas. However, the difference between Bosnian-Herzegovinian and Serbian Shtokavian speech in comparison to Croatian Shtokavian speech in most cases is noticeable, certainly in the accentuation and phonological features of concrete speech. For these reasons, it is considered that these migrations should be classified as a special type of migration, the type of migration here referred to as the B migration. Thus, B migrations include migrations from the two neighboring states of the Republic of Croatia to the Republic of Croatia. On the other hand, there is an important difference from where the population comes from. Since Serbia committed aggression against the Republic of Croatia, Serbian Shtokavian speech has a negative connotation, while no negative connotations are related to Bosnian-Herzegovinian speech or at least on a much smaller level. Thus, in the narratives it was noted that the speakers of Serbian Shtokavian speeches (more precisely, speakers who are recognized in the territory of Croatia as Serbs because of the spoken intonation, emphasis, phonology, lexicology and syntax) are often equated with ethnic Serbians who were perceived at the time of the Homeland War as extremely negative. It is also interesting, and in fact crucial to note, that migrants from Serbia are by majority mostly ethnic Croats. Still, language functions as a sign of their identity. It is interesting to note that one of the distinct features between Croatian and Serbian language is the reflex of the ancient Slavic voice *ě*. In the Croatian language there are different reflexes (*ije*, *je e*, *i* and sometimes *a*), while in Serbian there is a dominant reflex of *e*. The refugees from Serbia, who were predominantly Croats, changed the reflex of the voice of *ě* in their speech. That would not be surprising if croatisation of reflexion occurred where the etymology for it was justified (for example, Serbian *lepo* > Croatian *lijepo*). However, speakers of Shtokavian speech that have an *e* in place of an *ě* have changed every *e* in their speech to *ije*, accordingly, the *e* which did not come from the ancient Slavic *ě*. Thus, for example, the word *meso* (which comes from the ancient Slavic word *męso*) becomes *mijeso* although there is no linguistic justification for it because the ancient Slavic voice *ę* in both languages give the voice *e*. Additional evidence of the importance that a language has in identity and perception of an individual, there can be considered a similar phenomenon in Shtokavian speeches in Croatia. Namely, it should be noted that the speakers of Croatian Shtokavian speech, which spoke in the territory of the Republic of Croatia during and immediately after the Homeland War, have also changed every *e* to *ije/je* (e.g. *pulover* > *pulovijer*, *omekšivač* > *omjekšivač*). For these reasons it seems necessary to distinguish between two

the official languages are also based on the Shtokavian base will serve to help understand the linguistic situation that migrants come from for various reasons and from different areas. In the following text, two migration situations that occurred at the turn of the century will be analyzed. Firstly, migrations will be considered immediately before, during and after the Homeland War in the 1990s. After that, migrations will be analyzed at the beginning of the 21st century, during 2015 (and 2016) when a migrant wave from the Middle East occurred. In both migrations-linguistic situations, the position and role of language in the perception of migrants and their inclusion in the community they go to, will be observed. All the conclusions to be made were made based on previous research on media discourse analysis and narrative analysis of the respondents from Shtokavian, Kajkavian and Chakavian areas. It should be noted here that the conclusions set out in this paper partly relate to the preliminary research presented in 2017 [3]. Here the research is expanded, and the conclusions are overwhelming and further argued.

Language (s) and migrations during the 1990s

During the 1990s, the Croatian Homeland War occurred in the territory of the Republic of Croatia. Migration and perception of migrants during and after the war can be traced to several types of migration: first, migrations occurring within Croatia; secondly, the population in Croatia coming from Bosnia and Herzegovina, and a somewhat smaller number from Serbia; Thirdly, the population migrating from Croatia to European Union countries (partly North America, somewhat less in Australia).

The first group consists of migrations taking place in the territory of the Republic of Croatia, i.e. in the area where the official language is the Croatian standard language. These migrations took place in the west: the largest number of people are from the eastern part of the country that went to the western parts. (There were migrations to the north and from some parts of Croatia too, but due to the significantly smaller population of these areas, only migrations from the east of the country are considered here.) Such migrations represented the displacement of the population from one area to another, but within the same dialect (Shtokavian) or the displacement of one of the Croatian dialects (Shtokavian) to the area of the other Croatian dialect (Kajkavian and Chakavian). These migrations here will be referred to as A migrations. According to the described description of A migration, they occur in two subtypes: A.1 migration, they are within the same Narrative area, and A.2 migrations are those that imply changing the Narrative area.

The mentioned distinction of the subtypes of A migration has its basis in the perception of the migrants as well. In the analyzed narratives of migration within the Shtokavian area, they are not evaluated as something negative, but are defined as a normal phenomenon, and migrants are generally involved in the community without major problems. Such integration can, at least partly (even theoretically) be associated with relatively small language differences. Namely, the differences between language systems that come into contact with (similar) local speeches of

Language(s) in Croatia

The link between the language, the individual, and the society / nations in geographic areas referred to in this paper is extremely complicated due to socio-historical reasons and the various state creations in which the present Republic of Croatia was located during the 20th century and earlier: The Austro-Hungarian Monarchy, The Kingdom of the Serbs, Croats and Slovenes, the Kingdom of Yugoslavia, the Independent States of Croatia, the Socialist Federal Republic of Yugoslavia (Socialist Republic of Croatia), the Republic of Croatia (later EU Member States). Thus, the area of the Republic of Croatia was socially and legally very dynamic in the 20th century. It should not, therefore, be distant from the mind that the territory in which all the above-mentioned states were born contained language complexity as well. It is an area spoken with languages belonging to a group of South Slavic languages (Bosnian, Bulgarian, Montenegrin, Croatian, Macedonian, Slovenian and Serbian) of the Indo-European language family. Bosnian, Montenegrin, Croatian, and Serbian are the standard languages that originated in the Shtokavian Dialectal Basis, which is the reason for the various political currents in the countries in which these languages are official, have used (or still use) in history (and still today) as a reason for unitarianistic persecution. However, these are sovereign states with official (recognized) languages, and we should emphasize Croatian language as one of the official languages of the European Union.

As much as the described language situation in the areas mentioned may seem complicated, in the case of the territory of the Republic of Croatia, it is even more complicated. Namely, there are three Croatian dialects in the Republic of Croatia: Shtokavian, Kajkavian and Chakavian. The specificity of the Croatian language situation is that the individual local speeches of different Croatian dialects differ from each other more often than some Slavic languages (e.g. Russian and Ukrainian, Czech and Slovak, and so on). In many cases, the differences are so much so, that negotiation is disabled. For example, in the Kajkavian area there are examples where two adjacent villages speak so differently that their speakers do not understand each other. There is also a similar situation with the Chakavian speeches, and understanding is undoubtedly completely absent in comparison with some Kajkavian speeches (e.g. Bednja speech) and Chakavian speeches (Vis speech) (the same is true of Shtokavian speeches). Thus, the Republic of Croatia itself is a linguistically diverse and complex region, taking into account the relations between the Croatian standard language and the non-standard variants [9], and the extraordinary reasons (socio-historical, political), these all greatly affect the perception of differences and appreciation of Croatian Shtokavian speeches and (or) of non-Croatian Shtokavian speeches; primarily the Serbian and Bosnian Shtokavian speeches and the Serbian and Bosnian standard languages.

The previous drafts of the language situation in the Republic of Croatia and those between the Republic of Croatia and the neighboring states in which

differences between different approaches, but in itself is not a mistake. Language is a mental fact, it serves as a means of communication, which implies that it is involved in the process of thinking. In the ability to use language as a means of communication, its sociability is contained: members of a community share the same (or very similar) language code - it enables them to convey ideas, to communicate. Taking into account the Sapir-Whorf hypothesis and cognitive linguistic preferences about language, it can be concluded that speakers of the same language do not share only the knowledge of the language structures they communicate, but share a similar view of the world conditioned by the specific language (a commonly known example is the name for snow in the language of Eskimos, who have ten words for snow, and in Indo-European languages that have one or only a few).

Linking language, the individual, the society, and (conditionally) views of the world gives a new dimension to the understanding of migration. Without the intent on comprehensiveness and scientific exhaustion, migration can be defined as the spatial movement of the population. In the context of this paper, the reasons (economic, military and other) and types of migration (daily, monthly, etc.) are secondary. Here migrations are viewed as a phenomenon that is common in the modern world, and often involves massive masses, as was the case with the migration crisis in Europe in 2015 (and 2016). Given the above, theoretical and discourse analysis will be attempted, to establish and prove the fact that migration of the population also implies the migration of language systems and all that can be related to language (including identity). In the following sections, we attempt to confirm the assumptions about the impact of inter-ethnic differences on the inclusion of migrants in the communities they are coming from. Keeping this in mind, attention should also be paid to the fact that language / discourse (s) produce identities, to identify certain social groups as positive or negative, i.e. to be experienced through language and with language in mind. In this regard, methods of critical discourse analysis find its application [14], as well as approaches that recognize language as a means of legitimizing and manifesting different power relations [5], [8]. Here the relationship will be seen in migrations as the processes of movement of people: the movement of people can be equalized with the movement of language systems, and the relation of man among other people can be viewed analogously as the relation of one language system among other language systems (that are more or less similar).

LANGUAGE AND MIGRATIONS IN CROATIA

The introduction of the notion of society quite complicates the aforementioned language definitions as it presupposes the existence of a specific relationship between language, the individual and the community. In this way, the language necessarily connects with the identity of the individual and the language community to which it belongs, which often means the nation [12]. In order to better understand the migration (language) in the territory of the Republic of Croatia, it is necessary to briefly present its complexity.

The social factor of a language can be recognized as a zero point in its determination irrespective of the linguistic perspective from which the language itself, in this case, the language as a subject of scientific research, as an object of science, tries, to analyze itself and by itself but considering the community that uses it [11]. Thus, the various linguistic perspectives will observe the language primarily as an abstract system of signs and the rules by which these signs are combined [11] - this will characterize the structuralist approach of the language established by F. de Saussure and by the distinguishing form, substance, terms and content, the notion of e.g. metalanguage etc., in addition to his glossary, was suspended by L. Hjelmslev. On the other hand, language can be viewed from the perspective of transforming and generating language messages, recognizing the rules by which messages are transformed and generated, the difference between the depth and surface structure, the distinction between the I-language and the E-language, which is certainly some of the basics of language observation perspective of generative grammar.

For both of these perspectives, it can be stated that they are structural, which of course, does not neglect the differences between the structuralism of Saussure's type and generative grammar founded by N. Chomsky. It is thought that in the above-mentioned linguistic lines the structure of the formal language is the primary focus, whereas the meaning that mediates this structure and the relation of that structure to the extraterrestrial universe remain outside the central interest of structuralism and generativist thinking. The shift towards conceptualization and the perception of, (sometimes) the identic meaning of conceptualization and linguistic formulation are evident in the cognitive linguistic approach to language. Cognitive linguistics begins with the fact that the concept, which is (actually) a linguistic concept, is structured knowledge based on encyclopedia data [15]. Such language understanding, which is at least in part comparable (or equitable) with cognition, was based on American linguistics and anthropology. F. Boas, E. Sapir and B. Whorf, are authors who observed in their contemplation the relationship between language and opinion, language and the world, noting that the language is the factor (or language structure) that shapes the individual's perception of the world around it. In contemporary terminology: language forms conceptualization, which clearly articulates Sapir-Whorf's hypothesis [10], [13]. B. Whorf clearly articulates: Language is not simply a reproducing instrument for voicing ideas, but rather is itself, the shaper of ideas [10], [13]. Moreover, language categorization mirrored conceptualization, the world's perception [7].

The previous is a very brief (but for the purpose of this work is probably sufficient) overview of language determinants, it shows that different approaches have a common starting point for language: it is a mental phenomenon for them and it is social because it involves the possibility of communicating what the individual thinks. Such a generalization, as well as any other generalization, is certainly neglecting the often-important

THE ROLE OF THE LANGUAGE IN MIGRATIONS AT THE TURN OF THE CENTURY IN CROATIA

Assoc. Prof. Dr. Emina Berbic Kolar¹

Dr. Igor Marko Gligoric¹

¹University of Osijek, Faculty of Education, Croatia

ABSTRACT

In this paper, language is (undoubtedly) a key component of the identity (or at least as one of the key components) of migrations on the territory of the Republic of Croatia at the turn of the century. Migrations are a common occurrence in modern society. They can be defined as a change of location of an individual or a group of people. Without going into more detailed analysis of the reasons and types of migrations, regardless of what is the incentive to relocate, it is more than clear that changing location includes/implies changing society and changing society means changing the language community. This paper contrasts, generally speaking, two migration periods on Croatian territory, including the EU. The first migrations that are analyzed concern the period during the Homeland War in Croatia and the period right after the War. Migrations and inclusion of migrants during that period are analyzed considering language differences between migrants and the language community they are migrating to. Taking into account, that the territory of the Republic of Croatia is linguistically very diverse, there are three very different dialects or (even) languages in Croatia (Shtokavian, Kajkavian and Chakavian), and positive and/or negative perception and position of migrants coming from the war zones are investigated, regarding the differences and/or similarities between linguistic systems they use to communicate. The Migrant situation in the Homeland War is compared with different perspectives in the migrant crisis in Europe during 2015 (2016 and 2017), i.e. migrations that bring people from geographically, linguistically, and culturally distant parts of the World. In drawing conclusions on the status of migrants during the 1990's and during the migrant crisis discourse analysis of the media and narratives was conducted. Finally, it is shown that the differences/similarities between linguistic systems correspond with negative or positive perceptions of migrants and, consequently, their inclusion in society.

Keywords: language, migrations, discourse analysis, sociolinguistics

INTRODUCTION

Language is, if we try to define it in general terms, a phenomenon or property characteristic only for man, which is undoubtedly exact, at least at the level of complexity in which the natural human language functions. Due to the fact that we are talking about a feature of a man, it is necessary in determining language to include the collective dimension. The idea is that the language is a social fact: it rests on a tacit social agreement (primarily because of its initial arbitrariness in linking the terms and contents of the linguistic sign), so it is conventional [11].

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9. Taz *sūrimʒ* ‘animal; beast; bird; game, furs’ – Narym *χúrup* ‘big animal, beast, cattle’ < Proto-Samoyedic **sārmā* (Nenets Т *сармик*; Enets *same* ‘wolf’, Mat. *sarma* ‘hazel-grouse’ [8: № 853]) < Proto-Uralic **śurme* [24: 490];

10. Taz *untj* ‘louse’ – Narym *undz* ‘louse, lice’ < Proto-Samoyedic **āncə* (? ~ **āmcə*) [14: 18] (Nenets Т *ηan*^o [14]; Enets *adu*; Kamassian *uñuu* [7: 82]; Koibal *yhē*) < Proto-Uralic **omča* [24: 338];

11. Taz *qētti* ‘town, village’ – Ob’ Vas *қвачч, қвач* ‘town’ [6: 79] < Proto-Samoyedic **wāc* ‘fence’ (Nenets Т *ва*’); Enets *baʔa* ‘temporary pen for domestic reindeers’; Nganasan *bəʔ* ‘pen for reindeers; purse’) [14: 171] < Proto-Uralic **woča* (> Saami N *oacce -ʒ-* ‘enclosure’, Fin. *ottava* ‘net for salmon fishing’).

