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SLEEP AND DREAM IN BOOK OF SPIRITUAL COUPLETS FROM EPISTEMOLOGICAL PERSPECTIVE

Dr. Ahmad Forouzanfar¹

Abstract

The pedagogical literature is a type of instruction that is deemed as most frequently used literary types and it is so important that fewer literary works might not be benefitted from this type of literature. Similarly, book of Spiritual Couplets is one of the works that plays very efficient role on the audiences by means of indirect methods in intellectual and cultural nurture, growth, and excellence. Element of 'sleep' (dream) is one of the components Molavi (Great Persian Poet) has employed for achieving this objective through expression of anecdotes and stories.

Sleep and death are assumed as two epistemological points in sophist paradigm and most of sophist intuitions occur in sleep. Most of sleeps designated for human may carry information from various times and penetrate into human' subconscious. These dreams sometime reflect an image of everyday life and often originate from the interests the dream-observer has longed for realization of them in mind but sometimes it may happen dreams of human give news about a world that denotes everlasting fate of human. Here dreams will be inspiring and they may take step beyond this material world.

It is intended from writing this article to examine pedagogical aspect of sleep and dream in book of *Masnavi Manavi* and the main problem is to pay attention to this point that if sleep and dream may be a solution for human or not. It is noteworthy the present research has been conducted by documentary analysis method.

The result of this study indicates that the sleep and dream are one of the methods God has put forth it to human for guidance and training in which numerous facts may be revealed for human by slight pondering.

Keywords: *Dream, Masnavi Manavi, Pedagogical literature, Guidance*

Introduction:

Pedagogical literary work denotes knowledge of human concepts. For this reason, scope of this work is extensive because it will include all type of sciences but what it mentioned in pedagogical literature is mainly concerned with the subjects existing in the field of religion, ethics, and philosophy and those were versified by fantastic and literary characteristics. The pedagogical Persian literature generally possesses three themes and approaches: some themes are about ethics and some others are related to religion while some part belongs to wisdom.

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Thus, this type of works was already called preaching, research, piety, and wisdom in literary background in Iran. Pedagogical literature widely spread following to advent of theosophy in Persian poetry so that few theosophist poetic work might lack themes of pedagogical literature.

Wisdom and advice are some subjects that entered into Persian literature since early days of tenth AD century (4th hegira century). The first Persian-speaking poets were interested in this theme and it is seen some advices and admonishments in poetic works (Divans) of poets such as Roodaki, Abu Shakoor Balkhi, and Kasaei Marvzi. Even a poet such as Firdausi did not avoid from presentation of advices whenever it required and he sometimes expressed them with a lot of focus and importance.

By versification of firm and long odes regarding advices and accompaniment of philosophical and methodological concept, Nasser Khosro (Persian Poet) created development in pedagogical literature in eleventh AD century (5th hegira century). Nasser Khosro not only mentioned subjects of pedagogical literature in his poems, but also dealt with critical issues. Sanaei as a poet gave new form to pedagogical literature in twelfth AD century (6th hegira century). He left magnificent works of pedagogical literature by mixing sophist concepts with subjects of wisdom and advices. Doubtlessly, he has tended to train wisdom, advice, and theosophy by his works.

Achievement of Sanaei in creation of pedagogical literature caused the poets such as Nezami and Khaghani to tend to this method at the end of 12th AD century (6th hegira century). Khaghani might be the most well-known poet after Nasser Khosro in terms of expression of philosophical and admonishing odes. With proposing poetic collection of *Makhzan-Al-Asrar* (Treasure of mysteries) work, Nezami has stated a series of subjects and issues about piety and wisdom by fluent and firm language.

Surely, the summit point of pedagogical literature took place in Persian literature in thirteenth AD century (7th hegira century). The foundation was laid firmly for the given literature in twelfth AD century (6th hegira century) and this process went to climax with advent of Saadi Shirazi and Molana Jalaleddin (poets) in thirteenth AD century (7th hegira century). Saadi, who was highly skillful both in creation of prose and poetic works, expressed many pedagogical subjects in his works. Book of *Boostan* (*literally Garden*) is an excellent collection regarding training and nurture. He has wisely looked at ethical and social issue prevalent at his era and tried to train his readers by means of a lot of literary examples and anecdotes. This issue is so important that he has devoted a chapter under title of 'nurture' in his book called *Golestan* (*literally flower house*).

Importance of Molana may not be ignored in pedagogical literature. The outcome of sophist pedagogical literature that started by Sanaei should be seen in book of *Spiritual Couplets*. It seems that book of *Spiritual Couplets* of Molavi is in fact assumed as a course of training of theosophy. Use of Islamic traditions (Hadith) and Quranic verses and admonishing anecdotes and examples is one of pedagogical feature of *Spiritual Couplets* (Tamimdari, 2000: 239-241).

Sleep and dream are a type of passing toward world of concept and in this path some facts may be revealed for the observer that they may often stem from worldly and current life and sometimes originate from after death world or resurrection world. In fact, sleep (dream) is a device for inducing a series of unseen inspirations that enjoying these facts and way of receiving of them varies depending on level of purity and proximity of God's servants to achieve them because these inspirations are differently put at disposal of servants out of them divine revelation is the most salient form of it. Prophets and Pure Imam are the only servants who owned position for receiving divine revelation so that they achieved these eternal facts sometimes in waking and in world of dream and sleep.

Body:

Sleep and dream and epistemological outlook in works of scholars in Persian culture

Najm Razi is one of great sophists considers dream as presentation of power and dominance of fantasy (imagination) over human presence and passivity of senses and experiences and attaches two various types for dream: one originates from evil temptations and sensual desire he assumes it as enigmatic dreams and the other type as good and nice dream and as a type of revelation and

inspiration called factual dreams (Najm Razi, 1957: 290). Imam Sadegh (PBUH) expresses regarding factual (real) dreams as follows: *'Verily, real dream is one part of seventeen parts of prophecy'*. This narrative is intended to imply that as a prophet knows unseen secrets and mysteries and gives news about what is unseen and under cover, sleep (dream is a very lower forms of being informed about facts behind the scene; namely, in its lower level, dream may give information about guidance and teachings facts behind the scene as a prophet gives news about unseen but everyone will not see such a dream; however, any human can benefit from the needed guidelines and information with respect to the degrees of faith and levels of his/ her conception (Shojaei, 2004: 85). Similarly, it has been narrated that *'the first type of revelation given to God's Messenger was the real dream'*. Sophists have also assumed dream as a two type of revelation and intuition: the factual dream presents right and right dream indicates spirit. Concerning the quality of real dream, Abolghasem Ghosheiri argues that the human is composed of spirit and body and the spirit may be connected to unseen world and it may be informed about present and future (Forouzanfar, 2005: vol. 1- p 180).

It is one of teaching and training branches of Holy Quran and Bible that the God has sent down His orders to the prophets based on revelation and through which He has addressed the people directly or indirectly. Admonishing and training of human is one of the divine objectives in sending down revelation and unseen inspirations which take place in awakening world and sometimes within dream (sleep). However, among them some scholars have attached differences among revelation and inspiration out of which one denotes that revelation is induction and expression of hidden concept from others and inspiration of concept advent through dream and achieving of concept by heart and or through ears by divine angel. Inspiration is type of spiritual discovery unlike the revelation which is type of intuitive discovery. Both prophet and non- prophet may benefit from inspiration while according to attitude of scholars, revelation is only specified to the prophet. The other difference is that inspiration is not subject to promotion while promotion is requisite for revelation (Forouzanfar, 2005: vol. 1, pp. 117 & 119). One example of inspiration is related to action of *Divine Wise* in story of 'King and maid' and his command to kill the jeweler that was issued by divine order:

*'Killing that man by the wise neither for hope nor of fear'
'Not killed for favor of king till God's order and inspiration appear'*

(Chapter IY verses Nos. 222-223)

Regarding divine revelation, one can also refer to story of two prophets i.e. *Khezr* and *Moses* where this event has been examined in Spiritual Couplets by allusion. In this story, Talia prophet has done some actions like piercing of ship, killing of a boy and reconstruction of a destroyed wall by the order of God while these actions might be seen as unpleasant for the Moses. The Moses compromised with Talia at the beginning of this journey to be always patient and not to protest against his actions. However, he (Moses) acted inversely and he has interrogated Talia constantly all the times for doing such activities and he never paused in this process any moment until revealing of fact. However, Talia prophet finally expressed the goals of his actions and uncovered the fact and then the Moses (PBUH) found the wisdom latent in divine commands.

*'As the wise held thee, be surrendered follow the Talia like the Moses
Be patient simply versus Talia's act unless Talia not to tell you split off
Be silent even he pierced the ship don't moan if he killed a lad
Called his hand like His own as expressed god's hand over their hands
Everyone passes through this path alone he achieved aid of the sages' will
Hand of master is not away absent ones hands of master are not far of God's'*

(Chapter I; verses Nos. 2969-2975)

In order to find the realities for many affairs they should be interpreted by hermeneutics in order to achieve the real concept because when divine wisdom is mentioned many activities may be seemed

as unpleasant but they are in fact nice. This is something deemed as important in Spiritual Couplets as well. For instance, if we want to consider only the apparent aspect of this story, acts of Talia prophet may be seemed as immoral and unrightfully at first place but in terms of concept and root of expression they denote kind of expediency and divine wisdom only scholars and divine friends know them.

One of the points that should be noticed in this story is the dire need to a master and guide for way-faring in teaching and training of people to the extent that the wayfarer may never reach to the destination without leader and guide. As revelation is sent down by an absolute omniscient and He gives Divine Knowledge prophets and Pure Imams who approach to God, training and teaching these sciences to other God's servants with lower positions requires spiritual master and guide for which prophets and Imams are placed at this position. The other point is that one should be patient and use of this procedure in all activities of his/ her life because one can achieve this objective only in this way. In this regard, Imam Ali (PBUH) also implies: 'patience is similar to a head for body of an animal and head of patience is the calamity and this is not known only by insightful group' (Book of Mesbah Al- Sharia, (1981: 412).

Sophists and gnostic ones see the image of a perfect master in appearance of Talia prophet who enjoyed divine knowledge or teachings and non- acquisitive sciences. His soul is both revived eternally from water of life of divine teachings and gives assistance to wayfarers toward spiritual destination. Author of book of (*Kashf Al Asrar*) calls Moses' journey as 'Journey of difficulty' and he writes: 'it is referred to journey of wayfarers at the beginning of tendency; journey of difficulty and possible hardness while spiritual refinement includes three things i.e. soul, temperament, and heart.' In most of theosophical hermeneutics about story of Talia and Moses, ship is symbol of humanity boat that is destroyed by the master (*Khezr*) and the given boy who was killed by *Khezr* is symbol of snobbery and self-centrism while the wall that was destroyed by Talia is *Confident Soul* (Pournamdarian, 2005: 424 & 427).

It has been mentioned about wayfarer/ follower in book of (*Owrad Al Ahabab*) that the wayfarer should consider great position for the master in his/ her heart and s/he should not protest to master of course and should follow master's actions totally and s/he shall do what master says and s/he should not ask about the reason and cause of what master does it but wayfarer shall deal with what the master orders whether s/he knows the concept and benefit of that action or not (Forouzanfar, 2005: vol. 3, p 1228).

Molana poet expresses about revelation and its relevance to this story:

*'Spirit of revelation is more hidden than wisdom because it is unseen for this reason
Wisdom of Ahmad was not latent to anyone no other soul could receive his revelation
Spirit of revelation comprises of some features no wisdom can receive it my dear
It often sees as insanity or amazed since it is subject to be the same
Since some wisdom is latent in Talia's affairs wisdom of Moses may see it unclear
His affairs might sound as inapt since Moses lacked mien of Talia'*

(Chapter II, verses Nos. 3258-3263)

Position and tales in training and teaching

Expression of anecdotes and stories is one of most frequently used training and teaching methods that are expressed sometimes by animals in fable and often simply implied and they are frequently seen in poems of Molavi and Saadi. Anecdote is a relatively short ode in which a hint or event is narrated or described with literary and independent process. An anecdote or literary allegory often requires an advice, admonishment, ethical lesson, and wise or illustrative hint. Anecdote is mainly led to an explicit conclusion in poetic literature. Some poets have utilized anecdote as units of a great poetic work. Anecdotes have been linked externally stronger or together in these types of literary works and they serve similar to a device in the given part or they are mentioned throughout the given work. We can find the anecdote more with such a role in literary works from Attar and Spiritual Couplets of Molana Jalaleddin Molavi (Ebadian, 2000: 118-119).

Overall, Persian anecdotes possess mainly pedagogic aspect and they move toward ethics, politics, and wisdom (Philosophy) etc.; since resorting to indirect techniques may affect more in training of other people. For this reason, the major and essential part of texts in scriptures including Holy Quran includes several stories because training and nurture are more easily and efficiently realized through implication of story and consideration of exemplary biography of others rather than addressing and admonishing of people directly or expression of praising or criticizing someone else (Vazinpour, 1996: 13).

One of the elements used by Molavi in his pedagogic anecdotes is to employ element of dream (sleep). From pedagogic perspective toward sleep and dream, several dimensions are mentioned such as good tidings and warning. God has also sent down numerous verses in Holy Quran regarding this subject; for example, giving good tides to God-believers to the paradises where there are some brooks flowing and enjoying multiple divine bounties. At the same time, there is grievous torment about warning that human will suffer from them against his/ her actions. Pondering in such dreams reveals several signs of taking exemplar and indicates guidance path to the audiences like a leader and guide.

Whereas dreams originate from subconscious of human thus they try to show something that has left hidden from perspective of subconscious. For instance, it is unlikely in dreams that to see guiding function and make effort to solve the problem. Even often many advices and trainings may be given to the human in world of dream if they are used they make achieving the destination shorter and sooner in waking world.

Therefore, it can be concluded that the basis of ethical training and religious issues are mainly derived from Islamic traditions (Hadith) and verses from Holy Quran where rather than divine revelation which is assumed as an enormous source of training and guidance for human, dream and sleep includes another branch of this admonishing process and puts some solutions at human's disposal to pass through right path. On the other hand, more purity and development of God's servant is deemed as crucial to receive unseen inspirations as well.

Admonition and transformation stems from sign of dream

Dream (sleep) is considered as a spiritual journey and human's relation with unseen and metaphysical world. Intuition constantly occurs in dream and dream-observer is guided to the extent s/he has got rid of sensual issues and uncovered the dark curtains of body because dream is an introduction to transformation and change in human and through warning about the latent facts in dream one can take great stride in path of transcendence and excellence. Many great figures in the world of theosophy and literature have achieved internal revolution and were transformed with respect to these divine signs and verses out of them one can refer to Nasser Khosro Ghobadiani who was spiritually transformed in his actions and behaviors following to observation of a dream at age of forty and he tended to perceive the realities:

'It was about a month I spent in Joozbanan area and I drank wine constantly. Holy Prophet expressed *'tell the truth and right even if it is against your favor'*. I saw in a dream that someone told me until what time you continue drinking wine that remove wisdom of people. It is better for you to be conscious. It replied that the philosophers could not make something better than wine to lessen grieves of world. He answered there is no sense of ease in anesthesia and ecstasy. Wise scholar may not advise the people to something that lead them to unconsciousness but one should ask for something that adds to rationality and intelligence. I asked him where I can find it. He said the searcher is finder and then indicated direction of Kiblah and said no more. When it got up I remembered this dream entirely and it impacted on me. I told with myself I got up the last night dream but it is now high time to awaken from my forty years of dream as well. I thought I would not get rid of this state as long as I did not correct my actions.' (Mohaghegh, 2008: 14)

Also it has been narrated in fourth chapter of Saadi's book of Golestan that signified orientation of dreams in life and human's performances:

'A cacophonous orator thought oneself as euphonious so he talked aloud uselessly as if voice of magpie was heard in his tones or this Quranic verse: *'Verily, the voice of donkey is the most*

cacophonous one' (Holy Quran: Loqman Sura) was sent down exclusively regarding him. The rural people tolerated his voice because of his high position so they did not assume it expedient to criticize him until one of the preachers who was in enmity with him covertly referred to him to ask a question. I told him I saw a dream for you. He said I hope it is good. What did you see? He replied: I saw you having euphonious voice and people were at ease of your voice. He said what a blessing dream you saw for me because you informed me about my defect. It was identified I am cacophonous and people suffer from my voice so I repented not to preach an oration except by lower tone of voice.'

*'I got unhappy to accompany a friend that shows my ill- temper as good
One that sees my fault as virtue and talent reflects my prick as bud and jasmine
Where an evil eye fearless enemy one that points out my fault to me'*
(Yousefi, 2005: 131)

Similarly, Ibn Arabi implied it as last authority following to seeing an amazing dream and said: 'I saw in a dream that Kaaba was built from golden and silver adobes and there were the vacant places for one golden adobe and silver adobe. Then I observed myself in that vacant place when I was located there those adobes were filled and the wall was completed. When I got up I interpret my dream that I was in the same position in group of my guild similar to Holy Prophet among other divine prophets and this might be a good tide to become the last authority in this group. At this time, I reminded of a Hadith narrated from Holy Prophet where the God's Messenger has likened prophecy to a wall and prophets to the adobes of which given wall has been built and he has assumed oneself as the last adobe for wall of prophecy by which it has been completed and there would not be any prophet after him: 'The *example of me among other prophets is similar to example of a man who builds a wall and tries to complete it until he reaches to the last adobe thus I am like that adobe and there will not be any other prophet or God's messenger after me.*' When I told my dream for a dream-interpretor and narrated it to him that came from Tozar region but I did not mention name of dream-observer, he also interpreted this dream as it stroke to my mind.' (Gheisari, 2011: vol. 1, pp. 45-46)

Kinds of dream based on fact and metaphor

Whereas structure of literature is based on fact and metaphor therefore sometimes the message of teaching and training is conveyed explicitly and free from any ambiguity so that the appearance of the message completely expresses the core of it and no manipulation has occurred in use of it. Dream and sleep is also a category in the field of literature sometimes factual concept and often metaphor have been utilized with respect to level of its effect on audience in terms of admonishment and training because sometimes according to time exigency and current conditions, explicit expression and the related denotation is used by clear concept of terminology as the only way for warning toward right path and distinguishing of guidance from misleading.

Author of book (*Fosous Al Hekam*) has proposed some issues regarding this subject and the meaning and concepts derived from dreams and divided them into '*bounded and absolute world of simulacra*': 'dream is at level of bounded simulacra that is called imagination. Therefore sometimes what is seen there is the same as it occurs apparently but often it is not so however the soul perceives a meaning from unseen concepts through a way not as intermediate among it and the God and/ or from the concepts inscribes effect of concepts in transcendental souls and it is covered with simulacra by what is related to the images at level the given image. Thus, it is duly to be interpreted to know the goal of seen images... therefore, imaginary manifestation at level of [absolute] imagination needs to another science by which one can perceive what the God's will intends and knowing this process is not accessible except by discovery of mysteries of divine attributes and the relations existing between attributes belonging to the nature and ones are under apparent field... however dream of prophets are placed in absolute world of simulacra since what the prophets and perfect humans observed placed in absolute world of simulacra and what is seen in this world will be inevitably correct and in accordance with reality. Thus, Abraham Friend of

God (PBUH) assumed hid dream about beheading of his son Ishmael (PBUH) as real dream and confirmed it and he did not interpreted it. *'I saw in dream I beheaded you'* [Holy Quran Safat Sura: 102] God trained us in what He did regarding Abraham in terms of testing him and sacrifice of his son and told him: *'Verily you (Abraham) your dream was realized'* (Safat Sura: 104-105) namely you have confirmed what you saw and you did not interpret dream as we intended for it. That training was politeness as it requires for position of prophecy.' (Gheisari, 2011: vol. 1, pp. 446-447 & 453)

With focus on real meaning and concept in classification of dream, one can refer to two branches of abstract and imaginary disclosure. Abstract disclosure denotes that group of dreams when what someone saw in dream is entirely realized in real world (Zamani, 2012: vol. 4, p 708). The concept derived from such dreams will be realized free from any type of complexity and ambiguity and they are often as a voice from unseen world that uncover curtain of fact; for example, in some part of story of Moses and Pharaoh that mentioned in Spiritual Couplets as follows:

<i>'Revealed bad roles in your dream</i>	<i>you rejected them but roles were still thine</i>
<i>The voice came to thee of this pure wheel</i>	<i>... called thee as ill-fated, hapless, and wretched</i>
<i>The voice came to thee of mountains</i>	<i>to remove life of People of the Left'</i>
<i>The voice came to thee of any object</i>	<i>Pharaoh fallen into the hell forever</i>

(Chapter IV, verses No. 2489-2498)

Forouzanfar master considers divine command and voice in two types: 'One type is a continuous, permanent, and general affair that is done all the time and the majority of creatures may hear and obey it based on their capability at any level of world and this voice is the origin and source for all sounds and voices any organism obtained existence from it and it can be called creational voice and the other type is specific action the is devoted to certain time in terms of time and to certain person and revelation and inspiration is devoted to the prophets and God's friends and real dream to all the people and it can be called it as religious and obligatory or verbal affair and voice and because the majority of possible existents are converted from level of knowledge into objective stage by the general divine order and voice at each of existence phases.' (Forouzanfar, 2005: vol. 3, p 861)

We should pay the way for our guidance and training by a little pondering and thinking about the signs embedded in this divine sign.

<i>'Many odds revealed in world of dream</i>	<i>the hidden ones unwrapped of heart</i>
<i>One who is awake sees dream</i>	<i>he sees what embedded in earth'</i>

(Chapter II, verses Nos. 2235-2236)

There are also several examples of this type of visual disclosure in Spiritual Couplets that are followed by discovery of facts and realities of activities by the dream-observer.

⇒ In anecdote of *'King and maid'* in book of Spiritual Couplet and when physicians failed to cure the maid and king entreated God for her health, the main reason for illness of maid and way of her treatment was trained to king by a knowledgeable sage old master:

<i>'As king saw failure of hakims</i>	<i>ran toward mosque barefooted</i>
<i>Went to mosque tending to the altar</i>	<i>his place was filled by tears</i>
<i>As he cried heartedly with tears</i>	<i>stimulated God' forgiving sea</i>
<i>Fell asleep when he was crying</i>	<i>he saw an old man in dream</i>
<i>Told king be happy your wishes fulfilled</i>	<i>your absent stranger will come soon</i>
<i>One who comes is skilled hakim</i>	<i>take him trustful and honest and right</i>
<i>See absolute magic in his cure</i>	<i>observe divine power in his humor</i>
<i>As the day came and promised place</i>	<i>sun rose at the east of palace</i>

...
He saw a knowledgeable scholar one looks like a light out of sun
...
What the king had sawn in his dream it appeared in the face of the guest
...
Said thou art my beloved not that but event breads event in world'

(Chapter I, verses Nos. 55-76)

In this anecdote, dream is a type of spiritual solution and it unfasten blind tie of waking. Generally, dream is deemed as key and solution of problems for the sophists and we may read in most of sophist stories when they have encountered a problem regarding activities of religion or this world they have looked for solution and release in dream or real world and found it in them and/ or after prayer and entreating to God they saw a dream and found the solution because dream is considered as one of methods of intuition that causes connection of soul to unseen world. Advent of old master in dream is because of this point that he acts as a guide in this path and he may assist the wayfarer in types of material and spiritual embarrassments since wayfarer may not pass through the difficulties of mystic conduct alone. For this reason, among sophist group mystic wayfaring without use of guidance of old master is considered as taking risk of destruction and jeopardizing and the main condition for wayfaring is to resort to old master (Forouzanfar, 2005: vol. 1, pp. 63 & 197). As old master is also responsible as an aware character to realities of affairs and missioned for guiding of human and linking him/ her to spiritual world in this anecdote in fact it is assumed as one of the other ways for conveyance of message in dreams based on absolute intuition.

⇒ Also in story of 'lute player old man' (*Pir-e-changi*), message is conveyed with the presence of a hidden speaker in dream of Omar that gives mission of granting a lot of gold coins from Public Treasure to lute-player old man:

'As God caused Omar to see a dream so Omar could not resist against sleep
He was amazed by this odd dream so dream was purposeful of unseen world
He fell asleep and saw a dream he was addressed by God in this voice
...
Voice called him Oh Omar fulfill need for our servant
...
Hurry up, Oh Omar of public treasure give seventy hundred dinars to him as whole'

(Chapter I, verses Nos. 2104-2164)

In anecdote of blasphemous statement of a philosopher following to hearing of Quranic verse 'If we make your water bitter...' (Mulk Sura), in order to warn philosopher man and this point that human could not discover mystery latent in work of God of world, God missioned a lionhearted man to appear in his dream and make his two eyes by blowing with whip. When philosopher man got up he found his dream was realized and his eyes had been blind.

'Slept at night saw a brave man whipped on his eyes caught them blind
Said him if you could unlucky one look at this light if you are right
As he got up saw he was blind light was removed of his both eyes'

(Chapter II, verses Nos. 1639-1641)

Following to this study, Molana refers to this point that if the philosopher has repented and returned to God, God might forgive his previous sins and return eyes to him but the evil of his actions obstructed his way to return to God for repentance.

'If he repented and returned God might return light to his eyes
But he refused to repent to God no snobbish inclined to direct to God

The evil actions and ominous obstinacy closed way of repentance to his heart'
(Chapter II, verses Nos. 1642-1644)

Dream of philosopher man has been utilized in the position of type of highlighting and revealing his moral weakness in this anecdote and it denotes this point that the human should not assume oneself as equivalent position or even higher than God even if s/he is at high level and not to suppose s/he can fight against God because whatever has been embedded in human of power, potential, and thought etc. totally originate from divine gift and will and if He does not want human will be place at the lowest position of world. This anecdote remind us of a story mentioned in Hud Sura (Holy Quran) with respect to what it implied in Quranic exegeses, at previous time Arab people suffered from arrogance and self-importance because of their skill in knowledge of oration and eloquence so they were doubtful about celestial nature of Quran and they do not consider it as divine revelation. They said Quran was calumny that was attributed to God by claimer for prophecy. It was at that time when God sent down revelation to Holy Prophet to tell disbelievers if they told the truth and this Quran was human calumny to God then bring ten Sura similar to Holy Quran by the aid all of Arabic eloquent persons and orators without aid of God. When this group of Arab atheists failed to bring even one Sura similar to Quran, their arrogance and self-importance was lessened and they found Holy Quran has been sent down by God based on everlasting knowledge. Thus, it can be concluded that given human achieves excellence at higher level s/he still fails to recognize reality of world and divine mysteries and s/he shall always keep out oneself so that not to be entangled in arrogance and proud imbroglio.

The anecdote was narrated in this book that a dervish man saw embellished servants of boss of Khorasan where they were riding on Arabic horses with gilded gowns and decorated hats etc. and he asked who are these rulers and kings. They told him these are not rulers but they are servants for boss of Khorasan. The man look at the sky and told Oh God please learn training of servants of the boss. Several days passed in this way all of sudden the king accused the boss for an offence and imprisoned him and beat his servants as well and asked them to disclose treasure of Boss's house as soon as possible. Servants tolerated dreadful tortures with sportsmanship nature for one month but they did not complain and did not disclose secret of their boss until at a night that dervish saw in a dream a hidden voice told him: oh rude one, learn obedience from servants of the boss as well:

*'That dervish got rude in Heart when he saw servant of a boss
Worn atlas gown, gilded belt, ridding he looked toward kiblah at sky
Oh God why you did not learn how to treat this boss with his servants?
Oh God learn how to treat your servant of this boss and king at his disposal
...
Till a day king grasped that boss accused him and attached to jail
He chastised those servants to disclose treasure of their boss soon
...
Torn them but even one servant did not tell secret of boss at all
Saw in dream a hidden voice tell him now learn how to treat your boss of them'*

(Chapter V: verses Nos. 3165-3179)

The pedagogic hint and moral advice latent in statement of hidden speaker is that the human's fate and what s/he predetermined for oneself is nothing except as a result of his/ her actions and behavior. Human sees the outcome of his/her action and if s/he is exposed to pain and grief this is the fruit of the seed s/he has cultivated personally because God expresses in Holy Quran: *'Is the reward of goodness aught but goodness?'* (Al-Rahman Sura). Also, Molana explains following to this anecdote that divine tradition and method never changes and we cause to be exposed to unpleasant fate by their behavior:

'Thy acts result in these incessant grieves this means divine predestination

Our custom never varies from the right good breads good, evil yields evil'
(Ibid, verse No 768)

With respect to above-said examples, one can find that the main message is conveyed explicitly to dream-observer without need to any type of interpretation in dreams of type of absolute intuition. In fact, such dreams are pure fact and they do not need to interpretation because no imagination is embedded in them similar to some of real dreams that give news about events in the past time or future. However, at the opposite point of absolute intuition there are some dreams which are visible through imaginary intuition. *Imaginary intuition* denotes the human's soul sees some facts in imaginary forms and dream- interpreter describes those imaginary forms. For example, observation of sea in dream is interpreted as king or knowledgeable person and ship is symbol of grief etc. most of dreams are types of imaginary intuitions (if they are not of enigmatic dreams) (Zamani, 2012: vol. 4, p 708). In this regard, Ezzeddin Kashani has mentioned in book of (*Mesbah Al Hedaye Va Meftah Al Kefayeh*) as follows:

'Visual discovery is also called imaginary intuition and imaginary intuition is one that human finds some unseen affairs in dream or event and soul is shared and intervened with that perception because of resort and attachment to that matter and it is covered by suitable form of tangibles by the aid of imagination from treasure of mind. This is called imaginary intuition and it can observe any fact discovered for them in appropriate imaginative form (Kashani, 2003: 126-127).

The real concept of such dreams may be only revealed by interpretation and hermeneutics so it is not easily to find the nature of them. Interpretation means return back something to the first point or origin or source of anything. Interpretation of a literary text is an attempt to find internal concept of any anecdote. Except mystic concepts in texts (especially Holy Quran), term (interpretation) has been also used as meaning of 'recognition of mysteries of dreams.' (Ahmadi, 2009: 505-506) Freud narrates from statement of Grope in interpretation of dreams that three types of dream interpretation can be found: 1) direct foretelling that is mentioned in dream per se; 2) observation of some events in advance that occur in the forthcoming dreams; 3) indirect or symbolic dreams. Freud assumes third type as important and in his opinion in this group whereas dream is unperceivable in itself it should be substituted with something that is clear and recognizable per se. Freud emphasizes that interpretation of dream is considered as finding of concept by the aid of replacement with some recognizable items (Ibid, 513).

In book of (*Fosous Al Hekam*), Ibn Arabi explains about paying attention to nature and interpretation of dreams:

'Concepts appear in dream in sensual and sensible form and they should not be only considered according their appearances, but it necessitates asking for what they intend so that appearances of objects are not covered by their natures and not to lose knowledge about nature and reality of them. Particularly, it is important in interpretation knowledge that the wayfarers to benefit from it in their conduct and all of tests and calamities are also designated for completion and improvement of levels and degrees.' (Gheisari, 2011: vol. 1, p 450)

In some dreams of types of imaginary intuition, often some symbols are replaced with realities of affairs and they form way of guidance and leading indirectly. There are also some anecdotes with Quranic origin in Spiritual Couplets their real concept has been hidden behind scene ambiguously so that the reality of statement may not be found except through interpretation and finding symbolic concept of lexicons.

Anecdote of Moses and Pharaoh in fourth chapter of Spiritual Couplets is one of the stories in which both absolute and imaginary intuitions have been synchronously used and we have already implied some examples of their absolute intuition and here we only suffice with implication of relevant parts to imaginary intuition:

'At a time you saw your burnt gown often your mouth and eyes were closed
Sometimes animal hunted your blood when your head within teeth of beast
Often you're upside down in brook sometimes you are drown in bloody stream'

(Chapter IV, verses Nos. 2493-2495)

In these verses, Molana refers to the prevalent symbols among dream- interpreters and given what it mentioned in commentaries of Spiritual Couplets, if someone sees in dream that his/her gown was burnt it is interpreted that gown of his/ her faith and piety as well as reputation is burnt. Ibn Sirin says seeing closed mouth in dream is interpreted as death and closing of eyes represents wastage of properties. If someone sees in dream that an animal likes to shed his/ her blood this means animal's nature has prevailed over him/ her and if s/he sees his/ her head is placed within teeth of the beast it denotes the given person has been defeated by carnal soul. If someone sees in dream that s/he has fallen in toilet it is interpreted as submerging in worldly and sensual filths and pollutions. Similarly, if someone sees oneself within roaring flood it denotes that person will disobey from right and shed blood of other one wrongly. Ibn Sirin has considered flood in dream as sign of great enmity (Zamani, 2012: vol. 4, p 709).

The intention of Molana for implication of these allegories is that human should clean his/ her heart from pollutions and sins by austerity and refinement of soul and find the way of his/ her salvation with respect to unseen inspirations and signs are revealed to the given person in world of dream.

Dream- observation by Potiphar in ancient Egypt....*Surely I see seven fat kine which seven lean ones devoured'* (Joseph Sura) and interpretation of dream by Prophet Joseph (PBUH) it was mentioned: God had created those slimy cattle with nature of hungry lions to devour those seven fatty cows although those imaginations indicated appearances of cows in dream mirror so look at this concept.

*'Saw in a dream Potiphar when his unseen-looking eye opened
Seven fatty kine with obesity devoured seven slimy cows
Placed those slimy ones inside lions unless the cows had no desire to devour
Thus human came like a cannibal but a lion latent in him to devour
So human devours them fairly his dredges to be refined as he devours'*

(Chapter V: verses Nos. 932-936)

Dream opens unseen- looking eye toward invisible world. Dream of Potiphar is classified in that group of dreams in which God induces His message implicitly and ambiguously to the audience. In fact, what it imagined by dream-observer is presented within group of symbolic concepts no one could find the original concept except one who knew the dream interpretation knowledge i.e. Joseph Prophet (PBUH). For this reason, Potiphar said (*If you can interpret dream*) [Joseph Sura 12: 43] and interpretation means something other than what was seen visually. While interpreters failed to interpret dream of Potiphar and called it as '*enigmatic dreams*' or anxious and upsetting dreams.

⇒ Similarly, Molavi expresses this point in sixth chapter of book that if someone sees in dream that s/he carried dead body and the given dead person then dead person will rule over some of people who have participated in funerals but with tyrannical government and if someone sees s/he carries a dead body and people go forward so s/he will come to power but instead his religious faith and belief will be destroyed (Zamani, 2012: vol. 6, p 109). ↵

*'Be God's servant and ride like horse similar to corpse not placed on the back
Unrewarding one except only of others to being carried on tomb like a corpse
See you a dream someone a corpse on the tomb he'll become ruler for the people
Hence coffin is a burden on people so these rulers put loading on groups'*

(Chapter VI, verses Nos. 324-327)

In fact, regarding allegory of this subject Molana intends leaving away this world with the given attachments and this fact the human should not put his/ her burden on the back of others. In this

paradigm, living similar to a dervish in this inferior world is better than leadership of oppressive ruler whose burden is put on the back of nation like a corpse.

'Don't put your burden on others, load it ask for ruling rarely, be like a dervish'

(Ibid, 328)

What it examined so far here was related to reality of dream and the underlying concepts and meanings which imagined sometimes directly and overtly and often in combination with type of imaginary forms. Now in passing trend from the nature to appearance, a series of metaphorical uses is also proposed for this element so it is interesting to imply them.

Figurative use of dream element

Metaphor is mentioned versus fact and main meaning of statement and it deemed as basis and foundation for finding imaginary forms and other aesthetic orders in creation of poem. Using of a term in its metaphorical concept represents its connotation for meaning other the original one but it should not be in such a way that it loses linking with the real concept of primary term. Spiritual Couplets book is a work in which the versifier induces many themes of his advices and wisdom to audience within a series of figurative concepts and meanings and advances in presentation of his pedagogic message by indirect technique. Dream and sleep is one of such themes for which Molavi has tried to inducing a series of metaphorical concepts by using substituted elements for them.

The reality of dream is to close eyes to this world and immobility of physical senses which are fulfilled soon and they are transient. To this end, it is very similar to a series of human elements and attributes one of which is the element of world. Due to having borrowed aspect, world and the related attachments lack any static and fixed nature and this was led to criticism and blaming of this element. In this regard, Imam Ali (PBUH) expresses *'world is a passage not sustainable house for settlement'* (Nahjolbalagheh, 2007: Aphorism No 133). Likewise, he has mentioned in another Hadith regarding world that *'this world is unstable passage and resurrection world is sustainable residence'* (Ibid, Oration No 203).

Also, Molana assumes world as dream of sleeper in fourth chapter and after a short description about *'forms and phases of genesis of human from the beginning'*, he say in Spiritual Couplets:

*'As the world is dream of sleeper so sleeper thinks this permanent
Suddenly death takes place at morn he gets rid of doubt and deception*

...
*Whatever you see here of good and evil will appear total one by one there
What you did it in world of dream it appears to you when you're awake
Do not think the evil was left away so your dream was not interpreted
But this smile was tear and Zephyr at interpreted day oh oppressive to slave
You assume tear, pain, and grief suppose them as happiness of wake'*

(Chapter IV, verses Nos. 3654-3661)

Selection of term (dream of sleeper) is as substitute for the world in above literature and the semantic similarity to 'sleeping human' strikes in mind transient and temporary nature of this world. What is inferred from content of statement of Molana that invitation of human to leave physical objects of this borrowed world is always considered as one of the ways for soul refinement. On the other hand, whereas interpretation of any dream is revealed in physical world therefore action and performance of human will not be also left without reaction and interpretation. In other words, none of human's actions is left without punishment and reward and in resurrection day human should be responsive for type of his/ her behavior and conduct in this world. Briefly, by assimilation of the world with dream, Molana has imagined human's actions within a dream for which interpretation will be revealed only after-death world unlike any other dream.

One of the other figurative concepts of dream is death. According to a well-known Hadith from Holy Prophet, dream is brother of death. dream has been also introduced as short-term experience of death and journey to resurrection world in Verse 42 of Zomar Sura in Holy Quran: *'Allah takes the souls at the time of their death, and those that die not during their sleep; then He withholds those on whom*

He has passed the decree of death and sends the others back till an appointed term; most surely there are signs in this for a people who reflect'. Soul's attachment to body is not cut totally in dream while this is not true in death and soul is disconnected from the body and exits in death.

In his book of 'Teachings', Sultan Valad mentioned in description of this hadith from Islamic Prophet (PBUH):

Dream status is the same as death status. You can perceive death status of sleeping status. Dream looks like a small mirror and death as large mirror or small scales by which the weight is measured and death is similar to bascule. The great scale can be perceived by small one (Sultan Valad, 1988: 201).

Referring to this Hadith of prophet in fourth chapter of book, through replacement of death with dream and accompaniment of them as allegory of 'this brother of that brother', Molana emphasizes in these peers in addition to refusal of assuming minor role of dream for death as follows:

<i>'As your eyes see it in dream</i>	<i>moon and sun while there are not</i>
<i>Oh one, our dream got brother of death</i>	<i>so assume this as brother of that one</i>
<i>If you're told it is consequence of this</i>	<i>don't accept it with uncertainty</i>
<i>You may see something in dream</i>	<i>but you can't observe it in wake at all</i>
<i>You look for interpretation lifetime</i>	<i>running toward kings for ten years</i>
<i>To tell me interpretation of dream</i>	<i>it's not rational to say minor this mystery'</i>

(Chapter IV, verses Nos. 3061-3066)

According to doctrine of Molana, dream is a symbol of resurrection day and he sees and assumes dream as minor resurrection and minor death versus major resurrection and major death:

<i>'We have both dream and wake</i>	<i>as evidences for death and resurrection</i>
<i>Major resurrection revealed by minor one</i>	<i>small death removed major one</i>
<i>But this letter is imagined and hidden</i>	<i>it appears too at major resurrection day'</i>

(Chapter V, verses Nos. 1787-1789)

As we move beyond of wisdom and senses one level in dream and human's mind is inquired and letter of human's actions will be realized at death time and result of his/ her behavior is uncovered within facts out of his/ her mind background.