Without Uralic etymologies

13. Taz *cūriqo* ‘to weep’ – Narym *тeи'рəгу* ‘to start weeping, to weep’ < Proto-Samoyedic **jārə* (Nenets *яричь*; Enets *dīaro-* ‘to weep’; Kamassian *t'ōr'l'am* ‘I weep’ [7: 79]) [14: 38];

14. Taz *tukyqo* ‘to scratch’ – Tым *tūg, əñnaB* [3: 176] < Proto-Samoyedic **jākkz* ‘to scratch oneself’ (Nenets Т *якць*; Enets *diakude*; Nganasan *doʔku-* ‘to scratch oneself’; Mat. *čakmər-* ‘it itches’ [8: № 173]) [14: 37];

15. Taz *cumry* ‘long’ – Ob’ *чомб, чумб*, Vas, Tым *чюмб, чомбы*, Tur *чомпы*, Ob’ *чюббе*, Ket *чюмбу*, El *чюмбе* [6: 285] < Proto-Samoyedic **jāmpə* ‘long’ (Nenets Т *ямб*; Enets *dīabu*; Kamassian *num'o*, [7: 46]; Koibal *humo*; Mat. *n/ñambuh* ‘long, high’) [14: 37];

16. Taz *mūti* ‘large loop-like bend of a river; portage through the neck of such a bend’ – Tым, Tur *муч* ‘channel, former riverbed, portage’ [6: 133] < Proto-Samoyedic **mācə-* ‘reach’ (Nenets *мадор*’ ‘river bend with thick groves on the banks’) [14: 89];

17. Taz *mūtyqo* ‘to bark; to bark at smb; to croak’ – Ket *мымайзы* ‘to start barking’ [5] < Proto-Samoyedic **mātə-* ‘to bark’ (Nenets Т *mat*^o ‘barking’ [14]; Enets *maɖu* ‘barking’; Nganasan *muzar-* ‘to bark’; Kamassian *mo, 'dl'am* ‘I bark’ [7: 40], Koibal *mōɖla* ‘he barks’, Mat. *madə-* [8: № 670]) [14: 89];

18. Taz *u* ‘ptarmigan’ – Ob’, Vas, Tым *у* ‘ptarmigan’ [6: 257] < Proto-Samoyedic **āwā* (Enets *aba*). [24: 13] consider this word a reflex of Proto-Uralic **aŋV*, but E. Helimski points out that the «Phonetic resemblance between the Saami and Northern Samoyedic (Nenets) forms is so great, including the “correspondence” between the syllable boundary sign in syllable boundary sign in the overlong geminate in Saami and the ejective sign in Nenets, and so non-conforming to normal schemes of historical phonetics, that it can only be explained as parallel formations of onomatopoeic nature; which, however, doesn’t deny the possibility of a contact genesis of this resemblance» [11].

Exceptions (the first syllable vowel in Selkup dialects does not correspond to Kamassian using our correspondences):

this group, because we agree with the hypothesis of [3: 133] that it is a loan from Khanty *mul-* ‘to pray’, and, as such, it shouldn’t be a reflex of Proto-Samoyedic **mā-* ‘to speak’ [14: 88].)

With Uralic etymologies

1. Taz *quntiqo* ‘to die, to be severely ill’ – Narym *kúgu* ‘to die, to be killed’ < Proto-Samoyedic **kãä-* (Nenets Т *хась* ‘to die, to be killed’; Enets *kaa-* ‘to die, to be killed’; Nganasan *kuəgu-* ‘to die’; Kamassian *kuul'em* ‘I am dying’; Koibal *кулягандамь* ‘I am dying’; Mat. *kā-* [8: № 367]) < Proto-Uralic **kola* ‘to die’ (> Fin. *kuole-* ‘to die’) [24: 173];

2. Tым *k'ūb'dä* [3: 261], El *консэ* ‘fish bladder’ (The vowel of the first syllable is not quite clear in El *o*. It could be due to non-perfect recording of the southern and central dialects in the [5] dictionary, as there are several writing variants for a number of words) [6: 51] < Proto-Samoyedic **kãpätəjəj-* ‘fish bladder’ [14: 60] (Nenets Т *хабдө*) < Proto-Uralic **kupe(-na)* ‘fish bladder’ (> Fin *kupinas*) [24: 212];

3. Ket *kuuska* [14: 60] < Proto-Samoyedic **kãsä* ‘dry’ (Nenets Т *хасыӱ*; Enets *kasuo*; Nganasan *kos'üə* ‘dry’) [14: 60] < Proto-Uralic **kuška* (**koška*) (> Saami N *gõikes -i'ka(s)-* ‘dry’) [24: 223];

4. Taz *muŋkynз* ‘bosom’ – Ob' *музым* ‘bosom’ [6: 131] < Proto-Samoyedic **mã-* ‘breast’ (Enets *magu?* ‘breast’) [14: 88] < Proto-Uralic **mOlV* (**mOljV*, **mOlkV*) ‘breast’ [24: 289];

5. Taz *musyltygo* ‘to wash; to have a wash’ – Ob' *мулэжугу, мулэжэгу* [6: 132] < Proto-Samoyedic **mãsä-* ‘to wash’ (Nenets Т *масць*; Enets *masu-* ‘to lick off, to wash away, to wash smb, to wash smth’; Kamassian *bezel'am, bázal'am, buzal'o, m* ‘I wash’; Koibal *бызла* ‘he washes’; Mat. *masə-* [8: № 642]) < Proto-Uralic **muške* (**moške*) [24: 289];

6. Taz *n'ütj* ‘grass; hay’ – Narym *n'udž* ‘grass, hay’ < Proto-Samoyedic **nãc*, **nãcä* (Nganasan *n'otə* ‘grass’), **nãcã* (Nenets Т *няда*; Enets *nadiudo* ‘light-colored Icelandic moss, which the reindeers don’t eat’; Kamassian *no'd*, Koibal *но* ‘hay’, *ноть* ‘grass’) < Proto-Uralic **nãcV* ‘grass’ (> Saami N *njuöcco-rasse* ‘equisetum’) [24: 311], this word’s reflex is presented in Saami, Komi and Samoyedic languages, but these words might as well be a reflex of Proto-Uralic **nõcV*, as shown in [16];

7. Taz *n'ūgo* ‘to lick, to lick smth, to lick oneself’ – Narym *n'ugl'əspigu* ‘to lick, to lick smth’ < Proto-Samoyedic **nã-* (Nenets Т *нянзць*; Enets *nadiö-*; Nganasan *n'ond'ə'tə* ‘to lick’; Kamassian *nuläm* ‘I lick’ [7: 47]) < Proto-Uralic **nõla* [24: 321] (> Fin. *nuole-* ‘to lick’);

8. Taz *pütjil* ‘cheek’ – Narym *püdal* ‘cheek, cheeks’ < Proto-Samoyedic **pãt* (Kamassian *pü'ma*; Koibal *putmo*; Mat. *ho'lo* ‘cheek’ [8: № 306]), **pãtz* (Nenets Т *пайды*; Enets *paede* ‘cheek’; Nganasan *hotuə* ‘cheek’) < Proto-Uralic **poske* [24: 396] (> Fin. *poski* ‘cheek’);

9. Taz *kētikū* ‘left-handed; left; from the left, to the left, leftward’ – Tым *квыдыге*, Ob’ *квѣтэкэ*, Ket *квэдыгей*, Tur *кыдыгä* ‘left’ [6: 41] < Proto-Samoyedic **wātz* ‘left’ (Nenets T *вадуцей*; Nganasan *bätid’i* ‘left’) [14: 172] < Proto-Uralic **wasa* [24: 559].

10. Taz *wenti* ‘nelma’ – Narym *vandz* < Proto-Samoyedic **āncz* (Nenets F *һанды* ‘nelma’) [14: 18] < Proto-Uralic **ončV* (> Fin. *vasen* ‘left’)[24: 339];

Without Uralic etymologies

10. Taz *sēriqo* ‘to rain; to soak by rain’ – Narym *fē’r* ‘rain’ < Proto-Samoyedic **sārā-* ~ **sārə-* (Nenets T *capē* ‘rain’; Enets *sare* ‘rain’; Nganasan *copya* ‘rain’; Kamassian *surno*, *su, rno* ‘rain’ [7: 60]; Mat. *sörüh* [8: № 908]) [14: 135];

11. Taz *qētiqo* ‘to illuminate’ – Ket *квэ̄дэ̄гу*, Ob’ *квэ̄жэ̄гу* ‘to start to shine; to shine for a long time’ [6: 82] < Proto-Samoyedic **kāt’ā* ‘light’ (Nenets F *kāttatat*; Enets *kaḍadu?* ‘candle’; Nganasan *katəgə* ‘candle’; Mat. *kadabtə-* ‘to throw light’ [8: № 379]) [14: 62];

12. Taz *kētiqo* ‘to grow, to bring up’ < Proto-Samoyedic **wātā* ‘to grow, to feed’ (Nenets T *вадась*; Enets *baḍa-* ‘to grow’; Nganasan *bətu-* ‘to have grown’; Kamassian *bud’l’ām*, *bo, d’l’ām*; Koibal *быдла* ‘I feed’; Mat. *badə* [8: № 88]) [14: 172];

13. Narym *kvédəgu* ‘to swear’ – Ket *kuəḍ’le* ‘to swear’ [3: 276] < Proto-Samoyedic **kātə* ‘to swear’ (Enets *kaḍu-* ‘to swear’; Kamassian *k, ud’l’ām* ‘to swear’);

14. Taz *tetiḗi* - El *məməne* ‘shaman’ [6: 251] < Proto-Samoyedic **cācāpū* (Nenets T *мадебя*; Enets *taḍobe* ‘shaman’; Mat. *дядэ*) [14: 32]. There are also cited in [14: 32] as reflexes for this etymology Kamassian *t’ārb’* [7: 68] and Koibal *mapbə*, but it is rightfully pointed out in [5: 180-181], that *rb* cannot be a reflex < **c*.

15. Taz *weci* ‘meat; flesh, body’ – Narym *vəḍ’* ‘meat, food’ < Proto-Samoyedic **ājā* (Nenets T *һая*; Enets *aja* ‘body, flesh, meat (as a body part)’; Kamassian *uḗa* ‘meat’ [7: 80]) [14: 17];

16. Taz *wēšičiqo* ‘to rise, to fly up’ – Narym *vəzəgú* ‘to stand up, to rise, to fly up, to rise’ < Proto-Samoyedic **ānsū* (Nganasan *һəнсүтə-*, *һəнсүтəт* ‘to rise, to rise to one’s feet’) [14: 18];

17. Taz *werqi* ‘large; elder; magnitude, size’ – Narym *vərg* ‘large, elder’ < Proto-Samoyedic **ārə* (Nenets T *һар* (*һarka*); Enets *arum-* ‘to increase, to grow up’; Kamassian *ury, o* ‘large’ [7: 81]; Koibal *ypəa* ‘large’; Mat. *opəa* [8: № 816]) [14: 19];

18. Taz *wenil* ‘again’ – Tым *ванбар* ‘anew’ [6: 22] < Proto-Samoyedic **ānz* (Nenets T *һани*; Enets *āni* ‘other, one of the others’; Nganasan *һonə*) [14: 18].

Proto-Selkup **u*/ū* < Proto-Samoyedic **а* (> Kamassian *u, o, u*) < Proto-Uralic **o*, **u* (A Taz word *mulymryqo* — El *мулиқо* ‘to talk’ is not included in**

1. Taz *c̣ətaḷịqo* ‘meet, run into’ – Narym *tevéďəspugu* ‘meet’ < Proto-Samoyedic **jātə* ‘walk’ (Nenets Т яд̣ăсь; Enets *ďadata-*; Nganasan *dotu-* ‘meet’; Taigi *dschadim* ‘I walk’; Karag. *ďəkadəuɨn̄*) [14: 38-39]. In [24: 106] a Proto-Uralic **juta-* is reconstructed, but, as is stated in A. Aikio’s thesis [2] (“However, the comparison is irregular: Mordvin -*t-* presupposes an original geminate **-tt-*, and the vocalism of the Samoyed forms does not match Proto-Samoyedic **jotē* < Pre-Saami **juta-*). Instead, the Saami verb could be regularly explained as a Baltic loanword: cf. Lithuanian *judėti* ‘to move’” [2]), the Saami forms in this etymology do not correspond regularly to the Mordvinian and Samoyedic ones and are probably a Baltic loan. Mordvinian reflexes, as shown in [13], can point to any back vowel in a non-stressed position;

2. Taz *q̣ēlj̣i* ‘fish’ – Narym *kvél* ‘fish’ < Proto-Samoyedic **kālā* (Nenets Т хал̣я; Enets *kare*; Nganasan *koli*; Kamassian *k’ō, ɒ*; Koibal *кола*; Mat. *kālā* [8: № 461]) [14: 59] < Proto-Uralic **kala* (> Saami N *guolle -l-*, Fin. *kala*) [24: 119];

3. Taz *ṭēlịqo* ‘to have stolen’ – Narym *tvē’lagu* ‘to have stolen’ < Proto-Samoyedic **tālā* (Nenets Т тал̣есь ‘to steal’; Enets *tarir-* ‘I steal’; Nganasan *толар-* ‘to steal’; Kamassian (C) *thol’erl’im*, (D) *t’ā̀ərl’əm*, *t’ọ̀ərl’əm* ‘I steal’; Mat. *tāler-* [8: № 975]) [14: 150] < Proto-Uralic **sala* (> Saami N *suolâ -llâg-* ‘thief, thievish’, Fin. *sala* ‘secret’) [24: 430];

4. Тым *ṭiwer* ‘pimples’ [14: 38] < Proto-Samoyedic **jār* (Nenets Т яр’’) [14: 38] < Proto-Uralic **jarV* ‘nodules, growths on a tree’ (> Fin. *jaarun* ‘нарост на дереве’) [24: 90];

5. Taz *q̣ērịqo* ~ *qerịqo* ~ *qerqo* ‘to call, to invite, to name’ – Narym *kvérgu* < Proto-Samoyedic **kā-* ‘to call, to ask’ (Nenets Т хан̣зь; Enets *ка̣ηадо?* ‘попросил’; Mat. *ка̣η* ‘I ask’ [8: № 424]) [14: 56] < Proto-Uralic **kanV* (**ка̣ηV*) [24: 125];

6. Taz *q̣ēcj̣i* ‘hot weather’ – Тым *квычэк* ‘hot’ [6: 41] < Proto-Samoyedic **kājā-* ‘sun’ (Nenets Т ха̣ерась; Enets *kaja*; Nganasan *kou*; Kamassian (D) *k’ụija*, *k’ụija*, *k’ụio* [7: 33]; Koibal *к̣уяж*) [14: 58]. In [24: 167] these words are proposed to be the reflexes of the Proto-Uralic **koje*, but we, together with the authors of [22: 383] think this comparison to be not useful;

7. Taz *q̣ēcịqo* ‘to have left smth’ – Narym *kvéďəzegu* < Proto-Samoyedic **kājā-* ‘to leave smth’ (Nenets Т ха̣есь ‘to leave smth’; Enets *kae-*; Nganasan *koi-* ‘to have left smth’; Kamassian *ḳọjol’əm* ‘I leave smth’ [7: 31]; Mat. *kojo* [8: № 531]) [14: 58] < Proto-Uralic **kad’a* (> Saami N *guoḍde -đ-* ‘to leave smth’, Fin. *katoa-*) [24: 115];

8. Taz *q̣enqo* ‘to depart, to go, to ride, to leave, to go away’ – Narym *kvéngu* < Proto-Samoyedic **kān* ‘to go’ (Nenets хан̣ăць ‘to depart’; Enets *kanus-* ‘to go away’; Nganasan *konị?kə-* ‘to start to leave’; Mat. *kan-* [8: № 413]; Koibal *кандагамь* ‘I ride’) [14: 59] < Proto-Uralic **kanta* (> Saami N *guod’de- -dd-* ‘to carry, to bring’, Fin. *kanta* ‘base, leg’) [24: 124];

Without Uralic etymologies

7. Taz *on-* ‘oneself; one’s’ – Narym *онд* ‘himself’ < Proto-Samoyedic **ānə* (Nganasan *ηonənə*) [14: 18];

8. Taz *kopti* ‘bed, bedstead; place’ – Narym *қопт* ‘bedstead, place, bed’ < Proto-Samoyedic **wāt³wə* (Nenets T *ва’’ав*; Enets *baʔa* ‘place’; Nganasan *bəbə* ‘place, bed’; Kamassian *bāpu* ‘place, bed’ [7: 8]) [14: 173];

9. Taz *porqi* ‘clothes’ – Narym *порг* ‘overcoat’ < Proto-Samoyedic **pārka* (Nenets T *парка*; Enets *page*; Kamassian *p’āryā*, *p’āryā* [7: 52]; Koibal *pyrga*; Mat. *harga* [8: № 262]) [14: 116];

10. Taz *cōpty* ~ *cōptyl’* ‘thin’ – Narym *т’э’ptiga* ‘flat, thin’ < Proto-Samoyedic **jāptā* (Nenets T *ябта*; Enets *data*; Nganasan *dobtəʔlikü*; Mat. *čabtəmbuj* [8: № 163] ‘thin’) [14: 38];

11. Ob’ *қожэ* ~ *қожэ* ~ *қочэ* ‘snowstorm, blizzard’ [6: 87] < Proto-Samoyedic **kācə* ‘snow-blast’ (Nenets T *хад*; Enets *kaɖum-* ‘blizzard is starting’; Nganasan *koduʕ* ‘snow-blast’) [14: 57];

12. Taz *qōptyŋqo* ~ *qoptyŋqo* ‘castrate’ – Ket *қонмангы, қонмэнгы* ‘castrate’ [6: 91] < Proto-Samoyedic **kāptə-* ‘castrate’ (Nenets F *χāptā*; Enets *katur-*; Nganasan *kəbtərkus’a*) [14: 60];

13. Taz *pōry* ‘pile warehouse, planking for fish drying’ < Proto-Samoyedic **pārz* ‘warehouse’ (Nenets *nape*; Enets *pare*) [14: 116];

14. Taz *qopty-* ‘drown smb’ – Tym *қонмэргы* ‘drown smb’ [6: 91] < Proto-Samoyedic **wāptā* ‘pour’ (Nenets T *вабтаць*; Enets *bata-* ‘pour, pour out’; Nganasan *bobtu-* ‘pour into, pour our’; Kamassian *ba’ptəl’am* ‘I am pouring’; Mat. *bahtə-* [8: № 92]) [14: 172];

15. Taz *topy* ‘leg; paw’ – Narym *тэб* ‘leg’ < Proto-Samoyedic **tāpз* (Enets *tabu* ‘root, base’; Nganasan *tohi* ‘base, trunk, stem’), **tāpз* ‘tree trunk’ (Kamassian *tāb*) [14: 152];

16. Taz *sompy-* ‘shamanic’ – Ket *сомбаргы, Об’ сомбэргы* ‘shamanize’ [6: 213] < Proto-Samoyedic **sāmpə-* (Nenets *самбэць*; Enets *sabodir-* ‘do magic’; Kamassian *sāmol’am, sāməl’am* ‘I am shamanizing’ [7: 57]) [14: 135].

Exception (non-standard reflex of the Proto-Samoyedic **ā* in Selkup dialects):

Taz *tūšy* ‘lizard’ – Vas *mōua, mōue*, Tym *mjuu, mjuua*, Tur *mјсы*, El *тјосэү* ‘lizard’ [6: 242] < Proto-Samoyedic **t^lānsə* ‘lizard’ (Nenets T *танз*; Enets *tađu* ‘lamprey, worm-bait’, Kamassian *t’vzə, t’onzə* [7: 69]; Koibal *танза*; Mat. *танже*) [14: 151] < Proto-Uralic **sVŋéV* (**sVŋéV-IV*).

Proto-Selkup **uə*/uə̄* < Proto-Samoyedic **v* (> Kamassian *u, o*) < Proto-Uralic **a* (> Saami N *uo*)**

With Uralic etymologies

*ä *a *v *â *A

Moreover, based on the two series of correspondences for Proto-Uralic *a: 1) Saami N *oa* – Proto-Selkup **o*/**ō*, Kamassian *a*; 2) Saami N *uo* – Proto-Selkup **uə*/**uā*, Kamassian *u, o* it can be assumed the existence of two *a in proto-Uralic language, but this question needs further study.

Below are some examples to illustrate these oppositions.

Proto-Selkup **o*/ō* < Proto-Samoyedic **â* (> Kamassian *a*) < Proto-Uralic **a* (> Saami N *oa*)**

With Uralic etymologies

1. Taz ***qossy*** ‘offering, sacrifice; present’ (Here and below the diagnostic forms for establishing the oppositions are marked as bold.) – Narym ***kə:z*** ‘gift’ < Proto-Samoyedic (The Proto-Samoyedic form and the forms from modern Samoyedic languages are cited from [12]) ****kāsəj*** ‘payment’ (> Nenets T *xaco*) [14: 61] < Proto-Uralic ****kačV*** ‘present’ [24: 111];

2. Taz (***ima***)***qota*** ‘old woman’ < Proto-Samoyedic ****kātā*** ‘old woman’ (Nenets T *xada*; Enets *kaða?* ‘mother’s sister’; Nganasan *kodu?a* ‘old woman of kin’) [14: 62] < Proto-Uralic ****koska*** ‘elder woman of kin’ [24: 189], but the initial syllable vowel reconstruction which the authors of [24: 189] propose does not occur to be reliable, as the reflexes of ****koska*** do not point reliably at the reconstruction of the Proto-Uralic **o* (cf. [13]). One can surmise that the reconstruction for this word is Proto-Uralic ****kaska*** > (Saami N ***goas’ke -sk-*** ‘mother’s sister’);

3. Taz ***n’oma*** ‘hare’ – Narym *n’evá* ‘hare’ (The Proto-Samoyedic form and the forms from modern Samoyedic languages are cited from [12]) < Proto-Samoyedic ****ńāmā*** (Nenets T *нява*; Enets *naba*, Nganasan *ńomu*) < Proto-Uralic ****ńoma(-IV)***; in this word, Proto-Uralic ****ńama(-IV)*** (> Saami N ***njoammel***), can be reconstructed, as was mentioned before, according to [13] Mordvinic *u* (Erzya *numolo*, Moksha *numol*) don’t necessarily mean Proto-Uralic **o* in the first syllable; they might as well descend from Proto-Uralic **a* in an unstressed Proto-Finno-Volga position;

4. Taz ***pōliqo*** ‘ingest’ – Narym ***pəlgu*** ‘swallow, ingest’ < Proto-Samoyedic ****pālā-*** (Nenets T *палесь* ‘swallow’; Enets *pari?* ‘sky’; Nganasan *holiə, holi?ə* ‘sky, top of the head’; Koibal *поолдола* ‘gulp’) < Proto-Uralic ****pala*** (> Saami N ***buole, boaldet*** [4], fin. *pala* ‘кусок’) [24: 350];

5. Vas ***понъар*** ‘hem’ [6: 192] < Proto-Samoyedic ****pāncə*** ‘lower edge’ (Nenets T *пан*; Enets *padi*; Nganasan *hontəlir, hontəə*; Kamassian ***phandr*** ‘hem’) < Proto-Uralic ****pančV*** ~ ****pačV*** (**pončV* ~ **počV*) [24: 353];

6. Taz ***kontj*** ‘root, float cord (from cedar roots)’ – Narym ***kəntz*** // ***kandz*** ‘root’ < Proto-Samoyedic ****wāncə*** (Nenets T *вано*; Enets *badu* ‘root, snag’; Nganasan *bəntu* ‘root’; Kamassian *тоñă, твñă* [7: 41]; Koibal *мына*; Taigi *мондо*) [14: 171] < Proto-Uralic ****wačV*** ~ ****wančV*** [24: 548].

Table 1

Proto-Uralic according to [16]	<i>*a / *o</i> (> Saami N <i>oa</i>)	<i>*a</i> (> Saami N <i>uo</i>)	<i>*o, *u</i>
Proto-Samoyedic	<i>*ǎ</i> (*ǎ [12])	<i>*v</i> (*ǎ [12])	<i>*ʌ</i> (*ǎ [12])
Northern Samoyedic languages Here and below the Northern Samoyedic languages are cited according to the following sources: Nenets as in [15], Enets as in [8], Nganasan as in [9].	Nenets <i>a</i> , Enets <i>a</i> , Nganasan <i>o</i>	Nenets <i>a</i> , Enets <i>a</i> , Nganasan <i>o</i>	Nenets <i>a</i> , Enets <i>a</i> , Nganasan <i>o</i>
Selkup dialects Here and below Selkup dialects are cited according to the following sources: Middle Taz as in [10]; Narym and Togur as in the field and archival materials at http://lingvodoc.ispras.ru ; if the word is missing from these sources, it is cited according to the dictionary [5], or [12] (two latter sources are marked in the text, the rest are used by default)	Proto-Selkup <i>*o/*ō</i> (Selkup <i>o/ō</i> [3]) > Taz, Middle-Ob' <i>o/ō</i> , Narym <i>ɔ</i> , Ket <i>o</i>	Proto-Selkup <i>*uə/*ū</i> (Selkup <i>uə</i> [3]) > Taz <i>ɛ/ē</i> , Narym <i>vɛ</i> , Middle-Ob', Ket <i>vɛ</i> in the beginning of the word Taz <i>wɛ</i> , Narym <i>va</i>	Proto-Selkup <i>*u/*ū</i> (Selkup <i>u/ū</i> [3]) > Taz, Middle-Ob' <i>u/ū</i> , Narym, Ket <i>u</i> ,
Kamassian Kamassian forms are cited according to the dictionary [6].	Kamassian <i>a</i>	Kamassian <i>u, o</i>	Kamassian <i>u, o, u</i>

One can see from Table 1 that there are three different vowels in Proto-Selkup which correspond to the Proto-Samoyedic **ǎ* according to the reconstructions [9], [14], and that these three vowels have specific correspondences in Kamassian and Proto-Uralic. From that one can deduce that Proto-Samoyedic vowel system has to be modified by adding two more phonemes: Proto-Samoyedic **v*, **ʌ*. The resulting inventory should look like this:

**i *ü *j *u*

**e *ö *ə *â *ɛ *o*

INTRODUCTION

Proto-Samoyedic vowel system has been studied for more than a hundred years, since the relation between the Samoyedic languages was discovered. The first, as far as we know, publication of this system was in [12].

This is what it looked like:

**i *ü *j *u*

**e *ö *ê *e *o*

**ä *å*

Later, after analyzing modern Nganasan data, E. Helinski [7] proposed adding two more phonemes to the system (see analysis of these additions for relevance in [1]):

**i *ü *j *u*

**e *ö *ə *ê *e *o*

**ä *a *å*

At the same time he proposed reinterpreting the quality of Janhunen's phonemes in the following way (according to [1]):

[9], [14]

**i > *i (> Nganasan *i*), *e (> Nganasan *ɨ*)*

**e > *ä*

**ä > *a*

Still, when studying the Selkup vocalism system and analyzing Narym, Ket and Middle-Ob' dialects' field and archival audio materials on LingvoDoc system <http://lingvodoc.ispras.ru/> we noticed some additional series of regular correspondences between the Selkup dialects and Northern Samoyedic languages such as Nenets, Enets and Nganasan. Further analysis of these series showed correspondences in Kamassian, which reliably denotes their Proto-Samoyedic nature, as well as in the Finno-Ugric languages. Results of this analysis are presented in Table 1:

RECONSTRUCTION OF THE 14TH AND 15TH PROTO-SAMOYEDIC VOWELS

Prof. Dr. Julia Normanskaja

National Research Tomsk State University, Moscow Institute of Linguistic RAS, Russia

ABSTRACT

Proto-Samoyedic vowel system has been studied for more than a hundred years, since the relation between the Samoyedic languages was discovered. The first, as far as we know, publication of this system was in [12].

This is what it looked like:

**i *ü *j *u*

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Later, after analyzing modern Nganasan data, E. Helimski [7] proposed adding two more phonemes to the system (see analysis of these additions for relevance in [1]):

**i *ü *j *u*

**e *ö *ə *ê *ę *o*

**ä *a *å*

On the base of the analyses of the Taz-Selkup vocalism system and Narym, Ket and Middle-Ob' dialects' field and archival audio materials was noticed some additional series of regular correspondences between the Selkup dialects and Northern Samoyedic languages such as Nenets, Enets and Nganasan. Further analysis of these series showed correspondences in Kamassian, which reliably denotes their Proto-Samoyedic nature, as well as in the Finno-Ugric languages:

1. Proto-Selkup **o/*ō* < Proto-Samoyedic **å*
(> Kamassian *a*) < Proto-Uralic **a // *o* (> Saami N *oa*)

2. Proto-Selkup **uə/*uē* < Proto-Samoyedic **v*
(> Kamassian *u, o*) < Proto-Uralic **a* (> Saami N *uo*)

3. Proto-Selkup **u/*ū* < Proto-Samoyedic **ʌ* (> Kamassian *u, o, uu*) < Proto-Uralic **o, *u*.

Keywords: *Vowel system, Samoyedic languages, Historical-comparative analysis*

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Some of them conceal their secrets throughout their lives. Okhonoon (“Tall Isles”) remains a mystery even to his wife and after many years of living together. He hides his thoughts even from his family, ignoring his wife altogether during rows, or arguing with her only silently. He cherishes his inner world, safeguarding it from others. This is his way of protesting and protecting himself. Back in their time people rejected Okhonoon, and he preferred shifting the blame on others and staying alone on the isle. The isle, surrounded by water and estranged from banks and people becomes his own space.

CONCLUSION

Time in fiction may be abstract, concrete, sacral and historical. In oral creative tradition abstract and in many cases sacral time prevailed. Abstract was seen as eternal, and people believed in cyclical nature of time. Sacral time reflected thinking, perception and world-view of the ancient people. Realistic fiction with historicism being one of the key principles primarily focused on the progression of history, social relations as well as the way people’s life and collective mind change. In other words, the writers reflected given historical periods. In modern literature writers address the abstract and sacral time when depicting complicated sets of actual circumstances while in many cases appealing to the traditions of oral creativity. Space is concrete in social and psychological novels of Luginov. The author does not operate with fictional places; rather he depicts concrete geographic locations, thus creating a unique imagery of his world.

The actual space and time structure of N. Luginov’s social and psychological novels allows the author to provide a realistic picture of modern society and relevant problems which face it. In philosophical novels time and space becomes absolute by acquiring fantastic and allegoric features, allowing the author to focus on eternal and universal human values.

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may boast centuries-long history and traditions, technological advancement, or military victories. In “On the Order of Genghiz Khan” N. Luginov depicts the Mongol State and its leader confronting them with questions of the price of glory, its inspiration, as well as the reasons for the Mongol State’s eventual disintegration. Nations, like an individual and their Home, have their own destiny, birth stories, maturity, development, disintegration and re-birth.

Threshold means overcoming. Having stepped over the threshold one finds themselves in a different place, world, life. Threshold symbolizes the situation of being faced with a choice, or taking a crucial decision. Thus, the dog Kustuk escapes from his new cruel owner to the man who once owned him. However his dies on the top of the mountain from which lights of his old home could be seen. Kustuk dies on the threshold of his new life, because this life is not to happen; his old master betrayed Kustuk, when he had sold him to other man. The dog remained alone, yet free. He was to step from evil to good, from captivity to freedom; yet there is no place for him in this life. He faces betrayal from both sides of the threshold.

Makar, the main character of “The house on the river” sets his eyes on a young woman named Arypyai, but she would not follow him in his wanderings. So she stays behind, forever remaining in his memory leaning on her fence. Hedge or fence is also a kind of threshold, over which Arypyai is unable to step. She belongs to Home. Makar, in his turn, cannot step over this threshold as well. At one point he takes the decision to return to the woman he loves and marry her, but never follows the urge. The roads he took never brought him to Arypyai, or to the heath. Only towards the end of the novel, he finally manages to step over the main threshold in his life, to build the house, the home, and eventually realize its meaning.

One recurrent symbolic image in N. Luginov’s space is the Ichitekh sir – an abandoned piece of land, or land without an owner. Ichitekh sir image which re-appears in “On the Order of Genghis Khan” and is interpreted by S.E. Noyeva as follows: “Emptiness” category is considered by the writer on ontological level. In historical novels (unlike in the previous ones, focused on the Revolution) the “people and history” model is modified into a more complex one, titled “people and history” [7]. While historical novels focus on the problem of war and peace, the latter novels deal with moral dilemmas of contemporary life. The emptiness often appears as a part of binary opposition “Home – Ichchitekh sir”, where Home has owner, while land is abandoned. But in many of his novels both Home and nature function as aspects of one entity, for all of them are eventually left with no Ichchi, owner, or soul. This is the author’s way of exposing the destructive attitude of humans towards their land. He criticizes lack of spirituality and morals of his contemporaries and states the tragedy of modern society.

N. Luginov pays special attention to singling out inner abilities of an individual when faced with moral dilemma. The narration in the monologues helps to reveal inner drama and motives of the characters’ actions.

transforms into the world observed from the outside” [7]. In N. Luginov’s novels we perceive the reality through the eyes of a dog, a raven, and a tethering pole.

Space within which the characters act starts to unfold from their statement in novels’ titles. “Sergelyakh”: Sergelyakh is where the University is located; it is a place where characters’ development and independence started. So, the place largely defines positions and paths taken by the characters, thus remaining in their memories.

“Nuoraljima Grove” is *alaas* (an open space, where traditional Yakut households were built) Nyurgun spends his childhood, it is his home which, according to his grandmother, is never to be forgotten.

“Taas Tumus” is the name of an abandoned village where the main character, Toybol spent years with his family. Taas Tumus is a rocky cape, a mountain which is also an eternal witness and monument of people’s life. Therefore, concrete space marks become filled with symbolic meaning. As Belozubova stated in her analysis of Kheidok’s fiction: “By creating the world of fiction a writer structures it, placing it in certain time and space. In some cases the text allows to re-create a detailed topography of action, be it fantastic or allegedly real”[3]. N.Luginov’s works too allow such kind of re-creation.