Molana focuses on this point in this verse that human may see some worlds in dream it is impossible to see them when s/he is awakened and only through which human may be informed about realities after death and resurrection day. In fact, he used this figurative concept of dream and sleeping in order to induce this point that some part of human's dreams are not reflected directly from awaking world since if it was so, we were not inclined to interpret them but they are inspiring and guide human and they give news to human that they are results of our practices and actions. As a result, they are considered as good tiding and warning and they lead human to be informed about moving his/ her thoughts that stimulate them for good or bad practices.

Negligence and oblivion are some of human's attributes that can be replaced with dream and sleeping according to statement of Holy Prophet: (*People are sleeper when die are awakened*) namely, people are always negligent and when they are going to die they found they had been negligent and ignorant to all of divine facts like a sleeper but unfortunately this awakening takes place lately and it will not be beneficent. Of course, there are some people among them that they are awakened from this dream by means of divine guidance and preacher and awaking is realized for them.

Several interpretations have been used in ironical concept for negligent dream out of them phrase of rabbit's sleeping is mentioned. Rabbit usually sleeps with open eyes so that anyone who sees it may think it is awake. Phrase of rabbit's dream is also metaphor for the people whose eyes are apparently open but they are negligent sleepers in fact.

'Dream of rabbit and dog is erroneous when frightened eye can sleep?'

(Chapter IV, verse 2237)

This verse is an allusion for human to his/ her release and redemption from risk of enemy to get up from negligent dream unless otherwise she will suffer from fate of negligent fish in anecdote of 'brook and fish-hunters and those three fish'. The other emphasized premise about this interpretation from Molana is story of 'lion and hunting places' that implies:

'Quit negligent rabbit's dream oh proud donkey listen to this lion'

(Chapter I, verse 1156)

⇒ After expressing anecdote in story of 'one who knocked door of assistance etc.', he highlights that method of public guidance by prophets may seem apparently as different from each other but at the same time they are complementary in fact and only insightful human knows this point and those who stay at negligent dream will be left behind of intellectual perfection.

*'Any prophet or successor has specific conduct but they are the same until righteous'
As group of audience fell asleep millstone conveyed by water*

(Chapter I, verses Nos. 3086-3087)

Such an interpretation about dream may remind us of this proverb that denotes 's/he falls asleep while the world was destroyed by flood'. Molavi has employed dream in this anecdote in metaphorical concept of overlooking and negligence and by which he moved toward warning and alarming of human because dream is type of trend in unconsciousness world per se so that he invites human to take step in path of awareness by means of this allusion to get rid of specifications and absorption in eternal worshiped God.

Another example includes poems Molana has versified under anecdote of Zaid about darkness and negligent dream. Rather than assuming night as consequence of darkness and gloominess, he attaches special intellectual value and position for it as well because everlasting salvation and life can be achieved at night while human spends in negligent dream and solution of night darkness for him becomes as a curtain against his fact-seeking eyes and hinders him from achieving of eternity.

*'Look for day at dark night take that dark-burning wisdom
Lots of goodness is at ill-colored night water of life is pair of darkness
How to discover secret of sleep? With hundred numbers of negligence
Dead dream got help for corpse boss slept and thief started practice'*

(Chapter I, verses 3690-3693)

With respect to above examples, dream substitution as meaning of negligence and oblivion in adjectival clause of 'negligent dream' on the one hand and creation of proportion among sleeping and negligence on the other hand may strike failure in minds for passing through way of redemption. This statement of Molana is deemed as warning to avoid human from negligence and unawareness. Although physical appearance of darkness is in such a way that as if it hinders human from way toward searching for reality and fact, some realities are latent at their heart that will be like lantern in path of guidance and salvation of humans. The only way toward achieving these facts is to uncover negligence and opening of insightful and fact-finding eye.

Conclusion:

Pedagogic literature is a topic that has overshadowed majority of our literary works and it induces different themes within various elements to the audience. One of these elements is dream and sleep through which various guidelines are put at disposal of dream-observer. Analysis of pedagogical aspect of sleep and dream may realize this outcome with focus on Spiritual Couplets that God discloses numerous facts for human from perspective of dream. Overall, many sophist intuitions are imagined in dream, we should open our fact-finding eyes and benefit from god's good tidings and warning to achieve spiritual perfection.

Whereas Spiritual Couplets is a gnostic work and it is deeply linked to internal and natural dimension of facts thus dream and sleep is also assumed as a device among sophists in communication with world of concepts for which Molavi has taken step toward this important

issue by various anecdotes to achieve it. A group of these anecdotes are accompanied to real and original semantic burden of dream and they indicate real dream before vision of dream-observer so they are perceivable without any small ambiguity. However, the other class is in such a way that their reality could not be achieved except by the aid of hermeneutics. Moreover, there is some part of anecdotes versus real use of dream and sleep that proposes directly ethical and guiding themes to the audience and this group moves indirectly and with metaphorical use of dream for training of audience and they have been utilized within concepts such as world, death, and negligence etc. Briefly, sleep (dream) is not only deemed as an action followed by tranquility of human's soul and body, but also it includes numerous facts from perspective of training and education for which achieving it will be guiding light of path for ones who misled.

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ATTRIBUTION OF GRAMMATICAL SYSTEM OF THE LANGUAGE OF TATAR SUFI POETRY OF THE 19TH CENTURY (ON THE BASIS OF PERSONAL AND IMPERSONAL FORMS OF THE VERB)

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Abstract

This article provides language attribution of Tatar Sufi poetry of the 19th century, in the course of studying the grammatical norm and the variation of the literary norm of the language system on the basis of grammatical forms of the verb are determined. The scientific novelty is determined by the alignment of the concept of the research of the grammatical system of the verb in Sufi poetic monuments and fixation of formal features elicited in the basic system and the peripheral environment. By way of example of the category of the verb, it is proved that in the language of Tatar Sufi poetry of the 19th century the centuries-old writing and traditional norms of the classic Old Tatar language (the Turks) and widely used colloquial form of the Tatar people whose communication becomes the basis for emerging structural and functional variation of the norm have much in common.

The methodological basis of investigation is gained in the domestic and foreign Turkic studies as well as in the Oriental experience of hermeneutical analysis of the language of written texts based on the basis of a systemic-functional approach to the language. The main research method is the descriptive-analytic method with its main components - observation, generalization, interpretation and typologization. With a view of complex analysis of the linguistic features, the comparative-historical method is also used, which allows to reveal the features of the interaction of the Tatar language with Arabic and Persian in the process of writing poetic texts, to determine some trends of development of the grammatical system of the national literary language of the period under study; in the course of investigation study the comparative-typological and statistical methods are also used.

Keywords: attribution, Sufi poetry, the Tatar language, grammatical system, norm, variation, the verb, grammatical form.

Introduction

In modern study of Turkic languages the attribution of language of literary-written monuments and literary works relating to individual literary periods is given special attention to. According to the latest theoretical developments, one of the urgent problems of study of Turkic languages is the stratification of the language of literary read, the definition and analysis of language norms and

peripheral components of the language system in them, as demonstrated in studies G.F. Blagova [Blagova, 1977].

In this aspect, one of the urgent problems of studying Turkic languages is the stratification of the language of works of fiction, the definition and analysis of language norms and peripheral components of the language system in them, i.e., norms and variations of the language system. Accurate fixation of formal characteristics of the grammatical categories revealed in the basic system and the peripheral environment allows to set the degree of regularity, inconsistency, incompatibility of interparadigmatic characteristics of the categories, which in other terms can be defined as correlation of traditional phenomena and innovations. From this point of view, very interesting and original is Tatar Sufi poetry of the 19th century [Yusupova N.M., Yusupov A.F., 2014], as the language of the Sufi works is characterized by synthesis of the elements of Arabic, Persian, Chagatai and Ottoman Turkish on the one hand and fundamental regional linguistic features on the other hand. Defining the grammatical norm in it and the variation of the literary norm makes it possible to determine a rich fund of the grammatical system of the language.

In the Tatar linguistics, despite the presence of a large number of works relating to the history of the language of this period, there has been no sufficiently developed scheme of qualification of a separate monument and a piece of art on the basis of common features, there are only certain fragmentary studies. In particular, in works by F.S. Nurieva in the process of studying the history of the Old Tatar language of the Golden Horde period, the notions of "norm" and "variation" are widely used [Nurieva F.S., 2014, Khaphizova R.Z., 2015], correlated with the notions of "basic" and "peripheral" systems introduced by G.F. Blagova. Works by I.B. Bashirova propose the concept of the system description of them in features of the Tatar literary language of the late 19th - early 20th centuries, define the norm and the variation in the grammatical categories of the language of that period [Bashirova, 2000]. In papers by A.S. Yusupova [Yusupova A.S., 2014], G.R. Galiullina [Galiullina G.R., Yusupova A.S., 2014], A.F. Yusupov [Yusupov A.F., 2015], D.H. Husnutdinov [Husnutdinov D.H., 2015] the object of investigation is vocabulary of the language of the 19th century and the Tatar literary language on the whole [Husnutdinov D.H., Yusupov Z.F., Shakurova M.M., Yusupov A.F., Mirzagitov R.H., 2016].

However, attribution of the language of the Sufi poetry of the 19th century and determination of the grammatical norms and variation of the literary norm have not been the object of a complex and purposeful investigation so far. In this connection, relevant is stratification of the language in these literary monuments and definition of basic and peripheral elements on the basis of the material of selected grammatical categories of the language system. In this aspect, our study may be a further support in developing the language of literary works in particular, in studying the language peculiarities of the Tatar poetry in general.

The term "attribution" in our study refers to the description of the language system by means of a single format with singling out normalized and non-normalized parts [Stratification 1977]. Within the framework of this article stratification of grammatical forms and constructions of the verb comes to the fore, correlation of standardization and variation in them, the grammatical norms of using the verbs based on the material of the Sufi poetry of the 19th century are described.

In this regard, the purpose of this investigation is a system and complex study of the grammatical forms of the verb in the language of Sufi poetry of the 19th century; description by means of a single format with singling out standardized and non-standardized parts. In attribution of the grammatical system of the verb of poetic works, the concept of systematic and complex analysis of the grammatical system of the language of poetic texts of this period is put forward, which assumes a sociolinguistic approach to qualifying the correlations of base and peripheral forms of the language.

Methods. The methodological basis of the study is the experience, accumulated in the domestic and foreign studies of Turkic languages and oriental studies, of hermeneutical analysis of the language of written texts based on a systemic-functional approach to language.

The main research method is *descriptive-analytic method* with its main components - observation, generalization, interpretation and typologization. With a view of complex analysis of the

grammatical categories of the verb the comparative-historical method is used, it provides an opportunity to reveal the features of the interaction of the Tatar language with Arabic and Persian in writing Sufi poetry. To elicit similar, common features, specific peculiarities of unrelated (Arabic, Persian and Turkic-Tatar) languages the comparative-typological method is also used.

Results

1. The method of stratification of the language of Sufi poetry into basic and peripheral elements allows to objectively reflect the peculiarities of the verb usage, fixed in Sufi writings. During stratifying the category of the verb the fact is established that the language of Tatar poetry of the 19th century presents *indicative, imperative, optative and conditional* moods of personal verbs. During studying, *participle, adverbial participle, the name of action and infinitive* are marked as the forms of impersonal verbs.
2. The analysis of Sufi poetic works of the 19th century indicates the continuity of the Turkic literary tradition. In personal and impersonal forms of the verb one can trace parallel use of Kipchak and Oguz elements, in preserving the traditions of classical written Turks. They usually consist of a base traditional Oguz-Kipchak and *вариативной* variable Arab-Persian layers. Such correlation of norm and variation was a canonical tradition of written and literary language.
3. Attribution of the language shows that in the language of Tatar Sufi poetry of the 19th century, the interaction of these layers becomes the basis for the emergence of structural and functional variation of the linguistic norm.

Discussion

Indicative Mood in the language of Sufi works is represented via rich set of tense forms: present, future and past.

The present form of the verb is represented by forms in *-а / -ә; -ый / -и*, to which personal affixes are added. Past tense of the indicative mood is characterized by a number of forms, that are structurally divided into synthetic and analytical forms. The synthetic forms are those *ин-ды / -де, -ан / -ән, -мыш / -меш* and analytical – the constructions formed by combination of participle on *-мыш / -меш* with auxiliary verbs *иде* and *дорур*. By *prezhdeproshedshemuvremeniprisoedinyayutsya* The affixes *-мыш / -меш иде* are added in the prior past tense. Future tense of the indicative mood is represented by means of the affixes *-ыр / -ер*.

In the language of poetry, the correlation of forms makes it possible to state that the categorical tense on *-ды / -де* the past resultant on *-мыш / -меш* being the Oguz variant refer to the basic features of the language of Sufi works, and the past resultant tense on *-ан / -ән* and analytical forms of the past tense (*-мыш / -меш иде, -мыш / -меш дорур*) form a variation and marked out by peripheral elements of the language.

Imperative mood in the language of the studied poetry is represented by the second and third persons singular and plural forms. In most cases, the basis of imperative mood is the second person singular, and has no special morphological characteristics. The second person singular is also formed by a special affix *-гыл / -гел*.

To express the second person plural of the imperative mood three markers are used. In general, the form of the imperative mood of this person and number has the marker *-(ы)ң / -(е)ңи / -(ы)ңыз / -(е)ңез* и *-(ы)гыз / -(е)гез*, which we as determine as a standardized part of the language. In the Turkic languages the affix *-(ы)ң / -(е)ң* of the second person of the imperative mood is characteristic in the status of the imperative mood being free from the shade of wish. This affix is often fixed in the plural. The third person of the imperative mood is characterized by the use of a single form in singular *-сын / -сен* and plural *-сынлар*.

In the language of Tatar Sufi poetry of the 19th century many forms of **the optative mood** being not used in modern literary Tatar have been survived. To express desire and intention of the speaker to perform an action one applies the Oguz-Turkish form *алым / -әлем / -аләм*, which is used only to refer to the first person singular, when adding these affixes to the verbs, the law of synharmonia is not preserved. The meaning of the optative mood is also rendered by the analytical construction in *-гым*

килүр, that is formed from the archaic name of action in - *гы* by means of the auxiliary verb *кел* / *кил*.

In the language of the studied poetic works - the basic indicator of **the conditional mood** is the form in *-са* / *-сә*. Besides, the meaning of the condition is also expressed by the forms *-ырса* / *-ерсә*, *-урса* / *-арса* that form variation of written norm of the language.

The following forms of past participle in *--ган* / *-гән*, *-ан* / *-ән*, *-дык* / *-дек*, *-мыш* / *-меш* as well as participle of future tense in *-асы* / *-әсе*, *-ачак* / *-әчәк*, *-ыр* / *-ер* (*-мас* / *-мәс*) are characteristic for poetic works. In poetic texts under study the forms of present participle are not used.

The form of the participle in *-ган* / *-гән* in the studied works is an actively used and productive form. The participle in *-ган* / *-гән* is considered a characteristic marker of Kipchak language group. However, the language of Tatar poetry of the 19th century, when expressing grammatical meaning of the past participle, the Oguz variant of this affix *-ан* / *-ән* (*-йан* / *-йән*) is also actively used.

The form in *-мыш* / *-меш*, being characteristic for Oguz group of Turkic languages, is quite widely used in an attributive function in the language of the studied poetic works, it denotes feature, property of the subject, the person according to the action in terms of past tense. The participial form characteristic for Oguz group of Turkic languages in *дык* / *-дек* is an ancient Turkic form. In the sources under study this form is used in substantivized and verbal-nominal meanings, it is not traced in personal participial (attributive) meaning.

As it is known, the participles in *-ачак* / *-әчәк* *-асы* / *-әсе* are used in Oguz group of Turkic languages, and they are found in a rather restricted form in Sufi poetic works. The participle in *-ыр* / *-ер* (negative form *--мас* / *-мәс* in the investigated, works is found only in the attributive function. The forms of the participle in *-ган* / *-гән*, *-ан* / *-ән*, *-мыш* / *-меш*, *-асы* / *-әсе* are basic elements of the language, and the participles in *-дык* / *-дек*, *-ачак* / *-әчәк* и *-ыр* / *-ер* (*-мас* / *-мәс*) are referred to the peripheral components. The participles borrowed from the Arabic language also form variation of the literary norm.

According to morphological classification, **adverbial participial forms** of the studied works can be divided into the following groups:

- a) positive forms, derived by means of the affixes *-ыб* / *-еб*, *-убән* / *-үбән*, *-йын* / *-йен*, *-гач* / *-гәч*;
- б) negative forms, derived by means of the affixes *-майыб* / *-мәйеб*, *-майын* / *-мәйен*, *-майынча* / *-мәйенчә*.

The adverbial participle *-ыб* / *-еб* in the language of the studied works is distinguished by active use and productivity and refers to the basic features of the language. The negative forms in *-ыб* / *-еб* are the adverbial participles in *-майыб* / *-мәйеби* *-майынча* / *-мәйенчә*.

The adverbial participle in *--убән* / *-үбән* in the of the language studied poetic works is a grammatical synonym of the form in *-ыб* / *-еб*. The adverbial participle in *-йын* / *-йен* in the language of the studied texts is not active. As it is known, the adverbial participle in *-гач* / *-гәч* is a specific feature of the Kipchak group of Turkic languages. However, this form in the language of Tatar poetry of the 19th century has a very restricted use and denotes an action immediately preceding the action of the main verb. It can also express the condition of doing the action. The above features (in *-убән* / *-үбән*, *-йын* / *-йен*, *-гач* / *-гәч*) of the language of Tatar poetry of the 19th century are referred to the peripheral elements. In the language of the texts studied **the noun of action** is formed by the affixes *--мак* / *-мәк*, *-маклык* / *-мәклек*, *-ма* / *-мә*, *-у* / *-ү*, *-гы* / *-ге*. The noun of action in *-мак* / *-мәк* is characteristic for Turkish, Turkmen, and Uzbek and Uighur in the Kipchak languages is infrequent. It is in most cases substantivized and used with the affixes of possession and case. In the language of Sufi works the form of the noun action in *-мак* / *-мәк* refers to basic elements of the language. The noun of action in *-у* / *-ү* in modern literary Tatar and in all its dialects and patois is main. However, in the language of the studied works the use of this form is limited and the form is a variation of literary norm. In addition, the action noun in *--гы* / *-ге* is not used in pure form. In modal constructions the form in *-гы* / *-ге* is complicated by the markers of belonging of the first person, combined mainly with the auxiliary verb *килүр*.

In the language of the studied poetry one can trace the parallel use of borrowed "equivalents" of Turkic names of action - the *masdars*, forming variation of the written norm of the language.

According to the scholars, the Arab masdars in the Tatar language are “adapted” to the laws of grammar of the language. For example: type I: *тәрк* “leaving, throwing”, *хәбәр* “information, news”; type II: *тәсир* “effect, influence”; type III: *нizam* “order, system”, *хитаб* “appeal, speech”; type IV: *итагать* “obedience, submission”, *ихлас* “sincerity”; type VIII: *интизар* “waiting”, *илтифат* “attention”; type X: *устихкак* “deserved”.

In the language of poetic works of the 19th century the meaning of **the infinitive** is realized in the forms in *-мага / -мәгә, -мак / -мәк, -ырга / -ергә, -асы / -әсе*. The form in *-мага / -мәгә* is one of the main, basic forms of expressing the meaning of the infinitive in the language of poetry of the 19th century.

The markers *-мак / -мәк-ырга / -ергә* form variation of written norm of the language. The form on *-мак / -мәк* in combination with the modal word *кырәк* “it is needed”, “should” expresses the meaning of the infinitive. The form on *-ырга / -ергә* is also not so active in the language of the studied poetry. The function of the infinitive in *-асы / -әсе* in the studied language of poetic works as well as in the modern Tatar literary language is connected with the designation of the process and corresponds to the infinitive in *-ырга / -ергә*.

Thus, in the language of Tatar Sufi poetry of the 19th century the category of the verb is represented by different forms being characteristic indicator of the languages of Kipchak, Oguz, Chaghatay groups as well as the Arabic or Persian languages. As a result of attribution of personal and impersonal forms of the verb in the language of poetry the previously expressed hypothesis of the existence of basic and peripheral layers in the language of the 19th century has been received confirmation.

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PECULIARITIES OF TRANSMISSION OF AMERICAN CULTURE IN RUSSIAN TRANSLATED TEXTS

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Annotation

The ability to professionally translate the texts of imaginative literature is not limited to knowledge of the language. This should be contributed by such qualities as erudition, wide reading, and possession of a large vocabulary, both in the original language and in the language into which the text is translated. In order to make a translation of imaginative literature, it is necessary to know the culture of the people, the specifics of its national mentality. This is kind of the main difficulty faced by the translator.

There are cultures that have a major global impact. To date, one of the bright developing and spreading all over the world cultures is the American culture. The United States of America are the multi-ethnic country, containing the interweaving of different ethnic groups, nations, and hence the interweaving of different cultural values. Perhaps this has become the reason that this culture passes through the path of globalization, and that is why American culture has such a wide worldwide popularity.

This article describes some of the features of transfer of the American culture in the translation of contemporary popular literature into the Russian language, as well as the translation problems and possible ways of their solution in the translation of such the most popular topics and genres as cyberpunk, horror, etc.

Key words: language, culture, Russian language, American culture, literary translation, translated text.

Introduction

In order to carry out the high-quality translation of foreign works, while maintaining and passing the whole sense, founded by the author, it is necessary not only to be fluent in the mother tongue and the language of the translated work, but also to have some knowledge about the culture of the people, to which this work belongs.

In recent years, more attention is paid to the study of the relationship of language and culture, ways of culture transfer in the translation of imaginative literature, which mostly includes the vocabulary of material and spiritual culture, reflects the picture of the people's world (S.G. Ter-Minasova [Ter-Minasova S.G., 2000], R.R. Zamaletdinov [Zamaletdinov R.R. et.al, 2014]; G.Kh. Gilazetdinova [Gilazetdinova G.Kh. et.al, 2014]; N.Ya. Safiullina [Safiullina N.Ya., 2012]; E.V. Varlamova [Varlamova E.V., Safiullina G.R., 2015]; R.M. Bolgarova [Bolgarova R.M. et.al, 2014] et al.).

This study examines some of the features of transfer of the American culture in the translation into Russian language. This subject is considered to be relevant, since the American culture is gaining in popularity.

The **objective** of this paper is to disclose some of the features of transfer of the American culture specificity in the translation of works into Russian language.

The **methodological research base** is represented by a combination of a number of general scientific and private linguistic methods: descriptive, comparative, historical and lexical-semantic methods. The **study material** is the imaginative literature of American writers, as well as their translations into Russian language.

In the American scientific researches the concepts of "popular culture" and "mass culture" have been an integral unit for quite a long time. There were the synonyms. In turn, this led to the semantic substitution of two different concepts. The situation changed in the early seventies. The socio-cultural paradigms were changed; it was the postindustrial era and the idea of the culture type convergence. The popular culture found an independent semantic content and became the center of attention. Today, "The popular Culture Association" is engaged in the issues of popular culture. It is engaged in magazine publishing, which is dedicated to this acute problem. The Humanities Departments of the American universities can offer today the possibility of in-depth study dedicated to the popular culture, while providing the necessary materials. These areas are classified in them as the "criminal fiction", "science fiction", "soft literature", "bestsellers", etc. [Gilenson B.A., 2003].

The mass literature means the classical literature of the times of such significant and great writers as Jack London, Ernest Hemingway, etc. Their characteristic feature is an accurate transmission of those moments in life, which they have experienced. Moreover, it is not just the moments, it is the significant events for them. Jack London, for example, wrote many stories. There are entire collections of his short stories, and all of them have been written under the certain experiences of life situations. Ernest Hemingway was involved in the war, which has also been reflected in his works. Hemingway was famous for the fact that he reproduced the reality so well that the readers could feel the fears and experiences of those times, and to understand how difficult were those times through the pages of his books [Gilenson B.A., 2003].

To date, the modern literature, in particular the American one, is increasingly moving towards fiction. This genre is transformed into an independent direction in the modern culture.

But, at the same time there are created the works that describe the reality. This not only the works that tell us about any events, but also the biographical cycles, different guides, etc.

The emergence and development of such culture species as rock music and, accordingly, the legendary groups with the international fame and recognition, have influenced on the literature. For example, the book "Justice for all", telling the story of such a famous and popular group as "Metallica", became a bestseller after its publishing in 2004. It was so, because this group had an army of fans and everyone wanted to know about their idols as much as possible. It was legal. We can also cite as an example such books as "The Beatles music guide", written by John Robertson; "The history of AC/DC Group", written by Susan Masino, etc. In an era when the rock music began to develop, many fans simply dreamed of learning to play the guitar, which contributed to the release of a variety of self-help books.

As everyone knows, the cinema is very popular in the United States of America, which in turn has influenced the literature. If previously the world-famous books were cinematized, this trend has changed later. It has appeared a new word – novelization – in the literature. Not only movies, but the cartoons, comics, etc. could be exposed to the novelization [Grits T.E., 2001].

The contact-communicative environment, active search for cultural forms, entertainment culture, overcoming the boundaries of national and ethnic traditions, striving to create a universal language of communication at all costs have made a big push in the development of modern American culture.

Results

Before starting to make the analysis of the translation of some works, we find out what it is in demand in the American modern literature.

Firstly, there was a popular trend when the exceptional character was in the exceptional circumstances. Then, in order to make something new and to bring their works to the reality, the fiction authors have transferred the main characters into the ordinary people, who found themselves in an exceptional situation. This dilemma was also been popular in the classical literature. But it included the new genres, new themes and new rules, respectively.

In the modern literature, the exceptional character is considered to be an ordinary person, but having certain skills to resist the exceptional circumstances. It may be a soldier of the elite unit, who has some skills and strength to challenge the threat. It can be a character, endowed with the superhuman abilities.

An exceptional character may be contrasted with an ordinary person, who is not endowed with the special skills, has no military training and no superhuman powers. Most often it is the office worker or representative of any other ordinary occupation, which is not related to rescue people in the emergency cases. But, at the same time, the lead character eventually adapts in the conditions of new world and in the most exceptional circumstances in order to survive, and becomes an exceptional character in such a way. The exceptional circumstances may include the alien invasion, apocalypse, which has many variations, and mystical powers.

The translator of this kind of works does not have much difficulty, except as the problems of linguistic nature: phraseological units, slangs, puns, etc. The translator, in this case, is engaged in the adaptation, because it is necessary to select some analogs for the phraseological units, to seek a way out of the situation, if he/she faces a joke based on pun. Even an ordinary humor, which seems ridiculous to the Americans due to their mentality, may be perceived differently by Russians. And when the Russian-speaking reader gets a translated work, he/she reads not a translation, but an adaptation. For all these reasons, we cannot exclude that in this way some part of the culture may suffer. The translator's is not only to translate, but to preserve the cultural value as much as possible at the same time.

Another difficulty in the translation of American works into the Russian language is associated with a variety and novelty of genres of the American culture. One of these genres is the scientific literature. It describes the technologies, in the existence of which it is hard to believe. For example, the works of Marc Laidlaw. Marc Laidlaw dedicated one of his books to such fictional invention as a teleportation device. This book is a fiction in itself, but it is based on the real arguments, hypothetically reasoning about the possible existence of the teleportation device. The problem was in the formulas, which were created by the writer. Namely the presence of these formulas and their explanations cause some difficulties in translation. On the one hand, this can be attributed to the technical difficulties of translation, because they mainly relate to the exact sciences and require some kind of technical knowledge. But, on the other hand, if we find a cause effect relationship, we can come to the conclusion that it is the cultural difficulty. It is so, because teleportation device is an invention of science fiction and the science fiction is the object of American culture.

Another one of the most popular genres is satire. It is particularly reflected in the cartoon series. The most famous examples are "The Simpsons" and "South Park", the idea of which is just to ridicule the American way of life. These cartoon series are broadcast and are popular in Russia. Stephen Colbert can be an example from the literature, as in his works the politicians and their actions, which are brought to the full absurdity, are the object of ridicule. The translations of these works into Russian language are popular. It emphasizes the translator's merit and the interest of Russian readers in the topic.

It should also be noted the modern American futurism – the vision of the American writer of the near or not particularly future. This topic is particularly very popular, and not only within the United States of America, but also around the world. The fantasy about what awaits us after some time has always been interesting, which explains the large number of works on this topic. Due to

the translations of these works into Russian language, belonging to this genre, the reader learns the assumptions of American writers about the future of their culture.

Futurism as the overall genre is divided into multiple genres. The first genre is cyberpunk, which has emerged towards the end of the XX century. This is the best vision of the future in the age of high technology, where the robotics technology, neurosurgery, implantation of artificial bodies and limbs of people are developed. Another variation of the genre is the post apocalyptic. This is an inevitable life in the Stone Age, where everything, to which we have accustomed, disappears, and people have to adapt to the new and more severe living conditions. There are quite different conditions: the humanity has survived the apocalypse, which has left only a small fraction of survivors from the total population on the Earth. The specificity of this genre is in the fact that it gives us a rough vision of the authors of how people will behave in such difficult survival conditions. They paint quite a realistic picture, building a model of human behavior in the post-apocalyptic environment. Every person by virtue of his/her mentality, depending on the nationality, will behave differently in such situations. Therefore, in this case the mentality plays a very important role in the transmission of culture in the translated texts.

Another one genre, which is of particular cultural significance in the American literature, is the horrors. They are popular in all the arts: cinema, comics, imaginative literature. At the moment, this genre has a wide range of topics: the topic of the American provincial town, where the main character comes and witnesses some strange mystical events, or he/she has to escape from the maniac in the same small town; cosmic horrors that overlap with the science fiction, alien invasion or the topic of a genetic mutation.

Conclusions

Despite some translation difficulties, which are mainly related to the language features, novelty of genres, variety of topics of the American literature, the translators, using the various translation methods, successfully transfer the American culture to the Russian-speaking readers.

It should also be noted that: some critics believe that the works of popular literature are created only in order to fill the free time space with them and to forget about them the next day. But, at the same time, there are a lot of good works, which do not leave the reader indifferent.

Summary

Thus, we can say that the American literature is a big part of American culture, which has a global impact. The books of American writers are popular all over the world. When a translator translates the works of American author into Russian language, he/she immediately introduces the Russian-speaking reader with the American culture, makes it possible to understand the world perception of this people and its values, such as freedom, innovation, etc.

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AKADEMIYA

FOREIGN STUDENT'S SOCIAL COMPETENCE FORMATION ON RUSSIAN SPEECH LISTENING LESSONS (BY THE EXAMPLE OF REGIONAL STUDIES TEXTS)

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Annotation

Learning a foreign language cannot be complete without reference to the culture of the country of studied language. Expanding the number of linguocultural and local knowledge within a particular course is possible due to the specially selected topics and literate speech material, contributing to the overall development of socio-cultural competency of a student, which plays an important role in the process of learning a foreign language, being a component of communicative competence - the ultimate goal of learning any language as non-native. The objective of this article is to consider the regional studies text as an audio resource for the formation of social and cultural competencies in the listening classes with the foreign students, who speak Russian language at B1-B2 levels.

The relevance of this work is determined by the need to develop the foreign language socio-cultural competence in the students, studying Russian language as a foreign language. Searching for the strategies of effective teaching of Russian language as a foreign language, contributing to the formation of a positive image of Russia, is becoming increasingly relevant. The culture-driven approaches, which enable to transfer from the culture facts to the language interpretations and competencies, appear to be significant. The repertoire of these facts is different, the "local bindings" of the learning process appear to be quite important - embeddedness in the regional context.

Key words: Russian language as a foreign language, speech activity, listening, socio-cultural competence, socio-cultural knowledge.

INTRODUCTION

The acquisition of any foreign language means learning the new concepts that reflect the culture and are expressed by various linguistic means. The uniqueness of each culture is expressed in a combination of universal and national in the world perception, which is reflected in the language and forms a kind of linguistic picture of the world.

When a student enters into a new culture for him/her, he/she shall also get acquainted with the elements of national culture: spiritual life, art, national traditions, politics, and economics. Even with a high level of foreign language knowledge, the communication successfulness may be reduced due to ignorance of the elements of extra linguistic reality. In addition, the increase in all kinds of international contacts and the influx of foreign students in Russia are one more evidence that the study of Russian language as a foreign language should be based not only on the way of

traditional familiarization with the phonetic, grammatical and lexical aspect of language, but also with the culture and mentality of the country of the language studied. In this regard, the effective learning of foreign language involves the incorporation of cultural components in the educational process. That is why the modern psychological and educational literature offers and develops the idea of "background knowledge and cultural literacy".

The purpose of this work is represented by the theoretical substantiation and development of methods of social and cultural competence formation at listening training on a material of socially marked regional studies texts.

The relevance of this study lies in the fact that the number of those wishing to learn the Russian language is increasing annually in the conditions of modern geopolitization and expansion of international relations of Russia. Many students come to Russia with the Russian language proficiency at A2-B1 levels, they already have a general idea of the most popular places in Russia and require further, more profound training and familiarization with the language and culture of the country of interest. The existing study guides offer today the standard sets of texts of limited genres about cultural realities of Russia and contain typical tasks, to which the students do not have a particular interest. In this regard, it is increasing the need to create and introduce new study guides that meet the modern requirements of effective learning of foreign language, which includes the a mandatory formation of social and cultural competence as a component of communicative competence.

During the study the following methods were used: analysis of methodological literature, thesis research on the study subject; monitoring the listening learning process with the use of regional studies audio texts in the RSL (Russian as the Second Language) classes with the foreign students at the Kazan Federal University (Kazan city).

The theoretical and methodological basis of the present study was the provisions of linguistic and cultural studies (E.M. Vereshchagin, V.G. Kostomarov), socio-cultural approach to the language education (Yu.E. Prokhorov), scientific and theoretical developments of such linguists as O.G. Butyrskaya (2008); T. Bochina, J. Ageeva, V. Vlasicheva [Bochina T., Ageeva J., Victoria Vlasicheva, 2014]; M. Varlamova, E. Palekha, A. Miftakhova [Varlamova M., Palekha E., Miftakhova A., 2014] et al.

RESULTS

The listening plays a huge role in the communicative-directed learning. Of all the types of speech activities that are taught when learning a foreign language, the listening is the most difficult to master. The learning difficulty appears due to the fact that in the process of listening the student is required not only to hear the speech, similar in tempo with the speech of native speakers, but also to understand the speaker's accent, grammar structures and vocabulary, which is mastered by the speaker. Moreover, the student shall learn to predict what people will say, guess the meaning of unknown words without a dictionary, use his/her previous knowledge as a basis for further understanding of the sounding texts, and understand the attitude of the speaker to the speech subject, etc.

In addition, this discipline is closely linked with other types of speech activity: speaking, reading and writing. The listening is the basis of communication, which begins the mastery of oral communication. During listening the students learn to understand what they are told, to adequately respond to asserted and to present correctly their response to the opponent. For the full communication, it is necessary to learn to listen to the natural speech of a native speaker, to master the sound side of the language studied, its intonation and phonemic composition, to assimilate its grammatical structure and lexical composition. This objective of the development of understanding skills of the Russian language for foreign students is put in front of the teacher and the author of any listening study guide.

The advanced level students should be taught the listening skills of monologues, dialogues, polylogues, advertising texts, as well as interviews. The materials presented should refer to different spheres of communication, in particular, to the socio-cultural and socio-domestic spheres,

which will enable to develop the further skill to recognize the relevant speech formulas at live language communication. The ultimate goal of this stage should be considered as the expansion of vocabulary and its systematization, development and improvement of skills of listening, speaking, reading and writing. In addition, it becomes important to form the auditive skills that provide the perception of non-adapted texts of any genre and style belonging and expressive coloring, as well as understanding of the context, thinking over the general idea of sounding material and the ability to form their own attitude to it.

The teaching system of Russian language as a foreign language (hereinafter - the RSL) does not insist on the use of any specific educational materials. A teacher in the modern university has the right to choose the study guide that best suits the nature of the group and the extent of their knowledge of the Russian language. At an advanced stage, the students master well the auditory skills and are in need of high-quality texts of different genres and appropriate level for listening. Unfortunately, none of the existing textbooks for the advanced level does not fully meet these requirements. Most textbooks and study guides are behindhand in different variety of genres and are based on roughly the same common themes with the use of dialogue and monologue speech. One of the main problems of many textbooks is a presentation of the speech material on the example the capital cities - Moscow and St. Petersburg. The use of such methodological developments at an advanced stage of training leads to passivity of students in the classes due to the lack of interest in the auditory perception of the facts already known to them. In order to increase the motivation activity of the students, it is appropriate to use diverse texts about Russian realities unknown to the students, including the realities of the region, in which the education takes place.

The geography of the RSL studying has changed in the post-Soviet Russia. If previously the foreign students have studied Russian language mainly in the "capital" cities of European Russia, today the Russian province is in demand. However, the RSL textbooks have a high degree of "centricity" - they talk about Russia, positioning only its "centers". The education of Russian studies, which is based only on the "centers", is ineffective in the province conditions: the principle of social and cultural conditioning and the "surprise effect" are not fully used, because many of the realities described in the RSL textbooks have been either not involved or have been already known to the students, who have received an appropriate training in the foreign university. Therefore, it is advisable to include in the training material the texts devoted to the narrative of the region, in which the students learn. The study of regional studies texts in the classes of Russian language as a foreign language will bring additional knowledge about the student's environment, develop not only his/her cultural perceptions of Russia, but also show the language features of the region.

"The regional studies text is the type of text that contains information about the area in terms of history, culture, natural features, etc. of any part of the country, region, province, district, etc. The main types of regional studies text include *guidebook*, *travel notes*, *travel albums* and *brochures*" [Ushakov, 1988, 254]. Usually, the texts of this kind are focused on the nature coverage of a particular territory, spiritual life and language features of people living in the region. The relevance and accessibility are the undoubted condition for auditory learning of speech in the foreign audience classes. The materials should present not only the geographical landmarks, but also create an idea of the possible grammatical, phonetic peculiarities of the local lexicon. Also, we should not forget about the cultural component. The inclusion of language material of the region should be carried out systematically and consistently.

The regional RSL component is positioned by engaging the regional studies materials, including in the listening classes, for the students from China, Korea, Germany, USA, and France at the Kazan (Volga) Federal University.

The inclusion of regional studies texts has its own specifics in the aspect of RSL teaching. Thus, the angles of the material handling are displaced, therefore, for example, the region is "read" in a different, extensive way, its borders become blurred and marked by the culturally significant objects: Kazan, Sviyazhsk, Bolgar, etc.

The texts of this kind include a number of local subjects (nature, people, city, lifestyle, consumer culture, etc.). An attention is paid to the national, social and religious specifics of the region, its linguistic originality. This theme is embodied in the copyright texts specially created by the teacher that are built taking into account the follow-up work on grammar and vocabulary. This approach corresponds to the modern RSL study strategy: "from culture - to language". However, the process of inclusion of the regional studies texts for foreigners shall follow the principle "through private - to general," "through regional - to all-Russian". The facts of regional character should be measured by the all-Russian scale (for example, construction of sports facilities as the strategic course of Russia, development of tourism in Kazan as the general trend of Russia of the domestic tourism development).

The regional studies orientation helps a foreign student to see a regional event as a history fragment of a great country, makes it possible to create a positive image of "big" Russia.

A cognitive saturation of texts is very significant in professional terms: without regional geographic background the communication is difficult or even impossible, in addition, the country knowledge is often the main or one more motive in studying the Russian language. The positively-educational charge of the texts has also a professional significance: a positive attitude to the country of language studied is the actual condition of success in the language study. Naturally, the textbooks, including texts included in them, have also the communicatively-speech and system-language functions. Consequently, the assessment of the suitability of a particular text for its inclusion in the textbook is conducted from two perspectives: purely linguistic (how much the text is saturated with the activated language units), i.e. from the part of form, and informative-educational, i.e. from the extra-linguistic content.

Consequently, the regional studies text is considered by us as a resource in the formation of socio-cultural competences in the listening classes with the advanced level foreign students.

The regional studies material can be a teacher's assistant in the unobtrusive acculturation, becoming familiar with the speech features of a particular locality at the classes of Russian language as a foreign language. In the process of working with this kind of auditory texts, the students develop a sense of language, their associative perception. The use of tasks with the regional studies texts enables the students to complete their knowledge of Russia, its history and culture.

Thus, there are 8 blocks in the study guide "Listen and Understand in Russian" developed by the authors of this article [Galiulina, Yapparova 2014]. The study guide includes the monologues about episodes from the lives of famous Russian writers associated with Kazan (A.S. Pushkin, L.N. Tolstoy, M. Gorkiy); biographies of science figures (K. Fuks); monologues about the cultural and historical realities (Opera and Ballet Theatre named after M. Jalil, Peter and Paul Cathedral, National Museum of the Republic of Tatarstan, Kazan pedestrian streets, Apanaevy's house); monologues about the culture of the Tatar people (Tatar national music, the first Tatar ballet "Shurale"); polylogues from the socio-domestic and socio-cultural spheres of communication; authentic and educational-authentic advertisements on the various subjects; interviews with the prominent figures of politics, literature and art - D. Medvedev, E. Yevtushenko and Ch. Khamatova.

Each unit presents 3 different options of speech material, designed for the classroom, home and individual work. Work in the classroom involves the pre-text training, initial material listening with the control of casual perception, repeated listening to an audio stream with the following after-text work.

Before listening to each text the students are encouraged to familiarize themselves with new words and expressions, which will be met by them in the future when listening to texts. The pre-text work includes a number of lexical and grammatical exercises aimed at consolidating new vocabulary and repetition of learned grammatical material, which subsequently facilitates the process of auditory perception of an unfamiliar text.

The after-text work is aimed at the control of understanding the sample listened and means a performance of various tasks: to answer the text-related questions, to establish a correspondence of

proposed sayings to the heard ones, to perform the test tasks, to insert missing words and expressions, etc.

A lot of tasks in the study guide are aimed at memory training. The students are invited to accept or deny the allegations, to listen to the text and to present the facts heard in a chronological order, to insert the missing words in the text, to make captions to the pictures offered in accordance with the text heard, to make possible phrases in accordance with the information provided in the texts.

DISCUSSION

We believe that the traditional classroom listening training is the main form of organization of educational process in the formation of social competence.

At the same time, in our opinion, it is advisable to consider the following factors that contribute to the expansion of the scope of socio-cultural knowledge:

1. It is necessary to use different types of audiotexts (monologues, dialogues, interviews, etc.).
2. To consider the cognitive needs of the group of trainees (professional intentions, interests, hobbies, etc.).
3. To pay attention to the socio-cultural differences in the world perception and to strive to achieve a mutual understanding between the representatives of different cultures.
4. To include the audiotexts in the learning process, contributing to the formation of the secondary language person of foreign trainees, to educate tolerant attitude toward Russian culture and its speakers.
5. To identify the principles of content selection of the social and cultural educational material (cultural conformity, pragmatism, gradualism and continuity, etc.).

Thus, the practical value of this article is in the fact that in the framework of the model of socio-cultural component inclusion in the process of RSL learning developed by the authors, it is developed and tested a set of classes and study guide on the research topic, it is highlighted the most effective methodological techniques of socio-cultural competence formation of foreign students in the listening classes at the advanced stage.

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REFLECTION OF THE DIALOGUE OF CULTURES OF THE ENGLISH AND RUSSIAN LANGUAGES IN THE STUDY OF PHRASEOLOGICAL UNITS WITH A TRANSPARENT INNER FORM AND IN THE PROCESS OF TEACHING NATIVE AND NON- NATIVE LANGUAGES

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Abstract

Phraseological corpus of language has always been considered the most important bearer of its specifics. Constant studies in breadth and depth of laws and functioning of the native and non-native languages contribute to the skillful use of language. This article deals with the phraseological units, the study of their semantic, grammatical, emotionally expressive and stylistic features. In the research the authors concluded that the study of their etymology, structure, figurativeness, types of equivalents, frequency of use as well as revealing and comparing them as a class does not only familiarize us with the unique peculiarities of the national culture of people but also the interests of the theory of phraseology and practice of teaching native and foreign languages.

We have come to the conclusion that a comprehensive comparative study of such a multi-faceted unit as PhU requires a cross-language analysis, which inevitably leads to the dialogue between the two cultures, the formation of intercultural competence and necessary qualifications. Such kind of a dialogue contributes to the correct and effective teaching a non-native language, as the cross-language analysis makes it possible to understand the patterns of the target language functioning better and facilitates the penetration into the structure of the investigated phenomena.

Key words:

Phraseological units, phraseology, semantic characteristics, stylistic characteristics, native language, non-native language, dialogue of cultures, intercultural competence, cognitive approach, communicative and pragmatic approach, effective teaching

Introduction

The study and practice of a language use, like a fine art, is an excellent school of thought and taste. The study of the critical, aesthetic or scientific literature makes it possible to develop a figurative understanding and is one of the main ways to the knowledge about foreigners [30].

Constant researches in breadth and depth of laws and functioning of the native and foreign languages contribute to the skillful use of a language. Skillful use implies making mistakes in

speech as few as possible. As practice shows, the study is more effective and the experience is more resultative, if carried out in comparative terms. In our opinion, the development of the theoretical foundations and practice of the language use, the theory of phraseology is important as well, since the phraseological corpus of the language has always been considered the most important bearer of its specificity. It should be noted that the study of phraseological units (PhU) in comparative terms began in the 80s of the 20th century [1]. The works that cover this subject are few in number. They include the tutorial by A. D. Reichstein (1980), works by the scholars of Kazan linguistic school, the monograph by E. M. Solodukho (1989), the doctoral thesis by E. F. Arsentieva (1993), master's theses by S. G. Makarova (1999) and E. P. Molostova (2000).

Methods

English learning through the prism of the native language (in this case - Russian) certainly brings into orbit of the comparative and cross-cultural interaction and relation. There is a dialogue, during which intercultural competence is formed, being so important for a proper understanding and comprehension of speech of the communicants. There is also obvious the importance of the communicative role of PhU with a transparent inner form in the Russian and English languages, for example: in Russian – *volnomu volya; gde ruka, tam I golova; dumayu, zatem deistvuyu; siloy nichego ne vershi; ot del tvoih suzhy ya; slonyatsya I lodyrnichat'*; in English – *every man is the architect of his own fortune – vsyakiy chelovek svoemu schastyu kuznets; time is money – vremya den'gi; necessity knows no law – nuzhda svoy zakon pishet; boiling point – temperatura kipeniya; wheel of Fortune – koleso Fortuny; tell me a story! – rasskazyvai skazki!* and other PhU, deeply influencing the emotional sphere of the speakers, widely used in oral and written speech and being one of the basic constituent parts of the core of the phraseological system of both languages.

The isolation of such PhU into a separate layer facilitates the organization of the phraseological material in the learning process, enabling more effective teaching of phraseology, especially at an advanced stage. It is well known that in the study of a non-native language one of the biggest challenges is the assimilation of phraseological units of the language. A more precise organization of phraseological material leads to more confident perception, memorization and use of PhU, to unerring and quick finding of equivalents when translating from one language to another – this complex process on the line of synonymic transformation. The translations of PhU are equivalents of the original PhU. The translation of PhU is the rendering of the semantic content of the original PhU, and it is important how this content is rendered. It is important to preserve the original style, reflect the particular era in which there was the original, and at the same time, bring it closer to the era in which it is used, i.e., to make the phraseological unit of an alien culture, accessible to our perception.

To explore a foreign culture, with a particular vision of the world, which is inherent in this or that nation or historical era, interpretation according to the conventional model of “formal equivalence” can show much (the theory of Eugene Nida), because a certain word in translating corresponds to every original word; PhU are translated into another language not in accordance with their common meaning, but utmost literally (word for word), as it is possible in the target language. But the use only of this principle can lead to the appearance of literalisms, i.e. the texts, which will need to be decoded in “translation”. Hence, the emergence of correspondent texts, footnotes and comments, the length of which may be equal or even exceed the translated text, is inevitable.

One may translate on the model of “dynamic equivalence” oriented to the recipient who the translation is intended for. The criterion here is the impression that is produced by the translated text on the person to whom it is addressed; ideally, it should be equal to the impression produced by the original PhU on those who can perceive it in their own language. A typical result of the realization of the model of translation is to some extent a particular dissolution of the concrete and historical in general and timeless.

Therefore, when searching for equivalents, one should choose the best translation of the PhU, and this depends on the taste and skill, but, above all, on the thought, the knowledge, the level of cross-

language (intercultural) competence of the communicants, which is a reflection of the dialogue between the two cultures and forming humanistic paradigm.

The histories of different countries are intertwined, become the object of studying in other countries, there is a constant exchange of cultural elements, terminology, etc. between the languages. Many literary languages replenish their vocabulary by borrowing from other languages. In this regard, a contemporary man feels the need for necessary qualifications not only in their native but also in the target (in this case – English) language. People have the need to analyze the phenomena, to describe the concepts, being not peculiar to their national culture, but existing in the cultures of other countries, so there is a dialogue between them, direct or indirect contacts that are in constant evolution; as a result, the designation of some concepts are adopted, such as: *allright* – that's all right; *time-out* – in sports games it is a break at the request of the team, the coach or an athlete; *self-made man (woman)* is a man of (male, female), who has made the way in life, has made him(her)self. Everyone knows that the English terminology associated with the use of computers is deeply entrenched in the vocabulary of most educated people in the world. For example: *E-mail* – electronic mail; *gameover* – the game ended and other phraseological expressions.

It should be noted that the composition of phraseological units of any language is set, but it is also exposed to various changes. After all, phraseology is a non-static phenomenon. Therefore, the phraseological fund is, as a rule, a complex mixture of native and borrowed phraseological expressions. It is appropriate to recall the Russian peculiarities of social development in the period from 1985 when the contacts with many Western European countries began rapidly to develop. Due to these events for the past decade phraseological stock of the Russian language has significantly enhanced at the expense of the plurality of borrowings, mainly from the English language, but not only. Most of these loans have already firmly fixed in both spoken and written languages. For example: *time is money*; *who is who*; *uncle Sam*; *week-end* – time for rest from Saturday to Monday; *IQ* – the coefficient of mental development; *highlife* – high society, extravagant social life; *happy end* – prosperous interchange – the expression of the English language; *al pari* – on the same level with; *tutti frutti* – all (different) fruits; all the others; all sorts of things; *se non e vero, e bontrovato* – if not true, well invented – the expression from the Italian language; *Bon ton* – good style; *forcemajeure* – irresistible force; *ma chere* – my dear; *darling* – from the French language; *lapsus memoriae* – memory error; *status quo* – the current situation; *mutatis mutandis* – change what must be changed – from Latin; *sturm und drang* – storm and drang – from German and other expressions that replenish the phraseological stock of the native language, correct and competent use of which makes it easier for a modern man to orient not only in literature but in life in general.

At the same time there would be less mistakes and blunders, noted L. S. Barkhudarov [8], if the steady condition was observed anywhere and everywhere (in speech and writing) in the process of learning: interpretation of the real situation, underlying the text, knowledge of reality itself, as referred to the source PhU, i.e., a complete and accurate understanding of the meaning of the source PhU based on the knowledge of the facts of objective reality. Some scholars [1; 25; 28] say in this case about the linguistic-cultural potential of PhU, or the so-called background knowledge, which influences the meaning of PhU, and, hence, the understanding of speech by the communicants. Perfection of both languages – the source language and the target language – allows the speaker to switch over skillfully and fluently from one language to another. There is a kind of a dialogue between two cultures which helps the process of cognizing and understanding the real situation that lies behind the text of the source language. The speaking of a foreign language correctly and accurately understands the meaning of the source PhU based on the knowledge of the facts of the objective reality. Knowledge of phraseology, deeper understanding of it when reading fiction as well as the right use in speech and writing is one of the indicators of a good proficiency in a language of both native and non-native.

This is facilitated by, for example, the selection from the rich and diverse the phraseological fund of Russian and English PhU, the meaning of which is understood by all native speakers from the examples of their use, and explanation is not required, i.e., PhU with a transparent inner form, which are the subject of our research. For example, we are familiarized with the history of the

formation of the phraseological fund of the language via the units, such as: *istina ot zemli, a pravda s nebes; ot del tvoih suzhu ya; stuchite I otvoryat vam; one man's meat is another man's poison; liars should have good memories; to take the palm; the other* PhU familiarize us with the historical past, have ethnocultural information of the unit like *za tridevyat' zemel'; chto budet govorit' knyaginya Marya Alekseevna; ezdit' v Tulu so svoim samovarom; v chem mat' rodila; after me the deluge; bad excuse is better than none; all is not gold that glitters*. The following figurative apt phraseological units introduce us the world of literature, art, science and other spheres of human activities: *tishe vody, nizhe travy; risk – blagorodnoe delo; tishe edesh, dalshe budesh; once upon a time there was; angels could do no more; mind like a steel and others*. Exclusiveness of the things, actions, phenomena is stressed by the phraseological units that are the only their designation, for example: *den' otkrytykh dverey; vesti sebya; budte dobry; spokojnoy nochi; all right; good morning; good night; all at once; near and dear and others*. The phraseological units of coherent character demonstrate us the peculiarities of the language: *v to vremya kak; do teh por poka; lish tol'ko; while; so far; as if; so far as; they say; as long as; it goes without saying and so on*.

Summaries

Studying the issue of functioning of such PhU in speech, we came to the conclusion that they are widely and commonly used as a class of one of the main components of the core of the phraseological system of both languages. Studying their etymology, structure, figurativeness, the types of equivalents, common use as well as revealing and comparing them as a class not only introduces us to many interesting aspects of national culture and the way of life of people but also serves the interests of the theory of phraseology and the practice of teaching of native and foreign languages as well as contributes to the convergence and interaction of cultures. Indeed, in recent years, there is a tendency towards the combination of system, cognitive, communicative and pragmatic approaches with allowances made for the socio-cultural context and significance of the linguistic-cultural aspect [25].

Conclusion

Language cannot be considered separately from the culture, so not accidentally the researchers' appeal to the linguistic-cultural potential of phraseological units, rendering of the so-called background knowledge, which can not affect the features of phraseological meaning through their form. We are convinced of the fact that a comprehensive comparative study of a multifaceted unit, as the PhU requires the cross-language analysis, which inevitably leads to the dialogue between the two cultures, the formation of intercultural competence and necessary qualifications. This dialogue leads to correct and effective teaching of a non-native language, as the cross-language analysis contributes to the better understanding of the laws governing the functioning of the target language and the penetration into the structure of the investigated phenomena as well as to better and full understanding and study of the peculiarities of both native and non-native languages.

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LINGUISTIC AND SEMANTIC ASPECTS OF REALIZATION OF THE CONCEPT «BIRD» IN NARRATIVE BY V.I. BELOV «STARLING» AND NOVELLA BY M.S. MAGDEEV «WHERE THE CRANES BUILD THEIR NESTS»

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Abstract

The study of the key concept of languages is the actual problem of linguistics and literary studies in recent years. The linguistic picture of the world is particularly reflected in literary texts. Language learning can be built according to the methods of conceptual approach to language in general and language of literary text in particular. The most frequent concepts in Russian linguistics in the study are the concepts of *душа, сердце, страх, тоска, печаль* / *soul, heart, fear, sadness, grief*, and other configuration associated with ethical and emotional states. In this study, the authors refer to the concept "bird" in its most diverse modifications that is represented in folklore and in works of Tatar and Russian writers of the second half of the twentieth century. We study the linguistic and semantic aspects of the realization of the concept "bird" in Russian and Tatar writers - V. Belov and M. Magdeev - with consideration for the national language picture of the world. The concept of "starlings" in a poetic system of narrative by V. Belov is associated with the onset of spring, and at the same time, is a reflection of the human house, its harmony. In the literary world of the novel by M. Magdeev the concept "bird" has a similar meaning, but the Tatar writer shows the images of different birds, semantically defining them by the concepts of "forest" and "nature".

Keywords: the language picture of the world, Tatar literature, Russian literature, concept, bird, house, associative-semantic group.

Introduction

"Phraseological picture of the world represents the peculiarities of the worldview of different peoples, largely determined by extralinguistic factors - history and culture, a way of life, traditions and customs, normative attitudes and patterns of thought of different peoples" (Zamaletdinov, 2012, p. 47). The concept of "bird" functions in a variety of interpretations in Tatar and Russian folklore. People singled out and made different species of birds the images of which have different meanings poetic. In general, in Russian and Tatar folklore bird is a good symbol (pigeon, swallow) or bad (black crow). Bird symbolizes the sky, it is associated with the motive of something miraculous (firebird). The traditional representations have an important influence on the realist writers who in their perception of the world are close to the people, the village, cannot imagine

moral sources without the folk tradition. These are “the villagers” writers in Russian literature - (V. I. Belov, V. P. Astafiev, V. G. Rasputin, F. A. Abramov). In the Tatar literature these writers are A. Gilyazov, R. Tukhvaullin, G. Bashirov, M. Magdeev, etc. In general, the linguistic picture of the world depends on national identity, there is a phenomenon of untranslatability of national authors into other languages (Amineva and others, 2015; Ibragimov and others, 2015).

In Russian “rural” literature a striking figure is writer V. I. Belov. In his literary system important become the concepts *home, harmony*, which reflect the artistic thinking of the very author. Along with these concepts, there appear opposite images of disharmony: *thunderstorm, fire, hearth cooled down, fallen tree* (Evseev, 1989). Therefore, landscapes have symbolic character and represent Russian national identity (Niva, 1999). In Tatar literature, a special place belongs to writer M. Magdeev. This classic of Tatar literature, whose works reflect a special love to Tatar village, peculiarities of its life and existence. M. Magdeev wrote in the 1960-90s, the same years that Belov did. The theme of the literary heritage of the author, as noted a well-known critic F. Minnulin, is “boredom of his youth” (Minnulin, 1989). All his adult life he reached for, longed for, returned to his native land. That is why, all his characters are “people of the earth”, linked with their motherland who love it.

Discussion

One of the dramatic stories by V. Belov is “Starlings”. The title of the narrative already clearly indicates the concept “bird”. Starlings are traditionally the harbingers of spring (in addition to rooks and swallows).

The plot of V. Belov’s story is simple. The writer shows farmhouse of Soviet times where live mother, father and son - Pavlunya. The boy's father and mother work at the farm. The centerpiece of the story is taken by a small character. Pavlunya is sick, cannot walk yet, his legs are sick. Therefore, the character is at home for the whole winter and does not go to school. From the very beginning of the story the writer draws the reader's attention to the concept “home”. The description of the house and its inhabitants is a description of the “harmony”, which is a literary and ethical ideal for the author. The concept of “home” is originally actualized through the lexical units such as *чистые половики, вымыла пол, медный самовар / clean rugs, washed the floor, copper samovar*. These lexemes define the inner harmony of the house, and a samovar stands for *the sun*, which in Belov’s literary system plays an important role as one of the characteristic features of harmony. The concept of the home is accompanied also with lexemes *пирог, деревенская печь, лучина / pies, rustic stove, torch of splinter* throughout the narrative text. Before the reader there is an ideal farmhouse, made poetic in Russian folklore. However, the boy's illness brings discomfort into this harmony, in the story there is initially the category of discord, so characteristic for Belov’s literary world. The disease is a discomfort accompanied with lexemes “winter” and “snow”, which is traditional for people's understanding. His parents do not have enough money to get their boy rushed to the regional hospital. But spring will make its own changes. There will be prospects for being cured of.

Like in works by V. Belov, M. Magdeev is inclined to realize the concept “home”, which plays an important role in his language picture of the world. He actively uses The concepts «нигез», «йорт» / “nigez”, “yort” - the foundation of the house and the very house. In the work of M. Magdeeva houses a person may have a few, but “nigez” one (Ziangirova). In the novella “Where the Cranes Build their Nests”, M. Magdeev highlights the concept “bird” in the very title. He refers not to the traditional image of birds of homeland but to the rare species of birds - cranes. The author shows the image of cranes in the end of his work. Cranes like Belov’s starlings are spiritualized. All his born days the author cherished the memory of the “field Masra”. Already in the final (“The final word”), he again returns there, recalls his first having met the cranes. His having frightened them by accident and their having flown.

In contrast to the story in the novel by V. Belov, the events in M. Magdeev’s story are described not within the same family, he shows the life of the villagers, rural workers, who all their lives enjoyed the benefits of mother-nature. The events about a young boy's having met the wolves, the

first acquaintance with the forest are described in detail. Even in 1933 the forest was full of rooks, grouses, foxes, hares, wolves, owls, cuckoos, woodpeckers, etc.

Results

Let us highlight the most important associative and semantic groups in the story by V. Belov that best describe the concept "starlings".

1. *Associative-Semantic Group «Starlings - Home»*

The space of the peasant house (harmony) is projected onto the space from the outside, which also turns into a harmony-house thanks to the special character - a birdhouse. Pavlunya's father makes a birdhouse in his house, which, in essence, is the projection of the harmony-house outside. He takes the birdhouse out into the yard and attaches it to the pole in front of the window, where a little character is lying. The concept "starlings" is associated with the lexeme "birdhouse". This image is given a lot of room in a small story. Lexical and semantic analysis allows to identify the ideas of good, "all right", harmony.

Скворечник вышел даже очень хороший. Пахло смолой, черемухой, щелей не было... / Birdhouse came even very good. It smelled of tar, bird-cherry, there were no cracks...

The house of characters and the "house" of starlings are defined in the description as harmonious (there are no cracks), solidity. The world of home and the world of nature in the story are interconnected by similar lexemes. First of all, these are the lexemes with the meaning *труд, работа / work, job*. Pavlunya's mother and father always work. Hardly had the starlings arrived, and they began working: building their nest in the birdhouse, carrying grass, crawling in the ground. The image of "all right", harmony of the house is associated with the concept of *work*.

2. *Associative-Semantic Group «Starlings - Sky»*

The concept of *синее небо/ blue sky* predetermines the appearance of starlings. This concept constantly appears in the story, from the very beginning, and the eggs laid by the starlings are also pale blue-dark blue. Thus, the concept of *starlings* is initially associated with the sky, with a blue colour.

The vertical of the pole with the birdhouse forms a symbolic vertical of earth-sky. The image of the birdhouse, like of the starlings, is associated with the celestial beginning, the sun, which, as mentioned above, is a central category in Belov's harmony:

Скворечник качался в синем небе...небо за ним было бесконечным, чистым, теплым, потому что уж очень весело барабанит с крыши золотая от солнца вода ./ The birdhouse was swinging in the blue sky ... the sky behind it was endless, clear, warm, because the golden sun water is banging very funny from the roof.

The birdhouse becomes an image of a link between man and nature, man and sky.

3. *Associative-Semantic Group «Starlings - Spring - Life»*

The centerpiece of the story is a description of the starlings to have flown in, with which are associated the lexemes denoting colours (black), movement (constantly taking off and jumping), plants (pulled blades of grass), sound (Pavlunya heard sounds of the starlings), labour (the starlings were always in work). The starlings are a symbol of spring that is in and a symbol of life on the whole. However, in the world of nature too, there comes disharmony. The birdhouse became crooked and fell to the ground. The neighbor's cat wants to eat the eggs of the starlings. With all his might Pavlunya runs out of the house on his bad legs - to save the bird's offspring. However, he has only the fragments of pale blue and dark blue starlings' eggs in his hands. The catastrophe, the destruction of Harmony is emphasized by the following words:

Небо с облаками опрокинулось, поплыло, навалилось что-то страшное./ The sky with clouds fell on its back, swam, and something terrible was close in on.

But the story does not end dramatically. There is an optimistic ending, because in a harmonious nature there is the circulation of life:

Отец вновь поставил скворечник. Но скворечник стоял одиноко, скворцы не прилетали. Они улетели куда-то очень далеко, может, за реку, и, наверное, прилетят только завтра. / His father put

the birdhouse again. But the birdhouse was alone, the starlings did not flow. They flew somewhere very far away, maybe outside the river, and, probably, will arrive only tomorrow.

The concept "starlings" is actualized through commonly spoken language, at the same time, the writer manages to apply it in a way that the reader perceives the whole story like a tale, people's poetic speech. For this purpose, the author uses dialect words again and again. So in the description of starlings' singing Belov uses a dialectal word «свистуля» "Svistula"/whistle.

At the same time, the image of starlings is associated with the verbs of motion: искать, взлететь, быстро перебирать крыльями, трепыхать крыльями / look for, fly up, quickly move their wings, quiver with wings. An important adjective in the description of the starlings is the word "cheerful". All this creates a particular semantic field "starling-life". The lexemes used by the writer render, above all, his vision of the world: spring encourages optimism, spring is a life, life is a movement, joy. And all this is actualized in a harmonious world, the world of love and the peasant house.

4. *Associative-Semantic Group "Starlings - Space"*

At the same time the concept "starlings" is associated with the literary model of the world of the writer, spatial relations. The black colour of the starlings makes them related with the black colour of soil, which becomes already visible through thawed patch. The ability to fly, and the pale blue and dark blue colour of the starlings' eggs are the link with the sky. This spatial vertical line is constantly emphasized by the writer at the level of lexical units: *золотистая сосулька на крыше, крыша, с которой отец скидывал снег, скворечник на вершине жерди (небо), проталины, травинки, ренейник (земля) / golden icicle on the roof, the roof from which the father threw off the snow, the birdhouse on the pole top (the sky), thawed patch, grass, burdock (earth).* As the scholars write, Belov's space tends to endlessness. However, the horizontal line has its limits, but the vertical line is infinite [Salnikova]. It is this organization of space that we see in the story "Starlings". The horizontal line is limited with Pavlunya's yard and the neighbor's garden. At the same time, the vertical line has an infinite nature, endlessly blue sky. The concept "starlings", which is a part of the concept "blue sky", is also a sign of infinity.

The concept "cranes" in Tatar writer M. Magdeev is filled with different semantics.

1. *Associative-Semantic Group "Cranes - Childhood - Past"*

The concept "cranes" is associated with the concept "childhood". The narrator saw the cranes four or five steps from. It was wonder for the boy who had not seen other birds other but chickens and geese. He wanted to come closer to them but the cranes had flown. Here the author presents a comparison: «Журавли высоко-высоко поднялись и улетели. А я, как червяк, остался на земле» / "Cranes were very high up and flew away. And I, like a worm, stayed on the ground" (Magdeyev, 1994, p. 354). In the same place the author added that he was left with «горохом, молодой картошкой, вилой, бастрыком (слега, гнёт, бастрык) веревкой, телегой, с голубым цветком на краю поля остался сиротой» / "peas, new potatoes, vila, bstryk, rope, wagon, he was left an orphan with a blue flower on the edge of the field" (Magdeyev, 1994, p. 354). It is noteworthy that in the story "Where the Cranes Build their Nests" there also appear the images of starlings, who are associated with the memory about his father. In the chapter "Four Poplars" the character describes the life of his father who lived according to the canons of the Muslim religion, at the same time, he was no stranger to the teaching of science. The father of narrator Sungatull was well-read, with a broad outlook. The son lived on his instructions: do not lie, tell only the truth; do not steal, do not reach out to foreign and state-owned property, do not conceal knowledge from the teacher if you know, extend a helping hand. There is also the author's example of his father's interests. A specially designated part of "Ornithology" reports that his father every year observed the life of starlings. On top of a poplar there located the birdhouse. The author's father nursed and watched the birds, he even put a "ring" on the birds and took it off again the following year.

2. *Associative-Semantic Group "Cranes - Miraculousness"*

"Cranes" are defined by the concept "mysterious", "dream", "wonderful" and the concept "sky", the use of antithesis is characteristic. In this connection there appear a particular semantic field - "Cranes- Sky", "Cranes - Miraculous". The image of cranes is opposed to everything ordinary.

While serving in the army, the character saw more interesting places and was familiarized with other values (amazing cities, ports, luxurious cafes, billiard halls, gleaming hardwood floors, gold epaulettes, columns with the ringing of silver trumpets, fireworks). But they in no way replaced the field where he had seen the cranes.

3. *Associative-Semantic Group "Cranes-Nature"*

M. Magdeev in the story, unlike V. Belov, describes all seasons. An important place is occupied by the concept "nature" which is associated with the lexeme "wet nurse of all". In the bosom of the nature the characters are happy, work, make new plans. The life of the people is described by means of jokes, rhymes, limericks. In Magdeev's novel, the nature and man are in harmonious unity. Therefore, his characters are always described as part of nature. M. K. Khuzin in his article notes "M. S. Magdeev in his works explores the ordinary life of the villagers, focusing his attention on the personality of a contemporary worker. His books are perceived by the readers as the poems about the fate of the village people during and after the war, seeking, or having already found their purpose in the service of the village, the people, the collective farm. The warm lyricism and song of their works, the ability to see the inner link between the individual and the nature, between man and the rye field, a tireless worker and a spring always murmuring - surprises and captivates the reader" (Khuzina, 2007).

Summary

Thus, both writers V. Belov and M. Magdeev are rather close to the realization of the concept "bird". The concept "starlings" in a poetic system of the narrative by V. Belov is associated with the onset of spring, and, at the same time, is a reflection of the human house, its harmony. The space of the story is defined by the concept of the house, there is a space of peasant harmony, including the harmony of man with Nature. Belov's man and birds are part with Harmony-Nature, a part of endlessness. Discord-disharmony is restored either of itself or by man. In the realization of the concept "starlings" a particular lexical-semantic field is created: blue sky, black soil, home, work, movement, hope. And all this is Life. Belov's world is thus closely linked with people's world, folk ideas. People's concord is reflected in this small story and in its stylistics (fabulousness, the use of dialect words and colloquial language). "The feeling of the nest", "feeling of home" in the literary conception of V. Belov's world are a condition of the internal, mental and external (in the relations with the world of people and nature) "concord" of man and opposed to other feeling - the feeling of "homelessness" (Evseev, 1989).

In the literary world of M. Magdeev's novel the concept "bird" has a similar meaning. The Tatar writer shows images of different birds, they are semantically defined by the concepts "forest" and "nature". M. Magdeev's man, as well as Belov's, lives in harmony with Nature. The associative lexical group "Nature- birds" is important. At the same time, the key image and concept in Tatar writer's story becomes the concept "cranes". There associative-semantic field expands. The cranes are not only part of nature, they become a symbol of Home, the native land (like in V. Belov's). The field where the boy of the story have first seen the cranes is the symbol of the native land. The concept "cranes" at the same time is determined by the concepts "sky" and "wonderful". No matter how many the character has seen saw miracles, nothing can be compared with the native cranes and the sense of wonder.

Conclusion

Common is in two writers - Russian and Tatar - that each of them associates the concept "bird" (starlings and cranes) with the concept of home, the native land. There is closeness to folk tradition. But Belov in the story defines the concept "starlings" through the concept of harmony and settled way of life. In Magdeev's story the concept "cranes" functions in the other semantic field - "leaving home and coming home, finding of home". That is why the concept "cranes" in M. Magdeev is associated with the concept "memory", "bygone childhood", which makes Magdeev's story more dramatic. But the drama is relaxed due to the motif of miraculousness that is laid by Tatar writer in realization of ornithomorphic concept.

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THE RESULTS OF CLIL IMPLEMENTATION IN BILINGUAL TEACHING OF UNIVERSITY STUDENTS

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Abstract

The necessity in training of engineers with foreign language skills in professional communication, has become an incentive for searching and using an educational technology, the results of which would be consistent with the requirements of potential employers. The technology of content and language integrated learning - CLIL has become such a technology in developing the model of training.

The authors of the article conducted an experimental work on teaching the students of the engineering department professional English language according to the model designed using CLIL technology. The model is integrative in nature. In this case, the reason for integration is the uniformity of cognitive strategies, content of the professional disciplines and professional vocabulary. The learning process is designed according to the two-dimensional model by J. Cummins in accordance with the pedagogical strategies for the integration of a foreign language and the subject content. The results obtained during the experimental work show the effectiveness of the developed integrative model.

Overall, the results of experimental work suggest that teaching vocational English language based on the developed model of the integrated subject and language teaching has a positive impact on raising the level of English language proficiency in professional communication and is better proven in comparison with the traditional learning models.

The study can be used by the methodologists, teachers of foreign language as part of training the discipline "Professional foreign language", as well as teachers of disciplines of the professional block courses taught in English.

Key words: CLIL, integration of a foreign language and the subject content, communicative language competence, cognitive theory of J. Cummins.

Introduction

Currently, the need to prepare engineers with fluent English in the field of professional communication is of particular urgency. The ability of the engineering specialists to continuously replenish and renew the scientific and technical knowledge and to improve their foreign language communicative competence in the professional field is a necessary condition of a successful career. Researchers [1-3] have noted that learning results based on the developed traditional models do not always correspond to the stated objectives, therefore there is a need to use modern educational

technologies for giving the graduates of the university confidence in using a foreign language in professional communication (ESP).

The experience of foreign universities shows that many began to use CLIL-approach (Integrating Content and Language) in educational practice. It is based on the idea of interaction and cooperation between teachers of special subjects and teachers of foreign language. Such cooperation allows to create an interdisciplinary community whose activities contribute to the quality of the educational process in general.

The term Content and Language Integrated Learning (CLIL) (content and language integrated learning) was first used by D. Marsh [8, 9] in 1994. The scientist argued that CLIL can be used in those cases when we are talking about subjects or certain topics within these disciplines, the study of which is carried out in a foreign language and thus has two objectives: studying the content of this discipline and the simultaneous learning of a foreign language. When designing a didactic model based on CLIL, we focused on language-driven education – that is, learning a foreign language on the basis of subject content.

The theoretical basis of CLIL technology is a cognitive theory of bilingualism by J. Cummins [6,7]. This theory explains the relationship between the cognitive ability and the degree of bilingualism of the individual. J. Cummins has introduced two types of linguistic competence: basic interpersonal communicative skills (BISC) and cognitive academic language proficiency (CALP). While BISC can be developed over in one to two years, the development of CALP to the level necessary for understanding and perceptions of the academic context, takes five to seven years.

The hypothesis of the research is that the process of formation of foreign language competence in professional communication of future engineers can be effective if the learning process is implemented in stages within the framework of the designed model using CLIL.

Methods

The guiding principle of model design is the principle of integration of professional and linguistic education.

The reasons for integration are:

- subject content of professional disciplines;
- professional language (scientific and technical terms), syntactic models, typical for the professional English language;
- uniformity of cognitive strategies (analysis, synthesis, comparison, comparison, contextualization, search supports, conceptual and logical thinking, reflection, arbitrary and mechanical memory, etc.).

In this approach, there is a non-linguistic object of cognition, cognitive activity is carried out in unity with a speech, and the assimilation of subject content occurs simultaneously with the mastery of the means of its expression in a foreign language. Consequently, the student's problem of disconnection of thinking and speaking in a foreign language disappears and the cognitive academic language proficiency (CALP) is formed.

This kind of integration allows to implement the parallel formation and development of basic concepts and terms of the academic disciplines under study not only in Russian but also in English, and to develop linguistic, cognitive and academic skills of students by means of foreign language.

The designed model consists of substantive, procedural and diagnostic components.

A substantial component of the didactic model contains four training modules on the discipline "Professional English language", designed using authentic audio, video, text materials. The lesson is based on the 4C plan, developed by D. Coyle [5], and includes the following elements: content, communication, cognition, cultural component.

The procedural component of the integrative model is based on pedagogical strategies for the integration of foreign language and subject content in the process of professional training at the University. They are characterized by the fact that in the process of learning a foreign language for professional purposes:

- must be used rich (from a cognitive point of view) authentic training material;

- teachers in the teaching process should provide students with active linguistic, visual, and informational assistance;
- to achieve a productive level of foreign language proficiency the subjects of the educational process must actively interact;
- high order thinking skills should be developed in the process of learning a foreign language;
- training should be sustainable and conducted by qualified teachers with foreign language skills and the basics of teaching non-linguistic disciplines.

The learning process is designed on the basis of the two-dimensional model by J. Cummins [7], that means that students gradually move from tasks that do not represent communication difficulties, but implying a partial decontextualization, to complex from a cognitive point of view exercises, accompanied by a particular context and almost lacking it.

The diagnostic component of the model provides cognitive, linguistic and professional components. The division into components is rather arbitrary, since they are one and overlap in many aspects. On the basis of the components listed above the levels of proficiency in professional foreign language and the system of descriptors were designed.

Bilingual educational process is being implemented in stages within the framework of the designed model using CLIL. The stages are presented in table 1.

Table 1. The stages of integrated subject and language teaching in English at the university

Stage	Objectives	Degree of integration of professional and foreign language training	Ratio of languages (Russian and English)
Preparatory (the first-second years)	Parallel development of professional competences and foreign language communicative competence BICS	Parallel studying of a foreign language and other disciplines of the curriculum	Parallel model
Main (the third-fourth year)	Using a foreign language as a means of learning and cognitive activity, formation of cognitive academic language proficiency BICS + CALP	Studying of Professional English that is integrated with studying professional subjects	Integrative model
Final (the fourth year)	Development of cognitive academic language proficiency CALP	Studying of professional subjects in a foreign language	Parity model

Finding

In the experimental part of the study the students of the 2nd and 3rd year, studying the discipline "Professional English language" and students enrolled in the specialty "Translator in the sphere of professional communication " were involved. The pedagogical experiment involved 320 people. The experimental group consisted of 150 people, the control group consisted of 170 people.

Measuring the level of knowledge of the students before the experiment, we relied on the fact that the communicative competence in foreign languages, implying command of the English language at a level not below the colloquial, is formed and developed in the course of high school and 1-2 courses of the University. In this regard, at the beginning of the pedagogical experiment it was

necessary to determine the level of its formation, as well as set of matching initial states of the experimental and control groups. The placement test, consisting of 50 tasks, was conducted.

Based on the results of testing, the empirical value of the criterion of homogeneity $\chi^2_{emp}=5,22$ was determined. According to the initial data value $L=3$. This value $L\chi^2_{0,05}= 5,99$. $5,22 \leq 5,99$ therefore $\chi^2_{emp} \leq \chi^2_{0,05}$. As the result of the obtained data we can conclude that the characteristics of the compared samples before the experiment coincide with the significance level of 0.05. Therefore, it can be argued that the initial state of the experimental and control groups are the same.

Training experiment was conducted over two semesters of the 2014/15 academic year. Teaching the discipline "Professional English language" (72 academic hours) in experimental groups was carried out according to the developed model of formation of foreign language competence in professional communication with the use of CLIL and the developed training complex consisting of 4 basic training modules, guidelines for teachers and online groups with the social network. Training in the control groups was carried out via the traditional communication methods. At the final stage of the pedagogical experiment one more test was held for the students of both experimental and control groups. The results are presented in table 2.

Table 2. The results of measuring the level of formation of foreign language competence in professional communication.

Level	Exp. group before the experiment (% of people)	Control group before the experiment (% of people)	Exp. group after the experiment (% of people)	Control group after the experiment (% of people)
Low 0-50%	48/72	60/102	45,3/68	62,3/106
Average 51-74%	36/54	30/51	36,7/55	27,7/47
High 75-100%	10/17	10/17	16/24	18/27

Based on the results of testing conducted after the training according to the developed model, the empirical value of the criterion of homogeneity $\chi^2_{emp}=9.97$ was determined. According to the initial data value $L=3$. This value $L\chi^2_{0,05}= 5,99$. The empirical test value is strictly higher than the critical: $9.97 \geq 5,99$. Therefore, $\chi^2_{emp} \geq \chi^2_{0,05}$. That is, the significance of differences of the characteristics of experimental and control group after experiment is equal to 95%. It can be concluded that the changes in the status of the experimental group were due to training according to the designed model.

Conclusion

Overall, the results of experimental work suggest that teaching vocational English language based on the developed model of the integrated subject and language teaching has a positive impact on raising the level of English language proficiency in professional communication and is better proven in comparison with traditional learning models.