The novel “Tuhulge” was translated into Russian as “Contest”. Titular “Tuhulge” is the name of a sports arena where wrestling competitions are held. The title is aimed at emphasizing the closed nature of space in the novel, which creates the effect of intimacy. Meanwhile the characters in the novel expand the chronotope via flashback-induced time inversions.

According to M.Bakhtin, the main archetypal space images in literature are “Home”, “Threshold”, and “Road”. Each of them is associated with the beginning of maturity, the moment when a person wants to travel to other places. Such images are ubiquitous, they could be found in any genre of any era, for they represent vital human concepts and values. These images are also linked to an individual’s inner world and formation of character, which has in all times been the focus of fiction analysis.

Home is the primary image in Luginov’s works. Many of his novels are centered around it, starting from “Nuoraljima Grove” and continuing to his final work, “The house on the river”. Therefore the process of the author’s artistic search takes place in a reverse order. While other characters of Yakut literature strived to leave their home in order to explore other spaces, the writer wants them to return to their Home. The Home is the center of centuries-old traditions, wisdom and persisting values. This way he is striving to preserve, respect and uphold the ancestral legacy.

In the novel “On the Order of Genghiz Khan” the image of Home ascends to its highest embodiment, transforming into the Nation. Thus, the writer’s ideas operate on the level of nation and the world. Nation is a Home that needs to be built, developed and defended. Homes, or families could be different, just like nations: strong, prominent, consist of many members. Likewise, some nations

hundred, or four hundred? Raven muses about life being measured not by the number of years, but by the moments of happiness one has experienced. Time in the novel also correlates with human life and problems of modern society.

The events depicted in the novel “Serge” (tethering post, pronounced [sergə], one of the key symbols of Yakut culture) are set against changing seasons. The novel begins in winter, which later changes into spring and summer. When winter returns, its cold embrace locks minds, dreams and life itself. Thus the author shows the life cycle and eternity while waiting for Serge. Alongside, Serge’s memories show several generations, while summer themes prevail in the depictions of the happy family. Serge functions as a link between generations, earth and sky, death and eternity. He personifies a breakthrough to which people should hold on to.

When speaking of space category the researchers distinguish natural, daily, social, sacral, and geographical topoi [2]. In oral folk works depictions of nature played one of the central parts. Its functions varied while nature itself also had an independent meaning as an art object and symbol of beauty. In socialist realism and realism in general nature transforms into landscape, a background for events and places of action.

Living, spirited nature of N. Lugiov’s works is part of the events, capable of sympathy for the characters. In social and psychological novels such depictions are particularly strong in works like “Nuoraljima Grove”, “Taas Tumus”, “Old man’s smile”, and “Tall Isles”.

Nature is also a primary space in Luginov’s philosophical novels. It is not merely a background, but a fantastic and metaphorical world living its own life, thinking its own thoughts, reflecting, suffering and rejoicing. The writer gives beautiful depictions of the forest, taiga, valleys and meadows. He is well familiar with those who live there and understands the laws of their existence. In the finale of “Serge” the following depiction is given: “... Then came a terrible, loud sound like two pieces of wood hitting against one another. It raised clouds of dust and moved towards the edge of the forest where the Tall oak and Old pine stood. Suddenly the Tall oak bent as if rising above the surface and crashed down with deafening rattle breaking its branches! Kholoruk then vanished. Only leaves that floated in the air with dust started to settle... Silence fell... Only the grieving Old pine stood, swaying in the wind and mourning her old friend...” [6]. The ending of the novel symbolizes futility of Serge’s hopes for the return of the people. The writer shows tragedy of modern society separated from its native land and roots.

Within the abstract space of philosophical novels the writer thinks with imagery of the ethnic world: Alaas (“Serge”), Taiga (“Raven”), and Tundra (“Kustuk”).

S.E. Noyeva notes the presence of particular chronotope: “Space-time projection is modified; it develops in reverse direction where human world

Human!”[5]. Events that unfold over the course of one summer – birth of the brother, passing of the grandmother – played a tremendous role in shaping Nyurgun’s personality.

“Flood of the Leaves’ Fall” end in author’s description of floodwater that keeps flowing. Flood here is the clear metaphor of time. In both novels the boys grow up, travel across time and places, but inevitably return to their home land where their lives started. Both novels have an open ending; time becomes eternity, and the writer reflects on eternal questions of life and humankind.

Luginov generally tends to create a complex timelines. His plotlines often reflect discreteness, frequency and recurrence of time. These are shown in the depiction of several characters reflected in parallel and retrospective plotlines in many cases marked by time inversions.

The novel “Taas Tumus” is based on the whole lifetime of an individual through biographic time. Toybol, Mikhey, and Odon all came to a landmark of their lives. The complex plot sees the characters braving life’s difficulties all the while trying to analyze the years left behind. The novel consists of five point of view chapters titled: “Toybol”, “Mikhey”, “Eksyu”, “Odon”, and “Sardaana”. Odon is satisfied with himself and his life; he realized his lifelong dream; that of steering large ships over the big river. One thing taunts Odon however: how to confess and admit his guilt before his daughter. Even here the character manages to triumph by telling the truth no matter how hard that is. Toybol’s last decade is but a mere existence with one final dream of being buried next to his wife. He lives by the happy memories where his loved ones are alive and happy, just like they were when he knew them. The past is alive in Toybol’s mind, and he understands that his family and friends are alive for as long as he remembers them. The writer reveals Toybol as an individual who grasped the mystery of life and eternity.

Time in N. Luginov’s philosophical novels is predominantly abstract and cyclic, determined by the author’s focus on eternal and universal values. Time images in these novels are symbolic in character, like winter (in “Kustuk” and “Raven”) or changing seasons (in “Serge”). In “Kustuk” winter reigns in tundra with its snow, harsh temperatures and blizzards which fits the main character’s perception of the world (Kustuk is a dog, living and working in the North). Kustuk defends his inner world, identity and freedom. He survives through cold and hardships, his freedom being limited by the cold and chains. In time inversions Kustuk goes back to happy times which haunt him, transforming into persisting dream of freedom. The central question is how long the state of captivity will last; if he will eventually break free, ending his torment. Time in the novel is abstract and cyclic, since situation in which Kustuk found himself could happen anywhere and anytime. The author speaks of eternal problems facing the humanity.

“Raven” is also centered around winter time. Its cold spells could only be broken by the news of the birth of new human, a hope for a new change, happiness, preserving the life and traditions of the people. Raven is a long-living bird. It is not even aware of the number of years it has been living – is it three

Authors analyze the ways in which N. Luginov introduces nature as a vivid participant of the events, capable of showing sympathy for the characters. It is noted in the article that nature in these novels acts as an active space rather than simply a background. It acts as a fantastic, metaphorical world living its life, thinking, reflecting, suffering and rejoicing.

Keywords: chronotope, space, time, reality, chronology, time projections, symbol, image

INTRODUCTION

Chronotope functions as “the key plot-forming category” [1]. Time unfolds within a place, while place does so within a time frame, thus making these two categories inter-related. M. Bakhtin saw this link and united time and place in one concept terming it as chronotope: “Signs of time are revealed through place, while place is perceived and measured through time” [1].

Further complication and individualization of time-and-place relationship within a work of fiction is linked to “the growing originality of the concepts of world and individual with each single author” [4]. Modern people’s knowledge of the world and the way it functions is practically unlimited. They, therefore, are not typically inclined to ask questions about the genesis of the world (similar to the questions mythology and epos as well as many traditional works of fiction were attempting to answer). Due to this factor modern literature and modern authors tend to show and reveal human nature under various circumstances of life. In its turn the nature of relations existing between individual and said circumstances progresses in its complexity.

MAIN BODY

Nikolay Luginov, the author of a series of social-historical novels depicts a historical time period. It mostly covers second half of the XXth century – post-war and modern time. This period in the history of Russia could not be compared in terms of intensity of world-changing events (revolution, civil war, political repressions, the Great Patriotic war as well as many others) that comprise it. Socially this period is marked in collective consciousness as years of the “Thaw” and following “Stagnation” which caused many writers to put forward the most relevant problems and issues of the time. For N. Luginov the Great Patriotic war becomes the reference point as well as spiritual and moral scale against which values of modern society are measured.

Methods of depicting time category in N. Luginov’s novels are varied in their functions.

Time progression is realized in chronological plotline in the novels “Nuoraldjima Grove”, “The Dance”, “Flood of the Leaves’ Fall”. In “Nuoraldjima Grove” the grandmother is overcome with the idea of continuing the family line when she repeatedly urges her grandson to “Be a

POETICS OF CHRONOTOPE IN NOVELS BY NIKOLAY LUGINOV

Doctor Okorkova V.B.¹

Assoc. Prof. Permyakova T.N.²

Assoc. Prof. Saburova N.V.³

¹Sakha Literature Department, NEFU Institute of Languages and Cultures of the Peoples of the Northeast, Russian Federation

²Oriental Languages Department, NEFU Institute of Modern Languages and International Studies, Russian Federation

³English and International Studies Department, NEFU Institute of Modern Languages and International Studies, Russian Federation

ABSTRACT

Yakut writer Nikolay Luginov began his writing career in 1970-1980s. He is primarily known for his novels. These novels display an individual creative path from writer-beginner to writer-philosopher. N. Luginov focused on the genre of novel at the start of his writing career, having written twelve novels altogether. This period in his work is characterized as the period of Luginov's formation and progression as an author; the time when his key esthetic principles were formed, and main problems and images found. In general, this is the period when his artistic conception of humanity and reality were finalized. Social and psychological novels with their philosophical overtones in presenting the problems and depicting the characters set the tone for later introduction of philosophical works focusing on eternal problems facing humankind.

The article focuses on identification and analysis of time-and-space relations as presented in psychological and philosophical novels written by N. Luginov. The authors show how N.Luginov builds time which is primarily complex in nature: plots of the novels reflect discontinuity and recurrence of time, as shown through lives of several characters depicted in the novels, as well as in parallel lines and retrospections of the plotlines often marked by time inversions. In his social and psychological novels N. Luginov depicts historical time periods. He primarily focuses on the second half of the XXth century: post-war and modern time. Socially and culturally during this period the nation was going through what is known as eras of the "thaw" and "stagnation" which caused many writers to start the discussion of the most relevant questions and problems of the time.

The Great Patriotic War is viewed by N.Luginov as the main reference scale against which he measures spiritual and moral values of modern society. Time in his philosophical novels is mostly presented as abstract and cyclic due to the author focusing on eternal and universal values. Home is introduced as the key theme in social and psychological novels by N. Luginov while Nature serves as one in his philosophical works. Both present the vital human environment that people must protect and preserve for future generations. N. Luginov depicts nature in his social and philosophical novels as a living spiritual force.

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society. The socialization of the philosophical views of F. Bacon can be traced not only in speculating on mind, but also in describing the spiritual side of human nature.

In consideration about the realm of the mind and the realm of the senses, F. Bacon applies an invariably pragmatic, thorough and consistent scientific approach. Mind in the author's presentation is multifaceted, ambiguous and complex. F. Bacon describes mind from the point of view of the natural scientist, and also from the point of view of a pragmatist who aspires to reveal the maximum benefit for man from all phenomena. This direction was especially relevant for the philosophy of the Renaissance, which is characterized by the desire to reverse nature, the laws of Physics and Mechanics for the benefit of society. The rationalistic phenomena of F. Bacon are represented in the system of other phenomena, that is demonstrated by a special method of the philosopher - an inductive method, an updated method of investigating nature, based on the derivation of new knowledge by analyzing the ordered data of tables. Descriptions of mind in the philosophical discourse of F. Bacon demonstrate an empirical approach to science: its effectiveness, usefulness, applicability for a person as a part of the whole society is analyzed. The paramount significance and exceptional importance of cognition is reflected in one of F. Bacon's famous statements: *Scientia est potentia* («Knowledge is strength»).

With regard to the emotional nature of man F. Bacon focuses on the consideration of some of the basic and intense (all-encompassing) feelings: *love* and *contempt*. The analysis of these senses is based on their representation with respect to their importance on a social scale, benefits to humans, intensity, and the range of undesirable consequences of these feelings. This shows the humanistic mission of F. Bacon, expressed in the desire to warn people against possible mistakes.

As a result of a detailed lexical and semantic analysis of F. Bacon's works, it becomes clear that the author was an unusually and subtly thinking person, well versed in the characteristics of human nature. As the analysis has shown, the author saw as one of his supertasks the duty to inform a person about the specifics of the phenomena of the spiritual sphere, to warn about the possible difficulties associated with them. In this case, the distinctive mission of F. Bacon is revealed as a teacher, sage and didactician, who stands guard over the well-being of man and society as a whole.

We would like to note that the nature of feelings receives a very special interpretation under the prism of the philosophical views of the scientist. Describing the essence of feelings in a detailed way, a psychological portrait of a person, a special spiritual and moral image is revealed. This image gives an idea of the moral-and-ethical maxims of the author, his aspirations and preferences, the system of values. We observe F. Bacon's ideas on the direction of development of the spiritual world of man in the future. In his opinion, that should constitute the spiritual and moral basis of a man of a new era: independent, self-reliant and ready for new accomplishments.

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5) *contempt* is a way to avoid contempt (*Whosoever hath anything fixed in his person, that doth induce contempt hath also a perpetual spur in himself, to rescue and deliver himself from scorn* [8]);

6) *contempt* to old age (though thereby they offer age to scorn [8]);

7) *contempt* to vanity (*the scorn of wise men* [8]).

It is interesting to note that the analysis of *contempt* in the philosophical discourse of F. Bacon helps to determine those areas of a person's life that should not be contemptuous, and therefore should be approved, welcomed by society, namely: ***the rules of secular behaviour***: To attain them [good forms] it almost sufficeth not to despise them [8]; ***wealth***: *Believe not much, them that seem to despise riches for they despise them, that despair of them; and none worse, when they come to them* [8]; ***health***: (*Despise no new accident in your body* [8], ***innovations***: *are but a scorn to the new* [8].

Thus, **contempt** for F. Bacon is a kind of indicator through which the author identifies the areas of human life that need to be improved:

- **the scientific sphere** is characterized by F. Bacon as bias information, features the general unsatisfactory state of science;
- **the religious sphere** is associated with excessive veneration of politicians and religious beliefs (they must be replaced by new approaches to religion);
- **the social sphere and moral-and-spiritual sphere** - it is necessary to avoid contempt, vanity there and foster respect (no contempt) the old age.

So, through contempt F. Bacon expresses his position as a reformer who sees the need for changes in the scientific and social spheres of society. In addition, the author calls on people to change their own attitude to global things and improve their spiritual life.

In this approach to describing contempt the personality of F. Bacon is manifested not only as the founder of English empiricism, but also as a follower of the *inductive* method in natural science: F. Bacon seeks to see in the small the truth of the nature of things from which it is possible to comprehend the global laws of the Universe. Thus, in describing *contempt*, F. Bacon examines it on the example of one person, and then on the scale of the whole society, which, as a mirror, reflects the aspirations of every one.

CONCLUSION

The conducted analysis has shown that F. Bacon's philosophy is represented by two major components: *rational* and *emotional*. The leading role is assigned to the nature of intellectual essences: *mind, intellect, understanding*.

It is interesting that such an approach – from small forms to large ones – is logical for the entire work of F. Bacon. The author stands his ground to inductive approach and all philosopher's creativity, perhaps, implicitly but proves its effectiveness.

Even when considering the phenomena of the sensuous nature, F. Bacon remains faithful to his philosophical convictions: his philosophical attention is focused solely on determining the degree of utility of phenomena on the scale of

aggressive and wild: *They do best, who if they cannot but admit **love**, yet make it keep quarters; and sever it wholly from their serious affairs, and actions, of life; for if it check once with business, it troubleth men's fortunes, and maketh men, that they can no ways be true to their own ends* [8].

Also, F. Bacon reveals love as a feeling that has nothing in common with wisdom: *That it is impossible to **love** and to be wise* [8]. In the given example F. Bacon characterizes love as a supreme feeling of highly expressive nature, that can cause destruction and harm to man`s nature.

Such subtypes of love as love for lies, love for truth and for solitude, for God, for profession are also of interest: *and such as **love** business rather upon conscience, than upon bravery* [8].

Thus, love in the philosophical discourse of F. Bacon is multifaceted and contradictory: it is sublime and vicious (low); sensation justified by reason and rationally unjustified; it is highly moral and selfish; strong and weak; logical and irrational. F. Bacon seeks to uncover all the facets of this emotion, and his mention of the negative signs of love can be seen as the philosopher's desire to protect a person against possible unpleasant consequences of this feeling. It is important to note that the author considers *love* through society, and also with respect to rationalistic categories (wisdom, reason), that emphasizes the pragmatic evaluation of this feeling by the author.