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INFLUENCE OF ART TECHNOLOGIES ON MOTIVATION OF SCHOOL STUDENTS TO STUDYING WORLD ART CULTURE

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Abstract

In article the structure and specifics of use of art technologies in relation to studying world art culture are studied. Authors of article consider the problem of children of teenage age consisting in low motivation to studying world art culture. For the solution of the put problem in article original approaches to teaching this discipline are offered. One of the directions of pedagogical work is introduction of art technologies as effective and universal means of motivation for teenage school students to studying separate school disciplines (on the example of world art culture). In structure of art technologies the following elements are allocated: expression factor, communication factor, symbolization factor. The concept accents importance not of factual, but art and technological approach to teaching the subject "world art culture". Vision of why existence of motivation is more important than the sum of knowledge reveals; why studying world art culture by school students especially important today. Authors confirm fidelity of the assumptions with the data obtained during the pedagogical experiment. As specifies group of authors, introduction in structure of a lesson of elements of art pedagogics does it more interesting, facilitates perception of new material, promotes reorientation of the school student from passivity and apathy to success and self-development.

Key terms: World art culture, motivation to training, art technology, valuable motivation, an expression factor, a communication factor, a symbolization factor.

Introduction

Our time – time of exponential complication of system of the social and economic relations leading to emergence of a number of the conflicts of the present. Many of these conflicts could be solved through recognition of the high importance of a spiritual component of training and education of younger generation. Among the problems which are most particularly acute today experts call problems of terrorism and ecology. The history and the causes of terrorism is actively studied by researchers [1, 2, 11]. Many of them agree that terrorism has the subjective and objective reasons. In most cases the reason of objective terrorism the separatism which is camouflaged under the movements of national independence and confessional autonomy admits. One of solutions of this problem is instilling of tolerance and mutual respect in each member of society since the early childhood [4, 5]. Acts and motivation of representatives of other faiths can be understood through a prism of knowledge of traditions and cultural heritage of other people and other social groups. Deep awareness of humanitarian aspect of world art culture in many respects can promote the decision and environmental problems. Esthetically developed the person inherently cannot destroy the nature which is not only a source of resources, but also fundamental spiritual value.

Global problems are covered in consciousness of the person and they cannot be solved in not humanitarian way [10]. Most of scientists see the reasons of current situation in destruction of

valuable base of mankind in general. The globalism and mass culture of consumption lead to loss of national and cultural identity [7]. Violation of ethnic balance can cause the serious international conflicts which the policy of a humanization and polycultural approach is capable to smooth [3]. studying world art culture allows to overcome Europe-center approach to consideration of art values.

studying culture, art, traditional values of other people is not a whim or way of expansion of the general outlook is the necessity caused by the crisis situation which developed in the world, this means for elimination of the prime cause of the majority of global problems. In spirituality preservation in general the large role is played here by a family and school. If the family is primary cell of society, then the school acts as primary center of formation of inner world of the person.

Data and methods

One of the most generous sources of knowledge of culture of the people is art of these people. It is considered to be that language of art is intuitively clear to each person and does not need the translation into other languages. Therefore, studying world art culture is the construction tool of the complete knowledge of the world developed during equal dialogue of the subject with cultural experience of mankind.

It is logical to raise a question of what social institute will be engaged in familiarizing of citizens with world art culture. The simplest and obvious answer will be – school, the problem of education of younger generation is assigned to school. At some schools of the Russian Federation teaching a subject World art culture in 10 - 11 classes is conducted. This subject is not included into the list, obligatory for studying, the decision on its inclusion in the curriculum is made by administration of each school independently. In our opinion, this subject matter needs to be included in the list of objects, obligatory for studying, but to convince of it modern educational politicians very difficult. It is not less difficult to convince of such need and pupils of schools where this subject still remained. The key moment is need of formation of steady motivation to studying world art culture here. Creation of motivation – that engine which will induce the pupil to further actions is impossible without creation of personal sense of the doctrine for each pupil. Psychological researches show that at awareness of sense of the doctrine at school students progress in educational activity increases, there is more available a training material easier, there is his storing more effectively, the attention of pupils actively concentrates, their working capacity increases. The sense of the doctrine, its importance are the main motivational making identity of the pupil. It turns out that educational motives are at the same time both a starting point of educational process and an indicator of its effectiveness. Therefore, to start process of creation of personal meanings of training, school students need to be interested, made knowledge process fascinating and to inhale the person in need belief in a possibility of success in this field. For realization of an objective we used methods of art technologies.

Art and technological methods and receptions are represented by rather new phenomenon which resulted from association of experience of art teachers, art critics and psychoanalysts. They are based on variety of forms of human experience and ways of its reflection and various models of a cultural and professional discourse. The uniform interpretation of the term art technology did not settle today yet. According to V. Becker-Glosh, the art creativity connected with action of three factors is the cornerstone of modern determination of art technologies: expression, communication and symbolization. M. Liebman treats art technologies as use of means of art for transfer of feelings and other maintenance of mentality of the person for the purpose of change of structure of his attitude. N.D.Nikandrov considers that art technologies can be considered as merge of creativity and correctional practice, as the method directed to realization of the hidden energy as a result of creative judgment, a training, personal growth as impact on the motivational, emotional, adaptive sphere [12]. We hold the opinion of I. M. Kungurova who treats art technologies as set of means of art and methods of art and creative activity for achievement of the planned pedagogical purpose [8].

What forms of practical use of art technologies? It is possible to give a number of examples of art lessons:

1. The dramatized lesson;

(This type of a lesson is connected with attraction of theatrical means when studying, fixing and generalization of program material. The dramatized lessons are attractive that bring in student's everyday life the atmosphere of a holiday, high spirits, allow children to show the initiative, promote development of feeling of mutual aid at them, communicative abilities.)

2. Psychodrama lesson;

(Synthesis of the psychodrama and pedagogics, use of improvisational role-playing games in educational process. The technician which is not in theatrical practice differs from the dramatized lesson in deeper orientation to the identity of the child and existence.)

3. Lesson of imitating modeling;

(Allows to build models and to comprehend an essence of the phenomena, without resorting to experiments on a real object.)

1. Lesson of dialogue of cultures;

(Training is based on dialogue of cultures and thinking of different eras.)

2. Correspondence travel;

(Lessons – travel with application of information and communication technologies.)

3. Lessons of subject drawing;

(Assignment and reconsideration of world cultural heritage through personal practical experience.)

4. Subject games.

(these are the games used in educational process as the tasks containing a problem situation which solution provides achievement of the educational purpose.)

Results

For a research of motivation of school students to studying MHK we used "A technique of studying motivation of training of seniors" which authors are professor, the doctor of psychological sciences Kalinina N. V. and professor, the doctor of pedagogical sciences Lukyanova M. I. [9]. This technique allows to measure the level of six indicators of motivation. It:

I Personal sense of the doctrine;

II Ability to statement of the purposes;

III Other motives (informative, social, educational, game, external, estimated);

IV Prevalence of internal or external motivation;

V Aspiration to achievement of success or prevention of failures;

VI Realization of the called motives of behavior.

The research was conducted on the basis of an experimental class of comprehensive school of the city of Kazan in the Republic of Tatarstan of the Russian Federation throughout 2014, 2015, 2016. Its results allow to observe dynamics of change of the relation of school students to studying world art culture. During work three measurements of level of motivation were carried out: stating, diagnostic and total. Intervals between measurements – 1 year. Thus, the stating stage was passed by pupils upon termination of the ninth class, diagnostic – the tenth, total – the eleventh. Results of measurements are presented in tables.

Table 1. Data of the stating experiment stage (2014):

Motivation level	I	II	III	IV	V	VI
Very high	-	5,88%	11,76%	52,94%	17,65%	41,18%
High	11,76%	41,18%	23,53%	5,88%	-	17,65%
Normal	29,41%	35,29%	41,18%	41,18%	76,47%	35,29%
Low	29,41%	11,76%	11,76%	-	5,88%	-
Very low	29,41%	5,88%	11,76%	-	-	5,88%

Table 2. Results of a diagnostic stage of an experiment (2015):

Motivation level	I	II	III	IV	V	VI
Very high	4,69%	6,07%	13,76%	53,18%	17,72%	41,18%
High	21,76%	51,88%	21,50%	25,88%	11,76%	19,42%
Normal	38,91%	25,29%	41,21%	20,94%	64,71%	33,52%
Low	29,41%	16,76%	21,41%	-	5,81%	4,76%
Very low	5,31%	-	2,11%	-	-	1,12%

Table 3. Final results of an experiment (2016):

Motivation level	I	II	III	IV	V	VI
Very high	9,83%	12,83%	13,87%	52,94%	17,65%	47,06%
High	41,17%	65,18%	45,95%	35,29%	24,54%	18,76%
Normal	41,17%	16,10%	40,18%	11,76%	54,05%	71,68%
Low	7,83%	5,88%	-	-	3,76%	5,88%
Very low	-	-	-	-	-	-

The obtained data show that at the initial stage pupils had serious problems with determination of personal sense of training, ability to statement of the purposes and orientation to success. After stage-by-stage application at lessons of world art culture of art technologies (staging, imitating modeling, subject drawing, the correspondence travel) the situation began to change for the better: motivation level on all six indicators increased. It should be noted also the happened changes in hierarchy of educational motives. At the beginning of the experiment motives settled down in the following sequence (from the most popular to the least popular): informative, educational, estimated, game, social, external. By the end of an experiment the sequence changed: informative, social, educational, estimated, game, external.

During practical work authors noticed that the greatest emotional response from pupils was caused by the dramatized lessons and lessons of subject drawing. The dramatized lessons are quite popular among school students and are used for teaching many disciplines of a humanitarian cycle. Results of researches in this area can be found in works as Shayakhmetova L. K., Mukhametzyanova L. R. and other scientists [6]. We will stop the attention at lessons of subject drawing. Let's give an example from practice.

One of pupils, difficult for perception, it is aware of world art culture the "Traditional and Nonconventional Directions in Art of the End 19 – the Beginnings of the 20th Century" module is. It includes studying the numerous style directions in art of the end 19 – the beginnings of the 20th century. Successful studying this module means knowledge of names of the existing style directions, their characteristic features and techniques, and also understanding and perception of the philosophical ideas which are a basis of these directions. As at the end of 19 – the beginning of the 20th century at the same time there were over ten contradictory directions in art, before school students there is a task to process a large amount of material. Names can be learned, during practice exercises it is possible to learn to define belonging of the work of art to this or that style direction. But how to understand views and feelings of authors of these cloths? We suggested pupils to create the creative works after they obtained information on all style directions. Each child received the sheet of paper in which there were six empty windows. Near each of windows the name of the style direction was written. Pupils needed to create in each window a picture in the corresponding style. The choice of a subject was provided for the drawing to pupils.

As a result we received the whole gallery of images. Having discussed with children of their impression about the done work, we received the mass of positive reviews. Most of teenagers said that they changed the attitude towards many artists and their works after made own creative

experiments. Besides, the got experience helped to set the available theoretical knowledge in practice (to create a recognizable picture in the spirit of a fauvism, a cubism or abstractionism it is necessary to know their distinctive signs) and to carry out a reflection.

Figure 1. Example of student's work.



Impressionism
Expressionism
Cubism
Abstractionism
Surrealism
Fauvism

It is pertinent to raise a question of whether all to pupils managed to perform successfully put task? To avoid value judgment, we scanned the received drawings (without indication of names of authors) and carried out the general discussion. The created pictures for the purpose of their interpretation and definition of the style direction were serially shown to a class. As subsequently some pupils admitted, it was very interesting to it to hear assumptions of schoolmates of a plot and emotional component of their drawings. In our opinion, it is possible to conclude that all pupils managed to perform successfully put task. In confirmation of this conclusion it is possible to adduce two more arguments. First, none of pupils refused performance of a task or participation in discussion. Secondly, results of vote showed that by the majority doing homework this module were apprehended positively (we asked pupils, leaving a class after each occupation, to leave a positive, negative or indifferent smile in a special box).

The received drawings became not only material for scientific research. They were also studied by the school psychologist for the purpose of monitoring of psychological state of pupils of an experimental class.

Conclusion

Based on the obtained data, it is possible to make the conclusion that art technologies are the effective pedagogical tool and have a number of advantages. First, use of art technologies gives the chance to pupils to project the new purposes and meanings of the training. Secondly, allows to create additional internal incentives. Thirdly, pupils have more opportunities for creative self-expression. Process of training becomes more comfortable both for the pupil, and for the teacher that creates the positive psychological atmosphere in a class and reduces fear of possible failures. All this in the sum allows to create steady motivation of school students to studying world art culture. In our opinion, formation of steady motivation is much more important than presence of the sum of knowledge of a subject. The knowledge which is not put into practice, not inducing to further development is useless. Existence of motivation allows to build individual educational trajectories and to adhere to the concept of education during all life. If the person consciously directs a vector of the development to studying culture, art, traditional values of other people, it becomes the active participant of process of the general recovery, the fighter against the prime causes of the majority of global problems of mankind.

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Summary

Of course, the problems lifted in article need longer, large-scale and deep studying. In our opinion, development of steady motivation of school students to studying world art culture by means of art technologies is the perspective direction for further researches.

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FUNCTIONAL POTENTIAL OF MOTHER TONGUE IN CONDITIONS OF BILINGUALISM AMONG YOUTH OF THE REPUBLIC OF TATARSTAN

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Abstract

The objective of this work is the study of functional potential of native (Tatar) language in conditions of bilingualism among pupils of 10-11 classes of general educational organizations of major general education of city of Kazan with Tatar language of learning. The research is conducted on the basis of the following methods: for collection of reliable information was used the sociological questioning, namely its form of questionnaire (testing) of respondents group; by means of description method was conducted the procedure of initial analysis and statement of material; through prism of interpretation analysis was determined the specificity of different writing of lexical constructions; content and context analyzes were applied at studying of filled questionnaires by structure or essence of content.

We detected that functional potential of Tatar language in system of social communication of this cross-section of population is stably positive, however there are alarming moments related to national identity: The thinking of a young generation is frequently conducted in non-mother tongue, nihilistic attitude to written literature of nation, to knowledge of its folklore is observed. These problem zones should be taken into account at further work with children both in educational institutions and in family.

Results of research would be useful at further monitorings of language condition, at linguistic-culturological research, at analysis of interaction of differently structured languages.

Keywords: mother tongue, system of education, bilingualism, ethnic culture, language politics.

INTRODUCTION

The language of every ethnic group is unique, and already due to this circumstance needs a thorough study and careful preservation. Solution of national-language problems of multi-national, multi-lingual Russia Federation is possible only on the basis of serious scientific analysis of particular language situations. One of the tasks on this way is a study of functioning of language in system of social communication. The Republic of Tatarstan is a multi-national republic. State languages in RT are equitable Tatar and Russian languages. The state provided creation of system of educational organizations, other forms of nurturing and learning in two state languages of RT. At this on territory of the republic is observed active bilingualism spreading at sphere of education too. While mastering the mother tongue the children are amplifying along with this the interest to other cultures, striving to enrich their culture by experience and originality of others. Mutual impact of languages occurs, it's a major sign of bilingual cultures, and diglossy is also observed – a special variation of bilingualism, characterized by situation of non-balanced bilingualism, when

one of the languages or variants acts as "high" and the other one as "low". At this are possible situations when "low" language is a native speaking language for all population of territory or its part, and a "high" language is a direct non-mother over-ethnic language of state.

In these condition the study of functioning of mother-tongue in system of social communications of learners - senior high school students of educational organizations is a necessary condition for further gradual development of educational system of the Republic of Tatarstan and realization of the State program "Preservation, studying and development of state languages of the Republic of Tatarstan for years 214-2020", approved by the Prescription of the Cabinet of Ministers of the Republic of Tatarstan of October 25, 2013, No. 794.

Studying of problems of mother tongue functioning in multi-ethnic environment was conducted by mane leading scientists-linguist and sociologists, such as G.A. Golikova. R.R. Zamaletdinow, A.Kh. Vafina, R.F. Mukhametshina [1], A.Sh. Yusupova, G.A. Nabiullina, G.P. Mugtasimova, E.N. Denmukhametova [2], G.R. Galiullina [3; 4; 6], Kh.Kh. Kuzmina [5], A.A. Abdrakhmanova, Kh.K. Khadieva [6] and others.

An important aspect of language nurturing is also family-household and social language communication. Limitation of sphere of application on mother tongues in society led to loss of function of preservation and conveyance of mother tongue and traditions as a family value from older generation to younger.

The objective of this research is the study of functional potential of native (Tatar) language in conditions of bilingualism among pupils of 10-11 classes of general educational organizations of major general education of city of Kazan with Tatar language of learning. A special interest in plane of reflection of state languages is a nature of their perception by youth in age of 16-18, studying in 10-11 classes of general educational organizations of major general education, because the social view of the world of this category is at the stage of completion of its formation. Indexes of this census group are indicators of psychological condition of society itself.

Authors of the article had conducted testing of learners of 10-11 classes of general educational organization of major general education of city of Kazan, Scientific novelty of the research is in the fact that in this work for the first time is made an attempt of studying of functional potential of mother tongue among learning youth of Kazan in conditions of bilingualism.

METHODS

We used the following methods of research: method of receiving of initial information; for collection of reliable information was used sociological questioning, namely its form of questionnaire for group of respondents. The procedure of initial analysis and stating of material was conducted by means of description method. Through prism of interpretative analysis was determined the specific of diverse variants of writing of lexical constructions; content and contextual analyzes were applied at studying of filled questionnaires by structure of essence of content.

DISCUSSION

Sociological questionnaire on Tatar language functioning as a state one in system of social communications of pupils of 10-11 classes represents a system of collection, processing and analysis of information about the level of Tatar language mastery by pupils of 10-11 classes of schools with Tatar language of learning of city of Kazan, about the condition of Tatar language system functioning in their social communication, about knowledge of history and culture of Tatar nation. In questioning participated 327 pupils. As a subject of questionnaire acted such phenomena as types of language mistakes, sphere of loans, new words and meanings, thematic distribution of ethnic-culture lexis, peculiarities of texts application of one or another grammatical form, syntax constructions, rules of orthography and punctuation, information about cultural-historical monuments and famous personalities of RT.

First block of questions was composed in form of test tasks of closed type with one correct answer in order to determine the level of theoretic knowledge received by pupils on Tatar language, As

results show, question on phonetics was answered correctly for 100%; question on lexis was correct for 98.8% ; question on morphology was correct for 99.4%; question of work formation was correct of 99.1%; question on stylistics and standards of speech was correct for 100%; question on syntax was correct for 88.1%; question on punctuation was correct for 99.4%.

Therefore, the most problematic site at mastering of theoretic material by pupils is the syntax of Tatar language.

The second block of question included test tasks of open type, requiring the writing of word or word combination by proposed text. The goal of these tasks is determination of level of practical knowledge received by pupils on Tatar language. Pupils had to write the answers for question or point at matches. 7 tasks in total were proposed. Analysis had shown that teachers and parents should pay attention for mastering of theoretic material in part of word formation and punctuation of Tatar language.

Tasks of the third block included information on cultural notes and were composed in order to detect knowledge on history and culture of the Republic of Tatarstan. 6 tasks in total were proposed.

By results of research of this block's answers was detected the following: answers for test on literature shown that respondents know well and can determined writers-classics (99.4%). Types of Tatar national costume and location of Bulgar-Tatar historical architecture complexes are also well-known to participants (100% of correct answers). A question on determination of the surname of world-known Tatar ballet dancer Rudolf Nuriev did not caused complications too (99.4%). Two remaining tests, the question on stating of terms of relationship in Tatar language and statement if 5 most known Tatar proverbs, require free answer. We were glad to find that missings of these questions were few (2.1% and 5.8% respectively).

The most frequently used happened to be proverbs about the labor (*Кем эшләми, шул ашамый* "The one who doesn't work is the one who doesn't eat") – 34.2 % (114 respondents); about the greed sense (*Жиде кат үлчә, бер кат кис* "Measure seven times, cut once") – 20.5 % (67 respondents); about the book (*Китан – белем чышмәсе* "The book is the source of knowledge") – 12.0 % (38 respondents), about diligence (*Тырышкан табар, ташка кадак кагар* "A diligent one can run a nail through stone") – 7.3 % (24 respondents) etc. Also can be pointed the variability of writing of some proverbs, for example "The one who does not having meal is the one who does not eat" (0.9 %), "After work it's time to eat" (1.5 %) etc.

Therefore, answers for tests of the third block helped to detect the level of school-children's knowledge on history and national culture of RT.

The most interesting from the point of view of sociological researches are results of fourth block answers analysis. Tasks were composed in form of sociological questionnaire and covered the cycle of questions related to ethnic-culture specifics of functioning of Tatar language in system of social communication of learners of general educational institutions in the Republic of Tatarstan, i.e. we tried to determine the level of mastering of mother tongue, knowledge history and culture of nation, preservation on national traditions.

The first test of this block had shown that 81.7% (267 persons) of respondents is children whose parents are Tatars; 13.8% (45 persons) are from mixed families; 4.6% (15 persons) do not want to answer this question.

The question: "What language you think is your mother tongue?" was answered by majority of respondents as Tatar (91.4%), less - Russian (6.1%) and 0.3% (1 person each) of respondents think that their mother tongue is Mishar, English, Kalmyk, Uzbek, Azerbaijan. And only 1 pupil stated that counts as native two languages - Tatar and Russian.

The question: "In what language do you think?" showed an interesting picture. In spite of the fact that as a mother tongue 91.4% of questioning participants stated Tatar, those who think in it were a little more than a half of respondents - 54.4% (178 persons). In Russian language think 27.2% (89 persons), 17.3% of respondents think in both languages (58 persons), one pupil thinks in English (0.3%) and one thinks in three languages - Tatar, Russian and English (0.3%). Missing answers were not observed.

The fact that thinking on pupils-Tatars (and this is one of the most significant indexes of language mastering) happens not in mother tongue, is a very alarming signal for development of Tatar language. The prevailing of Russian language in sub-conscious level of the rising generation is obvious.

Approximately the same picture is observed in answers for question "In what language do you communicate in family?" In mother tongue are communicating 50.5% (165 persons); in Russian are communicating 13.1% (43 persons); in two languages (Tatar and Russian) are communicating 35.2% (115 persons); in other (without statement in which one) are communication two persons, and two persons ignored this test (0.6%).

Communication with friends in most cases occurs in two languages - 55.7% (182 persons). In Russian are communicating 23.2% (76 persons) and 20.8% (68 persons) are communicating with friends in Tatar language.

The question about communication in Tatar language in public places (in movie theaters, at concerts, stadiums, in shops, in transport, in streets etc.) had detected that 46.8% (153 persons) of respondents are freely communicating in Tatar in public places; do not communicate at all 12.5% (41 persons); rarely communicating 21.4% (70 persons); try to communicate 19.3% (63 persons) of questioned pupils.

Only 1.2% (4 persons) do not like to read at all and do not read books, newspapers and magazines and Internet websites in any language. At the teachers' insistence the literature in Tatar languages is read by 12.8% (42 persons), namely in Tatar language do not read 13.1% (43 persons) of respondents, rarely read 30% (98 persons) and 42.8% (140 persons) are constantly reading books and magazines in Tatar language.

By phone and Interned are freely communicating in Tatar language 17.1% (56 persons) of respondents. Much more, 59.0% (192 persons) are communicating both in Tatar and Russian languages. In Russian only are communicating 24.0% (77 persons).

An interesting question was asked about perspective of development and functioning of Tatar language. For question "In your opinion, what languages should your children know perfectly?" 327 pupils gave 26 different variants. The majority stated 3 languages, Tatar, Russian, English (41.3%, 135 persons). On the second place is stated Tatar language - 14.7% (48 persons). Further go both languages (Tatar and Russian) - 14.4% (47 persons) and Russian - 5.2% (17 persons). Among the desired languages were also named European languages, such as German, French, Spanish, rather actively is mentioned Chinese, and also are named Turkish and Arabian.

The last question was related to learners' attitude to the problem of Europeanization of Tatar national culture. 41.6% (136 persons) of learners acknowledged that loans should be present both in language and in culture, however they should not cause a damage for national traditions. Indifferent to this question were 9.2% (30 persons) of respondents, and 29.4% (96 persons) have a positive attitude to this problem. And only 16.5% (54 persons) of learners have a negative attitude to Europeanization of national culture. This question detected 3.4% (11 persons) of missings.

Summarizing the analysis of results of sociological questioning about functioning of Tatar language as state on in system of social communication of pupils of general educational institutes with Tatar language of studying in the Republic of Tatarstan (10-11 classes) we can say that the position of Tatar language in system of social communication of this section of population is stable, but there are the following alarming moments: the thinking of young generation is not performed in mother tongue (only 54.4% are thinking in Tatar language, although 91.4% counts it as a mother tongue); indifference to written literature is observed (30% are rarely reading literature in Tatar language); also tests had detected a relatively weak knowledge of its folklore (many pupils know only 1-2 proverbs). These problem zones should be taken into account at further work with children both in educational institutions and in family.

CONCLUSIONS

We detected that functional potential of Tatar language in system of social communication of this cross-section of population is stably positive, however there are alarming moments related to

national identity: The thinking of a young generation is frequently conducted in non-mother tongue; nihilistic attitude to written literature of nation, to knowledge of its folklore is observed. These problem zones should be taken into account at further work with children both in educational institutions and in family.

SUMMARY

Therefore, at nurturing of young generation should be taken into account that mother tongue is both the major way of communication and a symbol of ethnic identity [5]. On family the language acts as a major mean of transfer of national specifics, ethnic-culture traditions; symbols, codes of ethnic culture, stereotypes of world perceiving are expressed via mother tongue. In such families people know the folklore and national literature and use their separate elements in process of communication.

THANKS

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HISTORY AND CULTURE IN THE ONOMASTICON OF THE TATARS (AS EXEMPLIFIED IN CADASTRES OF THE XVI-XVII CENTURIES)

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Abstract

Onomastic vocabulary of any language contains extensive information cultural-historical material that reflects the religious outlook and beliefs, customs, rituals, and other spheres of the spiritual life of the people. Formation of the Turkic-Tatar onomastic vocabulary is one of the important scientific problems of modern linguistic science due to the increased attention to the sources of the national linguistic consciousness, actualization of the theoretical, methodological and applied aspects of description of anthroponyms oikonyms of the Tatars.

The article provides linguistic analysis and historical-cultural interpretation of the Turkic-Tatar historical onomastics of the Middle Volga region. The object of the study is the cadastres of XVI-XVII centuries. The analysis was carried out on the basis of 500 onomastic units. Appeal to the cadastres is due to the fact that these documents reflect the historical reality of the period studied, and the material contained therein is a valuable heritage of peoples of the Volga region. The work was performed on the basis of descriptive, comparative-historical, contrastive, structural, integral-contrastive, statistical methods. The analysis of the collected factual material has shown that proper names are directly related to the study of word stock of the monuments of writings of the Kazan region XVI-XVII centuries which present the history, the spiritual and material culture of the Tatar people and reflect their linguistic consciousness. Based on the analysis, the regularities of occurrence, formation and development of the Turkic-Tatar proper names of the Middle Volga region in XVI-XVII centuries were revealed.

Keywords: the Tatar language, history and culture of the Tatar people, onomastics, oikonymy, anthroponymy, cadastres.

INTRODUCTION

The study of onomastics in the context of the history and culture of the people, the disclosure of the specifics of interaction with onomastic appellative vocabulary, historical dialectology, finding out the patterns of word formation and morphological types, determination of onomastic vocabulary language stock as well as the relation with ethnography, geography on the whole define onomastics as a new trend in modern linguistics. This can be observed in the works of the scholars such as E. L. Berezovich [1], M. V. Golomidova [2], M. Z. Zakiev [3], A. N. Kuklin [4], M. E. Rut [5], G. F. Sattorov [6] V. I. Suprun [7], F. G. Khisamitdinova [8], and others.

In Tatar linguistics there are works that disclose the specifics of reflection of history and culture in the lexical units [G. R. Galiullina [9], A. S. Yusupova [10] R. R. Zamaletdinov [11] G. K. Khadieva [12] K.K. Kuzmina [13.] However, the analysis of onomastic vocabulary fixed in the cadastres of XVI-XVII centuries has been neglected until now, and this is what the relevance of our work is.

Proper names fixed in historical written monuments are unique in their structure and lexical-semantic characteristics, they reflect mentality of the people. Until recently, the most complex and multi-dimensional is the problem of reconstruction of linguistic ethnical unity of ancient Turkic anthroponymic and oikonymic systems, revelation of direct relations between proper name and mental cues. Careful attention of the scholars to the etymology of certain geographical names, the methods of reconstruction of ancient Turkic migration and localization of ethnic groups, ethnic mental entity, search for the cultural symbols seems significant for historical linguistics and especially for the history of the Tatar vocabulary.

The aim of the present work is the linguistic description, historical and cultural interpretation of the Turkic-Tatar historical and anthroponymy and oikonymy of the Middle Volga region based on the materials of cadastres of XVI-XVII centuries, with consideration for lexical-semantic, structural, phonetic, morphological, etymological aspects of the analysis of proper names.

The subject of research is the cadastres [14; 15; 16].

METHODS

The work uses descriptive method which includes the study of factual material, generalization, interpretation and classification. The comparative-historical method used is connected with the study of the history of onomastic fund of the Old Turkic language by comparison with the languages that are related. The etymological analysis applied in the work determined the relationship of proper names with their original denotation, that is, found out in what form and with what meaning, on the basis of what linguistic material the onomastic units emerged. The subject of etymological analysis is the reconstruction of primary forms and meanings of historical onyms. The paper used the elements of the structure method that helped to identify the structure of meanings of onomastic units.

DISCUSSION

The Tatar language, including a system of names, has been formed for a long time. It was formed by with the Turkic tribes and the ancestors of the Mari, Udmurts, Mordvinians. The traces of relationship of different tribes and nationalities are fixed in the system of proper names. For this reason, and also due to the increasing attention to the origins of the language national consciousness, the actualization of theoretical, methodological and applied aspects of the description of the language units, the study of historical onomastics is one of the important scientific problems of modern linguistic science.

Cadastres are the sources in the study of historical onomastics. The material contained in cadastres is a valuable heritage of the Tatar, Russian, Finno-Ugric and other nations. The exceptional value of the sources, in our opinion, is determined, first of all, by their antiquity, when the importance of each onomastic units is undeniable, in terms of its graphics and peculiarity of the contextual environment and from the position of reflection of the real world view.

The relevance of the study is determined by the unresolved problems of the complex description of the Turkic-Tatar onomastic fund of the cadastres of XVI-XVII centuries in line with comparative-historical linguistics taken into account encyclopaedic, linguistic, historical and etymological peculiarities of proper names.

By far, the most complex and multi-faceted problem is the problem of reconstruction of linguistic-ethnical unity of the Turkic-Tatar anthroponymic and oikonymic systems, revelation of direct links between proper name and mental cues. Systematization and historical and linguistic interpretation of onomastic units of the Middle Volga region according to the materials of cadastres of XVI-XVII centuries are of great importance for Tatar linguistics and for Altaic on the whole.

The nature of the foundations of the names of settlements recorded in the cadastres of XVI-XVII centuries allows to divide the material collected into two main types: oikonyms the basis of which were common nouns, i.e., appellatives; oikonyms the basis of which were proper names, i.e., onyms.

In toponymy, The names of places that have in their composition the appellatives referring to types of residential areas and human dwellings are called toponyms from ethno-cultural appellatives [17, 1996: 151]. The cadastres fix the names of villages with ethnocultural appellatives *ил, балык, тура, кирмән, йорт, сала, кар, өй, гел/гил/кил, келәт*.

Regarding the origin of many terms of settlements, N. K. Dmitriev said at the time that "all terms for city and countryside" in Turkic languages are borrowed: *кала* (Arabic), *шехир>шехер>шахар>шар* (Persian), Yakut *куорат* from Russian «city», *аул* (Mongolian), Турецкий *кей//кой* «countryside» (Persian), чувашском, татарском *сала* «countryside» (Hazar)»[18, 1962: 506]. However, an appeal to the specific material, despite the undeniable of N. K. Dmitriev's findings, demonstrate the existence of terms created on the basis of the actual Turkish bases. Studies show that the appearance of terms such as: *ил* «countryside», «village», *балык* «city», «fortress», *тура* «city», *кирмән* «city», «fortress», *йорт* «countryside», «village», *өй* «home» is directly connected with Turkic languages. Different types of settlements and housing are important component of culture, being at the junction of its material and spiritual part in their continuous motion. Therefore, the names of settlements that contain the above terms, given their relation with the form of social organization of ethnicity, history and socio-economic life of the people are considered as linguocultural phenomena of the Tatar people. The cadastres fix the names of settlements *Балыклы, Кирмән, Таукирмән, Ташкирмән, Кирмәнле, Тура, Келәтле, Дәрвиш иле, Югары Казиле, Мулла иле, Чура иле, Ялаг иле, Кибәк иле, Тау иле, Яңасала, Юртыш, Иске йорт, Өшкәтә, Сингел, Дүртөйлә, Кече Дүртөйлә* и др.

Currently, in the modern Tatar language, some terms have lost their original meaning, while the others have retained. We have recorded more than 40 oikonyms of appellative origin.

Anthropooikonyms found out in the cadastres of XVI-XVII centuries have different origins. Some of them point to the first settler of this village, the others - to the land owner. Most of the names formed from anthroponyms have emerged during the late tribal system.

Lexico-semantic analysis of the Turkic anthropooikonyms has shown that many of them bear the imprint of the customs and traditions associated with the name of the people once existed among the Turkish-speaking peoples.

So when naming a child, the scope for parental imagination was unusually extensive: depending on the circumstances accompanying the birth of a child, the physical data of the newborn, the religious convictions of parents - the basis for the name could be any common noun, any word if its choice was motivated.

A significant place in the system of personal names are taken by wishes-names. The historical and linguistic analysis of anthropooikonyms showed that the beliefs of the people, the desire of parents to breed strong, healthy children are associated with the names containing the words *тимер* «iron», *балта* «axe», *кылыч* «sabre», *тере* «vivid», *сау* «healthy». The first three names were given in order to protect a newborn from evil spirits. The cadastres of XVI-XVII centuries fix the village of *Бишбалта* = *биш* «five»+ *балта* «axe»; the village of *Балтай* from *балта* «axe»; the village of *Теребирде* from Turkic-Tatar *тәңре* «the Most High» + *бирде* «gave»; the village of *Теребул* from Turkic *Теребул* «be alive and healthy».

The parents' desire to have a child related to the components *телә, келә, бир, бул, кил, ту, сора* «appeal, prayer to have a baby» is present in the anthroponyms underlying the following oikonyms: the name of the village *Теләче* is derived from Bulgar-Tatar anthroponym *Теләче*, where *телә* - «appeal, prayer to have a baby».

Of great interest is anthroponymy of the Tatars of XVI-XVII centuries in the sense that it covers a huge amount of personal names belonging to different layers. If in the early stages of that period we find the names preserving spiritual traditions of the Tatar people, customs, in a later period, we see the appearance of new names belonging to different linguistic systems.

The main feature of that period is the mixed use of Turkic and Arabic names or a preference given to a Turkic name, which continued until the second half of XVIII: *Котлыбулат, мурза Килдебяков, Апачка Ахманов, Янсеит, ЯшчюркаЯнбарисов, Айтуган, Илмамет*, and others.

We have singled out two main groups of personal names with borrowed layer: the names of mixed type and fully borrowed anthroponyms.

Mixed anthroponyms are those compound units, the components of which date back to Turkic and Arab-Persian. For the reason that the cadastral books fix mostly the male names (as opposed to the Russian anthroponymicon, there is no a single female personal name in this source), the main emphasis is on the list of male names.

In the names of mixed type the Turkic-Tatar part is constituted by the stems with verbal appellatives *килде*, *бакты*, *бирде*, for example, *Девлеткилдеи* (graphical form of anthroponym presented in the source is preserved).

«Дәүләт (Arabic) + килде»; *Янбакты/Янбахты* «Жан (Persian) + бакты»; *Кувабердеи* «Ходай (Persian)+ бирде»; *Килдеяр* and surname *Килдеярөв* «килде+яр (Persian)» formed from this anthroponym. The source has the nominal stems, for example, *Сунчелеи* «сөнчө (Turkic-Tatar)+ гали (Arabic) and *Баигузя* «бай (Turkic-Tatar)+хужа»; surname *Ахпалатов* «ак (Turkic-Tatar)+ булат (Persian)».

The source records the following borrowings from the Arabic and Persian languages, reflecting the views of the Muslim: *Исунка* “Yosyf from the Hebrew Joseph”, the name of the granted interpreter; *Муса* and surname *Мусин* from the Hebrew “Moses”. These names are included in the group of holy names of prophets. The following epithets names of Allah and the Prophet Muhammad in Nominalia of the Turkic-Tatars have always been popular and have quite a lot of activity: *Абдыла* «Габдулла - God's servant»; surname *Маметов*, formed from phonetic variant of male name Мөхәммәт; *Кудеяр* – compound name of the Persian origin *Ходайяр/Ходаяр* «friend, pet of Lord in the Highest ».

SUMMARY

The results of the study of Tatar onomastics showed the originality of national language picture of the world which is due to cultural and historical traditions, economic activity, geographical position, environment, worldview and religious beliefs of the Tatar people. We managed to reveal the patterns of occurrence, formation and development of the Turkic-Tatar proper names of the Middle Volga region in XVI-XVII centuries.

CONCLUSION

Therefore, the historical and linguistic analysis of oikonyms showed that many of them are derived from anthroponyms. Significant in anthroponyms are compound names of supreme nobility, khans, Beks, formed by the intertwining of personal names and titles of class. The cadastral of XVI-XVII centuries preserving the areals of names allow to set the language belonging of oikonyms, the chronological framework of their distribution, the traces of migration and dispersal characteristics of various ethnic groups.

In VXVI-XVII centuries in the Middle Volga region there prevailed Turkic names or those of mixed origin. The materials of sources demonstrate a gradual transformation of onomastics to the Tatars.

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THE METHODS FOR STUDYING ZERO AFFIXATION IN SCHOOL

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ABSTRACT

The beginning of study of zero preformative morphemes in domestic linguistics refers to the 60th years of XX century. In the school course of Russian language, zero preformative morphemes appeared in the early 90s of the XX century. Despite the fact, that zero affixation took a firm place in the system of modern ideas about the Russian word formation, the difficulties and outstanding issues remain in the teaching methodology of zero affixes in school. The relevance of the work is due to the lack of methodological recommendations for studying this theme at the lessons of Russian language; the desire of the authors to describe the principles of the study, the methods and techniques of learning, the system of exercises and independent work of students, to identify the difficulties and contradictions in the study of topic in the school, as well as ways of its overcoming.

The main research methods are the following: method of linguistic description, word-formation and grammatical analysis, linguistic forecasting, a theoretical analysis of literature and compilation of best practices, empirical methods: observation, ascertaining experiment conversation.

The research found, that methodically properly organized work on studying zero affixation formations on the lessons of Russian language, contributes to firmly digestion by students the system of Russian word-formation, forms their cognitive interest, develops logical and creative thinking, fosters interest for science and research activities. As a result of the material digestion, the number of errors reduces, as for the distinction between formative and preformative morphemes, the mixture of suffixes and endings, the recognition of words with zero form- and preformative morphemes. The interest increases for the search work towards functional-stylistic research of words features with zero preformative morpheme in the texts of different styles and genres. The interest is generated by the work with corpus-based resources of Russian language (Russian corpus-based grammar, national corpus of Russian language). The motivation of students increases for work with etymological and word-formation dictionaries, the results of performance at various levels of linguistic competitions improve. As a result of the collective efforts for recognizing zero, form- and preformative morphemes, the skills of discussion and the ability to defend own point of view are developed. Furthermore, students firmly learn the system of elements in other sections of linguistics: phonetics, lexis, syntax.

Keywords: methods and techniques of teaching, linguistics, the lesson of the Russian language, word formation, zero affixation, zero morpheme, problem-based learning.

1. INTRODUCTION

1.1. Formation of zero affixation is the unique phenomenon in the system of Russian, Slavic and Indo-European word-formation as a whole. In foreign linguistics Ferdinand de Saussure, E.V. Pennanen, G.A. Glison, Sh. Balli, L. Blumfeld, K. Payk, M. Haas, D. Kastovsky (Štekaner [1]), in Russian linguistics Baudouin de Courtenay I.A. [2], Fortunatov F.F. [3], Markov V.M. [4], Nikolayev G.A. [5], Lopatin V.V. [6], their disciples and followers, paid attention on the existence of non material parts of word in the language. The idea of zero word-formation morphemes in Russian language for the first time was given by Markov V.M. in the master's thesis "Forms of names in the language of Law XV - XVI centuries" (1955), in his article "Phenomena of suffixal

synonyms in the language of Law 15-16 centuries" (1956) and in other works. Under the concept of zero affixation Markov V.M. understands "representative absence of formal sign in the presence of clear correlation with derivative stem in the system of related suffixal formations (*ходь* – *ходьба* – *хождение* from the verb *ходить* etc.)" (Markov [4]). (*walk-walking-walking* from the verb *to walk*). With the material expressed morphemes, zero affixation has the same typology of word-formation meanings, the stem of the word as the initial structure of word formation, the ability to change the parts of speech of derived word, the possibility of additional formal means (changing the stress, syncope etc.) and some other features. In the school course of Russian language, zero word-formative morphemes appeared in the early 90s of the XX century, due to the textbooks, edited by Babaytseva V.V. [7].

The relevance of the research is in that, despite the fact that zero affixation took a firm place in the system of modern ideas about the Russian word formation, the difficulties and outstanding issues remain in the teaching methodology of zero affixes in school. This topic in the school course of Russian language is put briefly and usually includes incorrect definition and some examples. Meaningful system of work on studying of zero affixation formation in the school course of Russian language is virtually absent, and teachers and students have difficulty in studying this topic.

1.2. The analysis of scientific, methodological, pedagogical and educational literature has shown, that the formation of the zero affixation is studied in theory (Markov [4], Nikolayev [5], Lopatin [6], Shansky [8], Korneyeva [9], [10]) and in contrastive-comparative aspects (Andrew [11], Plag [12], Allan [13]). The works, devoted to methodological aspects of the study of zero affixation in school, are much less (Yusupova [14]).

1.3. The study was carried out in the context of changing native educational paradigm, when student is teaching not as the object but as the subject of educational activity. The typology of lessons is changed: the lessons of ready knowledge replace to the lessons of opening new knowledge by students, the lessons of reflection, art lessons, where the main subjects of the study are the students themselves. As a result, the teacher should build the learning process in such a manner, that the students can determine the goals and objectives of the lesson themselves, regulate their activity, make "scientific" discovery, control digested material themselves. The role of learning tasks, having developmental, cognitive and educational character is increased. In this regard, the inclusion of students to scientific issues, particularly disputing, becomes urgent requirement of modern educational process and the competence of teacher in this regard should also be high.

The work was carried out within the framework of studying intensification of one of the difficult parts of school course of Russian language - word formation. The demand for the research is due to the fact that, firstly, the disputable nature of many issues of word formation, including the issue of the zero affixation, secondly, a small number of hours, set aside for it studying in school course of Russian language, and thirdly, the lack of completeness of the material, presented in the textbooks, the absence of guidelines for the study of word formation, taking into account the latest scientific achievements in this field.

The developed method of studying of zero affixation formations in school course of Russian language should facilitate the formation of linguistic competence of students, expand their scientific sophistication, and develop abstract thinking.

2. MATERIALS AND METHODS

2.1. The aim of our research – is to develop the guidelines for the study at the lessons of Russian language of one of the hardest school themes of word-formation - the formation of zero affixation; to describe the principles of the topic study, methods and teaching techniques, the system of exercises and independent work of students, to identify difficulties and contradictions in the study of this topic in school, as well as the ways to overcome them.

2.2. The main research methods were the following: method of linguistic description, word-formation and grammatical analysis, linguistic forecasting, a theoretical analysis of literature and

compilation of best practices, empirical methods: observation, ascertaining experiment conversation.

2.3. For the investigation the following materials were used: the materials from school programs and textbooks of Russian language for secondary school, teaching and learning aids and didactical materials for studying Russian language, the questions and exercises of academic competition in linguistics, scientific-research works on word-formation, the materials of international conferences on linguistics and on the teaching of Russian language in school, as well as personal experience of teaching in educational institutions of secondary and higher education.

3. THE RESULTS

We have found that successful study of zero affixation formations in the school should be guided by the following strategies.

The main generally didactic principles of learning should be the principles of the scientific, systematic, consistency in organization of teaching process, as well as the principles of developmental education and communicative orientation. As the leading methods of materials discussion, it is advisable to use the method of problem statement, partial search and research methods. The most effective exercises in the study of the zero affixation should include exercises of analytical type, involving the study of language material and the ability to perform linguistic analysis. Exercises of synthetic and analytic-synthetic types are present at the lessons of zero affixation learning much less, that is due to the specific theme. It is preferably to use the collective forms of students' activity (group, pair work). Great importance should be given to independent work of students, which is manifested in the form of project activities.

In the study of the zero affixation in the school, it is necessary to pay attention to the fact, that zero word-formation morphemes have a number of specific features.

1) If the material expressed affix is the outward sign of the word-formation motivation and indicates the direction of motivation, then "with a "pure" zero affixation, the links are reversed: the presence of zero affix are derived from the link of motivation, and thus, the setting of motivation direction becomes the primary objective of the analysis" (Lopatin [6]).

2) Zero word-formation morpheme (as the formative) is given on the basis of paradigmatic principle (*бегать* > *беготня, бег; синий* > *синева, синь*) (*run* > *running, run; blue* > *blueness, blue*).

3) Zero word-formation morpheme in Russian language is only suffix.

4) Zero suffixation is specific for the nominal parts of speech (nouns: *шепот, поворот, хохот*, (*whisper, turn, laughter*), adjectives: *золотой, свиной, будний* (*golden, pig, weekday*), adverb *жаль* (*pity*), and in the modern Russian word-formation system - only for nouns (*дозвон, виртуал, интенсив*)(*dial-up, virtual, intensive*).

5) Many unprefixated formation of zero affixation (*ход, гул, лов*) (*move, hum, catching*) are the "most archaic layer in the Russian vocabulary, inheriting early word formation connection of names and verbs» (Meillet [15]).

While studying in school the formation of zero affixation, it should be noticed available in science controversy over the interpretation of this method of word-formation and terminological synonymy: *conversion, zero-suffixation, or transposition*, etc. In addition, the native linguistics often identified the terms *suffixless (affixless) method* and *zero affixation* [for example, 4]), although they represent different approaches to the formation of the word. The term *affixless method* denies the presence of formative morpheme (cf.: " *Affixless method* of word-formation can be defined as the method of word formation, when base morpheme without adding any affixes becomes the stem of a noun» (Shansky [8]), and the term *zero affixation* asserts the presence of derivational morpheme.

The next difficulty arises in determining of word-formation meanings of zero affixation formations.

In Russian language, the main meanings of zero affixation formations are the following:

a) abstract actions (*перелёт, захват, размена*) (*flight, capture, exchange*);

b) acting person (*задира, трус, сват*) (*bully, coward, matchmaker*);

c) the result of action (*запись, пролом*) (*record, break*);

d) the instruments (*зацеп, лом, ухват*)(*hook, crowbar, tongs*);

- e) the locations (*сад, просека, загон*) (*garden, glade, pen*),
- f) the object of action (*корм, завтрак*) (*food, breakfast*),
- g) the time of action (*восход, закат*) (*sunrise, sunset*) and others.

Word-formation meanings of zero affixation formations are considered more detailed in "The grammar of the modern Russian literary language" [16] and "Russian grammar" [17].

Often students and teachers include lexical units to zero affixation formations, guided by the so-called "folk etymology". So, the word *клад* (*treasure*) is referred to zero affixation formations, that is possible only as a result of reversal correlation. The word *клад* (*treasure*) in modern Russian language is non-derivative, but "genetically" close link with the verb *класть* (*to put*) often leads to inaccuracies in the definition of his etymological and word-formative features. Historically, the word *клад* (*treasure*) is formed by the suffix -дъ from the same stem **klo-*, as lit. *kloti* «*постилать, укладывать*» (*to lay, to put*) (Shansky [18]), and later was the derivative stem for the formation of the verb *класть* (*клады*) (*put*), and not vice versa. Thus, in the study of zero affixation in the school as a compulsory component of educational activity, the organization of work with etymological dictionaries should be included.

The promising direction of current researches in the field of word formation is the study of word-formation synonyms, antonyms, and paronymy, and enantiosemy, including zero affixation formation (Habibullina) [19]. In the study of zero affixations in school, it should be also taken into account the works of scientists in this field.

As the independent research, students can be proposed the themes, connected with zero affixation as one of the productive ways of occasional word formation (poetry and prose) in Russian language, to consider the peculiarities of zero affixation formation in the texts of different styles and genres, as well as in the field of information and telecommunications network "Internet» (Bochina, Miftakhova, Malikov [21]).

The studying should be based on the principle of tekstcentralism, involving as the main didactic unit the texts of Russian classics, in which zero affixation formations perform text formative function (for example the stanza VII of Chapter V of Pushkin's novel "Eugene Onegin", other works (Bochina, Jing, Yapparova [21]).

Issues related to zero form- and preformative morphemes, often can be seen in the exercises of academic competitions, so the study of the subject in the school increase the competitiveness of students, contributes to successful performance in the intellectual competitions (Rakhimova, Yusupova, Korneyeva [22]).

4. CONCLUSION

According to the results of the research, the authors concluded that methodically properly organized work on studying zero affixation formations on the lessons of Russian language, contributes to firmly digestion by students the system of Russian word-formation, forms their cognitive interest, develops logical and creative thinking, fosters interest for science and research activities. As a result of the material digestion, the number of errors reduces, as for the distinction between formative and preformative morphemes, the mixture of suffixes and endings, the recognition of words with zero form- and preformative morphemes. The interest increases for the search work towards functional-stylistic research of words features with zero preformative morpheme in the texts of different styles and genres. The interest is generated by the work with corpus-based resources of Russian language (Russian corpus-based grammar, national corpus of Russian language). Students get acquainted with the history of linguistic theories, in particular with the stages of development of the doctrine of zero morpheme in Russian and foreign linguistics. The motivation of students increases for work with etymological and word-formation dictionaries, the results of performance at various levels of linguistic competitions improve. As a result of the collective efforts for recognizing zero, form- and preformative morphemes, the skills of discussion and the ability to defend own point of view are developed. Furthermore, students firmly learn the system of elements in other sections of linguistics: phonetics, lexis, syntax.

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THE TEACHING OF SPEECH ETIQUETTE IN THE COURSE OF RUSSIAN AS A FOREIGN LANGUAGE

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Abstract

In the article the authors study speech etiquette as an important component of sociolinguistic competence of the student, learning Russian. The urgency of the problem is that in Russian language during the last decades there have been changes that have affected speech etiquette either, but this has not been adequately reflected in the textbooks of Russian as a foreign language. The purpose of this article is to analyze the nature of changes in Russian speech etiquette, to identify typical errors in the speech of foreign students, to develop methodical recommendations for teachers of Russian as a foreign language. The main methods of the study were the analysis of linguistic facts, observation, description, generalization. Our experience has shown that the modeling of communicative situations, role-playing games in the classroom help international students to adapt better to life in Russia. A major role in the admission of foreign students to a new culture can play extracurricular activities, in particular, a group of the Russian language study. In the classroom students can discuss interesting questions, acquire skills of work in the Russian segment of the Internet, communicate with each other and with Russian students, thus expanding and enriching students' vocabulary, consolidate knowledge of speech etiquette, develop communication skills in the Russian language, remove of psychological difficulties.

Keywords: Russian as a foreign language, speech etiquette, communicative behavior, treatment, name, patronymic, non-verbal etiquette.

1. INTRODUCTION

The study of speech etiquette plays a huge role in teaching Russian as a foreign language. First, to live in Russia and communicate with its inhabitants without knowledge of the rules of speech etiquette is simply impossible. Second, mastering a foreign language involves understanding the culture of the country, with the mentality of the Russians, and speech etiquette is a specific manifestation of people's culture, accumulating for centuries - accumulated wisdom, enshrined in the phrases, uttered in a particular situation.

Under speech etiquette are meant the "rules, governing verbal behavior, the system of national-specific stereotyped, stable formulas of communication, adopted and prescribed by the society for establishing the contact of interlocutors, maintenance and interruption of contact in the chosen tonality" [Formanovskaya 2009, p.127].

Questions of speech etiquette are well studied in theory [2009 Formanovskaya, Formanovskaya 2010 and the other works of this scientist] such concepts as etiquette and culture of communication are discussed [Formanovskaya 2002], etiquette, linguistics and country-studying [Vereshchagin, Kostomarov 1983], etiquette and culture of behavior [Goldin 1978]. Features of mentality and national character are presented in the studies [Andramonova, Usmanova, 2014; Fatkhutdinova, 2014; Fedorova, Fattakhova, 2015; 2016 Yusupova, Zamaletdinov, 2015]. The textbooks on the Russian speech etiquette are published for people, who speak English, German, French, Italian, Vietnamese, Japanese etc. languages [Russian speech etiquette 1978, 1982, etc.]; the etiquette of the

Russian letters [Akishina, Formanovskaya 1981. and other editions]. Methods of teaching Russian speech etiquette for students in non-Russian schools in Russia are proposed [Ostroukhova 2000], for students of multi-ethnic groups of non-linguistic universities [Zhokhova 2005]. The dictionary of Russian speech etiquette is compiled [Balakay 2001], as well as reference books, intended for students, studying foreign languages [1992 Speech etiquette, Speech etiquette 1998, etc.].

Nevertheless, the problem of teaching speech etiquette to foreigners remains urgent. Firstly, the changes in the Russian speech etiquette that have occurred in recent decades, are recognized not by all scientists and, as a result, are only partially reflected in textbooks for foreigners. Secondly, textbooks usually include typed formulas of greeting, farewell, apology, etc., but a number of communicative situations remain beyond the scope of the study. Experience shows that students often have difficulties of a psychological nature, because much of the information today's students get from the Internet, and the foreigners, with poor knowledge of the language, are not oriented on Russian-speaking sites and are embarrassed to ask for help from the Russian students and teachers.

2. MATERIALS AND METHODS

The aim of our study is the analysis during the changes in the speech etiquette of the last decades, revealing the typical mistakes, made by the students, development of methodical recommendations for teachers of Russian as a foreign language.

As the main methods of research we used the analysis of linguistic facts, observation, description, generalization. Application of these methods led to the achievement of the goal. The authors base on their own experience with students-foreigners, including overseas.

3. THE RESULTS

The changes in Russian society in the second half of 90-ies, have naturally reflected in the language, and so in the linguistic consciousness and verbal behavior of people. But not all native speakers are aware of such changes. "Apparently, the older generation treats the result of such changes as simple and accidental violation (bad manners of youth, etc.), and the younger – on the contrary, as the norm" [Krongauz 2004]. According to A. D. Shmelev, "changes in speech etiquette" for the most part are imaginary: not the norms of speech etiquette have changed, but a social situation, in which these rules apply, [Shmelev, 2005].

As the most striking change in the Russian speech, etiquette can be regarded the disappearance from use of the addressing of *comrades* and the revival of forms of the *lord*, *ladies* and *gentlemen* (although they are rarely used), and the gradual consolidation of the appeal *Mr / Mrs / MS* + last name (in strictly formal speech). Such changes are reflected in textbooks for foreigners, for example, in [Anikin 2004: 10]. While the traditional appeal to the senior continues to be the address on name-patronymic. However, in recent decades, extremely spread the naming of people in formal situations with the full name with no patronymic name (Dmitry, Irina). This happened under the direct influence of Western etiquette. Originally entrenched in the speech of journalists and broadcasters, such addressing has covered almost all the spheres of speech activity of people (except for education): so the employees of companies, guides and even some young teachers RCTS are presented this way, especially after overseas travel [Strategy 2006: 53]. We observe that English-speaking students usually respond positively to this form of addressing, unlike the Chinese who prefer to go by name- patronymic (if this form has been learned, while studying Russian language at home). Naming teacher without a patronymic name can be interpreted by students as a violation of the distance, not the influence of Western etiquette; therefore, it should be refrained from the dissemination of similar forms of address in the University. However, foreign students, in our opinion, should be aware, that in Russia, in principle, it is possible to address on "You" and your full name,.

The great difficulty for some foreign students is the appeal to the teacher in Russia. Getting acquainted with the students, the teacher says his patronymic name, as a rule he writes it on the board; however some students are avoiding this way to refer to him for a long time. It is due to the reasons not so much of phonetic (difficult to pronounce), but of psychological character: in the

etiquette of the most peoples the addressing with patronymic name is missing. It happens that students recognized, that it was very difficult to name the teacher, it is much easier to call him "teacher" or "doctor". Under the guidance of a teacher, students must overcome the psychological and other difficulties. It is advisable to demonstrate to students a model of the formation of patronymics from personal names, to show the difference of patronymic from the name.

Another difficulty for foreigners is associated with a form of personal names. In the process of communication with Russian students, in the reading of literature they are confronted with an abundance of suffix derivatives. Students, studying language at home, in the best case know that Russians have the first name, the last name (full and abbreviated) and surname, and they often do not distinguish the surname from the patronymic. The abundance of derived names with the suffixes of subjective evaluation (Anya, Anechka, Anyuta, Anka, Anna, Nura, Nyusha, etc.) cause surprise and confusion: to whom and in what situation it is appropriate to use them? Often, students just ignore these forms, unable to distinguish between them, but sometimes they ask questions to the teacher: "Can you call friend Al'binka? Can I apply for the German student Sarochka or only Russian call so?". The teacher should show students the most common educational model in suffix derivatives from the names [see, for example, Anikina, 2004: 10] and give the necessary comment. You can give students an assignment to read a variety of dialogues to analyze the forms of address in them and guess, who are these people to each other, how they treat each other, etc., and then make their own dialogues, inviting students different roles: friends, colleagues of different ages, the reporter came to the University to interview the rector, teacher and student.

One of the difficult questions of Russian speech etiquette is traditionally considered the choice of formula of address to an unknown recipient. The problem is that in Russian language there is no universal formula: the treatment of the girl and the young man is limited by the age and status of the interlocutor, and the appellative man, woman may be perceived by the recipient as offensive. However, many foreigners are, as a rule, do not see much of a problem, and use the verbal formulas to attract attention: "Excuse me, excuse me...". But mistakes in their speech are possible. We observe that foreigners, addressing to the interlocutor, often called the post: lecturer, seller not accepted in Russia (exception: a driver, a doctor – in certain situations). To practice skills to choose the form of treatment, you can offer the students the game, allocateing roles: the clerk of a small shop, which was distracted, talking on the phone; the buyer who is in a hurry; the store Manager, who was called to resolve the conflict, etc.

Memorization of basic formulas of greetings and goodbyes usually does not cause great difficulties. However, the mistake typical for the speech of Americans, is possible: the use of conversational Hello! in the official sphere, which is associated with the transfer of the U.S. informal etiquette on our soil (about the possibility of an informal greeting of a teacher in the U.S. see, e.g., [Thick]). Re-meeting with a teacher during the day, students usually greet him again, then they usually say: "Hello again" or are limited to a nod and a smile. Studying etiquette design, students can record them on separate thematic cards, creating a "collection of formulas" as they expand their vocabulary.

"In general, speech etiquette is a zone of stable, stereotyped, communicative units of language" (Bruleva 2013: 21). Ignorance of the formulas of the etiquette leads to the fact that a foreigner every time builds his own phrase, instead of having ready. He often tries to translate literally a formula with the etiquette of the native language on Russian, but such phrases generally are not adequately understood by the interlocutors, due to the fact that the formulas of etiquette to a large extent are phraseological. Therefore, in the classes of aliens it is necessary to create various communicative situations and to study with students phrases, typical for each of them.

The students, with a poor knowledge of the Russian language, if they do not understand the request to them, usually don't answer, because they hesitate to ask again and don't know exactly how to do it. In response to the question of the teacher: "What do you say, if you do not understand the interlocutor?" students often pronounce long phrases such as the following: "Sorry, could You speak more slowly" or "please repeat what You said." Experience shows that foreigners are very

rarely used phrase: "What's that?" or "What, excuse me?", simply because they do not know about their existence.

Special attention at the lessons of Russian as a foreign language should be given to the rules of telephone conversation. So, students from Germany are usually not prepared for the fact, that by calling the home phone, they hear "Yes" or "Hello" instead of the usual for etiquette German names. It is also desirable to consider with foreigners writing emails, because in modern conditions the teacher often sends assignments to students by e-mail. In addition, students often do not know how to look for information in the Russian segment of the Internet, don't know how the University website operates, where they can see the schedule, etc. Of course, the teacher does not have time for this in the classroom, so a way out may be the organization of the club of the Russian language, where all the topics of interest to students would be discussed. It is possible to involve Russian students in the framework of pedagogical practice or on a voluntary basis.

Finally, a nonverbal etiquette should be pay attention in the classroom with students. It is known that the symbolic gestures tend to be of a national character and are different for representatives of different peoples. Not to get into an awkward situation, students must know which of their gestures are unacceptable or even offensive to members of another culture, and which have a different meaning (e.g., nodding head and shaking of head from the Russians and Bulgarians mean the opposite). The teacher in the classroom can model the communication situation, or offer role-playing game.

4. SUMMARY

Training speech etiquette with students, coming from abroad, you should start as early as possible. Ignorance of the rules of Russian speech etiquette, features of Russian communicative behavior exacerbates the already difficult process of adaptation of foreigners. Even those who studied Russian language at home, at first have to deal with problems of misunderstanding.

At the initial stage of training the selection of those structures that are vital is required: formulas of greeting, farewell, thanks, hits, You-communication. The range of studied formulas should gradually expand, followed by a review of the historical and cultural character. We need to ask students to compare the studied material with the constructions of their native language, to draw conclusions about the national specificity of speech etiquette. It is necessary to elaborate asystem of exercises, aimed at practicing etiquette formulas, improving intonation, control of facial expressions and gestures.

Studying Russian language at home, foreigners are often not aware of the changes, occurring in the Russian speech etiquette. The most significant is the emergence of a new system of appeals and the naming of a person in the third person by name without the patronymic. This cannot be considered positive because it destroys the cultural identity of the naming of the Russian people. But from the media, foreigners will know about the possibility of such treatment, so the comment of the teacher is necessary here.

5. CONCLUSION

Mastering the communicative competence, norms of communication in the Russian language helps the students to remove the difficulties of living in a foreign country, to facilitate the process of adaptation, to make their life in Russia easier, brighter and more interesting. Although the lessons of speech etiquette, as such, are usually not provided by the curriculum, attention should be paid to these issues in the classroom for speaking practice, training, writing, reading literary texts, practical grammar, etc.; in addition, it should be remembered that the behavior of the teacher, his speech always serve as a model for students.

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THE MODERN INFORMATION AND COMMUNICATION TECHNOLOGIES AS A MEANS OF IMPROVING THE QUALITY OF TRAINING OF THE TATAR LANGUAGE AS A FOREIGN LANGUAGE

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Abstract

Article is devoted to features of use of the modern information and communication technologies (further – ICT) in the general education organizations of the Republic of Tatarstan of the Russian Federation in training activity to Tatar as nonnative.

Enhancement of system of training in Tatar through implementation of the modern information and communication technologies remains to one of the most urgent the lingvo-methodologic tasks. In the conditions of the modern scientific and technical progress there is a need for development of contents, the forms, methods and training aids conforming to new social requirements, and also opportunities and needs of students. The study of this problem, practical application in an education system and the experimental training allow to draw a conclusion that use of information and communication technologies is increased considerably by quality and learning efficiency to Tatar as nonnative during the entire period of training in the general education organizations. Interactive training with use of ICT allows to realize more fully the whole complex of the methodical, didactic, pedagogical and psychological principles, does knowledge process more interesting and creative, allows to consider personal rate of operation of each trainee. Practical use of ICT assumes a new type of cognitive activity of the trainee of which discovery of new knowledge is result, development of cognitive independence of pupils, formation of abilities to independently replenish knowledge, to realize search and to be guided in an information stream.

.Keywords: information and communication technologies, quality of training, traditional training, contents, methods and training aids, innovative technologies.

1. INTRODUCTION

At the present stage of development of education as one of methods of improvement of quality of training in Tatar as nonnative, new information technologies are widely used. Knowledge and qualification become priority values for the person. Respectively and the education system shall be aimed not so much at assimilation of the amount of ready knowledge how many on formation of intellectual abilities, i.e. abilities of independent cognitive activity. Therefore both contents, and technologies, and training aids shall respond the modern lingvo-methodologic tasks. For formation of independence of thinking, ability to a reflection it isn't enough to use only textbook opportunities. Still the wide range of knowledge reflecting the different points of view on the same problem, providing to pupils space for speculations, the critical analysis, generalizations, independent outputs and decisions [is necessary for Husnutdinov D.H., 2015, 349].

Scientific novelty and the theoretical significance of a research consist in discovering role of the modern information and communication technologies used when training in Tatar as to means of improvement of quality of training; in determination of selection criteria of didactic material in the

course of use of new technologies; in reasons for didactic conditions of use of innovative technologies.

Materials and methods. According to character of the studied material in a research the complex of methods and receptions was used, and the description method was applied in case of collection and systematization of materials on a research subject; a comparative-historical method – in case of a study of regularities in the field of a technique of a study of languages; an analytical method – when processing theoretical materials; a comparative method – in the analysis of different information and communication technologies; elements of the statistical technique – for obtaining the quantitative data; a comparative method – when reviewing experience of use of communication technologies.

2. ROLE OF THE MODERN INFORMATION AND COMMUNICATION TECHNOLOGIES WHEN TRAINING IN TATAR

It is difficult to provide educational system of the country without use in practice of innovative pedagogical technologies in which the leading place is taken by information and communication technologies. It should be noted also a direct connection of competence of the teacher of this area (skillful use at lessons of Tatar of ICT, a possibility of the Internet, etc.) with knowledge, skills of the pupils created when mastering school subjects.

The technique of training in Tatar as nonnative continues to develop dynamically taking into account trends of the new educational, information and communicative technologies changing the world and psychology of thinking of school students. Certainly, process of implementation of innovations and approbation of technical means of training should be carried creatively, refracting from the point of view of conditions of teaching Tatar at this historical moment.

In a century of informatization and a computerization of the most considerable results when training in any language including to Tatar, it is possible to reach if was able and it is effective in the educational purposes to apply the modern information communication technologies, capable to awaken interest of pupils in the studied subject and to support him during all educational process. For this purpose the teacher shall perfectly know methods of knowledge acquisition and transmission by his student, that is to know features of use and use of ICT when training in languages [Kharisov F.F., Kharisova C.M., 2014, 439].

Extension of the international contacts in all areas of human activities, more free access to information, rapid development of telecommunication technologies create essentially new conditions for educational system. Ability to find necessary information, to competently analyze it and to use in the various educational purposes is one of main types of independent cognitive activity of pupils and students when training in Tatar as nonnative [Kharisov F.F. et al, 2015, 461].

The appropriate user skills, jotas initial as experience and abilities come in the course of operation on networks quickly enough are necessary for effective application of all given opportunities of computer telecommunications [Shakurova M.M, 2014, 676].

Skillful and systematic use of innovative technologies at lessons of Tatar language is created by ample opportunities:

1. For the teacher:
 - increases quality of training;
 - promotes development of knowledge and abilities;
 - use of the Internet helps to develop cognitive activity of pupils much more actively;
 - if necessary it is distant to give classes in Tatar;
 - to check educational activities of pupils and to introduce sootvetstvushchy amendments in educational process;
 - possibility of personal operation with pupils.
2. For pupils:
 - increases motivation to the doctrine;

- an opportunity to use freely with the computer and the Internet during occupations and after hours;
- possibility of differentiated education.

3. For parents:

- possibility of direct influence in educational process of a class and educational institution;
- possibility of obtaining the interested information on activities of educational institution.

The happening changes in socio-political, cultural life of the country, the modern needs for the sphere of pedagogical activities resulted in need of upgrade of an education system. Naturally, the single possible way of perspective development in this area is implementation of innovations. Information technologies exert the considerable impact on the contents, forms and methods of training in nonnative language [Shakirova G.R., Kharisova Ch.M., Kharisov F.F., 2016, 228].

Considerably use of interactive technologies increases motivation and quality. When training in Tatar interactive technologies create the following conditions:

- ✓ strengthens motivation to training in languages;
- ✓ comments on the maintenance of the shown illustration;
- ✓ does comfortable training activity to language;
- ✓ increases chances of the student to creation of creative operations (for example, differentiated training);
- ✓ attracts pupils in the interested language study.

3. WAYS OF IMPROVEMENT OF QUALITY OF TRAINING IN NONNATIVE LANGUAGE

The pedagogical science treats the term "training" as process of assimilation of the outlook, new to expansion, intellectual opportunities, the best knowledge of surrounding reality, and also transfer of the acquired skills by another. At the same time an important factor is quality of training - level of training of the pupils on acquisition of an oral and written language conforming to program requirements. Quality of training is an ability to communicate and to competently build a conversation in nonnative language which directly depends on quality of professional activity of the teacher [Kharisova Ch.M., Shakirova G.R., 2015, 171].

I promote improvement of quality of training the game technologies which are the most natural means, especially for pupils of initial classes. The support on game activity provides motivation of the speech in Tatar, does interesting intelligent even elementary statements [Husnutdinov D. H., Nurova L. A., 2015, 137].

In our opinion each teacher has to have a number of methods, receptions, the ways allowing to increase efficiency and quality of a lesson: continuous increase in scientific erudition, the pedagogical skill; improvement of material resources of educational institution, offices; planning of lessons according to educational Standards; rational use of time of a lesson; observance of logic of lessons; compliance of content of education to training methods, opportunities of the pupil and teacher; development of creative activity and independence, accounting of specific features of students.

One of the effective ways helping successful assimilation of Tatar are active nonconventional forms of lessons with use of ICT. Treat such lessons: lesson conference, press conference, discussion, talk-show, lesson teleconference, dialogue, excursion, lesson travel, reader's conference, lesson of protection of professions, role-playing game, etc. However the teacher needs to be able to differentiate these lessons and to know specifics of each of them, to own a technique of their preparation and technology of carrying out.

Use of innovative pedagogical technologies, also is a factor of improvement of quality of education, individualization and socialization of training which use considerably increases efficiency and quality of occupations. So, attraction to educational process of an interactive board - the presentations, electronic textbooks, videos, considerably increases motivation of pupils, exerts positive impact on successful assimilation of language knowledge and finally increases the level of proficiency of pupils.

In practice it is actively used the system and activity, focused approaches in training in personal Tatar as nonnative. The accounting of specific features is expressed in the choice by that, selection of exercises and their organization, in cast in role-playing game; in selection of maintenance and distribution of functions of pupils at the organization and carrying out the project work; selection of couples for dialogue, formation of small groups; to the formulation of individual tasks; homework individualization etc.

Continuous increase in professional qualification of the teacher of Tatar and literature is very important and necessary condition in quickly changing educational space. Now the need for the modern teacher, capable to modernize the content of the work by means of critical, its creative judgment and application of achievements of science and the best pedagogical practices increased. Therefore, it is necessary to create all conditions for increase in professional skill of the teacher through change of functions of methodical maintenance of her activity. The self-educational and methodical activity assuming has to exert a great influence on formation of teacher's professionalism:

- constant acquaintance with the last researches in the field of teaching Tatar, Russian and foreign languages;
- studying of progressive experience of teachers of problems of use of various forms of the organization of lessons and after-hour actions;
- acquaintance with new programs, technologies and concepts of training and education.

Use of ICT demands from the teacher of reconsideration of forms and methods of work. It is clear, that new multimedia technologies give high effect of training in any language if they are supported with the advanced methodical receptions. Use in educational process of the computer which at the moment is the technical tool of the highest order is not just change of technical armament of work of the teacher - it is updating of its role, change of all warehouse of its pedagogical views and approaches, its readiness to impart the knowledge and experience by new means. It is readiness to carry out the professional activity in new conditions to informing pedagogical culture of the new type, culture demanding updating of content of education, approaches and methods, organizational forms of education to nonnative language.

The 21st century - a century of informatization and a computerization - demands more active introduction of new technologies in educational process. Skillful use of ICT, especially possibilities of the computer increase motivation to the doctrine, create qualitatively new conditions for the organization of educational process.

Practice of teaching Tatar convinces us that the computer helps to solve the following problems:

- presentation of new material and repetition of passed;
- use of fragments from the electronic textbook;
- organization independent and examinations;
- solution of various test tasks;
- preparation for uniform republican testing, uniform republican examination and Olympic Games of various levels;
- preparation of visual aids for a lesson.

Besides the computer helps the teacher to solve the educational, developing, educational and communicative purposes. For example, the communicative purposes assume communication with representatives of various people and nationalities. Means, the computer is necessary for the effective organization of educational process. And it is implemented when using Internet resources (more than 10 Tatar websites) more fully.

Methods of training in Tatar as nonnative with use of computer programs can be the following:

- the training dialogue;
- modeling of various situations;
- current and total control of digestion of language and speech material.

The personal computer solves also other important educational and methodical problems: drawing up and processing of texts of various volume and complexity, exempts the teacher from not creative work, strengthens communication of Tatar with unique opportunities of the computer. Computer technologies help to realize the following methods of training in language in practice:

- display;
- explanation;
- correction of mistakes;
- assessment of knowledge;
- work on exercises.

Unfortunately, now pupils address less the book, textbooks as for obtaining new information convenient and interesting they consider the personal computer and other office equipment. The computer is also well-liked and convenient excitant for knowledge acquisition on Tatar. Teachers of Tatar and literature have to consider this important point creating serious motivation to studying to language always. But it is impossible to forget also that the computer cannot replace either the teacher, or his communication with pupils.

Skilled training showed efficiency of use at lessons of Tatar of the computer which considerably increases motivation to the studied subject. Thus, in order that the lesson conformed to requirements of the Standard, there have to be specially equipped offices of Tatar and literature, teachers have to have personal computers and the most important – motivation in the organization and carrying out a modern lesson.

4. Conclusions

Theoretical studying of this problem and practical application in an education system allow to draw a conclusion that modern information and communication technologies considerably increase quality and learning efficiency to Tatar as nonnative.

Certainly, information and communication technologies need to be introduced more actively in process of training in Tatar from the first steps of training – from elementary school.

Efficiency of our methodical system was checked experimentally during one quarter in the 4th classes of schools of Kazan (on 54 pupils in both groups). In educational process in control classes were almost not used by ICT, and in experimental – computer classes were widely applied. In experimental work computer technologies were used pre-forming and checks of speech skills; searches of necessary information; presentation and explanation of speech and language material, modeling of various situations, etc.

In this regard and results of training in Tatar in experimental classes were much higher. The percent of digestion of the offered speech material made in control classes – 48,4%, and in experimental – 89,1%, language material respectively 42,5% – 82,3%.

5. SUMMARY

Thus, ICT promote the solution of versatile tasks: provides availability of a training material; systematizes the gained knowledge of pupils; provides harmonious development of the personality who is guided in information space, acquainted to information and communication opportunities of modern technologies and having information culture; improves quality of independently got knowledge; helps pupils to break a psychological barrier from various mistakes and it is better to acquire new material.

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THE USE OF DICTIONARIES IN TEACHING RUSSIAN LANGUAGE TO BILINGUAL STUDENTS

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Abstract

The article the authors consider the lexicographic competence as one of the most important competencies that promote the culture, language and literacy for bilingual students in learning the Russian language. The urgency of the problem is that today in the educational process dictionaries are not used sufficiently when studying phonetics, orthoepy, spelling, vocabulary and phraseology, grammar of the Russian language. The purpose of the article is to analyze the possibility of using linguistic dictionaries at the lessons of Russian language and to give methodic recommendations to teachers working with bilingual students. The main research methods used were analysis, observation, description, generalization, classification. We believe that this study contributes in the area of school language education, linguistic training, increase in speech culture of bilingual students and may be interesting to the teachers who teach the Russian language. Our experience has shown that in the process of teaching the Russian language linguistic dictionaries can be used at all stages of a lesson, and effectively contribute to the organization of scientific-research and design activities of students, while preparing them for Olympiads, scientific conferences, contests, homework assignments, when organizing independent work of students. It promotes the extension and enrichment of vocabulary for bilingual students, improve the culture of speech, brings up careful attitude to the word.

Keywords: the Russian language, tuition, bilingual students, lexicographic competence, dictionaries, culture of speech.

1. INTRODUCTION

Modern schooling involves not only the preparation of a competent graduate, but a competitive person, with high verbal culture. Linguistic dictionaries play an important role in the increase the level of general and speech culture of the students. A linguistic dictionary is a dictionary, "which explains the meaning and use of words (in contrast to the encyclopedic dictionary that tells information about their respective realities - objects, phenomena, events," [Rosenthal, Telenkova, 1985, p. 124]. First of all, we mean such dictionaries as pronouncing dictionary, spelling dictionary, derivational dictionary, dictionary of synonyms, dictionary of homonyms, paronyms dictionary, antonyms dictionary, dictionary of phraseology and the dictionary of foreign words. It is important to build up the lexical competence of bilingual students who study Russian language as a foreign (or second home) at the Russian language lessons. The ability to purposefully use various dictionaries for clarification, explanation, comparison are the most important skills of learners, as this is enables studying professional vocabulary, scientific terminology, and learning any other language (both native and foreign). The urgency of the problem lies in the insufficient degree of readiness of the methods of using dictionaries at the lessons of Russian language, and in their free time for self-study. We believe that the lexicographic literacy will enhance the overall culture of speech, broaden the linguistic horizons of students, will incorporate their qualities of speech as

accuracy, expressiveness, imagery, richness of speech. The analysis of the methodological and pedagogical literature on the problem of the study showed that the authors examine various issues related to the specifics of teaching bilingual students with methods and techniques of language teaching (see: [Shakirov, Sabathi, 2003; Judith F. Kroll, 2008; Prince M., 2014; Rakhimova, Yusupova, Korneyeva, 2016], etc.), indicate the difficulties students face in the process of language acquisition [Sachova, Ashurov, 1982; Aleeva & Safiullina, 2016; Lew, 2016; Husnutdinov & Yusupova, 2016; Nurullina, 2014; Safin, I. K., Kolosova, E. I. Bychkova, T. A., 2015]. The results of modern interdisciplinary studies on the material of Russian and other languages, for example: [Fattakhova, 2014; Rakhimova, Yusupova, 2015] contribute to the intensification and expansion of linguistic preparation of students. Competence approach in teaching the Russian language involves the formation of a language, linguistic, communicative and cultural linguistic (and cultural) competences. Along with them some of the modern research say about the importance of emphasizing the lexicographic competence – the ability to use dictionaries and to extract the necessary information from them (see: [Abramov, Kusova, 2011; Kusova, 2011 etc.]). This competence includes "awareness of the needs of accessing the dictionary to resolve cognitive and communicative tasks; the ability to choose the right dictionary depending on the specific cognitive tasks; the ability to perceive the text of the dictionary and to extract the necessary information about the word from it" [Russian language and speech culture, 2002, p. 22]. The problem lies in the fact that teachers themselves do not obtain lexicographic literacy and the skills of using dictionaries in explaining, consolidating, and revising the material. There is no clear idea how it is possible to organize extra-curricular work of students with application of linguistic dictionaries.

2. MATERIALS AND METHODS

The objective of the study is to examine the possibilities of using linguistic dictionaries when teaching bilingual students in grades 5-7 the study of such sections of the Russian language as "Phonetics and Orthoepy" (grade 5), "Lexicology and phraseology" (grade 6), "Morphology and spelling" (grades 5-7), "Morphemics" (grade 5), "Word Formation" (6th grade). To hold analysis of written works and oral responses of students to identify difficulties they encounter when using dictionaries, to develop methodical recommendations for the teachers about the formation of lexicographic competence of bilingual students.

We used analysis, observation, description, generalization, classification as the main research methods, and their application contributed into achieving the goals.

The survey involved written work (essays) and watching over the oral responses of the students of the 5-7 classes of the Tatar Gymnasiums No. 2, No. 17 in Kazan, as well as the lessons of the trainee teachers during pedagogical practice in the Russian language.