As for the description of negatively marked experiences in the philosophical discourse of F. Bacon, the author pays most attention to the description of *contempt*. Lexical representatives of this phenomenon in the texts of F. Bacon are lexemes *despise, scorn, contempt*.

In the process of analysis it was revealed that F. Bacon's *contempt* was due to cause-and-effect relations. The author focuses attention on the pragmatic nature of *contempt*: he considers it *as a means of achieving certain goals: for concealing ignorance, as reward for love, as a means of redressing offense, as a logical consequence of anger, and also as a consequence of contempt itself* [8]. Thus, even taking into account *a priori* negative connotation of *contempt*, the author seeks to describe it in the framework of a pragmatic (practical) and axiological approach, demonstrating its usefulness to a person, or to identify the threats associated with it.

In analyzing *contempt*, F. Bacon carefully examined its ontology, defining the object to which *contempt* is directed. Thus, the following types of *contempt* were revealed:

1) *contempt* to biased information (predictions, prophecies: *My judgment is, that they [dreams, and predictions of astrology] ought all to be **despised*** [8]);

2) *contempt* to the existing state of science (to learning: *Crafty men studies, simple men admire them ...* [8]);

3) *contempt* to social organization (*scorn towards civil business* [8]);

4) *contempt* to sacred subjects, religion (*depraved politics, who are apt to **contemn** holy things; it doth avert them from the church, and maketh them, to sit down in the chair of the **scorners*** [8]);

intellect to progressive development, presenting it as a means of man's domination over nature. F. Bacon compares intellect with ladder: *The Ladder of the Intellect* [6].

Thus, describing rational phenomena F. Bacon follows the special algorithm of narration by means of which he describes the weaknesses and imperfections of rational phenomena and highlights the necessity of their improvements and the ways of their rational use [7].

Apart from intellectual phenomena F. Bacon drew his attention to the maxims of *sensual* nature, the ones correlating with spiritual and psychological spheres of life. It is of interest to note that sensual component of man's nature is described less profoundly than rational one. That proves prevalence of *ratio* over *sensuo* maxims in his philosophy, but also demonstrates the importance and relevance of *emotional* phenomena.

In the philosophical discourse of F. Bacon a wide range of emotional states and senses is described: positive (*love, happiness, joy, hope, etc.*) and negative ones (*despise, fear, hate, anger, etc.*). Such feelings as *love* and *despise* are the most thoroughly and carefully described.

Love in the discourse of F. Bacon is the feeling of great significance and large scale. Its structure includes **nine types of love**, each of them is subdivided into subtypes: *anthropological, moral, qualitative, social, psychosomatic* (from the Greek *ψυχή* — *soul* and *σῶμα* — *body*), *expressive, existential, love-hyperfeeling, contradictory love*. The specific feature of love in the discourse of F. Bacon is in its *impersonal* character: love is referred to mankind in general or to love as an abstract phenomenon.

The **anthropological** type of love in the works of F. Bacon is the most profoundly analyzed, meaning humanitarian rather than romantic feeling. Love represents care about the nearest person and is compared to self-denial and self-sacrifice. F. Bacon considers the love of parents and children: *The difference in affection, of parents towards their several children, is many times unequal; and sometimes unworthy; especially in the mothers* [8]. The described type of love is a natural feeling of parents compared with their need to take care about their children no matter what the morale of their children is. This type of love correlates with such emphatic phenomena as *forgiveness, understanding, care*.

Apart from description of love as a feeling of high ethical range F. Bacon mentioned *egocentric* love – the feeling of clever and wise person to himself: *... but being men so wise, of such strength and severity of mind, and so extreme lovers of themselves, as all these were ...* [8]. In this example egocentric love correlates with intellectual abilities of man – his wisdom and intellect.

Also, F. Bacon represents love as a feeling of a social character, relevant for the whole society. Such type of love depends on social class and moral-and-ethical qualities of people: *Nuptial love maketh mankind; friendly love perfecteth it; but wanton love corrupteth, and embaseth it* [8]; *There is in man's nature, a secret inclination and motion, towards love of others* [8].

Love in the philosophical discourse of F. Bacon varies in its intensity. It can be weak: *Neither doth this weakness appear to others only, and not to the party loved; but to the loved most of all, except the love be reciproque* [8], as well as

critical view on the world, leading to the search for truth. Indeed, describing mind's imperfections, F. Bacon constantly declares that mind has big potential powers, inviting prospects of its application, presenting mind as a basis of man's wellbeing: *some evidence likewise of his **ambition mind** and inclination toward the benefit of the human race* [6]. F. Bacon also mentions clarity and simplicity of mind – the qualities that can be obtained if the mind is cleaned of all imperfections: *... nakedness of the **mind** is still, as nakedness of the body once was, the companion of innocence and simplicity* [6]. Also, the author associates mind with blessing, divine gift: *... this **mind** may be steadfast in us, and [...] thou wilt vouchsafe to endow the human family with new mercies* [6].

It is of interest to note that F. Bacon specifies the ways mind can be applied, its mission: *the **mind** shall arrive at a knowledge of causes in which it can rest* [6]; *... no man hitherto who has applied his **mind** to the like, he resolved to publish at once so much as he has been able to complete* [6]. The given above examples prove *empiricism* of F. Bacon, his idea that experiment is the best way to get information about things, even if the object of investigation is man himself or such abstract and intangible phenomena as *mind*.

It is interesting to note that on describing mind F. Bacon applies scientific-and-experimental approach. Mind in his works is *thoroughly analyzed*, its stages are clearly determined. Firstly, the problematic point of research is presented (weakness of mind are pointed out). Secondly, the algorithm for its improvement is offered. Thirdly, the ways of its applications are revealed. Fourthly, the hypothesis of the results of proper use of mind is proposed. The use of this approach proves great importance of benefits and correct application of mind for F. Bacon, highlighting pragmatic character and systemic nature of all his philosophy.

Besides describing the features of *mind* F. Bacon drew his attention to the nature of *intellect*. In analysis of the intellect F. Bacon also uses pragmatic approach, firstly emphasizing the opportunities of its use as a tool to strengthen intellectual abilities of people. To drive readers' attention to perfect intellect, the author declares its weaknesses and strictly criticizes it, highlighting its fallibilities: *[the **intellect**] is far more prone to error than the sense is* [6]; aggression, unfriendliness: *skirmishing, slight attacks [of **intellect**]* [6]; chaotic character and inconsistency: *desultory movements [of **intellect**]* [6].

One of the most impressive images created by F. Bacon in the process of describing intellect is its comparison with the clear sheet of paper: *if the human **intellect** were even and like a fair sheet of paper with no writing on it* [6]. At the same time the author narrates about highly outstanding nature of the intellect: *men of capacity and **intellect*** [6], *as well as about its high perceptive abilities: the impressions taken by the **intellect*** [6].

This critics, revealing *weakness* and at the same time *strength* and *potential* of intellect logically leads to the necessity to its cardinal improvements. By this style of narration the author has succeeded in persuading the reader in the necessity to develop intellectual abilities. Thus, F. Bacon calls on people to improve and enrich intellect: *raise, exalt, equip, made capable of overcoming the difficulties and obscurities of nature* [6]. Demonstrating potential ability of the

(*goodness, nature of man*); **existential** (*fortune, trouble*), **sensual** (*love, hate, happiness, glory, fear, etc.*); **intellectual** (*superstition, wisdom, suspicion, ambition, vicissitude of things, fame, studies, praise*) and many others spheres.

According to the results of quantitative analysis of the philosophical works of F. Bacon it was found out that philosopher was deeply concerned with two constituents of man`s nature: **intellectual** and **sensual**. What is more, the author focused mostly on the *intellectual, rational* components. It is interesting to note that the sphere of intellect in the discourse of F. Bacon is most profoundly represented, that is verbalized by scrupulous speculations of F. Bacon about the *mind proper*, the process of perception and procession of information (*understanding*), a certain system of cognitive operation and strategies (*intellect*), a way of reality description (*thought*). The paradigm of intellectual forms evidences the great significance of rational approach to the science, declared by F. Bacon. The results of semantic analysis of the texts has shown that F. Bacon devoted special attention to the features of mind, that is represented by quantitative domination of the use of lexeme *mind* (used in 32% all analyzed examples) over the other lexemes, verbalizing rational phenomena.

For F. Bacon, *mind* is complex multiple-valued maxim. According to the analysis of the contexts, mind for F. Bacon is characterized by *twenty conceptual features* that proves the great relevance of this phenomenon for his philosophical picture of the world.

Mind for F. Bacon incorporates both *conventional* features (mind – the attribute of man: *the minds of men, human mind* [6] and *specific* ones. The peculiarity of Bacon`s perception of mind is in describing its nature according to three different aspects:

- 1) *consideration of its physical features;*
- 2) *description of its benefits;*
- 3) *determination of its place in the system of other natural things.*

It is worth mentioning that F. Bacon represents mind as an object of experiment: the author describes its *quantitative* characteristics: measures its **depth, area, volume**: *the depths of the mind* [6]; **its inner structure**: *these regions in my mind* [6], *notions of the mind* [6], **draws the conclusion about its quantitative parameters**: evaluates its contents: *But since the minds of men are strangely possessed and beset* [6], **describes its perceptive abilities**: *the primary notions of things which the mind readily and passively imbibes, stores up, and accumulates (and it is from them that all the rest flow) are false, confused, and overhastily abstracted from the facts ...* [6], characterizes its density, as well as its dependence, lack of liberty.

It is characteristic of F. Bacon`s discourse to criticize mind: he proclaims its *weakness*: *the weakness of the human mind* [6]; *dependence*: *if the mind be left to go its own way* [6]; and also urges people to perfect and develop mind: *But since the minds of men are strangely possessed and beset so that there is no true and even surface left to reflect the genuine rays of things, it is necessary to seek a remedy for this* [6].

This approach to mind`s description reveals one of the most important postulates of philosophy of F. Bacon: the need for rational approach to science,

For many centuries philosophers have been concerned with the wide range of questions. One of the most significant periods in the development of philosophical thought is the epoch of Renaissance. It is this period that is considered to be the beginning of man's revival in its broadest sense: at that time startling discoveries in the sphere of natural science (Mathematics, Mechanics, Astronomy, Geography, Medicine and some other sciences) were made. The great inventions provoked development of trade, seafaring, building, military science, etc. Also, the outlook of man has been greatly changed, that was concerned with overcoming religious-and-mystical abstractions and dogmatism of the Middle Ages. The philosophers' attention of Renaissance period was aimed at looking for new level in theory of cognition and procession of methods of true knowledge for all sciences.

BACKGROUND

One of the most outstanding philosophers of Renaissance period in England was F. Bacon (1561 - 1626) – the founder of English empiricism and materialism, politician, historian, author of many scientific works. The philosophical texts of F. Bacon have been the object of careful investigation of many scientists [2], [3], [4]. This article presents the *linguistic* analysis of his literature heritage that hasn't been conducted before. The research is aimed at revealing basic maxims of philosophical discourse of F. Bacon, determination of their cognitive structure, analyzing their special features and defining their role in the formation of philosophical views of F. Bacon as representative of the English empiricism. The fundamental works of F. Bacon – scientific treatises "The Essays and Counsels Civil and Moral" (1597-1612), "The Great Instauration" (1620), "The New Organon" (1620) were analyzed.

The analysis was conducted within philosophical discourse - philosophical texts containing speculations about such issues as "man", "substance", "spirit", "freedom", "intellect", etc. [5]. Philosophical discourse is characterized by special system of language means, as they reflect the features of philosopher's inner world, present deep correlation between language of philosophy and inward habit of philosopher, meditating on this or that subject matter.

METHODS OF RESEARCH

The research was conducted within semantic-and-cognitive approach to the texts and is based on linguistic analysis of philosophical works of F. Bacon. Method of conceptual-and-discursive analysis, method of contextual analysis and interpretational-and-contextual method, method of vocabulary definition analysis, quantitative method, etc. were used.

The analysis consists of revealing verbal representatives of phenomena that were profoundly described by B. Bacon. It was found out that F. Bacon paid special attention to the description of the phenomena connected with different spheres of human's life, that is reflected in their description in his scientific works. F. Bacon carefully analyzed the phenomena of **social** (*parents, children, marriage, single life, great place, nobility, seditions, adversity, friendship, etc.*), **moral-and-ethical** (*truth, revenge, envy, cunning, vain, glory*), **spiritual**

PHILOSOPHICAL DISCOURSE OF F. BACON AS THE REFLECTION OF PHILOSOPHICAL TRADITIONS OF RENAISSANCE EPOCH

Prof. Zinaida Fomina¹

Assoc. Prof. Irina Lavrinenko¹

Assoc. Prof. Victoria Kozlova¹

¹Voronezh State Technical University, the Russian Federation

ABSTRACT

The article concerns analysis of philosophical maxims in the discourse of F. Bacon – one of the most outstanding scientists of Renaissance epoch, the founder of English empiricism. The research was conducted on the results of linguistic analysis of the greatest philosophical works of F. Bacon – the treatises “*The Essays and Counsels Civil and Moral*”, “*The Great Instauration*”, “*The New Organon*”.

It has been revealed that F. Bacon focused his attention on two basic components of human nature: *intellectual* and *sensual*. The philosopher demonstrated his keen interest in speculations and description of such intellectual phenomena as *intellect*, *mind*, *sense*, *understanding*, *induction*, paramount importance was attributed to determination of nature of *mind* and its significance for man. The philosophy of F. Bacon emphasizes the effectiveness of rational approach to life, based on the laws of natural philosophy and deductive method. According to F. Bacon, it is the correct work of mind and effective application of knowledge that are prone to be real instruments of investigations that will lead to great scientific discoveries. The core idea of F. Bacon’s philosophy is well represented by his saying: “*Scientia est potentia*”.

The *sensual* maxims of the philosophy of F. Bacon are represented by such emphatic phenomena as *love*, *joy*, *happiness*, *hate*, *fear*, *anger* and others. The specific combination of intellectual and emotional component of nature of man composes special moral-and-ethical base that contributes to development of effective scientific, social, industrial, artistic, spiritual spheres of life and provide prosperity and happiness of whole society.

Keywords: *philosophical discourse, intellect, emotion, F. Bacon.*

INTRODUCTION

Philosophy is a special science, in its postulates man searches answers to eternal questions, such as what is good and evil, truth and lie, right and wrong. One of the most popular issues influencing peoples’ life for many centuries is *nature of man*. The issue about the essence and mission of man was already raised in the Gospel from John “*Quo vadis?*” – Where are you going? [1]. People have always tried to determine the thing that regulates the way of their thinking, influences their ability to feel, to act, all that predetermines the direction and pace of man’s evolution in future.

NORDSCI CONFERENCE

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The findings of corpus-based studies can be used in teaching and learning a number of linguistic disciplines.

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Texte (3 pages)

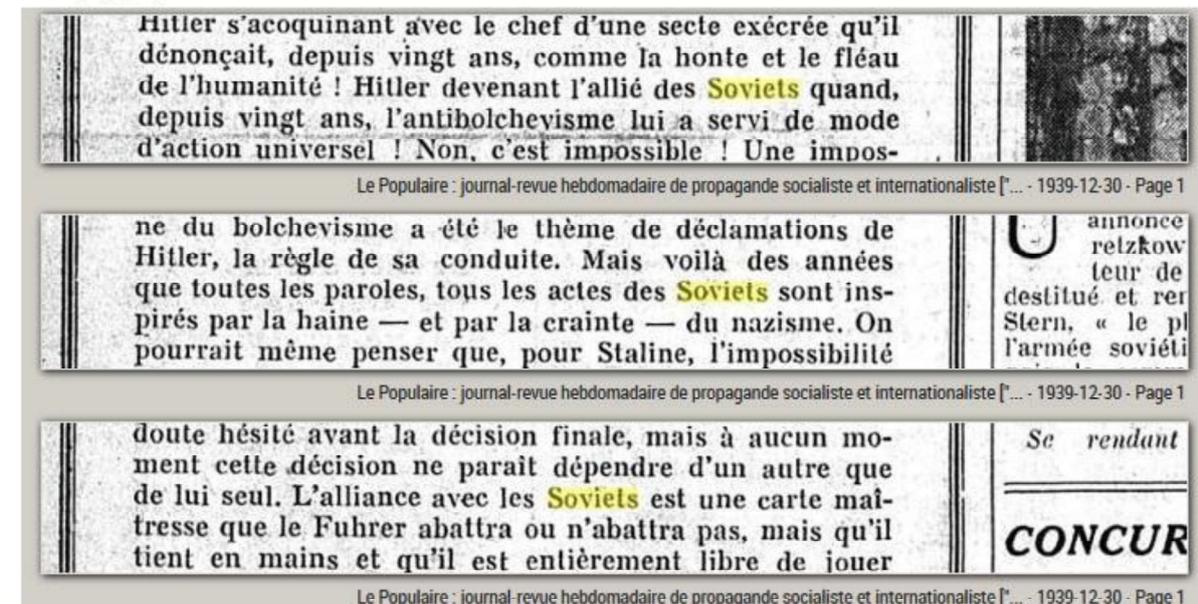


Figure 3. Fragment of search results (Gallica, National Library of France)

These technical benefits have led to a true renewal of discourse studies and historical linguistics in general.