THE RESULTS

As shown by our study, the formation of lexicographic competence is possible on the lessons of the Russian language, as well as in extracurricular activities, as improving the culture of oral and written speech requires the mandatory use of monolingual (language) dictionaries, the object of description of which are language units: words, stable combination, word forms, morphemes, etc. (in contrast to encyclopedic dictionaries). The word as the most important unit of language functioning in speech, can be characterized in the dictionary by different parameters: the semantic content, the semantic structure of phraseological ties, co-occurrence, grammatical, derivational, pronouncing, accentological properties, stylistic colouring, the frequency and the correct use. As is known, this leads to the existence of different types of linguistic dictionaries. We believe that dictionaries should take a worthy place in the process of learning the Russian language. Traditionally, acquaintance with the normative dimension of the culture of Russian speech begins with orthoepic and accentological standards (this material is given in grade 5). Their compliance is a necessary feature of the literate speech. You can see the literary pronunciation only in the modern orthoepic dictionaries [Ivanov, 2004], with which students get acquainted at the lessons of Russian language and use them when doing tasks and exercises. Students clarify the pronunciation

of the soft and hard consonant in position before e (as that's right: бассейн or басс'ейн); the pronunciation of some sets of consonants in the Russian language (for example, чт, сч, сж etc.); the vowels e, ё and o in unstressed position (as correctly: побасенка or побесёнка etc.). A correct accent is one of the most pressing issues of modern Russian language culture. Dictionaries help learners to verify it one more time. Using pronunciation dictionaries, dictionaries of accents, dictionary of difficulties of the Russian language, students could create the pronouncing accentological mini dictionaries, which any student needs to know to improve language culture; find examples proving the existence of the pronunciation variants in the Russian language.

In the study of lexical rules (the material is given in 5 and 6 classes) the dictionaries should be read by the bilingual students for the quantitative and qualitative enrichment of vocabulary, the role of explanatory dictionaries is very big in giving speech expressiveness [Modern, 2007; burns 2008]. Working with entries, the students are convinced that they give not only the interpretation of the meaning of the word, but also the information about its stylistic properties, information about spelling, word stress, grammatical forms, which determine the behavior of words in speech. In addition, students learn to understand the special signs, symbols and labels used in dictionaries. Comparing the dictionaries of different years and eras, we can learn about such phenomena as the contraction and extension of the semantics of words, about historicisms and archaisms, changes in the norms of language, to find words that have formed new values in the second half of the twentieth century. Getting acquainted with life and activities of local lexicographers of the eighteenth-twentieth centuries A. H. Vostokov, and V. I. Dahl, D. N. Ushakov, S. I. Ozhegov, N. M. Shanskogo etc. allows to understand the mystery of compiling dictionaries. That can be arranged in the form of self-study activities of students.

Appeal to the dictionaries of synonyms, paronyms, homonyms and antonyms (grade 5 material) contributes to the improvement of such qualities of speech as expressiveness, richness, accuracy, appropriateness [Alexandrov, 2001]. In the speech of bilingual students there are errors associated with incorrect, inaccurate use of synonyms, paronyms. Knowledge of synonyms and the shades of meaning of synonyms and conditions of their use, as well as with associative features of paronyms can prevent and help to overcome such errors. Students do not always distinguish between paronyms such as представить - предоставить, подпись - роспись, невежа - невежда, надеть - одеть etc. Therefore, the special attention is drawn to the work with dictionaries of paronyms and the use of paronyms.

Examples such as "памятный сувенир", "прейскурант цен", "свободная вакансия" etc. are not always perceived by students as being errors, or violation of standards. Dictionaries of foreign words, which today are one of the most common types of lexicographic editions (grade 6 material) help to be aware of the pleonasm as a speech redundancy. In connection with a significant expansion of designated borrowings in the Russian language of the last decade the need for such dictionaries has increased dramatically. As a rule, a modern dictionary of foreign words combine the features of explanatory and etymological dictionaries.

In the use of phraseology students should be aware of their component composition, stylistic and semantic features (material of the 6 grade). Idioms exist in every language, they are the concentration of national culture. To avoid inaccuracies in the use of idioms, bilingual learners become acquainted with well-known phraseological dictionaries. Working in pairs, students not only can write out phraseological units with words music, word, speech, head, nose, hand, leg, etc., but find synonymous, antonymous pairs; stylistic painted and neutral examples, make suggestions and analyze them, portray idioms, etc.

To increase the level of literacy spelling dictionaries for spelling and punctuation (material grades 5-7) are useful. Practice shows that such topics of Russian orthography as conjoint and separate spelling of words; one and two letters н; не and ни in words; the use of the soft sign, etc are difficult for such students. In this regard, each student can make a spelling minimum of words, phrases to remember. From a methodological point of view it is useful to analyze the task of the RNE, the errors in the narration and the essay.

3. CONCLUSION

According to the results of the conducted research the authors came to the conclusion that the lexicographical culture in a short time will not bring up, it's hard work during the entire course of Russian language. For doing this it is important for the teacher to consider the method of using dictionaries in learning process throughout the school year. The work of students with dictionaries can be organized individually, in pairs, in a group. Electronic dictionaries can be used [Russian dictionaries, 2016]. You should pay attention to the fact that it shouldn't be sporadic, and should become systematic. We are convinced that Russian lessons and during extracurricular activities can generate students' ability to choose the right lexicographical publishing, to perceive the text of the dictionary and to extract the necessary information about the word, compare the dictionary from it, use the dictionary as a source of "a unique store of accumulated by the preceding generations of experience as a connecting thread between the different epochs" [Kozyrev, 2004, p. 9]. The teacher's task is to show the wonderful world of dictionaries, to make the students made friends with the dictionary for life. We believe that, despite the presence of special works, devoted to teaching bilingual students, in our work we are focused on the specific use of linguistic dictionaries in the process of teaching Russian language in classes 5-7 in acquaintance with orthoepic, spelling, lexical and grammatical norms of the Russian language.

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ADVANTAGES OF COMPUTER TECHNOLOGIES USE IN TRAINING IN FOREIGN LANGUAGES AT THE PRESENT STAGE OF AN EDUCATION SYSTEM MODERNIZATION

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ABSTRACT

This article considers a problem of use of multimedia technologies in training in foreign languages that does process of training by more effective. Besides, use of computer technologies promotes increase in motivation to studying to foreign languages as does possible immersion in culture of a target language by means of authentic materials. Computer technologies do process of training in foreign languages interactive. Various multimedia programs promote high activity and communicativeness of students. The cross-cultural Online project which promotes increase in motivation to a learning of foreign languages and formation of sociocultural competence can be an example of use of multimedia technologies.

Work on cross-cultural Online project promotes development intellectually – logical and heuristic abilities of students as they need to analyze constantly obtained sociocultural information, to allocate the main thing, to systematize the processed information. Besides, during the project students learn to transfer already available knowledge of a foreign language to new sociocultural situations and problems, to see contradictions, having at the same time independence of judgments. It is necessary to emphasize that participation in cross-cultural Online project is the high motivating factor for a learning of foreign languages. Besides, during creative research work on the global Internet it is formed culturally – the language personality capable to dialogue of cultures.

Keywords: multimedia technologies, the stimulating and motivating tutorial, the interactive nature of training, didactic use of presentation, immersion in culture of a target language, cross-cultural Online project, sociocultural information.

Introduction

Today already at anybody the fact that the 21st century is a century of informatization and a computerization that is one of conditions of successful development of economy, science and culture does not raise doubts. It means that one of the major tasks facing modern education is training of the competitive expert capable to apply new information and computer technologies. The computer culture of the expert of any sphere became professionally important quality of the expert working in the conditions of modern telecommunication technologies. The main sign of computer culture is ability to apply multimedia technologies in the sphere of the activity, a clear understanding of ways and mechanisms of their effective inclusion in the solution of the arising tasks.

Thus, multimedia and computer technologies are such communicative means which gives the chance of universal application on occupations of a foreign language and offers ampler opportunities of complex use unlike traditional technical means.

Methods

Now the Russian and foreign methodologists mark out the following main motives of use of multimedia technologies:

1. Multimedia technologies are attractive and effective, first of all, for classes in a foreign language as with their help it is possible to explain easily not only language, but also cultural phenomena. Besides, they have unlimited number of authentic information which cannot be received from traditional mass media and which can be used successfully on classes in a foreign language. It is important to note that all information can be saved in a digital form. It is also possible to claim that they increase efficiency of educational process in general and process of training in foreign languages in particular.
2. Modern multimedia technologies increase interest and motivation in studying to foreign languages that is connected, first of all, with the fact that they offer various, excellent from traditional, training materials, and also new forms, methods and working methods on classes in a foreign language. Besides, they effectively support process of training in foreign languages as represent connection of all authentic tutorials.
3. Modern computer technologies give the chance of immersion in other culture and its best understanding, giving to students the chance of communication with representatives of other cultures (2).

Thus, it is possible to claim that modern multimedia technologies create new unlimited technological, information and methodological capabilities for process of training in foreign languages as they represent a full set of the modern, accepted around the world tools and a comprehensive information field which includes all volume of information which collected in the world.

Results

Speaking about use of multimedia means as the technological tool, it is necessary to emphasize importance of use of the computer on classes in a foreign language both for training, and for students. It is connected with the fact that the computer by means of special multimedia programs does possible drawing up texts of various subject, labor-consuming exercises, stay and classification of video - and audiomaterials, their preservation on the computer for further work with them, drawing up various multimedia presentations that does process of training foreign more effective and attractive.

As for methodological opportunities of modern computer technologies, it should be noted that the computer offers a wide range of possibilities of their application on classes in a foreign language. Use of multimedia changes radically approaches to development of training materials on a foreign language. Interactive training in foreign languages on the basis of multimedia programs gives the chance of fuller realization of the whole complex of the methodical, didactic and psychological principles. Use of computer programs does process of training in foreign languages more interesting and creative. By means of similar programs the accounting of levels of language training of students, and development of tasks of various degree of complexity within one program is possible that it allows to realize the principle of the individualized and differentiated approach in training. At the same time respect for the principle of feasible difficulty and availability of tasks is provided, individual rate of work of each student is considered.

Speaking about advantages of use of multimedia technologies, it is necessary to emphasize their indisputable advantages:

- possibility of realization of individual work. It is connected, first of all, with the fact that the computer does possible the account as age features and level of language training of students, and their individual psychological qualities: type of memory, thinking, temperament type; interaction

of the student with the computer; choice of individual rate of work and way of presentation of material. Students can work in the mode suitable for them – the computer carries out the differentiated analysis of mistakes and estimates students;

- existence of timely feedback. Multimedia programs are unique and very effective remedy of self-education and self-training, and also material for independent work of students. They can use any databanks and different encyclopedias. Computer programs are supplied with different keys, hints and instructions which are a support during independent work;

- great opportunities for evident presentation of material. At computer form of education borders of didactic use of presentation are expanded that is connected with making active, alarm, simulation – modeling functions. The computer offers all types of verbal and nonverbal presentation due to use of statistical visual means in the form of texts, tables, drawings, photos, schemes, schedules for development and a reinforcement of associative thinking (5);

- multimedia technologies open new opportunities in a variation of tasks and problem situations and active use of various supportive technical means. The computer, having audio – and videos as support, is a fine source of modern regional geographic information, being reflection of culture of any society and not only presents this culture to students, but also serves as fine authentic material. Use of essentially new specially developed programs allows to shift focus in favor of creative processing of the obtained information which serves as a key to performance of creative cognitive tasks. Such use of the computer broadens horizons of students, and also immerses in culture of a target language that completely coincides with a humanistic orientation of modern education (3);

- multimedia technologies do possible use of various computer reference books, dictionaries, multimedia programs, and also open new opportunities of boundless use of huge resources of the Internet for constant replenishment of bank of training materials. All this promotes formation, development and improvement of sociocultural competence of students;

- the activity of students caused by an interactive form of work with a training material, automation of management of the sequence and dynamics of formation of skill. This process has interactive character as the two-way communication, dialogue of the student with the computer is carried out. The modern automated training programs facilitate storage of answers of students, allow to provide them in case of need the help, step by step to estimate knowledge, to define progress in work, carrying out, thus, more flexible control system of assimilation and assessment of knowledge. Along with it such programs provided with different keys help to exercise control;

- versatility of use of multimedia technologies. Various combinations of the test, graphics and sound give the chance of more fast and successful storing of a training material;

- concentration of attention. Frequent repetition of similar tasks, especially at a learning of foreign languages makes sense when using the computer (4);

- individual stimulation. Each student seeks for achievement of a goal according to the level of the abilities;

- creativity. Interactive characteristics of multimedia, possibility of electronic correspondence with representatives of other culture promote development of creative activity of students (1).

Thus, with development of new multimedia technologies and their introduction in process of training in foreign languages there was a significant amount of the additional learning tools promoting an intensification and efficiency of all process of training. We are convinced that training in foreign languages promotes development of independence, consciousness and creativity, being that productive process.

Use of the computer and computer technologies does possible implementation of high activity and communicativeness of students. The computer is the high stimulating and motivating means not only for students, but also for trainees as it has the methodical and didactic potential which is connected, first of all, with full comfort of work on the computer, it does possible use of such means of communication as the video letter, a videoconference, access to virtual training and unlimited access to any sociocultural information.

Examples of use of multimedia technologies when training in foreign languages the cross-cultural Online project in which representatives of various cultures participate can serve bright. Judgment

of the sociocultural problems lifted by students of various countries, differences of opinion and opinions, caused by distinction of cultures and mentalities defined the choice of a subject of our cross-cultural Online project "Youth View of Religion". Daily communication in a forum on the Internet promotes development of sociocultural competence as communication is held in language of partners in the project who are representatives of various cultures. During such project students get acquainted with each other, learn about each other a lot of interesting, collect a large amount of the ideas and opinions for discussion. At the same time work on the project demands from the studying knowledge from various areas, ability to apply the available knowledge to the solution of specific objectives, and also designing of new knowledge.

It should be noted that as information for the students various sources of information are used that promotes careful selection of sociocultural information, and also its quality and reliability. Besides, students gain necessary sociocultural experience as all information collected thus is discussed in a forum together with foreign orchestra seats – representatives of other cultures.

Work on cross-cultural Online project promotes development intellectually – logical and heuristic abilities of students as they need to analyze constantly obtained sociocultural information, to allocate the main thing, to systematize the processed information. Besides, during the project students learn to transfer already available knowledge of a foreign language to new sociocultural situations and problems, to see contradictions, having at the same time independence of judgments. It is also necessary to note that during cross-cultural Online project vigorous creative research activity of partners – representatives of various cultures is carried out. Participants of the project conduct a research of a sociocultural situation which essence comes down to questioning and sociological polls of representatives of various cultures: among students, pupils of schools, and also young people on the street. Besides, participants of the project interview also the religious figures representing various religious faiths. Thus, having generalized the sociocultural information obtained as a result of sociological poll, questioning, an interview and from mass media and the global Internet reliable, in our opinion, sociocultural picture of society is created.

Important stage in work on cross-cultural Online project is obligatory creation by each participant the Internet – pages in Wikipedia – world the Internet – the encyclopedia which contains various information on the participant of the project. Besides, participation in Wikipedia provides active cooperation which provides writing articles of sociocultural character in a foreign language.

In end of the project its protection which consists in the computer presentation of results of cross-cultural Online project on the global Internet is provided.

Summary

Thus, it is necessary to emphasize that participation in cross-cultural Online project is the high motivating factor for a learning of foreign languages. Besides, during creative research work on the global Internet it is formed culturally – the language personality capable to dialogue of cultures.

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PROBLEMS OF STUDYING A COMPOSITE SENTENCE AT HIGH SCHOOL

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Abstract

This paper deals with the problem of the typology of a composite sentence relating to the status of polypredicative asyndetic formations without any indication of relation and those of the constructions, which parts are connected with conjunction analogues (particles, adverbs, modal-parenthetical words). The relevance of the study lies in a special interest in composite asyndetic sentences after issuing the Russian grammar in 1980, where the polypredicative asyndetic constructions (organized, in particular, with the help of conjunction analogues) are derived from the number of complex sentences and analyzed as a text. Objective of this paper is to discuss the problems of composite sentence typology, important for teaching at high school. Conclusions: 1. Polypredicative constructions without any indicators of relations are an independent structural and semantic type of composite sentences, because, according to E.M. Shiriaev, they have the grammatical form, which is expressed in activation of semantic relations included in the content of the predicative constructions; 2. Semantic relations, intrinsic to some conjunction analogues and clearly not opposed on the line of parataxis / subordination, do not contradict a consideration of polypredicative constructions as the sentences, because, firstly, the conjunction analogues with similar relations are rather the exception to the rule than the norm, and secondly, through interacting with their application environment, they nevertheless mark the semantics of sentences, facilitating its understanding by searching for meanings typical of these junctions.

Keywords: composite asyndetic sentences, undifferentiated semantic relations, conjunction analogues, the particle *так* (*so*), lexical-semantic variants.

INTRODUCTION

Anthropocentrism as the most important feature of a modern scientific paradigm causing the interest in studies of language units within the communicative-pragmatic and cultural aspects [Vierzbicka 2006; Vereshchagin 2013; Erofeeva 2014; Mardieva 2014; Bolgarova 2014 + etal; Andramonova, Usmanova 2014; Yusupova 2015], and especially against the background of a real-life everyday speech, raises a number of problems of teaching the composite sentences at high school. One of them is the problem of the typology of a composite sentence.

The traditional syntax of "Pospelov's period" narrowed the problem of typology of complex sentence down to the allocation of its three types: the compound, complex, and composite asyndetic sentences. N.S. Pospelov, V.A. Beloshapkova and many other scientists defined the latter sentence as a separate structural-semantic type based on the expression of undifferentiated semantic relations [Pospelov 1950; Beloshapkova 1967: 138-143].

However, the recognition of non-differentiated semantic relations in a number of structures caused the denial of their grammatical forms, namely the status of the sentences. As a consequence, the Russian grammar refers composite asyndetic sentences (referred to herein as asyndetons or

combinations of sentences) to the sphere of implicit (lexical) syntax, in other words, the text [The Russian grammar 2005: 634-656].

The presence of contradictions in the approaches to the identification of types of composite sentence requires to adjust the stated problem.

The relevance of this paper lies in the continuing interest in polypredicative asyndetic constructions in connection with the solution of problems of their possible / impossible reference to the composite sentences and the status of the constructions with conjunction analogues (particles, adverbs, modal-parenthetic words) of diffuse semantics.

Objective of this paper is to discuss the problems of composite sentence typology, important for teaching at high school.

METHODS

We used in our study the descriptive method and its techniques such as observation and generalization, and the component analysis method.

RESULTS

The possibility of omitting the conjunctions in polypredicative constructions and using instead their analogues has led to the need to look in a new perspective at the problems relating to the typology of a composite sentence.

A key theme of the solution to the problem of polypredicative constructions is an expression of undifferentiated semantics, primarily typical of sentences with missing indicators of the relation, with the use of a number of such structures. The study of asyndetic sentences shows that the semantic relations in most asyndetic sentences qualitatively differ from the relations in the syndetic sentences, due to the specifics of the asyndeton as a phenomenon, peculiar to conversational speech, where the speaker seeks to express the maximum ideas with minimal use of language resources. A speaker is supported by extralinguistic conditions that create the possibility for a reaction of the communication partner, which eliminates misunderstanding of the said content. Therefore, in accordance with the communication needs, the asyndetic sentences in everyday speech, as well as in the reflecting styles of a codified literary language are characterized by the lack of differentiated semantics that enables them matching the meaning of several composite syndetic sentences with different indicators of relation and conveying the sense relations never expressed by both composite syndetic sentences and syndetic words. Let us consider the statements from the collection "Russian colloquial speech. Texts" subject to the rules of sentence fragmentation used in colloquial speech. 1. "(о бульоне) Пять минут покипит / слить //"; 2. "Три бутылки нам хватит / остальное сдадим //"; 3. "Завтра я луковый сделаю / давно не ели / /"; 4. ["Кира / Кира // не толкай маму //] она капает / в глаз ткнешь //"; 5. "А ты кубики просил / уже наигрался //". In (1) can be seen both syndetic and temporal relations, in (2) - both comparative and cause-and-effect relations, in (3) - both causal and defining relations; marking the semantic relations in (4, 5) with known conjunctions is difficult, which is quite natural, because the attempt to establish an unambiguous equivalence to syndetic sentences for each asyndetic construction is considered understanding of asyndeton as a very capacious phenomenon encompassing different components of the meanings.

However, the undifferentiated semantics of composite asyndetic sentences is not an indication of their lack of grammatical form. We can agree with E.M. Shiriaev, who showed that asyndetic sentences have their syntactic form, the value of which, in his opinion, is to activate the semantic relations using the tone [Shiriaev 1981: 228].

The problem of the status of sentences with the conjunction analogues also requires its discussion. According to T.A. Kolosova and M.I. Cheremisina, Russian audience wrongly refers to the composite asyndetic sentences many of the sentences with the conjunctions, such as *тем не менее, все-таки, все же, то, так, тогда, правда, поэтому, следовательно, однако*, which are not opposed by parataxis / subordination. These scientists believe that the term "asyndeton" is also wrong, opposed in the syntax of a composite sentence to the concept of syndeton [Kolosov, Cheremisina 2000: 28].

Referring the sentences with such conjunctions to the asyndetic sentences is really inexpedient. If the semantics of composite asyndetic sentences depends entirely on the lexical-semantic content of predicative units and the communicative situation, then the semantics of polypredicative formations with the conjunction analogues is also expressed with reference to their lexical and grammatical meanings, though less transparent than the actual meanings of the conjunctions. As for the expressed undifferentiated semantics, supposedly depriving the polypredicative construction of the status of composite sentences, we believed that the main set of the conjunction analogues implements the coordinative relation, as evidenced in the Russian grammar, where the conjunction analogues (*зато, однако, только, наконец, напротив, наоборот, вернее, точнее, скорее, все же, все-таки, тем не менее*, etc.) are regarded as compound ones with explanatory, contrastive, facultative commenting, cause-and-effect and gradation meaning [The Russian grammar: 630-633]. Undifferentiated semantics of the conjunction analogues, otherwise, is less diffuse and more predictable than the semantics, expressed in sentences without any indicators of relation. A striking example of the use of the conjunction analog is a particle *так* (*so*).

It was suggested in [Chernyshova 2006] that this junction expresses a metatextual meaning "Further is the part of the message associated with the above and more important in its content", which in the text may be complicated by other meanings. The context of the use of this particle indicates its existence in three lexical-semantic variants: *так1, так2, так3* and in the neutralization position of lexical-semantic variants. Particle *так1* is used in the extended sentences with anaphoric junctions, correlative with the substantive elements of the first, introductory part, which is, by N.D. Arutiunova [Arutiunova, Pp. 205-229], an existential statement, consisting of three elements: the name of the field of being, the subject existing in this field, and the fact of being: «Зяблик. А у нас в изоляторе сиделка была, так она умела лягушкой квакать <...>» (Arbuzov). Particle *так2*, synonymous to particles *то* and *тогда*, is used in cause-and-effect sentences: «Хороших. Женился бы, так, слава богу, сюда перестал бы ходить» (Vampilov). Particle *так3*, synonymous to conjunction *но*, is used in adversative sentences: «Хотел тулун скинуть, так сам застыну» (Айтматов). A particle *так* in the neutralization position of its lexical-semantic variants expresses a number of meaning, each of which is peculiar to its particular variant. For example, this particle in the next sentence expresses an undifferentiated conditional adversative meaning: «На доктора не примут, так на фельдшера примут» (Antonov). Let us compare: *Если на доктора не примут, на фельдшера примут; На доктора не примут, а на фельдшера примут.*

Summary

Undifferentiated meaning relations is a strong argument to consider the polypredicative constructions with missing indicators of relation the independent structural and semantic type of sentences, which is also consistent with the school tradition of teaching these sentences; Expression of certain conjunction analogues not clearly opposed on the line of parataxis / subordination, does not contradict the conclusion, because, firstly, these conjunction analogues are rather the exception to the rule than the norm, and secondly, through interacting with their application environment, they nevertheless mark the semantics of sentences, facilitating its understanding by searching for meanings typical of these junctions.

Conclusion

The drawn conclusions do not disagree with the results of the study: 1) N.S. Pospelova, V.A. Beloshapkova, E.N. Shiriaeva, considering the asyndetic constructions to be a special structural and semantic type of composite sentences; 2) T.A. Kolosova, M.I. Cheremisina, considering it wrong to ignore many of junctions, traditionally excluded from conjunctions, since they are the expressers of the relations between the predicative parts of one composite sentence.

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RE-READING RUSSIAN LITERATURE: COURSE AND DISCOURSE

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Abstract

Authors of the present article address a methodical problem of teaching classical Russian literature within modern system of high school education in the conditions of studying of Russian as nonnative. In focus of research interest there is a situation of formation of the new discourse field, a frame of reference and ideas of the Russian literature outside highly specialized (literary) knowledge at students-inofons. Within modern system of high school education there is a requirement of discussion of the modern concept allowing to organize in a new way well familiar and quite often badly collected material: the many-sided and long-term history of the Russian literature requires integration solutions at reconstruction within a limited number of hours and forms of educational process, on the one hand, and a traditional monographic narrative at discussion of so-called "pillars" of the Russian literature, on the other hand. Authors of article emphasize that the modern course of the Russian literature for foreigners is designed to reflect its present state most fully: it is about a basic polysemy of almost each cultural phenomenon comprehended today. It should be noted that though the put problem and is a fundamental methodical problem, nevertheless the research has many "exits in practice". So, results of a research can be applied during creation of programs of courses, textbooks, anthologies, etc.

Key words: Russian as a foreign language, Russian literature, the stereotype of «the great Russian literature», the interpretation of text, narrative strategy.

INTRODUCTION

The concept of "discourse", key for this work, differs in the polysemy of interpretation burdened in philosophical tradition of the XX century by a number of ambiguous treatments sometimes reducing it to only to a concept the text [Karaulov, 1989, 8]. Meanwhile, in the history of philosophy the discourse thinking which is developed in the sequence of concepts or judgments is opposed to the intuitive thinking at once grabbing whole is independent also out of any consecutive expansion [Gutner, 2010]. It is necessary to recognize that in relation to a technique a discourse – the difficult cognitive and communicative phenomenon, the multilevel hierarchy of knowledge (text and extralinguistic in the course of perception and generation of texts), and also that, "that in the conditions of training in nonnative language and culture a discourse, as well as any purposeful speech-thought action, is result of an interiorizationsuperpersonal (in this case inherent in other culture) experience" [Salakhov, 2013, 302].

Any discourse field develops as result of collision of interpretations, differences of opinion (including total absence of representations on a statement subject), exempting a subject from stereotypic statements and reference estimates. At the organization of classroom work with

students-inofons basic value is gained by deeply current trend – to find a common ground and interfaces of various phenomena of literary process, dynamics of their "indirect" development, potential prospects in many respects changing their value. The academic courses designed to acquaint students with the Russian literature do not lay claim on providing exhaustive knowledge of key problem and thematic "knots" of history of the Russian literature within the classroom hours allotted to them (no more than 36 class periods within a semester); on the contrary – as "stimulation of a reader's discourse as way of realization of cultural experience in personally significant" [Salakhova, 2013, 302] becomes the general, and the private strategy of work with texts of the Russian culture on Russian occupations as foreign.

The purpose of the real research seems to us in describing the possible concept of high school approach to teaching the semestrial course on the Russian literature for undergraduates-inofons focused not on relaying and control of factual knowledge of literary process it is rather on uniqueness of the phenomena "text-forming development of the world, but also stimulation of a reader's discourse (as purposeful speech-thought action, result of an interiorization of superpersonal experience)" [Salakhova, 2016, 167].

Experience of critical reading of texts of culture generates need of ambiguous estimates which judgment generates a discourse – reception of literature through stereotypes of a thought and the speech, a reading of unknown reality. Reading, at the same time and understanding should not have installations on unambiguity – the range of mutually exclusive interpretations and estimates provides to the perceiving subject to participate in process of "reading over". A peculiar conflict of interpretations ("pro et contra") gives an opportunity of free perception – out of stamps and trivial associations, from an axiomatic routine and the formal status of "classics".

It should be noted that the idea of a reading over of "the Russian classics" rather persistently forms the discourse field in the Russian cultural space. Today is an andunacademic multi-volume set "A literary matrix. The textbook written by writers" [A literary matrix, 2011, 2013, 2014], and the republished P. Vail and A. Genis's "anti-textbook""The native speech" [Vail P., Genis A., 2008], and an online lecture hall of the writer D. Bykov [the Collection ..., 2010-2016], and many other forms of interaction with that corpus which turned for the general reader into "the most sacred national property". The last, certainly, complicates availability of the text to the reader, especially on condition of knowledge of Russian as nonnative; the openness of the Russian literature of the present is obvious [Matthews O., 2015; Börekçi, 2015; Stavridis, 2015; Penguin..., 2016].

DATA AND METHODS

The hypothesis of a research consists that adequately built (taking into account linguistic and extralinguistic factors) strategy and tactics of teaching a course of the Russian literature in higher education institution have to lead to activization of cognitive interest, development of a language and cultural reflection and generation of a discourse.

The methodological principles of a research are caused by the integrated approach combining various methods of a research where key is a phenomenological analysis of works of the Russian classics. At this approach an art object represents the dynamic system which is not limited to the formal framework defining the principles and provisions of the analysis according to which the researcher has to act. Thus, not the ready formalized knowledge (the directed heuristic search), and phenomenological search of universal language of the source art text – detection of the hidden quotes and hints, paraphrases and contaminations, various cultural and historical motives and associations is available. The applied method of theoretical knowledge at a research of empirical material is also the hypothetic-deductive method, to a poyelix it is about a peculiar reconstruction creative and in a sense historic-literary process as intertextual cultural synthesis.

Approbation of the main results of a research was carried out in the course of the organization and work on the courses "The Russian Literature of the 19-20th Centuries in a World Context", "Russian Poetry 18-19 Centuries", "History of the Russian Literature". The thematic blocks allocated owing to features of the organization of educational process played a role of the peculiar "routers" directing

to the new horizons of knowledge and understanding of the Russian classics, drawing the new prospects of its studying, development of its universal language based on absolute values.

RESULTS

(1) The fact that reading fiction on a target language is a necessary element of improvement of language competence does not raise doubts, and also exerts positive impact on expansion of cultural and cognitive potential of the identity of the student-inofons, however for effective work with the integral authentic art text students-inofons have to have not only appropriate level of language activity and readiness to decode implicitly the author's information expressed in text material and a position, but also to show ability to an adequate reader's reflection what often there is no overwhelming part of student's audience. Moreover, unfortunately, the clip consciousness which developed against the background of promptly growing quantity of gadgets, a habit of scrolling of pictures and photos, and also the nature of presentation of information (an electronic format) forming perception of data in the form of shots often results in inability to read the continuous text with rather volume (that is characteristic of the Russian classical literature) offers not only in a foreign language, but also on native.

In this regard it is necessary to tell also the principles of selection of art texts. In the work "Zur Integration von literarischen Texten in einem kommunikativen Sprachunterricht. In:" G. Hoffman points Authentic Texts in DU to advantages of work with art authentic materials and to the most general requirements to selection of texts [Hoffmann, 1985]. In our opinion, literary works for work in foreign audience have to belong to a feather of great masters, correspond to the language and educational level of students, contain linguoculturological information, contain historical and spiritual experience of life of the Russian nation, have problem, debatable character, to be convenient on the volume and structure.

So, A. Kantemir's satires shown the ropes "Russian Poetry of the 18-19th Centuries.", V. K. Trediakovsky and M. V. Lomonosov's odes accompanied with the linguistic and historical comment open a new view on the Russian literature. Critical judgment of poetic texts of A. Kantemir, V. K. Trediakovsky of the period of the 18-19th centuries against the background of the available information on M. V. Lomonosov's achievements, A. S. Pushkina in the field of creation of modern Russian (received by students philologists in the homeland) allows students-inofonsto rethink the facts, to expand cognitive prospects and to get new experience in reading and digestion of the authentic art material, most complex for foreigners.

(2) As reading fiction in foreign audience assumes extraction of the actual information allowing to get into an essence of values (i.e. studying of language at the level of images and meanings, immersion to the world of author's vision, identification of an individual and author's plan), before the teacher there is a question of improvement or development at students-inofons of strategy and the technician of identification of the meanings hidden in the literary work. Developing this aspect of work with the text, it should be taken into account and correlating reader's expectations as they depend on cultural traditions of the people which are represented by foreign readers and to develop tolerance in views of foreign pupils of various approaches of representatives of different cultures to the reality phenomena. Here it is expedient to establish cross-cultural distinctions in perception and assessment of reality. Besides, it is necessary to look at the facts from the different points of view, to consider information from a position of the eyewitness of the represented events and to comprehend it, being the representative of the younger generation of the 21st century. Such tactics will allow students to express own view of a problem, to share personal life experience that raises a self-assessment of students and motivates them to further work on the work of art.

For independent work (academic year projects) the subjects carrying not abstract, but problem character can be offered ("A. Solzhenitsyn: the closed pages of history – open pages of literature", "V. Shukshin: life without make-up", "A. P. Chekhov: unwritten novel", "N. Taffy: scary ridiculously!", etc.), removing installation from the student on search of "correct answer". proceeding from features of literary process of the XX century – this material gives the maximum opportunities for formation of a reader's discourse within a subject of the academic course.

(3) As obviously from the name of courses of history of the Russian literature within the master educational program the modern history of literature can be successfully built only in a wide context of culture (not only high culture, but also ordinary culture, including a conduct of life, type of behavior and communication, life, etc. here). In this regard traditionally philological, literary approach has to be expanded culturological, the last is extremely right from the point of view of the methodological paradigm of the last years recognizing literature as an organic part semantic culture contexts.

Literary texts are considered in one cognitive field with other texts of culture - nonliterary, household, behavioural; and both that and others possess the esthetics and poetics. Thus, the conversation on literature becomes also a conversation on wider subject - "culture poetics" (M. Bakhtin, V. Bibler). Various "ranks of culture" interact among themselves, are crossed, interpenetrate supplementing and complicating idea of the Russian literature.

In a broad sense the modern historic-literary course assumes that art texts will serve as a starting point for understanding of nonliterary texts of an era, including the analysis of culture of daily occurrence popular in recent years. It is obvious what recently sides are washed away by texts of different level, opening wide potential for the comparativistic digressions - as are correlated the ethical system offered in I. Krylov's fables to a dialektism of norms of the Russian proverbs? Pushkin freedom of images and opening of the Silver age? The Gogol epos - Gogol and Homer's heroes are how close? Polemic about a non-existence: "Fathers and children" vs. "Oblomov" and, at last, why man in "War and peace" it is more attractive than women?

On our deep belief, the widest context of culture allows the researcher of history of literature to observe process of semiotics interaction of various texts of culture. Long time in a technique of teaching history of literature the trivial social determinism dominated - literature was and remained generation of event texts. Culturological approach to history of literature introduces very essential amendments in similar methodology. The history deprived of a vector orientation, today only a part of a picture of the world of the Post-Guttenbergovsky era where texts are developed not in horizontal orderliness from the beginnings by the end, and arise and disappear in intertekstualnost space. In that case the hermeneutical analysis of the source text (cultural or literary) serves the purposes of its historical studying, without imposing to the subject any external attributes which are not contained in the text. The last is especially urgent during the work with the students learning Russian as foreign whose possibilities of establishment of intertext communications to a certain degree are limited to language space.

Conclusions

" We are all bits and pieces of history and literature and international law, Byron, Tom Paine, Machiavelli or Christ, it's here. And the hour's late. And the war's begun. <...> We're nothing more than dust-jackets for books, of no significance otherwise. <...> And when the war's over, some day, some year, the books can be written again, the people will be called in, one by one, to recite what they know and we'll set it up in type until another Dark Age, when we might have to do the whole damn thing over again". R. Bradbury " 451 Fahrenheit"

Actively and the cultures which are aggressively claimed in the sphere the so-called audiovisual means of communication based not on the word, and on "picture" (cinema, television, computer technologies) secretly proclaimed the end of book "Guttenberg's galaxy" and approach of a new, "spectacular" era with a non-obligation of perception of a sign on the one hand and his authoritativeness with another. Thus, even more often in didactics there is a question of that, literature - why and for whom? The matter forces to peer not least not at the concrete book contents, but at its function which turns any text of culture into process.

SUMMARY

In human culture the book is included in process of esthetic communication (communication), represents an average element of a communicative chain: The author (writer) - the Book (work) - the Recipient (reader). Therefore (if to speak about fiction with its special, specific language) the

person learns not only to read, but also to re-read: at first - in a native or foreign language, then - in art language. If the first reading, as a rule, accustoms to a school/university course or even earlier, then process of a reading over, in principle, infinitely, coincides with time of human life.

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SPECIFICS OF TEACHING GRAMMAR IN THE BILINGUAL EDUCATION CONDITIONS

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Abstract

This article is devoted to a problem of training in language important today in the conditions of a modern bilingualism (polylingualism). Work fits in in a row researches which consider teaching technique problems at manifestation of an oral and written interference of two and more languages of students. In the course of the analysis of the actual material authors of article apply first of all a method of the comparative analysis. An experimental part of work represents the analysis of different types of grammatical mistakes and defects which are made both in oral, and in a written language by students (pupils of RT schools, students of KFU). The collected actual material supplied with methodical recommendations can be useful first of all to the teachers working in the conditions of bilingualism. In work special attention is paid on existence in the speech of the studying grammatical mistakes connected with discrepancy of grammatical systems of languages, lack of grammatical categories and categories and so forth. Diagnostics of mistakes in the field of grammar of Russian showed that in some cases the problem is connected with a lack of speech practice when Russian only nominally is considered communication language against the background of the second (native) language, with imposing of two cultural and language pictures of the world owing to what interferential processes of pushing away from the native language elements take place. Methodical recommendations about elimination of this type of grammatical mistakes can be used by experts by preparation of courses in the Russian grammar and development of the speech of students.

Key terms: grammatical mistakes, bilingualism, Russian, Tatar, technique

1. INTRODUCTION

This article is devoted to a problem of bilingual (polilingval) education, urgent at the present stage of development of society. A bilingualism – a many-sided phenomenon in which sides all variety of cultural, historical, social, political and language aspects of the Russian modern society was reflected. The correct understanding of bilingual (polilingval) processes will help to understand process of our society, and also to plan new steps on forming of the relations in multinational society, in elaboration of new strategy of language policy. Active modern migratory processes because of labor market internationalization in general promote formation of multilingual (open) society.

The fact that teaching language has to be based with a support on knowledge of language and cultural pictures of the world of the people speaking this language does not raise doubts on it many researchers specify in the methodical recommendations [1, 2, 3, 4]. So, in one of works the fair remark that in modern teaching languages the idea of the interconnected training in language and culture is important is stated, in our opinion: "Modern Russian language teaching system considers

the symbolic semantic principle of learning language in relationship to culture. The search for effective ways of teaching languages has led to the development of linguistic and cultural approach to the linguistic education in the center of which is the idea of an interconnected learning of the language and culture" [5, page 126].

The phenomenon of a bilingualism is very widespread in modern Russia because in many regions, and in the Republic of Tatarstan in particular, children are raised in bilingual families. In this region the language situation is territorially differentiated. As a rule, residents of big cities use Russian as the means of communication, and use the native language at the household level, at the same time do not own bases of the literary language. In the rural zone the indigenous people often knows language of native ethnos whereas use of Russian can be uncertain or incomplete. According to the 8th article of the Constitution of the Republic of Tatarstan, the Russian and Tatar languages admit equal in all territory of RT.

In spite of the fact that the Russian and Tatar languages differ typologically, it is possible to note between them and common features which facilitate studying and development of Russian. It is known that in both languages the word consists of two significant morphemes: root and affix. Tatar, as well as all Turkic languages, belongs to agglutinative type of languages. In these languages the word - the shaping and word change are made by accession to a root of the corresponding affixes. All this creates certain difficulties in the course of teaching Russian by the pupil bilinguals.

2. DATA AND METHODS

Studying of the called problem is conducted on material of written works of school students and students with native Tatar. Compositions in which pupils have to show ability to allocate one of the problems lifted by the author of the source text, to comment on it, to formulate the author's position, to express own opinion on a problem, to reason own point of view and to draw conclusions are analyzed as test tasks (with the choice of the answer), and. In a research the method of the comparative analysis of unrelated languages is applied. The attention is focused on specifics of training in Russian of children-bilinguals in the Russian-speaking environment. Methodical recommendations about teaching Russian in bilingual audience for the purpose of elimination of the mistakes designated in article are made.

3. RESULTS

It is known that the bilingualism happens two types: natural when the child was born in a family of the parents speaking different languages, and artificial when from two languages which the person speaks, one - native, the second - acquired. In the Republic of Tatarstan we face both versions. The artificial bilingualism which we observe in the rural zone more often is more obstacle in a way of development of Russian. Communication language in national areas is Tatar, even at school studying talk only in the native language. Cases when the teacher of Russian is forced to explain rules on Tatar are frequent. It is a serious problem as the teachers having the vocational education allowing to teach Russian at national school are not enough (the this direction in higher education institutions of the republic existing earlier is absent now). On the teacher of Russian big loading lays down, he actually teaches Russian as foreign. There is a reasonable assumption of need to include in training the tatar-speaking school students in Russian RKI technique elements. At the same time it is necessary to realize importance of the comparative analysis of native and Russian languages which helps the teacher to establish the reasons of the mistakes which appeared owing to an interference of the native language and also it is correct to develop strategy for the solution of certain tasks which both non-russian, and Russian pupils should solve at acquaintance to specifics of Russian at the different language levels. Respect for speech and grammatical norms in an oral and written language - a stumbling block as for school students-inofons, graduating national schools for which Russian is not native, and for future students of higher education institutions. The similar problem is particularly acute in many regions - territorial subjects of the Russian

Federation where pupils appear in unequal conditions with the peers studying at schools with training Russian.

So, for example, in the comparative analysis of a grammatical system of Russian and that which is for the student to the family it is necessary to find out the following:

- what grammatical categories of Russian have direct compliances in the native language of pupils;
- what grammatical categories of Russian have no analogy in expression forms, though find similarity in value and the use;
- what grammatical categories of the native language do not have direct compliances in Russian.

If the comparative analysis is carried out systematically, it allows the teacher to create an optimum technique of teaching Russian in bilingual audience.

Let's consider some grammatical categories of the Russian and Tatar languages regarding their similarity or distinction. As for cases, in Russian their six, as well as in Tatar. However functions which these cases perform, absolutely different in the compared languages.

One of characteristic grammatical categories both in Russian, and in Tatar, distinguishing a verb from other parts of speech, is change from time to time. But if in Russian this category is inherent only in verbs of an indicative mood, then in Tatar temporary distinctions in the forms corresponding to them can be found also in a subjunctive mood. Owing to similarity or, at least, proximity of grammatical category of time in two languages assimilation of times of the Russian verb takes place in bilingual audience much easier and more successfully. At the same time a skillful presentation and fixing of a training material on a subject more time gives to the teacher the chance to allocate for development of practical skills of use of the passable material, the uses of the studied forms by pupils in the speech.

In educational practice cases when pupils of the Tatar nationality, speaking Russian, use instead of a future tense of a verb of a form of the present are frequent. Besides, in their speech almost completely there are no forms of the future simple tense. Undoubtedly, the first phenomenon is explained by influence of the native language. Present forms in value of a future tense are used in Tatar much more often than in value of the present. In turn, in value of the present the verbal adverb combinations designating the present of this moment are more common.

We believe that, besides grammar, it is necessary to pay as much as possible attention to assimilation and working off of spelling of difficult grammatical forms, such as personal endings of the present and the future simple tense as this subject is very difficult for pupils. It is necessary to give a large number of training exercises of the following character: observation over personal endings of verbs in the text, their allocation at writing off; writing of the various dictations setting knowledge in the field of personal endings of verbs; statement of the verbs given in the text in one person in other face and under. Such types of works, undoubtedly, will promote also development of the speech of pupils-bilingvals.

It is very important to fulfill skills of the correct use of tense forms of a verb. For this purpose it is possible to conduct various dictionary work: from analysis of verbs in the readable text before drawing up with these verbs of offers and even the whole stories - oral and written, etc.

As for a sort, this category is the reason of many mistakes in the speech of pupils-bilingvals. As it was already noted above, the category of a sort as special category in Turkic languages does not exist that creates considerable difficulties when studying Russian: it is not always easy for pupil to orient what grammatical form he has to use at coordination of words. The correct definition of the patrimonial characteristic of nouns for non-russian pupils is base for formation of skills and abilities to create statements, offers, texts in which all parts of speech are interconnected and will be coordinated among themselves (adjectives, pronouns, verbs in a past tense, etc.).

Problems of morphological level belong to the general and most widespread problems of speech development of pupils-bilingvals in the field of Russian grammar by experience of teaching in the Republic of Tatarstan such as insufficient assimilation of grammar of Russian as nonnative (not distinction of a sort, the napravilny choice of the temporary characteristic of a verb, etc.), and all this, in our opinion, occurs owing to gradual loss of not dominating language in the absence of practice. Certainly, results of the comparative analysis of Russian and native language of children-

bilingvials and the accounting of regularities of a language interference allow the teacher to reduce quantity of mistakes of students in an oral and written language.

4. CONCLUSION

Thus, a bilingualism problem in modern Russia – the phenomenon very widespread. Bilinguals – people who are capable to carry out social function in two or more languages both in monolingual, and in bilingual communities according to the sociocultural requirements. The concept of a bilinguality is connected also with a concept of a biculturality. The whole group of the famous scientists as and – as a result – children-bilingvials in our region there is a lot of bilingual families at the same time was engaged in features of training in the second language or two languages, the question of a bilingualism is an active subject of discussion in Tatarstan, on this subject scientific research is conducted, articles are published, there was a certain direction in a technique which is closely connected with cultural linguistics and psycholinguistics [6,7,8,9,10].

It should be noted also the problems which are not connected closely only with a bilingualism. In modern society, in general, the problem of the standard of speech very much is particularly acute. A large number of grammatical mistakes in written and oral speech of pupils, inability to reveal others mistake in the speech is the evidence of insufficient attention to this problem from subject teachers. Not only superficial acquaintance with a concept of a norms at this or that language level (phonetic, lexical, morphological, etc.), but also regular practical tasks at lessons, the attention to the speech of pupils, in our opinion, will help to increase the general level of speech culture of future society.

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MOJLTM

LINGUOCULTUROLOGICAL SPECIFIC FEATURES OF PHRASEOLOGICAL UNITS OF THE TATAR LANGUAGE

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Abstract

Language as a special system of signals of the objective reality allows to operate with the concepts in abstraction from concrete objects and situations, as the means of cognition, preservation and transfer of socially significant experience as well as management of human behavior. Data from different disciplines are used to study the picture of the world. Complex use of data and theoretical and methodological orientations of different sciences make it possible to highlight both the problem and the ways of its solutions. The concept of "the picture of the world" must have categorical meaning and be correlated with the totality of human knowledge in a certain historical period and considered as a stage of man's knowledge of the world on an endless path of development of human capacities, the progress of science and technology.

Being changed in time, national language as a social and historical category never loses its specific nature, which allows it to preserve an important feature of propagating the cultural and historical traditions from generation to generation. The national character is manifested in the reflection of nature, life, customs, history and culture, mainly in its structural units, to which we refer phraseological units.

This article discusses the actual problems of cultural linguistics, attempts to disclose national identity of the mental world of the Tatar people. The linguoculturological analysis of the most commonly used phraseological units allow to make a deeper study of the specifics of phraseological units of the Tatar language, and the specific features of thinking of the Tatars on the whole.

The results of the study prove that man in the Tatar language picture of the world as well as in the eastern linguistic culture is less dualistic than the European; his soul and body tend to be in harmony, complementing each other. In life, daily chores and behavior of the Tatars there is a serious imprint of traditions and canons of Islam.

Keywords: cultural linguistics, phraseological unit, the picture of the world, the inner (mental) world, linguistic consciousness, national character, national culture.

Introduction

The phraseology of each language makes a decisive contribution to the formation of figurative picture of the world. The way of viewing the world through the linguistic images, captured in the phraseological system, being deeply national, rests, however, on logical and psychological and linguistic grounds proper being the general for all the people. Their explication will, on the one hand, reveal the mechanism of creative thinking, and on the other hand- the immanent laws of

language as the system of signs, which are responsible for the internal organization of phraseological system.

Linguoculturological specificity of phraseological units has become the object of linguistic studies at the beginning of the 21st century. First of all, these are the works by scholars such as: N. D. Arutyunova, T. V. Bulygina, A. Vezhbitskaya, E. M. Vereshchagin, S. G. Vorkachev, V. V. Vorobyov, M. Johnson, V. I. Karasik, Y. N. Karaulov, G. V. Kolshansky, O. A. Kornilov, V. G. Kostomarov, V. V. Krasnykh, J. Lakoff, D. S. Likhachev, S. Kh. Lyapin, V. A. Maslova, E. V. Rakhilina, V. I. Postovalova, V. N. Teliya, O. N. Selivestrova, Y. S. Stepanov, V. I. Ubiyko, E. V. Uryson, A. D. Shmelev, E. S. Yakovleva and others, which were used in this study as the scientific and methodological base.

The concepts that reflect the human mental world are studied mainly on the material of the Russian language, and in Turkic linguistics such works are relatively few. In this connection, one should note the studies by linguists on the material of Adygei, Balkars, Bashkir, Kabardian, and others languages. Languages (Z. H. Bizheva, G. Kh. Buharova, R. M. Valieva, A. I. Gelyaeva, Zh. Kh. Gerkogotova, L. M. Zaynullina, M. V. Zaynullin, I. R. Mokaeva, Z. M. Raemguzhina, L. Kh. Samsitova, L. G. Sayahova, R. Kh. Khayrullina, Z. R. Tsrinova, etc.).

Concerning the studies in the field of the Tatar language picture of the world, systemic activity in this direction is carried out by the linguists of the department of general linguistics, cultural linguistics and translation studies of the Kazan Federal University, led by Professor R. R. Zamaletdinov [1, 3].

Being varied with time, the national language as a social and historical category never loses its specific nature, which allows it to preserve an important property to pass the cultural and historical traditions from generation to generation. The national character is shown in the reflection of nature, life, customs, history and culture, mainly in its structural units, among which we differentiate phraseological units.

Particular difficulties arise in the field of national and cultural identity of phraseology, when the presence of PhU of one language corresponds to the lacunes in other compared languages. At the same time, the students must learn correctly not only the sound and graphic aspect of a PhU but realize this new concept in the mind to adequately use this PhU. Thus, the presence of non-equivalent PhU implies a thorough study of national and cultural phraseology [5,6].

Materials and Methods. The choice of methods of linguistic analysis is determined by the specifics of the material being studied. Along with the traditional descriptive research method, an analysis of the concepts of the mental world of the Tatar language picture of the world was carried out on the basis of the semantic primitives by using the elements of the logical, conceptual, cognitive analysis in the context of problems of ethnolinguistics and ethnocognitive science.

Main Part. Phraseological units can reflect the national culture in three ways: 1) in complex, i.e., by their idiomatic meaning, with all the components together, which is the essence of any PhU. For example, *alma pesh, avizga tōsh* means «дождаться, пока в рот положат» / “wait to have something put in one’s mouth”. At the same time, the Tatars easily recall the well-known Tatar folk tale about a lazy person «Камырбатыр» / “Kamyrbatyr” that reflects everyday life, dialect, traditional ideas of the Tatar people of labour, good and laziness that underlie PhU and remain incomprehensible to a foreigner. And it is in phraseology where the experience of an individual and the experience of many generations of this nationality, their peculiar characteristics are combined; 2) national and cultural identity is reflected separately, that is, the elements of one composition. The background schemes of phraseological units the core component of which contains an exoticism for the foreign audience are usually manifested in this way. For example, a popular expression from work by M. Magdeev «keshe kite – cırı qala» is fully understood only by readers of the writer. In this situation, it is not clear, where a song, and death come in here. Only having read this known work, one can understand the meaning of this expression; 3) phraseological units reflect popular culture in their prototype - free word-combinations that

describe certain customs, holidays, details of life and culture, historical traditions in people's life, and much more. It is this group which includes a large number of animalistic phraseological units, telling about the wildlife representatives, ancestral human companions, about the ways of metaphorical transferring of national cultural bestiary on the relationship between people, especially their way of life and customs, for example, the idioms of Tatar *qarga sanap yörü* (ходить ворон считать/ to count crows) / to gape, *mechele-tichqanlı uynau* (играть в кошки-мышки / play a cat-and-mouse game with smb), *shaq qatqanga yul qayda* (смотреть как баран на новые ворота/ gawk/gape at smb/smith) [8, 9].

Some PhU of the Tatar language contain in their meaning the stereotypes of the everyday life, that is, reflect the way of life of the Tatars: *kürshe tawıǵı kürshege kürke bulıp kürene // alarnın ügezleride bozaulagan* (у них и курица как индюк/ they have a chicken like turkey), *tawıq chebiye suga batqanda ata qaznın borchılıu* (крокодиловы слезы/ crocodile tears), *tartay arbası* (лебедь, рак и щука / a swan, a crawfish and a pike), *kirtege kertü* (привести в норму / to fix up), *büre bazı* (волчья яма / pitfall), and others.

The animalistic phraseological units of the Tatar language contain most often the names of those animals, whose habitat areas were the settlements of ancient Turks. These are a wolf, a rabbit, a sheep, a bear, a tiger, a snake, a crow, a chicken, a goose and others. These animals and birds are characteristic for zoomorphic code of the worldview of the Tatars and closely related to the historical and religious rituals and holidays. The Tatar language has a lot of PhU with a component *wolf*, as it is a symbol of friendship, unity and power, in addition wolf is a totem animal: *büre bulıp ulau* (хоть караул кричи / it's enough to make you shout for help), *büre de tuq, sariq ta isen* (волки сыты, и овцы живы / the wolves are satisfied, the sheep are alive). The "bear's" theme in Tatar phraseology is represented richly: *qolagına ayu basqan* (медведь на ухо наступил / tread on smb's ear / be stone-deaf), *ayı ayuq* (медвежьи лапы bear's feet), *ayı bash* (дурная голова / thick head), *ayı bashı gına yuq* (чего только нет/ simply everything is there), *ayı kemite* (курам на смех / it would make even a fly laugh), *ayı qul* (тяжелая рука / heavy hand), *ayı xezmete* (медвежья услуга/ a bear's service), *ayuga shırpı qadalğan* (комар парню ногу отдал / gnat trod on fellow's foot) и т. д.

Results. Our study has shown that the phraseological fund of each nation reflects the history of life, material and mental culture of nation in its various images. The main source of formation of animalistic phraseology is the metaphor *mechele-tichqanlı uynau* (behave in a cat-and-mouse way). Hidden comparison inherent in the metaphor, reflect the specific features of national life, spirit, living conditions, work habits of the Tatars.

One of the features of the phraseology of the Tatar language is its expressivity. Naming a phenomenon, people used to give it evaluation. Owing to their expressive colouring, idioms are easy for people to perceive, summarize and rethink. The study of connotation of animalistic components in the PhU of the Tatar language leads to the conclusion about ambiguous attitude to the representatives of the fauna. In Tatar, the word *свиня/ pig* in a metaphorical sense has a negative evaluation: *dungızdan ber qıl* (с паршивой овцы хоть шерсти клок/ a black sheep although a tuft of wool), *dungızni cizni dip eytmegen* (лиха не видел / one hasn't seen evil), for example, in the Chinese language, pig is a symbol of happiness. If someone was born in the Year of the Pig according to the ancient Chinese horoscope, that is, they have a popular belief, he will have an easy and prosperous life.

Marking of national and cultural identity of figurative semantics of the phraseological unit is often created by the very component of the PhU. The national and cultural originality of phraseology is particularly evident when comparing the languages. An ant in Tatar is a symbol of the incarnation of love to labour and endurance, a gray wolf is seen as an image of a totem wise animal, predator, a fox is a symbol of cunning, a hare - cowardice a sheep - humility, and so on..

The national and cultural specificity of the PhU of the Tatar language is determined by social and environmental conditions. In the formation of the Tatar national-cultural areal an important role is played by religion (Islam). All this, of course, is reflected in the language at the level of PhU. In the

Tatar language there are a lot of PhU taken from the Koran (eg, *sugan sufıyı, ishegaldı abıstayı*). Most of the Tatar PhU, including non-equivalent, were taken from the Koran, Turkish mythology, Turkic history and Tatar, Turkic folklore.

Summary. So, like most of the structural units of the language, PhU perform cumulative function. Mainly, it is reduced to selection, retention and preservation of information of every sort and kind: flora and fauna, geographical position, historical events and persons, mythological personages, images of folklore and literature, art, science - this all is reflected in the phraseology of the Tatar language.

The national identity of language gets the vivid and immediate expression in phraseology, since it is correlated directly with extra-linguistic reality.

Conclusion. Each language has its own way of perception and reflection of the world and creates its language picture in its own way. Awareness of this originality becomes more distinct in the process comparing, analyzing with other system of perception. Revelation of national and cultural features of the Tatar phraseology is very important when teaching the Tatar language as a foreign language. Knowledge by foreign students of fixed expressions of the Tatar language allows them not only to expand their vocabulary and thus enrich their speech but understand, to some extent, the world vision of the Tatars.

The conflict of interests

The authors confirm that the presented data and material do not contain any conflict of interests.

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PROBLEMS OF AFFIXAL HOMONYMY IN THE TATAR LANGUAGE

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Abstract

Homonymy is a linguistic phenomenon that covers both the lexical units and grammatical forms, which, being similar in their phonetic structure, do not have points of contact in the semantic content. Familiarization with the literature shows that in the Tatar linguistics, researchers have paid attention mainly lexical ambiguity. As for grammatical homonymy, in particular, affixal homonymy, this problem has received little attention. Meanwhile, at the diversity level, the identity forms when the difference between derivational or grammatical meaning units is found not less than on the lexical level. This article represents the results of the research of affixal homonymy among morphemes.

The main goal of our work was the study of homonymous affixes the Tatar language. On that basis, the sources of affixal homonymy, semantics and functions of homonymous affixes were identified. The study used the following methods: study and analysis of literature, narrative, linguistic-statistical, structural morphology, comparative and contrastive.

The study of affixal homonymy, of its nature, the disclosure of the content, role definition and values, and also peculiarities of formation of derivatives, have important theoretical and practical significance for the study of history of language, semantics, vocabulary, grammar, word formation and stylistics.

Key words: homonymy, polysemy, affixal homonymy, omafick, the Tatar language.

Introduction. Affixal and lexical types of homonymy are the result of matching the sound of two or more affixes distinctive from each other in their functional and semantic features. Its functional feature and the semantic shade that it gives the tumor plays a major role, in determining the nature of any homonymous affix because no matter how universal one or the other affix is, it is the bearer of a certain value.

This work represents the result of scientific research of affixal homonymy among morphemes, as at present there is no unity of views on how to interpret the separate homonymous series, and in the definition of the principles of allocation of homonymous affixes and classifying them many questions are still the subject of controversy and debate. This is because the problem of affixal homonymy in Turkology still remains one of the least studied.

The main part

A review of the literature revealed that there is homonymous relationship among many particles of the Tatar language. The functional feature and the semantic shade that it gives the tumor plays a major role in determining the nature of any homonymous affix because no matter how universal one or the other affix is, it is the bearer of a certain value [Abdullina, Gizatullina et al, 2015, 53].

Derivational, inflectional, and morphogenetic function of affixes is shown and is installed only in the word, within which its final meaning is specified. Therefore, it is impossible to imagine derivational or inflectional role of affixes without words. "The particle is a complex sound that phonetically depends on the basis and therefore is not a standard combination, and a number of phonetic variants. Not functioning independently, the particle acquires a semantic unity only in connection with the stem" [Musayeva, 2011, 88].

Thus, omoaffixes can be functionally equal and unequal according to their functions [Ganiev, 2015, 234]. Affixes that perform the same function, may be in the homonymous series, they are called functionally equal omoaffixes. This kind of homonyms are word-forming affixes: **-ЕН** (forming nouns **килен** 'daughter in law', adjectives **ящерен** 'secret', adverbs **козен** 'fall'). Affixes belonging to the same homonymous range, but performing different functions, can be called functionally unequal omoaffixes: a) word-building and formative affixes: **-а/-ә** (verb-making **аша** 'to eat', **телә** 'want' and the present tense indicator **бара** 'goes', **әйтә** 'says'); b) word-building and inflectional affixes (verb affix **-да/-дә** **кытырда** 'crunch', **денгерде** 'rumble' and the affix of place and tense case **юлда** 'on (in) the way', **илдә** 'in the country'); c) formative and inflectional affixes (affix of the directional case **-а/-ә** **апама** 'to my sister', **әниемә** 'to my mom' and the affix of the present tense **-а/-ә** **бара** 'goes', **әйтә** 'says').

Formal-semantic nature of the producing bases, receiving omoaffixes, can be both different and identical in form and meaning: a) framework both formally, semantically and grammatically different: **-гы1** – word-building affix of an adjective attached to nouns: **язгы** 'spring' and the derivational noun affix **-гы2** attached to verbal bases: **тойгы** 'feeling'; b) the basis is the same: **-мә1** – word-building affix of nouns, stressed **бүлмә** 'room', **-мә2** – verbal negation affix, unstressed: **бүлмә** 'haven't put'. These words are also an example of lexical homographs, formed by homograph affixes; c) derivational bases are homonymous: **кырын** 'to shave' – **кырын** "his field" (accusative case), **атасын** 'let him call' – **атасын** 'his father's' [Salakhova, Gainutdinova et al., 2013, 160].

A comprehensive study of homoaffixes in the Tatar language, of course, requires clarification of the principles for determining the diversity of the homonymous series. One of these is the issue of partial overlaps of particles and putting them in one homonymous series. Eg. in an homonymous row in the form of a **-сын/-сен** two measures are involved, and one of them should be considered in the complex **-сы/-н/-се/-н1**: the affix of belonging of the third person singular **-сы/-се**, which, being joined to nouns ending in vowels, expresses belonging of an object to the third person singular: **файдасы** 'his effectiveness', **күләгәсе** 'his shadow' and the accusative particle, which being added to the bases with affixes of belonging takes the form **-н** Eg.: **үкчәсе-н** 'your (his)', **баласы-н** 'his child'. Verb-forming affix **-сын/-сен2**: **баласын** 'consider a child', **кимсен** 'to consider themselves humiliated'. As can be seen, they're completely different structurally. Such identity in the pronunciation gives rise to the diversity of homophony. On the contrary, word-building affixes of nouns **-ча1** (сыекча 'fluid') are only graphically identical with the affix **-ча2** forming comparative adverbs (татарча 'Tatar'). Such affixes are considered homographic affixes. Hence, both in lexical and affixal homonymy homophones and homographs are differentiated. As they are partially identical homonyms, they must be distinguished from homonyms in the fullest

sense and be considered, as is done in traditional linguistics, as a kind of affixal homonyms [Habibullina, 2015, 55].

Homonymous affixes of the Tatar language are divided into single-rooted and multiple-rooted by their main mark. Historical homonymous affixes of completely different backgrounds, accidentally coinciding in pronunciation and spelling, for example -да/-дә ~ -да/-дә, -ка/-кә ~ -ка/-кә, etc. Semantic homonyms are formed when two or more values reach their maximum semantic difference. Eg.: ыш/-еш ~ -ыш/-еш, -ын/-ен ~ -ын/-ен - [Khusnullina, Salakhova, et al, 2016, 249].

One of the specific features of the affixes in Turkish languages is their diversity. The study of variability is also directly connected with the question of determining the homonymous affix series [Kurbatov, 1959, 309]. As you know, different variants of the same affix are not equal both phonetically and graphically. But each variant of a particular indicator may be homonymous with the affix with which it is formally identical. Eg. Verb-forming affix -ла1 (уйла 'think') which is used in the form -ла1 only in the solid variant is identical to the affix forming nouns (кысла 'cancer'). Option -ла2 coincides with word-forming affix of adverbs -ла2 (төнлә 'night'). This homonymy of multiple affixes can be called a partial affixal homonymy. The cases of overlap in all variants of affixes are not excluded. Eg. the affix of belonging of the first person singular -ым/-ем, -м1 (авылым 'my village', илем 'my country' апам 'my sister') is the same with variants of noun-forming affix -ым/-ем, -м2 (сызым 'drawing', әйтәм 'saying', сөйләм 'speech'). In these cases, we should talk about the complete variant affixal homonymy.

Therefore, each phonetic variant of a particle should be considered as a separate form, it should be an independent homonym with a number of other formally identical indexes, because in the definition of the phenomenon of affixal homonymy, the basic criterion is the formal identity of affixal units with different values.

Recently a great attention in lexicology is paid to homonyms, formed from the breakup of the meanings of words. There is a widespread interpretation of ambiguous words as the source of the emergence and formation of homonyms. This position is supported by many linguists of the Tatar language [Ashrapova, Yusupov et al, 2015, 320]; [Sibgaeva 2014, 128].

For lexicology it is typical to care about the whether word-formation type and its associated affixes are homonymous or polysemous, since it is directly related to the development of the vocabulary of the language by the lexical units of different meanings or different shades of meaning [Pokrovskaya, 1990, 14].

When delineating the phenomena of polysemy and homonymy in the affixes it is necessary to be aware of the following:

1. The value of the affix-homonyms differ and are not associated with each other (in the synchronous sense), and the values, expressed by the polysemantic morphemes are connected in one point, i.e. have a binding semantic invariant. In this respect, of great interest is the way of finding the semantic invariant. Eg. Word-building affix of adjectives -лы in the Tatar and many Turkish languages is polysemantic: it expresses the meaning of possession (балалы "with child"), suitability (уңайлы 'cosy') relationship to the place (шәһәрле 'urban'), etc. In these examples, it is easy to select the semantic invariant, uniting the totality of the meanings of affixes. It seems to us, in such cases, more care should be about polysemantic indicator. In homonymy the values of affixes are not linked.

2. Objective distinction between polysemy and homonymy of affixes requires a historical assessment of phenomena. If a collision of abstractions of different level in one sound speaks in favor of affixal homonymy, regardless of whether these affixes from the same source or are different entities, the collision of abstractions at one level is the evidence of affixal polysemy units [Salimgareeva 1971, 56]. Thus, simultaneous use of these affixal morphemes is definite. At differentiation of homonymy and polysemy of affixes it is necessary to proceed, therefore, from the relation of linguistic facts in their current state. This should take into account the following:

- 1) between the values of homomorphism there are no semantic relations, and the value of multivalued affixal morphemes they are combined in a single center; 2) the ways of word

derivation of homomorphemes are different and have different paradigms and ways of word derivation polysemous affixes are unified and have the same paradigm; 3) the functions of homomorphism are various and of polysemous morphemes are the same; 4) affixes that have synonyms are polysemantic and lacking those are homonymous; 5) homonymy is typical for derivational affixes, and multiple meanings for inflectional morphemes.

Having considered the criteria to distinguish between polysemy and homonymy, we came to the conclusion that none of the above techniques and criteria, unfortunately, is sufficiently reliable and acceptable to all cases of polysemy and homonymy. But they all allow differentiation of these phenomena in lexicographic work and in other cases. And thus, in addition to individual approach to each polysemous or homonymous word pairs, it is necessary to consider peculiarities of the studied language, as linguistic phenomena, including ambiguity, each language has its own characteristics that can not be mechanically transposed from one language to another. Moreover, homonyms of the same language belonging to one or another part of speech, have their own characteristics, not typical of other homonyms parts of speech [Gafarova, R. V., Galiullina, G. R., 2015, 130]; [Zamaletdinov, Zamaletdinova, et al, 2014, 334]; [Islamova, Safonova et al., 2014].

Results

To show the peculiarities of the Tatar language, the statistical analysis of the 119 homonymous series, which are grouped into 6 different types according to the number of the components. According to the study, it was found that participation of the word-building affixes in the homonymous rows of all types is predominant. In derivational homonymous series there are 198 indicators in the grammar - 39, of which 23 perform as formative and 16 have inflectional feature. 32 are formative and 18 are inflectional affixes and derivational-grammatical lexical total has 147 indicators, of which 97 are the homonymous row. The relation of lexico-grammatical identity of these three functional-semantic groups of indicators is not equal. Part of the derivational affixes of nouns, adjectives and verbs in the homonymous series is more active. Participation of formative affixes is more typical of verb affixes.

Conclusions

The study of homoaffixes shows that homomorphs sound the same only because of the homonymous affixes. Sound may match on separate forms and in several different forms of words belonging to the same part of speech, or to different parts of speech. Most of these homomorphs in the modern Tatar language are found among nouns and verbs. From the study of homoaffixes it became clear that if the lexical homoaffixes form homonyms which coincide with each other in paradigmatic and syntagmatic terms, grammatical homoaffixes form one of the varieties of homonyms - moform, which coincide only in syntagmatic terms. All this allows us to conclude that with the help of homoaffixes homomorphs are formed. Homoforms, being one of the homonymous types of phenomena, represent lexical items.

Derived words formed with the help of homonymous affixes and derived homonymous words, and homonymous lexical words, play a huge role in the vocabulary and the word structure in the language. Therefore, in our view, you must specify them in the register dictionaries as individuals which have their own lexical meaning, and are semantically distinguished from each other. In addition, of great importance in lexicographic work is the unification of the derivatives of homonyms, separation of species, and the creation of special dictionaries of derived homonyms. Derivatives of homonymous words belonging to different level of words, create grammar of a new group of derivatives.

Grammatical homoaffixes do not give the join word the new value, they are not able to modify the original lexical meaning of the word, but with the help of affixes homoforms are formed, because morphological change is the main factor in their formation. homoforms, being one of the types of homonymous phenomena represent lexical units, matching one of its grammatical forms with the help of homonymous affixes. Setting the task of investigating the phenomenon of affixal homonymy in the Tatar language, we sought to determine quantitative and qualitative composition

of homoaffixes. The results of this study can largely help to define the place of this phenomenon in the language, i.e. , functions and role in the degree of prevalence of its language – the most important means of human communication. The study of homoaffixes play important role in lexicography.

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STRUCTURAL-SEMANTIC AND FUNCTIONAL- STYLISTIC CHARACTERISTICS OF V. AKSYONOV'S AND A. BITOV'S NEW COINED WORDS (LINGVOMETODICAL ASPECT)

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Annotation

The article discusses the derivational and functional features of individual tumors of author V. Aksenov, A. Bitov, in terms of methods of teaching Russian as a foreign language. Examines language usage and unusual ways to create tumors in the texts of writers, identifies their most frequent functions, establishes similarities and differences between words of the two authors. The study revealed that, first, the writers use almost all the usual methods of word formation, namely prefixation, suffixation, compounding, confixation and abbreviations, as well as a number of unusual ways, including contamination, substitution derivation, hendiadys, graphic methods, creatio. It is established that in the author's individual creation of words of the writers reflect the active processes characteristic of modern Russian derivation, namely prefixoid and suffixoid word formation and distribution of defining complexes typical of the texts of modern fiction. The paper also identifies the functions carried out by neologisms of the authors, talking about their relation to language functions. The conclusion is nominative, emotionally expressive, compressive and stylistic conditionality of these units allocated to the private functions of occasionalisms, allowing you to fully realize the author's intentions.

Key words: occasionalism, word formation, function, typology, V. Aksenov, A. Bitov.

Introduction

Teaching Russian as a foreign language involves the development of students a number of related disciplines: practical grammar, lexicology, phonetics and intonation, etc. Word-formation, stylistics and culture of speech, as the language and culture components of a single process are the most important topics among them [Palekha].

Unfortunately, consideration of the sections of language, especially word-formation was given the relatively small number of hours. However, without an understanding of the principles of creation of words in the Russian language, their correlation with specific functional style of foreign students will not at a high enough level to master the Russian language, and the lack of knowledge in the field of speech culture will not allow them to fully master the language communicative competence. This situation is typical for methods of teaching of many languages, including English [Fahrutdinova].

The study of word formation, stylistics of the Russian language and speech culture are often carried out on the material of examples extracted from fiction texts, and polys aspect analysis focuses on

linguistic units present in the language usage. However, we believe that use as research material individual copyright neoplasms, it is advisable to classify promising [Ostroumova]. From this point of view seems to be appropriate address to the words of the famous Soviet and Russian writers, public figures – Vasily Pavlovich Aksenov and Andrei Georgievich Bitov. The choice of the material of the study of the works of these authors is due to the fact that the work of these writers' creativity and setting to a language game is often come to the fore. This fact allows us to increase the interest of foreign students to the texts of Russian literature. Besides, it's two typologically close to the author, who was between them friendly relations. As noted by A. Kabakov in the book "Aksenov", "Bitov became the founder and the banner of next generation, post-modern. Aksenov is alien to writers of this generation. ... Because Aksenov is still romantic, but the Bitov is already no" [Kabakov: 358].

Material for analysis were the works written after 1991: "New sweet style" (hereinafter –NSS), "Caesarean light" (CL), "Moscow KVA-KVA" (МКК), "Rare earth" (RE), "Mysterious passion" (MP), "Lend-lease" (LL) of V. Aksenov and "Pushkin's Photo" (PP), "Forest" (F), "Justified jealousy" (JJ), "Funeral of the doctor" (FD), "Garden" (G), "Taste" (T), "Book of travels throughout the Empire" (BTTE), "Symmetry Teacher" (ST) of A. Bitov. To confirm the discovered patterns we used the earlier works of the writers: "Burn" (B) of V. Aksenov and "Pharmaceutical island" (PI) of A. Bitov. The aim of this work was to determine the typical ways language usage and occasional word derivation writers from the point of view of teaching Russian as a foreign language, and to identify the most common linguistic functions carried out neoplasms of the authors.

Methods

To achieve this aim we used the following research methods: the method of continuous sampling to extract the individual copyright of tumors, the method of word-formation analysis to identify usual and nonusual ways of creating occasionalisms of V. Aksenov and A. Bitov, as well as methods of semantic and functional-stylistic analysis to identify the functions performed by neo lexemes studied authors.

Results

Occasionalisms by V. Aksenov and A. Bitov with spontaneous and nonusual ways. Let's consider the usual ways.

1. Prefixation. Speaking on this method, you need to pay attention to foreign students that in the modern Russian language it is characterized by a high degree of productivity, forming words of different parts of speech. This trend is reflected in the words of both authors. For example, using the prefix they are created individually more nouns. So, Bitov uses the prefix *пра-* meaning "primordial phenomena": *в пранишучеловека...* (BTTE), *раз* – "in the highest degree with anything": *разлиберал*(FD), etc. V. Aksenov also uses the different prefixes, for example, *ультра-* augmentation value: *ультрадиссидент*(MP), *анти-*opposites value: *антиприянь*(B), etc.

In this way writers are formed nonusual verbs. For example, in A. Bitov meet the neoplasm with the prefix *до-* meaning "bring to end": *Джойсейчасдообернется ...* (ST), however, in the context of their usage by adding *до-* to the verbs with the postfix *-ся* formed lexemes with the semantics "bringing actions before a negative result": *доиграться*. V. Aksenov has occasionalism with prefix with antonymous value (beginning of action): *Он ... закололпил к «храму» ...* (CL).

Finally, with the help of prefixes and prefixoid authors can create occasional adjectives, for example, *взаимо-* meaning of "reciprocity, mutuality": ... *вещивзаимоизвестные*(FD), cf.: *Полторагодавзаимомагнитныхотношений...* (MP). The prevalence of lexemes created using prefixoid also refers to one of the development trends of contemporary Russian word-formation.

2. Suffixation. Like prefixation, this method of word formation is productive not only in usage, but in the works of both writers. This has created the individual more nouns, including the value of femininity: ... *правитьсясвоимтетеркам и фазанессам*(FD). As noted by E. A. Zemskaya, the suffix *-есс(а)* produces female compliance from the names of professions, mostly borrowed adjectives [Zemskaya, 2009: 154]. In this case, it is necessary to draw the attention of foreign

students in violation of the derivational model, since names of female animals with this word-formation means in the context of their usage are not formed. V. Aksenov also creates occasional lexical units with a value of femininity. In some cases, they have a conversational tone. So, to create the following neoplasms, the writer uses the suffix *-их(a)* to possess, according to E. A. Zemskaya, sharp color coarseness [Zemskaya: 153]: *посеянная ... в первую десятку ... игрочих*(RE).

Both authors can use the same derivational means, for example, *-ость* with the value of the "abstract" signs": *горожавость...* (BTTE), *хорькообразность*(NSS).

By suffixal writers created verbs and verb forms: *населен ... аспирантствующими внуками ...* (FD). V. Aksenov has occasionalism, formed on a similar model, but its derivational structure is more complex, due to the fact of many leveled word-formation that may cause students difficulties. The bright example is able to simplify the assimilation of the material: *Ну, прохоженствующий, ... разливай!* (CL). Model: *проходить* → **прохоженствова(ть)*+ suffix *-ющ-* → *прохоженствующий*. Note that as a making basis in the words of A. Bitov may also be occasional verb: ... *разлохмленные документы ...* (T) from **разлохмлять*.

In this way writers create occasional adjectives, and, as in the case of prefixation as a word-formation means may be not only the suffix, but suffixed, for example *-оид*-meaning of similarity: *сила ... магнитоидных искривлений ...*(G).

3. Addition. This method is present in many languages, e.g. in English, German or Chinese, but the compounding in the Russian language has its own characteristics. As for writers, they use the principal of the Russian Constitution:

a) Clear addition. This method of word-formation is productive in the words of V. Aksyonov: *здание-град*(МКК), *мир-бегемот*(NSS), *бычок-гидроплан*(МКК), etc., but seldom used by A. Bitov: *спорт-драма-мото-хор*(G). Basically, as in customary usage, are formed nouns.

b) Addition with interfixation. It is used by A. Bitov in mainly for occasional adjectives *широкоплавный жест*(FD) and V. Aksenov this way often creates individually-more nouns: *шоковздор*(G-G: 213) etc.

c) Suffix-complicated way. Both authors use this kind of addition for the creation of individual author's names are nouns, e.g., names of persons: *Времелет ...*, *пилотируемый первым в мире временпроходцем ...* (PP), cf.: *карикатуриносцампридется держать ответ ...* (NSS).

Note that some usual methods found only in the words of V. Aksenov. We are talking about confixation: *проэфиониться*(RE) formed by using konfiks *-про-...-ся-* from occasional **эфиони(ть)*, and abbreviations: *ВСУПЧ*(NSS: 459) - "in the highest degree dear and astute reader".

Material about nonusual methods of creating occasionalisms is quite complex and can be given to foreign students as a trial. Tumors of this type in the texts of A. Bitov, in contrast to the works of V. Aksenov, a little bit. The author refers to contamination: ... *бассейн-аквариум ...*, *бассариум* (BTTE) and substitution of the derivation, which are, in the opinion of A. V. Shumilova, a word for a particular sample with the use of the word prototype [Shumilova: 219]: ... *самый крупный в мире порт ... поптицеобороту*(BTTE), *сг. стоварооборотом*. Aksenov uses nonusual various ways, among which are hendiadys: *Акси-Вакси*(G-G), contamination: *кругоерак*(G-G) from *круг* and *буерак*, graphic ways, including the creation of occasional definig complexes, which are, by definition, N.A. Nikolina, total formed nomination [Nikolina: 469]: "*диалог-через-порог*" (NSS), the derivation of substitution: *твердоплан*(G-G: 229), *hang-дельтаплан*, creatio: *коыу*(RE: 416) in the meaning "flying creature" etc. Among them, the most frequent of the latter, which indicates a high degree of severity of the author's beginning. Under this section it may be noted that in rare cases, the usual tokens are made up of contamination (*магнитола* from *магнитофон* + *радиола*), and the creation of definig complexes characterizes the idiosyncrasy of a number of modern authors.

Define the functions of the occasionalisms writers and how they correlate with the functions of language.