Besides, being full-text searchable and quite easy to work with, digital content can be also used in teaching and studying different linguistic disciplines (historical linguistics, corpus linguistics, discourse analysis, forensic language expertise, etc.). That's due to the facts that the new target audience of on-line archives is the general education market and the new method of providing information for the younger generation is through electronic media, which means that on-line libraries and archives tend to become primary information providers.

CONCLUSION

In our Internet data storage era digitization of archival records is fast developing. On-line archives and libraries contain large-scale original resources. Internet archiving serves local, federal, national and international needs. Various types of on-line digital collections (monolingual, multilingual, monitor, diachronic, synchronic, target, learner, etc.) can be used for different purposes in researching, teaching and learning. Digital archives of physical cultural and educational institutions offer their users unique advantages: consulting libraries and archives remotely, examining a large amount of data within a short period of time, full-text searching, cross-collection indexing, special finding aids that help in identifying relevant documents, 'vertical reading', etc. Thus, these digital conversion projects inspire new scholarly work, while the access to unique or special collections' material makes discourse research (both synchronic and diachronic) much easier. Any corpus-based study comprises a large number of related methods used by scholars whose aim is to explain and to exemplify quantitative and qualitative patterns of the discourse phenomena under analysis.

method of cognitive discourse analysis helps to assess the metaphors and the texts in their historical, cultural or social context [11], [12], [13].

ADVANTAGES

There are numerous practical advantages of corpus techniques in using on-line archives: “due to their speed and the sheer quantity of occurrences they clearly allow research to be undertaken that would otherwise never have been completed because of lack of time and human resources” [3]. One of the apparent advantages of using corpora is a high possibility of making an unbiased data analysis retrieving information remotely. Not only the researcher’s linguistic competence but also a great amount of authentic language material allows the researcher to pursue a more objective way of studying language in use [6]. Nowadays the availability of much larger corpora makes it possible to evaluate a lot of data at once. “We need a lot of text so that there might always be a sufficient residue of useful examples” [14]. It is another advantage to test diversified corpora that comprise material taken from different sources such as on-line national libraries containing texts with a high degree of representativeness. “The language looks rather different when you look at a lot of it at once” [14].

‘Technical’ benefits of using Internet archival collections consist in the possibility of combining several different databases. A good example is Gallica [15], the on-line library of National Library of France. Its data base provides free access for all kinds of documents: books, magazines, newspapers, photographs, caricatures, posters, maps, manuscripts, scores, audio and visual recordings, book-miniatures, etc. The large number of observable data collections, the possibility of studying on wide-ranging diachronies and of ‘zooming’ different periods of language evolution will definitely result in a fresh take on language variation and its periodization. For example, due to new means of analysis and use of large corpora such on-line collections as ‘Very Old French’ or ‘Pre-Classical French’ have emerged [3]. Working with corpora in discourse studies can help to bring to the fore both differences and specific features within subsystems regarding particular vocabulary, phraseology, syntax, etc.

Another important benefit to be emphasized is opposed to the usual linear reading of a single text. It’s the ‘vertical’ reading of texts via concordances, also referred to as keywords in the context (KWIC) [3], [7]. A concordance is “a list of all of the occurrences of a particular search term in a corpus, presented within the context in which they occur” [7]. The use of concordances makes it possible to scroll the whole document at once through ‘clipping’ contexts by such means as highlighted keywords and to reveal fragments that would otherwise have gone unnoticed. Thus, the researcher can extract all necessary data in an instant launching automated distributional program based on various contextual parameters set beforehand (Figure 3).

describing its frame structure, characterizing the ability of metaphors to depict negative and positive images of the future of the USSR.

Table 1. Retrospective system of metaphors functioning in British discourse (the future of the USSR being a target domain)

№	THE FUTURE OF THE USSR IS	%
1	INANIMATE NATURE	14,2%
2	PATH	12,5%
3	HOME	12,4%
4	FAMILY RELATIONSHIPS	11,4%
5	BUILDING	9,3%
6	ORGANISM	8,9%
7	MECHANISM	8,0%
8	FAUNA	4,2%
9	WAR	3,8%
10	TEACHING AND LEARNING	2,8%
11	MARKET	2,5%
12	DESEASE	2,5%
13	MORNACHY	2,1%
14	FLORA	1,6%
15	SPORT	1,2%
16	GAME	0,8%
17	THEATER	0,7%
18	INSTRUMENT	0,5%
19	CRIME	0,5%

“The corpus linguistics largely supports the cognitive theory of metaphor” [9] that was first extensively explored by G. Lakoff and M. Johnson [10]. The methods of component analysis and contextual analysis describe the application of the meaning to the word and its subsequent use in the language and help to consider all the circumstances in the emergence of each metaphor, its paradigmatic and syntagmatic relationships with other linguistic means. The

▼ DATE	▼ RECENTLY ADDED	▼ COUNTRIES
1939 - 1945 ×	Last 30 days 52	England 13,375
1939 4,323	▼ TYPE	Ireland 1,360
1940 2,307	<input checked="" type="checkbox"/> Article 14,875	Scotland 3,441
1941 3,774	<input checked="" type="checkbox"/> Illustrated 3,935	Wales 634
1942 2,970	<input type="checkbox"/> Advertisement 50	
1943 3,010	<input type="checkbox"/> Miscellaneous 4	
1944 2,419	▼ PUBLIC TAGS	
1945 7	Photographs 223	
	Illustrations 114	
	Graphic 27	
	Maps 23	
	Review 14	

Figure 1. Search results (sorted by a specific year, article type, country)

All documents matching the search query were shown in the results panel. When ordered by relevance, the search results that contained the exact matches appeared first (Fig. 2). Once the Viewer appeared, we were able to move through the newspaper pages using a mixture of zoom, scrolling and grab tools. The Viewer in the British Newspaper Archive contains both print and download image options.



SWEEPING CHANGES MADE IN RUSSIA Wide Political Soviet Republics

... CHANGES MADE IN **RUSSIA** Wide Political **Soviet** Republics FAR-REACHING changes extending the powers of the 16 Republics of the were introduced by Mr. Molotov, **Soviet** Commissar for Foreign. Affairs; in a speech yesterday to the Supreme **Soviet** assembled in Moscow ...

Published: Wednesday 02 February 1944
Newspaper: Yorkshire Post and Leeds Intelligencer
County: West Yorkshire, England
Type: Illustrated | **Words:** 3922 | **Page:** 1, 2 | **Tags:** none

Figure 2. Fragment of search results

After retrieving the information from the corpus we went beyond the quantitative patterns and used the methods of metaphorical modelling, component analysis and contextual analysis, cognitive and discourse analysis and proposed interpretations explaining why the patterns existed.

The method of metaphorical modelling comprised evaluating the productivity of each metaphor fixed while analyzing the data obtained (Table 1),

aspirations and anxieties; obituaries that are sources of contemporary information on the lives of notable individuals; advertisements; photographs; graphics; maps; editorial cartoons. The corpus doesn't have any linguistic annotation, it contains only extra-linguistic tags: the title of the newspaper, the location, the date, the number of the issue, the number of the page the text is on. Thus, the British Newspaper Archive provides an unrivalled picture of historical life spanning any retrospective period chosen for discourse analysis.

There are many other types of corpora for studying language and discourse variation via the Internet: a *reference* or *target* corpus (a corpus whose data are used to compare with those of other corpora, usually through statistical data analysis), *tagged* and *raw* corpora (with or without annotation), *specialized* corpora (limited to one or more subject areas, domains, topics, etc.), *multimedia* corpora (containing audio or visual materials or other type of multimedia content), *parsed*, *spoken* and *national* corpora, etc. Each corpus can come in many shapes and the choice of the 'right' corpus depends on the aims of the study: it is equally important to relate the results from the corpus analysis to the nature of the corpus.

METHODS

Working with corpora in discourse studies it is essential to carefully choose the corpus and set criteria that will ensure that the findings will be representative. For example, the British Newspaper Archive allows the investigator to search hundreds of millions of articles by a keyword, a name, or a title and watch results appear in an instant. The user interface comprises the finding aids that help in identifying relevant documents. There are two ways to get to the particular documents you are interested in: searching or browsing. The 'Advanced Search' box combines several powerful options and lets the investigator type in specific keywords, fill in date ranges, regions, titles, article types. The British Newspaper Archive uses what is known as a fuzzy search including the exact spelling of the word that the investigator enters and any related word forms. The 'Exact Search' checkbox excludes any related word variants from the search results. Browsing lets the researcher find a specific newspaper or the exact edition he's looking for by its title or by its place of publication.

As the aim of our recent research was to find out conceptual metaphorical images associated with the future of the Soviet Union in British discourse of World War II period, we narrowed down our selection by using the 'Advanced Search' box. The options we selected included the search terms: Russia, USSR, Soviet, future; the publication date: from 01 September 1939 to 02 September 1945 (the period of World War II); with all types of publication places and titles included; with 'articles' and 'illustrated articles' chosen among article types; with 'results' sorted by relevance. The illustrative corpus comprised 18810 documents that could be further sorted by a specific year, by each country of the UK, by the article type (Fig. 1), as well as by regions, counties and places of publication.

parts-of-speech are over- or under-used by learners, compared to native speakers. International Corpus of Learner English (ICLE), Cambridge Learner Corpus part of the Cambridge International Corpus (CIC), Longman Learners' Corpus, Standard Speaking Test (SST) Corpus, Chinese Learner English Corpus (CLEC), for example.

A *monitor* (or dynamic) corpus is a type of diachronic corpora that may continue to grow with new texts added over time. It is currently used to track changes across different periods of time. The Global English Monitor Corpus, for example, collects newspapers in English and tracks language use and semantic change across the English language discourses in Britain, the United States, Australia, Pakistan and South Africa.

A *synchronic* corpus represents the language as a data base in which all of the texts have been collected from roughly the same time period, allowing a 'snapshot' of language use at a particular point in time [7]. A typical synchronic corpus is the International Corpus of English (ICE) specifically designed for the synchronic study of 'world Englishes'. Its data base consists of a collection of twenty corpora of one million words each, and it is composed of written and spoken English produced during 1990–1994 in countries or regions where English is either the first language or an official language.

One of productive ways to explore language variation is from a diachronic perspective using *diachronic* corpora that look at changes across a timeframe. That data base contains texts covering a wide range of time periods and is used by researchers to track and study linguistic changes within it. Take the British Newspaper Archive [8], for example. As this on-line collection is based on the physical archive of the British Library, it contains highly representative texts. This digitization project is diachronic as it includes 25,274,255 pages dating from the 1700s. The British Library's digitization of their historic newspapers, containing most of the runs of newspapers published in the UK since 1800, has turned this corpus into one of the finest in the world. They have even been able to scan some of the rarest and most fragile newspapers in the collection. The British Newspaper Archive is a monitor corpus, as it continues to grow with new texts added over time. Now they are adding a wealth of material from the 20th century, right up to the 1950s. This corpus is monolingual as it includes newspapers in one language – English. The scale of the newspaper publishing industry is enormous:

- with newspapers from England, Scotland, Ireland, and Wales,
- with national, local, provincial newspapers and journals (newspapers aimed for county circulation only),
- with many cities and towns publishing several newspapers simultaneously,
- with newspapers aimed at distinct audiences depending on social status, geographical location and political affiliation.
- with different material types: news articles about global and national events, as well as issues of local and regional importance; letters to the editor written by the newspaper's readers, including illuminating contemporary debates,

records. Digitization of archival materials helps to protect rare, unique, often fragile, historical documents and art objects transferring them to a digital medium and delivering to end-users. Newly designed user interfaces, full-text searching, cross-collection indexing allow scholars to study corpora of artifacts recording the history of humankind. “Corpus linguistics is maturing methodologically and the range of languages addressed by corpus linguists is growing annually” [2]. Thus, corpus-based research (comprising both quantitative and qualitative findings) is an efficient way to analyze language in use, or discourse, from synchronic, retrospective and diachronic viewpoints. (The authors illustrate the key points discussed in the paper with the samples of their recent corpus-based research. The illustrative examples cited here were taken from different on-line digital collections).

TYPES OF CORPORA

Corpora provide data, so a corpus-based study aims to gather findings that test a certain idea or model, whatever its scope [3]. The researcher can use a corpus as an empirical base for illustrating and verifying hypotheses or make it the starting-point for a certain study. The last-mentioned approach is denoted as corpus-driven [4], [5]. “If the approach is corpus-driven it is inductive (bottom-up) since the linguist aims at arriving at a theory starting from the empirical data” [6]. Otherwise the researcher follows a deductive approach in order to validate or refute the theory that is applied to the corpus data. Though, both approaches are commonly combined. In order to examine archival materials the lead question that needs to be considered is which corpus to explore. From this point there is a large variety of corpus types for use via the Internet.

A *monolingual* corpus contains texts in one language only and is the most frequent type of corpora. It is used by a wide range of users for various tasks: checking the correct usage of a word or looking up the most natural word combinations, identifying frequent patterns or new trends in language, etc. For example, the Tehran Monolingual Corpus, a large-scale Persian monolingual corpus, which comprises more than 250 million words.

A *multilingual* corpus contains texts in more than one language and is very similar to a *parallel* corpus that consists of two monolingual corpora: these terms are often used interchangeably. Multilingual corpora comprise texts in several languages which are all translations of the same text and are aligned in the same way as parallel corpora, so researchers can take a look into the behaviour of the same word or phrase in different languages. An example is the Enabling Minority Language Engineering (EMILLE) corpus [7]. Corpora of this kind are particularly useful in translation and contrastive studies, gain new insights, as compared to monolingual corpora, highlight language-specific, typological, or cultural features and can be useful for lexicography.

Learner corpora collect the language output produced by learners of the second language. This type of corpora helps to build a profile of learner language, particularly in terms of error analysis or for fact-finding what words, phrases,

INTERNET ARCHIVING: THE USE IN DISCOURSE STUDIES

Dr. Olga Solopova¹

Assoc. Prof. Dr. Maria Saltykova¹

Assoc. Prof. Dr. Maria Voroshilova²

¹South Ural State University (National Research University), Russia

²Ural State Pedagogical University, Russia

ABSTRACT

Digitization of archival materials has become extremely popular in the Internet data storage era. Nowadays on-line archives contain large-scale digital resources and provide access to data from almost anywhere without visiting the archives in person. On-line archival records are a unique source of information as they preserve historic, often landmark, materials (newspaper, magazines, photographs, letters, reports, audiovisual recordings, etc.) and make them available for use via the Internet. The authors argue that Internet archival records can be effectively used in the research on retrospective and diachronic studies in discourse analysis. On-line digital collections contain original sources and relevant artifacts from federal, state and local institutions with physical archives of different countries. The authors focus on a) the types of on-line digital collections, b) the methods used to study archival materials c) the finding aids that help in identifying relevant documents and records characteristics that convey important clues to identify them, d) the benefits of using Internet archival collections to better understand the time-sensitive nature of discourse. The authors exemplify the key points discussed in the paper with the results of their recent research on World War II period. The paper is of interest to a wide range of experts in linguistics, history, sociology, political linguistics, political science. As digital content is often full-text searchable and quite easy to work with, it can be also used in teaching and studying linguistic disciplines (historical linguistics, corpus linguistics, discourse analysis, forensic language expertise, etc.).

Keywords: archival materials, on-line digital collections, linguistics, discourse studies, World War II.

INTRODUCTION

Nowadays all of us have got used to a new method of getting and providing information – through electronic media. The Internet has become “the agora for research, teaching, expression, publication, and communication” [1]. These media include various resources that can be used both for education and research. One of them is on-line archives of different physical cultural institutions: museums, libraries, archives, governmental agencies, institutions of higher educations, etc. Digital libraries offer free universal and long-term access to collections of cultural artifacts. Internet archives preserve textual documents, photographs, maps, tape recordings, graphic records, line drawings, artistic illustrations, and other similar

[6] MK 1986 — Munkácsi B., Kálmán B. Wogulisches Wörterbuch / Gesammelt von Munkácsi B. Geordnet, bearb. und hrsg. von Kálmán B., Hungary, Budapest, 1986.

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According to the research, the data in the [Cherkasov, 1783] dictionary differ in vocalism system from [Kannisto 2013]. In particular, Archpriest Simeon Cherkalov did not distinguish the reflexes of Mansi. *a and *e, as it was recorded by Artturi Kannisto. Perhaps, this is due to the fact that the materials compiled by Archpriest S. Cherkalov were made at the end of the XVIII in Solikamsk, Perm region, while the Finnish researcher Kannisto (and other authors of the Mansi dictionaries to us known) collected their data in areas placed over a considerable distance from the residence of Simeon Cherkalov. We hope to confirm this hypothesis by analyzing the other Mansi language dictionaries from Solikamsk of the XVIII century, which was recently found in the archives of the St. Petersburg Russian Academy of Sciences.

ABBREVIATIONS

Proto-mansi – Proto Mansi language

pelym. – Pelym dialect of the Mansi language

losv. – Losva dialects

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[5] Kosheliuk N. A., Archival Pelym dictionaries of Mansi language and their value for verification of accuracy of Kannisto and Munkachi dictionaries // SGEM 5-th International Multidisciplinary Scientific Conference on Social Science and Arts. 19-21 March, 2018.

pelym. *Ивь* ‘Tree’ [Cherkalov 1783: 27], *iü.β* ‘Tree’ [Kannisto 2013: 191];
 pelym. *Кисы* ‘Mirror’ [Cherkalov 1783: 20], *šunška`tnäki`šjy* ‘Mirror’ [Kannisto 2013: 763];

pelym. y
[Cherkalov 1783]

pelym. u
[Kannisto 2013]

pelym. *Күль* ‘Fish’ [Cherkalov 1783: 26], *turkul* ‘Fish’ [Kannisto 2013: 929];
 pelym. *Улне* ‘Swiss pine’ [Cherkalov 1783: 28], *ül'pä* ‘Swiss pine’ [Kannisto 2013: 150];
 pelym. *Турь* ‘Lake’ [Cherkalov 1783: 18], *tur* ‘Lake’ [Kannisto 2013: 929];
 pelym. *Түйт* ‘Snow’ [Cherkalov 1783: 26], *tui̇t* ‘Snow’ [Kannisto 2013: 878];
 pelym. *Лү* ‘Male horse’ [Cherkalov 1783: 22], *луβ* ‘Male horse’ [Kannisto 2013: 402];

pelym. o
[Cherkalov 1783]

pelym. ɔ
[Kannisto 2013]

pelym. *Кóуть* ‘Spruce’ [Cherkalov 1783: 28], *kɔβt* ‘Spruce’ [Kannisto 2013: 264];
 pelym. *Кóтынъ* ‘Swan’ [Cherkalov 1783: 25], *kɔ·t·ŋ* ‘Swan’ [Kannisto 2013: 394];
 pelym. *Сóу* ‘Star’ [Cherkalov 1783: 9], *sɔβ* ‘Star’ [Kannisto 2013: 706];
 pelym. *Юнкупъ* ‘Moon’ [Cherkalov 1783: 14], *jɔu·kp* ‘Moon’ [Kannisto 2013: 225];

pelym. e
[Cherkalov 1783]

pelym. ē
[Kannisto 2013]

pelym. *Кéрь* ‘Iron’ [Черкалов 1783: 7], *kē̄r*, *kj'er (pl.)* ‘Iron’ [Kannisto 2013: 345];
 pelym. *Кумыгне* ‘Woman’ [Черкалов 1783: 8], *jē̄k* ‘Woman’ [Kannisto 2013: 198];

pelym. e, a
[Cherkalov 1783]

pelym. ē, ε
[Kannisto 2013]

pelym. *Сéрь* ‘Cow’ [Cherkalov 1783: 12], *sεyr* ‘Cow’ [Kannisto 2013: 709];
 pelym. *Нюрсь áсерме* ‘Frost’ [Cherkalov 1783: 2], ? + *εśerm* ‘Frost’ [Kannisto 2013: 123];
 pelym. *Кваль* ‘Hut, yourt’ [Cherkalov 1783: 15], *kβel* ‘Hut, yourt’ [Kannisto 2013: 288];
 pelym. *Шáмь* ‘Eye’ [Cherkalov 1783: 3], *šεm* ‘Eye’ [Kannisto 2013: 749];

CONCLUSION

pelym. *Туй* ‘Summer’ [Cherkalov 1783: 5], *tui* ‘Summer’ [Kannisto 2013: 877];
 pelym. *Туйтъ* ‘Snow’ [Cherkalov 1783: 26], *tuit* ‘Snow’ [Kannisto 2013: 878];
 pelym. *Юнкупъ* ‘Moon’ [Cherkalov 1783: 14], *ju.kp* ‘Moon’ [Kannisto 2013: 225];

As can be seen from the forecited analysis of the consonant graphemes of the Pelym dialect, the both of researchers have given nearly identical data in their dictionaries. However, the comparative analysis of the vowel graphemes gives more discrepancies.

Table 2

Kannisto 2013] Cherkalov 1783]

<i>a</i>	<i>a, #a</i>
<i>ɔ̌</i>	<i>a</i>
<i>i</i>	<i>u</i>
<i>u/ū</i>	<i>y</i>
<i>ɔ</i>	<i>o</i>
<i>ē, e/ē</i>	<i>e</i>
<i>ē, ē</i>	<i>e, a</i>

**pelym. *a, a#*
[Cherkalov 1783]**

**pelym. *a*
[Kannisto 2013]**

pelym. *Лѣилъ шанишь* ‘Knee’ [Cherkalov 1783: 10], *šanšpeŋk* ‘Knee’ [Kannisto 2013: 762];

pelym. *Сѣмра* ‘Perch’ [Cherkalov 1783: 26], *si.mřa* ‘Perch’ [Kannisto 2013: 757];

pelym. *Шула* ‘Hazel grouse’ [Cherkalov 1783: 23], *šu`ľa* ‘Hazel grouse’ [Kannisto 2013: 738];

pelym. *Ушка* ‘Bull’ [Cherkalov 1783: 2], *beška* ‘Bull’ [Kannisto 2013: 110];

**pelym. *a*
[Cherkalov 1783]**

**pelym. *ɔ̌*
[Kannisto 2013]**

pelym. *Ампъ* ‘Dog’ [Cherkalov 1783: 23], *ɔ̌.m̌p* ‘Dog’ [Kannisto 2013: 61];

pelym. *Кать палъ* ‘Hand’ [Cherkalov 1783: 9], *kɔ̌.ɔ̌t* ‘Hand’ [Kannisto 2013: 387];

pelym. *Ланыхъ* ‘Butterfly’ [Cherkalov 1783: 26], *lɔ̌.a.pɕ* ‘Butterfly’ [Kannisto 2013: 427];

pelym. *Паня* ‘Steam baths’ [Cherkalov 1783: 16], *pɔ̌.ɔ̌ňa* ‘Steam baths’ [Kannisto 2013: 605];

**pelym. *u*
[Cherkalov 1783]**

**pelym. *i*
[Kannisto 2013]**

pelym. p **pelym. r**
[Cherkalov 1783] **[Kannisto 2013]**

pelym. *Турь* ‘Throat’ [Cherkalov 1783: 9], *tur* ‘Throat’ [Kannisto 2013: 928];
 pelym. *Серь* ‘Cow’ [Cherkalov 1783: 12], *seyr* ‘Cow’ [Kannisto 2013: 709];
 pelym. *Шуртне* ‘Turnip’ [Cherkalov 1783: 29], *šur‘tña* ‘Turnip’ [Kannisto 2013: 791];
 pelym. *Ороку* ‘Wine’ [Cherkalov 1783: 21], *orok* ‘Wine’ [Kannisto 2013: 93];
 pelym. *Наэрь* ‘King’ [Cherkalov 1783: 13], *nȧȧi̇r* ‘King’ [Kannisto 2013: 498];

pelym. т **pelym. t**
[Cherkalov 1783] **[Kannisto 2013]**

pelym. *Кóуть* ‘Spruse’ [Cherkalov 1783: 28], *kȯβt* ‘Spruse’ [Kannisto 2013: 264];
 pelym. *Туй* ‘Summer’ [Cherkalov 1783: 5], *tui̇* ‘Summer’ [Kannisto 2013: 877];
 pelym. *Тусь* ‘Mouth’ [Cherkalov 1783: 9], *tus* ‘Mouth’ [Kannisto 2013: 947];
 pelym. *Туйть* ‘Snow’ [Cherkalov 1783: 26], *tuit* ‘Snow’ [Kannisto 2013: 878];
 pelym. *Пóть* ‘Duck’ [Cherkalov 1783: 25], *pȯt* ‘Duck’ [Kannisto 2013: 663];

pelym. к **pelym. k**
[Cherkalov 1783] **[Kannisto 2013]**

pelym. *Кумь* ‘Wave’ [Cherkalov 1783: 4], *kup, kumpt (pl.)* ‘Wave’ [Kannisto 2013: 335];
 pelym. *Паль катъ палъ* ‘Hand’ [Cherkalov 1783: 9], *kȧat* ‘Hand’ [Kannisto 2013: 387];
 pelym. *Куль* ‘Fish’ [Cherkalov 1783: 26], *kul* ‘Fish’ [Kannisto 2013: 285];
 pelym. *Кéть* ‘Hat’ [Cherkalov 1783: 19], *kėt* ‘Hat’ [Kannisto 2013: 323];
 pelym. *Кукыхъ* ‘Cuckoo’ [Cherkalov 1783: 25], *kük̇k̇k̇* ‘Cuckoo’ [Kannisto 2013: 277];

pelym. в **pelym. β**
[Cherkalov 1783] **[Kannisto 2013]**

pelym. *Ивь* ‘Tree’ [Cherkalov 1783: 27], *i̇ü̇β* ‘Tree’ [Kannisto 2013: 191];
 pelym. *Шéшва* ‘Hare’ [Cherkalov 1783: 24], *ṧėṧβ̇ȧ* ‘Hare’ [Kannisto 2013: 721];
 pelym. *Кваль* ‘Hut, yourt’ [Cherkalov 1783: 15], *kβ̇el* ‘Hut, yourt’ [Kannisto 2013: 288];

pelym. й **pelym. i**
[Cherkalov 1783] **[Kannisto 2013]**

pelym. *Поймель* ‘Mare’ [Cherkalov 1783: 22], *pȯi̇tl* ‘Mare’ [Kannisto 2013: 568];

pelym. л
[Cherkalov 1783]

pelym. л, л
[Kannisto 2013]

pelym. *Кóтоль* ‘Sun’ [Cherkalov 1783: 1], *кó̄тл* ‘Sun’ [Kannisto 2013: 392];
pelym. *Пуль* ‘Berry’ [Cherkalov 1783: 28], *рил* ‘Berry’ [Kannisto 2013: 717];
pelym. *Нюль* ‘Fir’ [Cherkalov 1783: 28], *һул* ‘Fir’ [Kannisto 2013: 532];
pelym. *Лунть* ‘Goose’ [Cherkalov 1783: 25], *лunt* ‘Goose’ [Kannisto 2013: 422];
pelym. *Кваль* ‘Hut, yourt’ [Cherkalov 1783: 15], *кβελ* ‘Hut, yourt’ [Kannisto 2013: 288];

pelym. п
[Cherkalov 1783]

pelym. р
[Kannisto 2013]

pelym. *У́лне* ‘Swiss pine’ [Cherkalov 1783: 28], *ul'pà* ‘Swiss pine’ [Kannisto 2013: 150];
pelym. *Ю́нкупъ* ‘Moon’ [Cherkalov 1783: 1], *jɔŋ_u.kp* ‘Moon’ [Kannisto 2013: 255];
pelym. *Кéппе* ‘Quaking asp’ [Cherkalov 1783: 28], *ka'ppà* ‘Quaking asp’ [Kannisto 2013: 336];
pelym. *Паль* ‘Ear’ [Cherkalov 1783: 9], *pɛ̀l`* ‘Ear’ [Kannisto 2013: 588];
pelym. *Поймель* ‘Mare’ [Cherkalov 1783: 22], *pɔj_tl* ‘Mare’ [Kannisto 2013: 568];

pelym. н
[Cherkalov 1783]

pelym. n, н, η
[Kannisto 2013]

pelym. *Ту́спунъ* ‘Beard’ [Cherkalov 1783: 9], *tuspun* ‘Beard’ [Kannisto 2013: 947];
pelym. *Юнтыпъ* ‘Needle’ [Cherkalov 1783: 17], *jüntp* ‘Needle’ [Kannisto 2013: 222];
pelym. *Нюль* ‘Fir’ [Cherkalov 1783: 28], *һул* ‘Fir’ [Kannisto 2013: 532];
pelym. *Пáнкъ* ‘Head’ [Cherkalov 1783: 8], *pɛŋk* ‘Head’ [Kannisto 2013: 611];
pelym. *Кóтынъ* ‘Swan’ [Cherkalov 1783: 25], *кɔ-t-η* ‘Swan’ [Kannisto 2013: 391];

pelym. с
[Cherkalov 1783]

pelym. s
[Kannisto 2013]

pelym. *Сорнимъ* ‘White’ [Cherkalov 1783: 18], *saj_rη* ‘White’ [Kannisto 2013: 721];
pelym. *Сь́мра* ‘Perch’ [Cherkalov 1783: 26], *simrà* ‘Perch’ [Kannisto 2013: 757];
pelym. *Сéръ* ‘Cow’ [Cherkalov 1783: 12], *sɛr* ‘Cow’ [Kannisto 2013: 709];
pelym. *Ту́сь* ‘Mouth’ [Cherkalov 1783: 9], *tus* ‘Mouth’ [Kannisto 2013: 947];
pelym. *Сóу* ‘Star’ [Cherkalov 1783: 9], *sɔβ* ‘Star’ [Kannisto 2013: 706];

pelym. *Шáмь* ‘Eye’ [Cherkalov 1783: 3], *šɛm* ‘Eye’ [Kannisto 2013: 749];
 pelym. *Шéшва* ‘Hare’ [Cherkalov 1783: 24], *šɛšβá* ‘Hare’ [Kannisto 2013: 721];
 pelym. *Лúшмь* ‘Bone’ [Cherkalov 1783: 31], *lušm* ‘Bone’ [Kannisto 2013: 277];
 pelym. *Шáзреть* ‘Axe’ [Cherkalov 1783: 17], *šazɾp* ‘Axe’ [Kannisto 2013: 782];

pelym. ч, c|e
[Cherkalov 1783]

pelym. š
[Kannisto 2013]

pelym. *Чась* ‘Wolf’ [Cherkalov 1783: 24], *šɛš* ‘Wolf’ [Kannisto 2013: 819];
 pelym. *Чóхль* ‘Thunder’ [Cherkalov 1783: 3], *šaxʰɬal* ‘Thunder’ [Kannisto 2013: 822];
 pelym. *Чáхаухь* ‘Swallow’ [Cherkalov 1783: 25], *šekəjəx* ‘Swallow’ [Kannisto 2013: 822];
 pelym. *Áсерме* ‘Frost’ [Cherkalov 1783: 3], *ɛšɛrm* ‘Frost’ [Kannisto 2013: 123];
 pelym. *Пáсерь* ‘Ashberry’ [Cherkalov 1783:], *pɛšɛr* ‘Ashberry’ [Kannisto 2013: 658];
 pelym. *Лóпчакь* ‘Clothes’ [Cherkalov 1783:]; (losv.) *lapšx* ‘Clothes’ [Kannisto 2013: 429];

pelym. м
[Cherkalov 1783]

pelym. m
[Kannisto 2013]

pelym. *Кейкумь* ‘Husband’ [Cherkalov 1783: 12], ? + *kum* ‘Husband’ [Kannisto 2013: 306];
 pelym. *Сýмра* ‘Perch’ [Cherkalov 1783: 26], *simrə* ‘Perch’ [Kannisto 2013: 758];
 pelym. *Íвь семь* ‘Bark’ [Cherkalov 1783: 27], *sɛm* ‘Bark’ [Kannisto 2013: 748];
 pelym. *Помь* ‘Hay’ [Cherkalov 1783: 30], *pum* ‘Hay’ [Kannisto 2013: 596];
 pelym. *Ампь* ‘Dog’ [Cherkalov 1783: 23], *əmp* ‘Dog’ [Kannisto 2013: 61];

pelym. х
[Cherkalov 1783]

pelym. x
[Kannisto 2013]

pelym. *Лéхсе* ‘Mushroom’ [Cherkalov 1783: 28], *laxs* ‘Mushroom’ [Kannisto 2013: 416];
 pelym. *Чóхль* ‘Thunder’ [Cherkalov 1783: 3], *šaxʰɬal* ‘Thunder’ [Kannisto 2013: 822];
 pelym. *Кохрь* ‘Stomach’ [Cherkalov 1783: 10], *kʰixʰr* ‘Stomach’ [Kannisto 2013: 277];
 pelym. *Кукыхь* ‘Cockoo’ [Cherkalov 1783: 25], *kʰik.kx* ‘Cockoo’ [Kannisto 2013: 277];
 pelym. *Óшехь* ‘Fur coat’ [Cherkalov 1783: 19], *ɔš,lʰx* ‘Fur coat’ [Kannisto 2013: 109];

researches are about the description of the graphic system of the Cherkalov dictionary and its dialect affiliation.