1. Nominative. As you know, one of the basic functions of language is names. This function also perform occasionalisms authors. For example, they can create the names of persons: ... *таунусцы ... отредактировали рассказы ...* (ST), where *таунусцы* are "the inhabitants of the Taunus mountain".

V. Aksenov names of persons can also be assigned to residents of a particular area, for example, Islands: ...*предложите эту альтернативу кукушанам...*(CL).

Both writers in their works create not only the names of persons, but symbols of futuristic vehicles. So, in A. Bitov read: ... *запуск времелета*(PP), i.e. "vehicles carrying out flights in time and space". A similar example is found in V. Aksenov: *орбитопланы*(CL: 506) – "spacecraft moving in the orbit of the earth".

In their works the authors create symbols of different subjects related to advanced technologies. A. Bitov has occasionalism, call innovative material: ... *из специального антицегота*(PP). V. Aksenov meets the designation of the futuristic drug complex: *Вылезает из-под «филтока»*(CL).

Finally, occasionalisms, performing the nominative function in the texts of both writers can form a word-formation nest: *времелет, временавт, временавтский* in A. Bitov, *Смельчаков, смельчаковский, «смельчаковищина»* in V. Aksenov.

2. Emotionally expressive. This is one of the manifestations of communicative and neoplasms that, in the words of the authors can refer to different parts of speech, including the names of nouns. The emotional coloring of such lexical units is often due to the respective colors producing tokens. In this case, there is a creative motive a subjective evaluation of the transformations, involving, in the opinion of V. V. Khimik, amplification for the expression of the relationship of the speaker to the object of evaluation [Khimik: 377]: *Когонасытит? ... Кикифареда?*(PI), cf.: ... *потрясен ... лифтершами-спецсплетницами* (МКК).

As for emotionally colored adjectives, they can also have a pragmatic component: *остропьяный глаз*(BTTE), *фальшиво-деловой тон*(NSS), etc.

Emotionally expressive function is performed and individually-author of communion: *бомбежновоюющие тележки*(JJ), *одеколонно-коньячныхобъятий*(B).

3. Compressive. This feature directly correlates with the principle of language economy. Occasionalisms, performing the function of compression, allow the authors to achieve a succinct and concise presentation. Thus, the tumor *сверхмогила* of A. Kabakov is "a very big mass grave": я ... *немел передэтойсверхмогилой...* (BTTE), cf. the different я ... *немел передэтойсверхмогилой...* (BTTE) in the meaning "close relationship, manifested in the visual similarity".

In the texts of V. Aksenov this function is performed by individually-authored composites: *пароходик-калоша*(MP), author abbreviations: *Большой Богатый Богатырь, БББ*(NSS) and truncation at the abbreviated principle: *капспециалисты*(RE).

4. Stylistic. As in language, in the words of A. Bitov neoplasms can perform stylistic function due to the author's desire through the word creation to give the narrative an aura of elevated literature [Murzina]: *самочувствиеинотелесного*(JJ). A large part of the occasionalisms that performs this function, are multicomponent adjectives: *властнопухлыйпалец*(JJ), *общеодаренныйчеловек*(BTTE), etc.

Neoplasms of V. Aksenov in this group occur mainly in the novel «Вольтерьянцы и вольтерьянки, due to the author's desire to reflect the spirit of "elegant" of the XVIII century.

Finally, both the authors are characterized by the creation of occasionalisms performing private functions, which are implemented in specific situations. It is, first and foremost, games [Rakhimova, Volodko, Geller]: *Тпруашеньки и аашеньки*(PI), *роматисисисисизм*(T), etc. Number of tumors of V. Aksenov performs intertextual: *«раздулай и влавствуй»*(CL), the "ideological": *кукитакусеевич*(B) instead of *НикитаСергеевичХрущев*, interlinguistics: *пип-дырка* (NSS) of English. peephole and other functions.

Summary

Thus, in the word-formation of both writers represented the majority of the ways of the modern Russian of word as usual and occasional. If A. Bitov creates occasionalisms mainly through the usual ways (prefixal, suffixal and addition) that indicates compliance of the principles of his word creation to the usual laws of derivation, V. Aksenov also refers to confixation and abbreviations, actively uses nonusual ways (often – creatio), which indicates a high degree of severity of the author's beginning.

Analysis of the functional characteristics of the tumors of the two writers has led to the conclusion about the fulfilment of a number of fundamental functions of language and communication: nominative, emotionally expressive, compressive, stylistic, and equally important private functions, which is largely applicable to the word-formation of V. Aksenov.

Conclusion

In general, it can be argued that the study of certain topics in the linguistics of the word-formation of Vasily Aksyonov and Andrei Bitov will enable foreign students not only to improve their knowledge of the Russian language, but also stimulates interest in Russian literature, and the possibility on the example of occasionalisms clearly trace the continuity of literary tradition will serve as additional stimulus.

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LINGUOMETHODOLOGICAL HERITAGE OF SCHOLARS OF XX-THE CENTURY: L.Z.SHAKIROVA

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Abstract

Article is devoted to studying of the scientific and pedagogical biography of the famous scientist-linguometodist of Russia Shakirova Leah Zakirovna which left rich heritage in the field of a technique of teaching Russian at Turkic school. Communication of linguistic science and a technique of training in Russian became fundamental for all scientific and methodical and pedagogical activity of L. Z. Shakirova. Relevance of a research is that it is important to young researchers to know pedagogics history, to understand how the technique of teaching Russian on what postulates researches of the famous scientists were under construction developed. Article purpose - to analyse Leah ZakirovnaShakirova's heritage in the field of a technique of teaching Russian in Turkic-speaking audience, to allocate key problems with which solution Leah Zakirovna dealt. The heritage of the scientist for the first time becomes object of complex scientific and methodical generalization and studying. This research was conducted with use of such methods as the analysis, the description, generalization, classification. Our research allowed to allocate key problems with which solution L. Z. Shakirova dealt: 1) a technique of teaching Russian at national (Turkic) school; 2) keeping and technology of training in Russian in national (Tatar) school. We consider that this research makes a powerful contribution to studying of heritage of scientists of Russia can be of interest to the young beginning scientists, teachers of Russian, students and undergraduates.

Keywords: lingvodidactics history, scientist-linguometodist, training in Russian, Leah ZakirovnaShakirova, night heritage.

1. INTRODUCTION

The history of a technique of teaching Russian needs studying and generalization as it is especially important for further development of the technique as sciences, for young researchers who take only the first steps in science. The appeal to methodical heritage of the largest scientists allows to speak about continuity of generations, constant research in the field of the theory and practice of training in Russian (see: [Yanchenko, 2011; Yusupova, 2014; Shakurova, Mirzagitov, 2014; Zamaletdinov, Zakiyev, Fattakhova, 2015; Kharisov, 2015; Yusupova 2015; Kazan 2016], etc.).

Studying of scientific and methodical heritage of outstanding scientists allows to consider a technique as a source of ideas, the creative potential and further development. As the famous scientist A. V. Tekuchev noted, "without knowing the past, it is hardly possible to learn the future. In a technique, perhaps, more often than in other sciences, we come up against a situation which is confirmed by the truth that new is well forgotten old" [Tekuchev, 1980, page 49]. The complete analysis of linguometodic heritage of L. Z. Shakirova, the scientific argument and conclusions about the scientist's contribution to development of a technique of teaching Russian in Turkic-speaking audience, in development of modern Kazan linguometodic school demands a comprehensive investigation and generalization as the special works devoted to deep studying of scientific and

methodical activity of L. Z. Shakirova as the scientist-lingvometodist, is not revealed yet. Thus, the lingvometodic heritage of L.Z.Shakirova for the first time becomes an object of a comprehensive investigation.

Many researchers who noted that Leah ZakirovnaShakirova is known in Russia and the CIS countries as the outstanding scientist in the field of a lingvometodic who created the school of sciences on teaching Russian in Turkic-speaking audience wrote about scientific and methodical and pedagogical activity of Leah ZakirovnaShakirova in different years. The doctor of pedagogical sciences, professor, the honored teacher of the Republic of Tatarstan, the honored worker of science of RTI Russian Federation, the gentleman of the Order of Lenin, medal of N. K. Krupskaya, the full member of Academy of pedagogical and social sciences of the Russian Federation, the honorary member of Petrovsky academy of Sciences and arts (St. Petersburg) – Leah ZakirovnaShakirova is the head and the ideological inspirer of modern Kazan lingvometodic school (KLMS) which investigates urgent problems of a technique of teaching Russian as the nonnative, interconnected training Russian and native (Tatar) to languages, questions of development of a bilingualism. As the famous scientist-turcologist M. Z. Zakiyev, "in monographs, numerous articles notes, collections of scientific articles of L. Z. Shakirov states the lingvometodic concept of training in Russian as nonnative in the Republic of Tatarstan, skillfully combining in a lingvometodic subject of achievements of modern theoretical linguistics and a technique, and also didactics and psychology" [Zakiyev, 2008, page 6].

2. materials and methods

The purpose of our research is in trying to generalize and systematize methodical heritage of the scientist Leah ZakirovnaShakirova in the field of a technique of teaching Russian in Turkic-speaking audience, to allocate key problems with which solution Leah Zakirovna dealt, and also to show relevance of studying of scientific and methodical heritage of scientists for further improvement of a technique of teaching Russian as nonnative (in particular, teaching Russian in Turkic-speaking audience).

As the main methods of a research we used the analysis, observation, the description, generalization, classification.

For a research the monographic works, scientific and methodical articles, textbooks and education guidances written to L. Z. Shakirova to the period from 1959 to 2010 (more than 200 works) were attracted.

3. THE RESULTS

Shakirova Leah Zakirovna (1921-2915) – the scientist-lingvometodist, known not only in Russia, but also the CIS countries. Address its works as young people, the beginning researchers, and the famous scientists. The first graduate student of Research institution of methods of training of NPA of the USSR in "A technique of teaching Russian", the schoolgirl V. M. Chistyakova and N. K. Dmitriyeva, Shakirova Leah Zakirovna devoted the life to business of service to science and educations, training of future teachers and pedagogical shots of the top skills.

Attentive studying of works of the scientist allows us to draw a conclusion that several key problems belong to a circle of the main scientific problems which Leah Zakirovna investigated within more than 60 years of the scientific and pedagogical activity: first, a technique of teaching Russian at national (Turkic) school; secondly, keeping and technology of training in Russian in national (Tatar) school. Briefly we will light the scientist's contribution to the solution of these problems.

Sources when developing the first problem were traditions of domestic linguistics; postulates of the Kazan linguistic school; achievements of comparative linguistics (Turkic and Russian); researches on communicative (functional) linguistics, psycholinguistics; heritages of outstanding methodologists of Russian (as native and nonnative). The most fully scientific and methodical ideas of Leah Zakirovna received realization in such monographs as "Scientific bases of a technique of training in categories of a look and time of the Russian verb at Turkic school" [Shakirova, 1974],

"Bases of a technique of teaching Russian at the Tatar school" [Shakirova, 1999], "A technique of teaching Russian (on material national to school) [Shakirova, Sabatkoyev, 2003], "Pedagogical linguistics" [Shakirova, 2008]. All works of Leah Zakirovna differ in a support on different scientific areas: on linguistics, a technique, pedagogics, didactics, psychology, cultural linguistics. According to the scientist, deep connection of linguistic science with a technique lifts teaching Russian to absolutely other level, creates serious evidence-based base for training in Russian. In the methodical works Leah Zakirovna relied on achievements and traditions of world famous Kazan linguistic and turkologic schools of sciences and urged to do it and the pupils. Representatives of the Kazan linguistic school combined theoretical depth and practice of teaching Russian [Shakirova, 1999]. The analysis of works of Leah Zakirovna allowed to discover basic postulates of modern Kazan lingvometodic school: 1) the linguistic principles of systemacity and functionality caused by approach to language as to the functioning system; 2) communicative approach; 3) the text organization of didactic material which allowed to embody the idea of the interconnected studying of language and culture of the people, its carrier in a school course of Russian; 4) the principle of the accounting of features of the native language of pupils which is based on data of the comparative and typological analysis of the Russian and Tatar languages; 5) concept of complete training Russian and native (Tatar) to languages; 6) dialogue of languages and cultures; 7) competence-based approach to formation of the bilingual language personality [Shakirova, 2008].

In training in Russian as nonnative, according to Leah Zakirovna, the lingvometodic principles is one of conducting the accounting of features of the native language of pupils relying on results of the comparative and typological analysis that allows to prevent interfering influence of the native language and to use its positive influence, that is a transposition [Nurullina, 2014; Mukhametshina, 2014; Rakhimova, 2015; Zamaletdinov, 2015; Husnutdinov, 2016]. Many modern methodologists take the classification offered L. Z. Shakirova according to whom three groups of the language facts are allocated as a basis: 1) the grammatical categories similar for the compared languages between which full compliance is found; 2) the grammatical categories which are designated the same term and similar on the functions in the compared languages, but the having specific features; 3) grammatical categories characteristic only of Russian. Leah Zakirovna recommends to pay especially attention to the language facts of the second and third group which belong to an interference, that is negative influence of the native language when studying Russian [Shakirova, 1999].

The second problem on which development Leah Zakirovna worked all life, technology of training in Russian at national (Tatar) school which are realized in the programs created by it as the author, the coauthor and the scientific editor (1959-2010). The textbooks and educational and methodical complexes developed in the Republic of Tatarstan for the X-XI classes are especially significant for the first time: L. Z. Shakirova "Russian. The textbook for 10-11 classes of the Tatar comprehensive school and normal schools" in two parts [Shakirova, 2006]. For the first time on an initiative and under the leadership of L. Z. Shakirova education guidances "Russian speech" for comprehensive schools, gymnasiums, lyceums, normal schools are published [Shakirova, Andreyev, 2005]. L. Z. Shakirova is an author, the coauthor and the editor more than 80 Russian textbooks for the Tatar and national schools V-IX of classes. The systemacities constructed on the principles and functionality L. Z. Shakirova's textbooks differ in thinly thought over, graceful text basis which creates a certain communicative and culturological text field. Texts from works of classical literature provide humanistic orientation of textbooks, their esthetic and educational potential. In textbooks the humanforming role of language, competence-based approach to formation of the language personality is considered, competences develop (language, linguistic, communicative, sociocultural).

4. CONCLUSION

Our research, unlike other works devoted to studying of scientific heritage where the general assessment of activity of the scientist is given allowed to allocate specific key problems on which solution Leah ZakirovnaShakirova worked all life. It is development of a high school course of a

technique of teaching Russian at national (Turkic) school; development and improvement of contents and technology of training in Russian at national (Tatar) school (programs, textbooks and education guidances, methodical recommendations for teachers). Leah Zakirovna's merit is that she managed to create big on-stage performance group of the scientists who made a huge contribution to development of the Kazan lingvometodic school in the Republic of Tatarstan (the subject of the Russian Federation) prepared 3 doctors and 19 candidates of pedagogical sciences which continue to develop traditions of school of sciences not only in the Republic of Tatarstan, but also in other regions of the Russian Federation and the CIS countries. Therefore we consider that studying of lingvometodic heritage of Leah ZakirovnaShakirova is urgent and will have the direct practical and theoretical importance for improvement of a technique of teaching Russian in the conditions of bilingualism.

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CULTURE-SCIENCE COMPETENCE FORMATION AT RUSSIAN LESSONS AS A FOREIGN LANGUAGE

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Abstract

One of the leading tendencies of modern language education at all its steps is realization of culture-science aspect in studying not only the foreign, but also native language. It is caused first of all by the adoption of personally focused approach in education in general, its orientation on spiritual and moral development and education of students, formation of their civil identity. Mastering cultural wealth and culture of the people is inseparably linked with studying of language as means of expression and reflection of national culture therefore in the content of training in Russian the culture-science component is presented. The special importance of knowledge of language as with one of the parties of culture of the people for the general and speech development of school students is emphasized by E. A. Bystrova, A. D. Deykina, M. R. Lvov, N. L. Mishatina, L. I. Novikova, T. G. Ramzayev and other modern scientists-methodologists, connecting this process with formation of the language identity of school students and culture-science (ethnoculture-science, linguoculturological) competence as its important component. The problem of familiarizing of members of society with native national culture becomes especially urgent today. In the context of system of school education the solution of this problem needs to be connected first of all with historical and cultural filling of content of training. Authors of article give the concrete historical, cultural and language materials promoting development of culturological competence. The analysis of the techniques which allowed to develop a technique of formation of culturological competence at Russian lessons, and also to diagnose extent of assimilation by pupils of the offered material, and also their interest in studying of the entered knowledge is provided in article.

Keywords: linguoculturological competence, Russian, paremia, education

1. INTRODUCTION

According to the fair remark of T. M. Voiteleva, the modern world lingvodidactics studies the person as native speaker, realizes it the language personality that is explained by culture-science approach in training in languages. culture-science orientation in the course of training at the X congress of MAPRYaL in 1999 was defined as the new direction of a lingvodidactics of the 21st century. In this regard development and enforcement of new educational Standards which will be directed to realization of competence-based approach in training in language that, certainly, defines a number of new tasks, among which a task to cultivate respect for Russian, to keep the cultural and moral values which are saved up by the people throughout centuries, to realize communications of language and history, culture of Russian and other people [1] became necessary.

The fact that language serves as some kind of translator of historical and intellectual development of the people is well-known, is the material and spiritual value of society. For this reason revival of cultural and moral values is considered one of urgent problems of modern society: "the national

and cultural component in teaching Russian becomes one of important development tools of the spiritual and moral world of the school student, his valuable and orientation culture, national consciousness ..." [2: 131].

As means of comprehension of culture were borrowed by questions of teaching Russian K. D. Ushinsky, F. I. Buslayev, I. I. Sreznevsky, A. A. Shakhmatov, L. V. Shcherba where importance of development of spiritual abilities of pupils, their familiarizing with history and culture of the people in the course of training in language was emphasized. Within culture-science approach of training of language it is understood as result of cultural evolution of the person, as a component of the culture which is carrying out formation of national consciousness. "The main orientation of culture-science aspect – understanding by pupils of a phenomenon of Russian, its wealth, originality, a national originality. Its main objectives – development of the spiritual and moral world of the school student, national and personal consciousness, awareness of variety of an inner and material world by pupils, recognition and understanding them values of other culture, respect for it" [2: 153].

T. M. Voiteleva marks out the following aspects of realization of culture-science approach in training in Russian:

- formation of ideas of the native language as spiritual value, national property of the Russian people;
- wide and various use of material on history of the native language, phraseology, etymology;
- acquaintance to fundamentals of the Russian speech etiquette and formation of the corresponding skills in connection with studying of concrete subjects of a course;
- creation of a wide culture-science background by inclusion of various extralinguistic material about the different cities of Russia, national crafts, historical events and great persons of Russia, about modern social advertizing, etc.;
- wide use of works of fiction [1: 99-100].

Introduction of culture-science aspect to process of training allows pupils to realize that the native language is a form of expression of national culture, history of the people, norm of the Russian speech etiquette, culture of international communication.

2. Methods

The base of an experiment was made by a technique of a diagnostic complex the culture-oriented questions and tasks developed by L. I. Novikova [2: 49 – 57] for the IX-XI classes, however we also included a number of questions in a diagnostic questionnaire, the information about the famous residents of Kazan, scientists connected with knowledge, culture, art. The questions and tasks made by L. I. Novikova perform the diagnosing function, define the level of development of culture-science competence of pupils. Besides, creation of questions, information included in them enriches in an indispensable way knowledge of the pupil and motivates it to search of new knowledge of the native land and the native language: folklore material is studied, traditions and customs of the people, its value are described.

When processing results of diagnostics it was revealed that most of pupils do not show interest in knowledge acquisition about the native language and the native land that connect with tendencies of the modern society focused on studying various the information technologies, their introduction in everyday life, and also general availability of information on the Internet.

3. Main part

Due to the sounded problem naturally that teaching the subject "Russian" has to undergo essential changes: updating of problems of development and education of pupils; formation of the culture-science competence including data on language as about the national and cultural phenomenon reflecting spiritual and moral experience of the people, fixing the main moral values; ideas of communications of language with national traditions of the people, and also awareness by pupils of beauty, expressiveness and esthetic opportunities of the native speech of [4: 13]. Therefore, allocate the following components of culturological competence:

- 1) motivational which includes the motivational and valuable attitude towards culture and traditions of the Russian people, its originality, to Russian as the phenomenon of national culture, a treasury of cultural and historical information, to knowledge of a national and cultural component of language means;
- 2) cognitive: ideas of language as means of expression and comprehension of national culture; knowledge of language units with a national and cultural component of value (first of all lexical and phraseological), about dictionaries as sources of linguoculturological information; knowledge of texts with a national and cultural component, concepts of the Russian language picture of the world, rules of the Russian speech etiquette;
- 3) operational and activity: skills of receiving and processing of the culture-science information which is contained in language units (words, phraseological units), in texts namely ability to allocate the national marked unit in the speech, to find information on a cultural component of value, the word meaning, the phraseological unit, the text taking into account its cultural component is correct to understand and explain; skills of observance of rules of the Russian speech etiquette;
- 4) a behavioural component which assumes experience of adequate perception by school students of the cultural information expressed in a language form; intelligent reproduction and adequate use in the speech of the national marked units; independent search, receiving and interpretation of information on a cultural component of language units at the solution of educational tasks, and also in other kinds of activity [5: 171].

In the course of formation of culture-science competence special attention is paid to assimilation of axiomatic texts, general information about music, painting, to memory development, ability to work with dictionaries, classical literature.

Work on formation of culture-science competence is complex and personified: in prodolzhe6niye the taken-away period pupils work with the texts devoted to activity of outstanding figures of the Russian culture, art, literature, etc. (and also Tatarstan: academicians E. Zavovsky, A. Arbuzov, B. Urmanche's artists), and work is started from the complex analysis of the biographic text anew, and then, at the following lessons, work with the offers, individual cards, reports, messages connected with life and creativity of this or that person is already conducted about what it is in detail stated in work as I. V. Erofeeva [6], L.A. Mardiyeva [7]. At the same time it is logical that all texts contain not only culture-science material, but also material on grammar of Russian which is acquired and discussed in the course of a lesson. Work on culture-science material can sometimes be followed by a comparative research: it can be or comparison in the field of Slavic languages as it is presented in I. H. Safin's work, E. I. Kolosova [8], or comparison to national language of the region.

So, we devoted the first quarter of academic year to life and activity of the Slavophile S. T. Aksakov: its student's years at university, acquaintance to works Ampere-second were in details considered. Shishkova. During the same period writing of the composition description on B. Urmanche's pictures, the famous artist of the Republic of Tatarstan was offered to children. NV the present moment is not present a consensus among teacher about degree of efficiency of this method, its quantitative application of rather general planning of loading in each class, however, as show data, forces pupils to show huge interest as to culture-science aspect, and the grammatical phenomenon studied in the course of a lesson. Besides, similar approach allows to reveal the identity of the teacher: to show its outlook, to share the hobbies that always attracts the pupil and allows it to be adjusted on productive studying of material.

As total control the composition reasoning on importance of acquaintance to cultural figures of the edge was offered.

The second quarter was devoted to life of outstanding scientists and art during evacuation in Tatarstan. In the third quarter close attention was paid to small folklore genres: to national signs, riddles. A national sign – the ancient saying based on knowledge and ideas of ordinary consciousness of native speakers of Russian of natural living conditions of the person. Constant observations of the environment allowed the peasant to create behavioural stereotypes in the conditions of risk and uncertainty of farming. The predictions checked by time based on a

presumption of the hidden communication between natural phenomena, properties of objects and events of human life are focused not only on regulation of behavior of the person in the conditions of risk or uncertainty, but also on broadcast of significant norms and symbols, and also on communication in community. According to M. A. Kulkova, national signs represent constantly developing folklore genre showing features of the functioning in the speech use as language ways of expression of the ban, permission, caution, manual, council, etc. and can be characterized as interpretations of certain situations which are used by carriers of traditions for creation of the behavior [9], [10].

It should be noted that material of local history character promotes development of all types of competences of school students in Russian (language and linguistic, communicative and culture-science). Local history texts become the most important means of formation at pupils of culture-science competence of the relation of the native land. It is important that texts have to organically fitted into a lesson outline, finding continuation and in homeworks of pupils. Introduction of local history subject to educational process at lessons of Russian will allow to keep names of the great fellow countrymen in memory of pupils, and also to partially give to each of students the maximum opportunities for self-realization and development [11].

4. Summary

In the fourth quarter we carried out diagnostics of knowledge by means of L. I. Novikova's texts. Results of questioning showed that constant attention to the text of culture-science character, inclusion of children in work on increase in level of knowledge of the edge and the country in general promote development of culture-science competence in pupils. So, it was established that on the obtained information it is acquired by 77% of pupils, 71% of pupils quite in detail can understand the importance of this competence. 60% of pupils with ease reveal national marked units in the text. The most important, in our opinion that 78% of pupils realize importance of studying of language and its preservation.

5. Acknowledgments

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МЕТОДКАБИНЕТ

SEMANTICS OF TRIVIAL NAMES OF THE RAIN 'YANGYR' IN THE TATAR LANGUAGE

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Abstract

The article presents one of the universal categories of the conceptual worldview–lexical item *rain* (*yangyr*), related with the meteorological concept. Lexical item rain, being an element of the oldest language layer, represents language material that is abundant with both number and semantic variety. The article defines word etymology, phonetic variants, established in the language of Old-, Middle Turkic literary monuments, in works of the Old Tatar language. The specific character of analyzed lexis functioning in respect of the historical aspect was determined. The article studies cultural basic concepts of the rain character perception, multiple names of rain types in the Modern Tatar literary language and in its dialects are described. It was determined that rainfall intensity is important for Tatar native speakers, special names for its characteristic such as suddenness, duration and relation to the season, were determined. It was established that in the Modern Tatar language, cognate words *yangyr* and *yawym* are synonyms for word rain. Analyzed language material on the monitoring subject demonstrates that there is a large variety of the names of the rain depending on its different characteristics in the dialects of the Tatar language in comparison with Tatar literary language.

Keywords and phrases: Tatar language, Turkic languages, dialect, meteorology, rain, rain types.

INTRODUCTION

The rain is the part of the constant water circulation in nature. Clouds store up the moisture and from time to time shed rain on the top of the ground. The goal of our research is revealing and description of names types of the natural phenomenon *yangyr* 'rain' in the Tatar language. The significance of the natural lexicon is determined by the fact that it is related to "the oldest language layer and is abundant with both number and semantic variety" as N. M. Shansky correctly pointed [1:75]. By dateless customs, forefathers made a sacrifice, pronouncing words such as: "Чүлмәк-чүлмәк май кирәк, чиләк-чиләк яңгыр кирәк" "there is need of butter by pots, rain by buckets". This known custom *яңгыр боткасы, яңгыр ашы* 'invocation of the rain during the dry' endures to the present day. In course of time this custom lost its mythical sense. Nowadays, in some villages in joke people pour over each other water thus elevating their own mood at the same time they believe that it invokes the rain. In the child lore you can find appeals to the rain in verse that express the wish of close rain: *Яңгыр яу, яу, яу! Кара сарык сүярмын, Ботын сиңа куярмын, Тәти кашык бирермен, Тәти кашык базарда, Майлы ботка казанда* [2: 204]. In these lines children ask for rain in exchange for the most precious things: meat, porridge and valuable spoon.

RESEARCH METHODS.

As part of the analysis, materials of the Old Turkic texts, works of the Middle Turkic language period (materials of Runic, Uyghur alphabet, Old Kipchak sources), early Tatar dictionaries (XVIII-XIX centuries) and materials of the Modern Turkic languages were used. Particular emphasis is on the Modern Tatar literary language and its dialects. In the work, to achieve stated objectives, we used a number of general-linguistic methods: componential analysis, etymological analysis, comparative-historical and descriptive analyses.

MAIN PART

The etymology of the word 'jagmur' is as follows: it is a verbal noun that comes from *jag* - sleet, fall (about rain, snow) [3: 177; 4: 903], in our opinion, it doesn't require further justification. The phonetic variant of the word *yangyr* ~ *яагмур* 'rain' is known since the ancient Turkic times [5, 6]. The metathesis, the transposition of sounds *-and* - *mis* observed in the Old Tatar written monuments. For instance, in works of Kul Gali "Kyssa-i Yusuf" (XIII century): *Йудейылы аагмур аагмады* 'There was no single drop from the sky for seven years' [7:204]. In the poems of Mukhammed' iara, poet of the Kazanian Khanate, "Tukhfa-imardan" and "Nur-isodur" (XVI century) he used the form - *jamgur*: *Näfeg tikür barcaga jamgur bikin Jä teniz urtasyna gähär dör bikin* [8: 88] 'It will help everyone, like the rain, or like a diamond and a pearl in the sea' *Jağmadyanlarğa jağmur ber zaman Utlary betemäde qyıldylarfiğan* [8:189] 'There was a time when there was no rain, plants didn't grow, asking for help'. Tatar poet M. Kulyin his poems gives form *jagmur*: *Jağsajağmur kükdin jirgäutlar üsär* 'If it rains from the sky, grass will grow'. In the Tatar language dictionaries of XVIII-XIX centuries, in particular in the dictionaries of S. Khalfin (1785), A. Troyansky (1833), I. Giganov (1804), S. Kuklyashev (1959), lexical item *jagmur* 'rain' prevails in chronicles, especially in those that narrate about family and domestic issues (it is also important to note that language of these chronicles is closer to the popular-colloquial style of the epoch), that dated back to the first half of the XIX century, *jağmur* form is used: *Jäkšämbä kön jänä jünnen 15 könenä jağmur jağdy* 'On Sunday, June 15 it rained' [9:59]. In the Modern Tatar literary language as a result of metathesis process, *jağmur* form is replaced by *jañğyr* form. In the subdialects of the Tatar language this lexical item can be seen in different phonetic variants, such as *jamğur, jamğyr* [10:70]. The ancient form of *jağmur* at the present time is preserved only in Turkish (*yağmur*), in Turkmen (*jağmur*), in other Turkic languages: in Tatar - *jañğyr*, in Bashkir - *jamğyr*, in Karakalpak and Kyrgyz - *жамгыр*, in Kumyk - *janğur*, Nogai - *jamğyr*, etc.

Examination of the verbalization means of the item *rain* in the Tatar language shows that there are different naming units of natural realia interpretation [12]. The precipitation in the form of water drops in particular seasons is denoted by lexical item *яңгыр*, and atmospheric moisture, that falls on the ground in the form of rain, hail or snow - *явым* [13:740; 725], dialectal variants *явын, жауын*

[11: 177] and derivatives *явымлы* 'rainy, pluviosus', *явым-төшем* 'precipitation', *явым-төшемле* 'pluvial', *явым-чәчем* 'rainy' [13: 725]. L. Budagov noted in his dictionary the use of variants of the word *йағын* *ياغين* with the mark chg (Chagatai), *жагым* *جاوم*, *жавын* *جاوين* with the mark kg (Kyrgyz), *йавын* *ياون* with the mark ba (Bashkir) as 'rain', and *йагум* *ياغوم* with the mark kaz (Kazanian) as 'nasty weather', *йагумлы* *ياغوملى* as 'rainy' [14: 357]. In L. Budagov's dictionary it says about names of the rain types in Turkic languages: *эре йагмур* 'heavy rain', *тусқан йагмур* 'drizzle', *йавын йагмур* 'violent rain', *туңлук йагмур* 'hail' [14: 357].

In the Modern Tatar literary language *яшумтис* employed for '1. precipitation; 2. nasty weather, rainy', *йавым киеме* 'raincoat', *явым үлчәгеч* 'pluviometer' [15: 700]. At the same time, for Permian Tatars given lexical item shall be considered as language norm and the meteorological status is the main one. The semantical motivation in respect of the rain denotation is word combination *күк яшен түгү* 'Heavens cry': *Балалар күк ничек үкси-үкси яшен түкте ярсып әжир-ана* (M. Djalil) 'Like a little child, Heavens cry'.

In the Tatar language, rain types vary in different characteristics. In the Tatar language, when characterize the rain, special attention is given to the time orientation, which is realized together with attributive combination with an adjective. Compare: *жәйге* 'summer': *Жәйге яңгыр, яшенуыйны* (R. Valieva) 'Summer rain, lightning plays'; *көзге* 'autumn': *Көзге яңгыр зонтик белән сөйләшә* (M. Fayzullina) 'Autumn rain talks to umbrella'; *язгы* 'spring': *Язгы яңгыр, ямь уятыр, кышның эләрени юар* (A. Galimov) 'Spring rain will awake the beauty, will wash winter traces away'. In the Tatar language there is a special lexical item *ләйсән яңгыр* that means the first spring thin warm thundershower: *Яз китерә ләйсән яңгыр* (G. Igebaev) 'Rain leysen foreshadows a spring'. In the Tatar language the rainfall duration renders by means of lexical items *тиз* 'quickly', *озак* 'long while': *Кояш баеганда яңгыр ява башласа, тиз туктар* 'if it rains before the sunset, then it will stop raining soon'; *Әлжән көн яңгыр яуса, илле көн яңгыр явар* 'The rain that began before Elijah's Day, will last for fifty days'. In the dialects of the Tatar language among denotations there are lexical items, motivated with the word meaning very quickly - *бершәптә*, *кисәк кечле*: *Чәй эчкәнчи йавын бершәптә йауды да куйды*. *While we were drinking tea, the rain began and ended*. The synonym of the adverb *бершәптә* is a lexical item *кисәк кечле/кисәк килеп яуган йавын* 'intermittent heavy rain': *Кәртүкне казып бетә алмадык, кисәк кечле явын китереп йавын куйды* 'Couldn't dig up all the potatoes, suddenly intermittent heavy rain started'.

The gradation of the rainfall is verbalized by means of diversity of its type's names. For example: *коймаяңгыр* - *коеня ваторган*, *биккөчле* 'very heavy rain, shower'.

Пыскак яңгыр 'sprinkle, drizzle, frost-mist'. Liquid precipitations with lesser drops diameter are called *mizzle*. The velocity of a droplet falling is small, precipitation rate is slight.

In the Tatar language dialect dictionary there is a wide variety of rainfall intensity names. Examples: *Айақөстөй яңгыр* 'intermittent rain'. The main feature is fleetness. In the Menzelinskysubdialect it is used with the meaning of 'intermittent rain' - *айақөстөй яңгыр*, in the Sterlitamakskysubdialect - *айагөстөй яңгыр*, in the Sergachsky dialect - *үлек йаңгыр* [11: 233].

In the Tatar language 'steady rain' is called *озак явын*, and when it is raining intermittently, this phenomenon is called *туктап-туктап яуган явын*: *кез кеннәрне явын шулай бер ява, бер яумый, туктап-туктап ява*. 'During the fall season rains come with interruptions, right now it comes, next moment it stops'.

Түкмә йаңгыр (*йавын*) 'pouring rain'. In common usage, we usually say 'it is raining cats and dogs', thus giving to it such quality as strong. In the Permian subdialect of the Middle Tatar language dialect *түкмә йаңгыр* (*йавын*) and *чиләк ләп койган яңгыр* are used with meaning of 'it's raining cats and dogs': *түкмә йавында килеп суык тийеп ките* 'I caught cold having been overtaken by a shower'.

Борчак-борчак йаңгыр 'heavy rain'. The word combination is used in everyday language to denote short, but heavy precipitations, regardless of their duration: *борчак йаңгыр чст*. 'larger raindrops': *Авылда борчак-борчак йаңгыр ягып китте* 'There was a heavy rain in the village' [11: 233].

Житен йаңгыры 'linen rain'. This name can be met in folklore literature, the most often it was used to point out on the time when the rain poured, under which people covered ground with linen

soitcouldabsorb the rain *Житеняңгырытөтеннәйәва, гадәттәандыййаңгырыаугандажитеннечирәмгәжәйепчеретәторганбулганнар* 'linen rain drizzles like gauze, usually in days like this the linen was covered'. In the Russian language liquid precipitations with lesser drops diameter are called *mizzle*. The velocity of the droplet falling is small, precipitation rate is slight. In the Tatar language dialects it is sometimes called *церетмәйәңгыр*.

It is also known such precipitations as *бозлыяңгыр* 'ice rain', which should not be confused with hail. Hail typically falls in warm season from massive cumulonimbus high extended clouds, as a rule, during the downpours and thunderstorms. The hail falls for the most part in warm seasons during the daytime.

Бозлыяңгыр it is solid atmospheric precipitations that fall when the temperature is negative in the form of solid clear ice balls, inflated with water, rarer – uncovered. It forms when rain drops are frozen, while last-mentioned fall through lower air layer with negative temperature. In the defining dictionary of the Tatar language it is explained as: *бозкатыш, бозларыдабулган, карлы, бозлыяңгыр* (freezing rain) [13: 171] – precipitations that fall at negative atmospheric temperature in the form of three combined natural phenomena: snow, ice and rain: *Карлы-бозлыяңгырныңсалкыныүзәкләргәүтә* [8: 60]. 'Ice rain cuts into the marrow of bones'

Жилле яңгыр 'rain with stormy wind: *Жәйкөнөндәбаштажылыжилбулып, соңыннанжиллеяңгырбулса, бозявар* [7: 667]. 'If in the summer at first warm wind blows, then it rains, so it is highly likely that it will hail'.

Карлыяңгыр 'snowy rain', in other words precipitations combined with rain drops and snow (typically it falls at warm temperature) [13: 171]. *Карлыяңгыр, карлыяңгыртәрәзәмәсылана* (З. Хәким) 'Snowy rain, snowy rain blankets my window'. This rain often coincides with early snow. It occurs in the late autumn – early winter.

Summary

Our observations show that in the literary Tatar language and in the Tatar language dialects there is a variety of names to denote rain types. We can say that for native speakers of the Modern Tatar language, synonyms of the word rain are cognate words *яңгыр* and *явым*. Characteristics, perceived *яңгыр* rain correlate mostly to the time orientation features: *көзге яңгыр* autumn rain, *жәйге яңгыр* 'summer rain', *язгы яңгыр, ләйсән яңгыр* 'spring rain'. In the Tatar language the following factors are important: rainfall intensity: *койма яңгыр* 'very heavy rain', *айақ өсте йаңгыр* 'intermittent rain', *пыскак яңгыр* 'drizzle', *түкмә йаңгыр (йавын)* 'downpour'; its temporal characteristics: suddenness: *бершәптәяңгыр* 'intermittent rain', *кисәк кечле йавын* 'intermittent heavy rain'. There are special names for driven rain – *жилле яңгыр* 'sleet' – *карлыяңгыр, бозлы яңгыр* 'ice rain', for specifying the rain drops size – *борчак-борчак йаңгыр* 'heavy rain', etc.

Conclusion

Examining system connections of the lexical item rain by means of lexicographical sources, it is necessary to emphasise that in the Tatar language dialects there is a wide variety of the rain names depending on its different characteristics in comparison with the Tatar literary language.

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CULTURAL-LINGUISTIC ESTIMATED POTENTIAL OF LEARNING PAREMIAE IN ENGLISH AND SPANISH CLASSES

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Abstract

The article is devoted to the cultural-linguistic estimated potential of study in English and Spanish classes. Analysis stages of the estimated potential are reflected with the use of paremiae (proverbs) in the English and Spanish languages. General and particular types of estimation are allocated in the article. The types of assessment and estimation strategies of paremiological units are identified. The results of the study of proverbs in the English and Spanish languages in the strategy of estimation of the researched languages are developed in the article. Levels of estimation process which correspond to a complete axiological analysis are developed. The practical analysis of homeostatic (target) feature reflected in the proverbs of English and Spanish languages is presented in the article. The article also presents the development of exercises at the lessons of the English and Spanish languages in order to study the vocabulary, grammar and their cultural-linguistic content of proverbs.

Analysis of proverbs in the English and Spanish languages leads to the following conclusion: the existence of general and particular estimates allows for more qualitative study of English and Spanish proverbs.

Article submissions, the results of the research are of interest for scientists studying cultural-linguistic estimation potential within the strategy of studying English and Spanish proverbs.

Keywords: lingvoculture, lexicology, estimate, paremiae, proverbs, sayings.

Introduction

The estimate is a characteristic of the human mind operation, during which the subject of estimation determines