It is common knowledge that in the notes in the [6] and [3] dictionaries, which until recently were considered the only authoritative sources of the Mansi dialects, there are a lot of discrepancies in the convey of the same words from the same dialect, see [2]. The reconstruction of the Proto-Mansi vocalism system of the Mansi language conducted by Normanskaya Yu.V and [7] and made on the material of the modern Mansi dialects, and its further comparison with the material of the Munkachi, Kannisto and Slovtsov dictionaries made it possible to verify the hypothesis about the highest accuracy of the Kannisto dictionary.

The article is a continuation of the previous works and sets out the last results of the comparative analysis of the vowel and consonant graphemes of [1] in comparison with the Mansi language dictionary [3], in view of the early confirmed hypothesis about it's the highest level of an accuracy, relative to other known Mansi dictionaries. For comparison with the material of the Cherkalov dictionary, collected in Solikamsk, the data of the Pelym dialect of the Mansi language by [3] are selected below, as it was the closest to the region under consideration.

Table 1

Kannisto, 2013] Cherkalov, 1783]

ṣ̌	<i>ш</i>
ṣ̣̌	<i>ч, с</i>
<i>m</i>	<i>м</i>
<i>x</i>	<i>х</i>
<i>л, l</i>	<i>л</i>
<i>p</i>	<i>п</i>
<i>n, ṇ, ṇ̣</i>	<i>н</i>
<i>s</i>	<i>с</i>
<i>r</i>	<i>р</i>
<i>t</i>	<i>т</i>
<i>k</i>	<i>к</i>
<i>β</i>	<i>в</i>
<i>i</i>	<i>й</i>

pelym. ш

[Cherkalov 1783]

pelym. *Шумьяхъ* ‘Barn’ [Cherkalov 1783: 16], *šuml’χ* ‘Barn’ [Kannisto 2013: 755];

pelym. ṣ̌

[Kannisto 2013]

GRAPHIC FEATURES OF THE ARCHIVAL MANSI LANGUAGE DICTIONARY, COMPILED BY ARCHPRIEST SIMEON CHERKALOV (1783)

PhD Student Natalia Kosheliuk¹

Dr. Yulia V. Normanskaya²

¹ National Research Tomsk State University, Russia

² National Research Tomsk State University, Moscow Institute of Linguistic RAS, Russia

ABSTRACT

This article presents the results of the description of the graphic features of the «Brief Vogul Dictionary with Russian translation, collected and put in different materials, of the Solikamsk city and the Holy Trinity Cathedral, by Archpriest Simeon Cherkalov, 1783», to identify the dialect of this source. This dictionary is of great value for the researchers who are engaged in the study of the Ob-Ugric languages, because at present time there are no Mansi language speakers in the Solikamsk area. As far as we know, there have not been any previous researches about the description of the graphic system of the Cherkalov dictionary and its dialect affiliation.

The article is a continuation of the previous works [4] and [5], devoted to the accuracy of vowel phonemes in the classical dialect dictionaries of the Mansi language [Kannisto 2013], [Munkachi 1986] and the recently discovered Pelym-Russian dictionary, compiled by K. Slovtsov in 1905. The performed research has shown that the Kannisto dictionary is the closest to the Proto-Mansi reconstruction of vowels, made on the material of the modern Mansi dialects, and therefore is more accurate. This assumption corresponds to the received opinion of specialists in Finno-Ugric studies about the highest accuracy of Kannisto dictionary compared to Munkachi. Verification of hypothesis about the highest accuracy of the Kannisto dictionary let us depart in this article from the comparative analysis of all known Mansi language sources, and to present the results of this research based on the analysis of the graphics of the Cherkalov and Kannisto dictionaries.

Keywords: Cherkalov dictionary, Mansi language, archival data, comparative-historical linguistics

INTRODUCTION

This article presents the results of the description of the graphic features of the «Brief Vogul Dictionary with Russian translation, collected and put in different materials, of the Solikamsk city and the Holy Trinity Cathedral, by Archpriest Simeon Cherkalov, 1783», in order to identify the dialect of this source. This dictionary is of great value for the researchers who are engaged in the study of the Ob-Ugric languages, because at present time there are no Mansi language speakers in Solikamsk area. As far as we know, there have not been any previous

ABBREVIATIONS

ACC – accusative, ADJ – adjectivizer, ADV – adverbilizer, CVB – converb, DIM – diminutive, DET – determiner, DU – dual, FOC – focus, EP – epenthetic vowel, IMP – imperative, INCH – inchoative suffix, INF – infinitive, LAT – lative, LOC – locative, NEG – negative, O – objective conjugation, ORD – ordinals, PAS – passive, PL – plural, PTCP1 – present participle, PTCP2 – past participle, PST – past tense, POSS – possessive suffix, PRS – present tense, SG – singular, TRNS – translative, S – subjective conjugation, VBLZ – verbalizer.

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tűw man-ət šeŋk **tu-s-a** **těj-t-ətə,** tow
 kīr-ta man-ət ǎnt esət-t-ətə, tűw sam
 tow-ŋət-am kīrijt-t-ətə (Revolution 20)

3SG 1SG-ACC very **carry-PST-PAS.3SG have-PST-S.3SG:O.3SG** horse
 harness-INF 1SG-ACC NEG let-PRS-S.3SG:O.3SG 3SG [sam]
 horse-DU-POSS.1SG harness-PRS-S.3SG:O.3DU

He **treats** me well, he does not let me harness a horse, he harnesses my horses himself.

(18) Priural

Щи ведпәсла-ты хот наңк пайарт-ет элты **вер-**
ман ул-л-а, ищњи тәй-ә-л... (Girls are
 going downhill sledding 6)

DEM hunt-INF houseлиственница бревно-PL from **do-CVB**
be-PRS-PAS.3SG window have-EP-PRS.3SG

This house of the hunter **is made** of larch, there are windows...

CONCLUSION

The present study of the functional peculiarities of the verb *tějti/täjti* ‘have’ has focused on three northern dialects of Khanty: Priural (Obdorsk), Shuryshkar and Kazym. Overall, a corpus of 92 Khanty texts in the three dialects (totalling in 7100 sentences) has been examined. Research data indicate that the verb *tějti/täjti* ‘have’ is mainly used in the forms of the subjective conjugation. However, it has been revealed that the same verb can also take forms of the objective conjugation as well as of the passive voice. The verb *tějti/täjti* ‘have’ in the forms of the objective conjugation or passive voice can be used as an independent element or as a dependent one in an analytical construction. In both instances the possessive semantics of the verb *tějti/täjti* ‘have’ seems to have been partially or fully lost. Used independently, the verb *tějti/täjti* ‘have’ exhibits semantics close to that of the verbs ‘keep’, ‘take’, ‘use’, etc. As a part of the analytical construction the verb *tějti/täjti* ‘have’ tends to function as an auxiliary verb forming a combination with a converb form of another verb marked by the suffix *-man*. The verb marked by the suffix *-man* functions as a notional element of the construction and often has a passive meaning. In the analyzed corpus, the analytical construction with the verb *tějti/täjti* has been found in 31 sentences, while examples with the independent use of the verb have turned out to be more numerous (55 cases). Additionally, some examples of the analytical *tějti/täjti*-construction have been elicited from the speaker of the Kazym dialect.

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I watch this hand-deer. (Fieldwork 2018)

(13) Kazym

Кўр йувәр-ты сухңәлҗам така йувәрт-ман
тәй-л-ә-лҗам. (Fieldwork 2018)

legs tie-INF fabric tight **wrap-CNV**
have-PRS-EP-S.1SG:O.PL

I always **wear** footcloths.

(14) Kazym

Нәң вонт-ән йәңх-ты мәр-ән-ән хот-ән
вант-ман тәй-л-әм. (Fieldwork 2018)

2SG forest-LOC go-INF time-POSS.2SG-LOC house-POSS.2SG
look-CNV have-PRS-S.1SG:O.SG

While you're walking in the woods, I'm holding your house.

(15) Kazym

Нәң пурмәс-л-ан лупас-ән **шави-ман** тәй-л-ә-лҗам.
 (Fieldwork 2018)

2SG thing-PL-POSS.2SG storage-LOC **keep-CNV** **have-PRS-EP-S.1SG:O.PL**

I store your things in the storage.

As the research data show, the analytical construction with the verb *täjti/täjti* may allow some alternations, for example, 1) instead of the converb, a verb in the form of the past participle expressing the evidential mood may be used (consider example 17), 2) instead of the converb, a verb in the form of the passive voice may be used (see example 18), 3) the verb *täjti/täjti* may be substituted by priur. *ulti/olta*, kaz. *wolti* functioning as an auxiliary one (example 19). Such variants are not numerous. Only 3 occurrences were found in the texts.

(16) Priural

pa śiti män-l, wan xūw män-l pa śikəńsa
 imōsaj-na **wan-m-al** **täj-l-ә-lli:** wül nūrəm-na
 jōxət-l. (Seven knives 11)
 and so go-PRS.3SG short long go-PRS.3SG and DET
 one-LOC **see-PTCP2-3SG have-PRS-EP-S.3SG:O.SG** big
 glade-LOC arrive-PRS.3SG

He goes for a long or short time and suddenly he sees that he has arrived at a large glade

(17) Shuryshkar

boyar-PL-LOC and wealth-ADJ people-LOC **go.round-**
CNV

have-PRS-PAS.3SG

She **is surrounded** by boyars and rich people.

(9) Priural

“pa nãŋ, law-ə-l, śimós pörmas täj-l-ə-n
ki, jina ätti mũŋ χōtaś, law-ə-l, täta
sawi-man täj-l-aj-mən nãŋ jãχ-t-an
ewəlt.” (Fox 162).

and 2SG say-EP-PRS.3SG such means have-PRS-
EP-2SG if DET DET 1PL how say-EP-PRS.3SG here
tend-CVB **have-PRS-PAS-1DU** 2SG walk-PTCP1-
2SG from

“If you have the means, we would really **be saved** when you came.”

(10) Tegi

ruś ime-l-ən ewi-leŋki śi kem śi
lik-ən **et-man** **täj-l-a**
wołi (Son of Czarevitch 7)

russian woman-3SG-LOC daughter-DIM FOC
possibility FOC anger-LOC **leave-CNV**
have-PRS-PAS.3SG entirely

His Russian wife disliked her daughter so much.

Examples 13–17 included in the analysis are field recordings of the speech in the Kazym dialect elicited as a result of questioning of the native speaker. They all illustrate the dependent use of the verb *täjti/täjti* in the analytical construction.

(11) Kazym

Щи мойлэпс-эм **шави-ман** тăй-л-эм. (Fieldwork
2018)

this present-POSS.1SG **keep-CVB** **have-PRS-**
S.1SG:O.SG

I keep my gift **wrapped up**.

(12) Kazym

Щи авкайем иса **вантыйл-ман** щи тăй-л-эм. (Fieldwork
2018)

This hand deer **look-CNV** this **have-PRS-**
S.1SG:O.SG

Model 1. Analytical construction with the verb *tǎjti/tǎjti*V-man^{CVB} – tǎj-/tǎj-^{S.O.PM/PAS}

The construction consists of the verb *tǎjti/tǎjti* in the forms of the objective conjugation or passive voice and a non-finite form of the verb, a converb, as a rule, marked by the suffix *-man*. Translations of this construction into Russian and English languages show that the converb functions as a notional element, while the verb *tǎjti/tǎjti* is used as an auxiliary verb. The semantics of the verb *tǎjti/tǎjti* in this construction is nearly lost. Non-finite forms of the verb are known to have no morphological category of the voice [11: 180]. The analytical construction with the verb *tǎjti/tǎjti* marked by the objective or passive conjugation in combination with the non-finite forms of the verb can be used to express a passive meaning. Examples below (5–10), elicited from the text corpus, illustrate the use of the analytical construction with a coverb marked by *-man* and the verb *tǎjti/tǎjti* marked by the suffixes of the objective conjugation (5–7) and passive voice (8–10).

(5) Priural

moś-niŋ-iji luŋxəl n̄awrem-ə-l, kǔwləŋ n̄awrem-l
 il **jəwər-man** **tǎj-l-ə-lli.** (Por and Moś 64)

mos-woman-DIM bell child-EP-POSS.3SG bell child-POSS.3SG
 down **wrap-CVB** **have-PRS-EP- S.3SG:O.SG**

The Moś-woman kept her baby with little bells, **kept** the baby **wrapped up** with little bells.

(6) Kazym

sām-əł jǎx-t-ał-ən joxi **xǎj-man**
tǎj-l-əlle. (The youngest daughter of the sun 56)

сердце-POSS.3SG уходить-PTCP1.3SG-LOC домой
оставить-CNV **иметь-PRS-S.3SG:O.SG**

When he went, **he left his** heart at home.

(7) Shuryshkar

«**Йǎнт-ман тǎй-алэн**», ун хуй-эл
 йас-т-ə-л. (How did the surnames appear? 48)

play-CNV **have-IMP.O.PL.old** man-POSS.3SG speech-VRBL-
 EP-PRS.3SG

“**Have fun with him**”, the older man says.

(8) Shuryshkar

pəjar-ət-n pa taś-əŋ jəx-ən **kerət-man**

tǎj-l-a. (The Tale of the Fisherman and the Fish 153)

1SG now many **friend** **have-PRS-1SG**

I have many **friends** now.

Our study of the northern dialects language data shows that the verb *tǎjti/tǎjti* ‘have’ can also take forms of the objective conjugation and passive voice. In the forms of the objective conjugation and passive voice *tǎjti/tǎjti* can be used independently or as a part of an analytical construction, wherein its possessive semantics can be lost partially or fully.

Being used as an independent unit, the verb *tǎjti/tǎjti* conveys an idea of keeping, wearing, holding, taking, using, etc. All in all, 55 occurrences of the verb *tǎjti/tǎjti* in the independent use marked by the objective or passive conjugation have been found in the analyzed corpus.

(2) Priural

wan	mǎn-l-ə-t,	χūw	mǎn-l-ə-t,	síkəńsa	itta	wəs
	mōsa χuj,	kur	mōsa χuj	nǎχ-χi	tǎj-l-a	
	χən		jik-ə-t-na.	(Three sons 10)		
short	go-PRS-EP-3SG	long	go-PRS-EP-3SG	DET	that	town
	what	man	village	what	man	laughter-TRNS
PAS	king	boy-EP-PL-LOC				have-PRS-

They go for a long or short time, the tsar’s sons **make** fun of the town person, of the village person.

(3) Kazym

ma	kōsa-j-əm-n	atm-a	tǎj-l-a-j-əm.	(About deer 5)
1SG	owner-EP-1SG-LOC	bad-ADV	have-PRS-PAS-EP-	1SG

The owner **treats** me badly (lit.: keeps me badly).

(4) Shuryshkar

χutəm	χǎt	jötən	tǎj-s-ətə,	χut-mit	ǎt -
	na				
	śuk-ə	tǎχi-ja	tu-s-te	(Nephew of a woman 8)	
three	day	at.home	keep-PST-S.SG.O.3SG	three-ORD	day-
LOC	grief-ADJ	place-LAT	bright-PRS-SG.3SG		

She **kept him at** home for three days, on the third day she carried him to the cemetery.

As it was mentioned above, the verb *tǎjti/tǎjti* can be used as a part of the analytical construction. In the analyzed data, 31 occurrences of the analytical constructions with the verb *tǎjti/tǎjti* were found. The construction can schematically be presented by the following model: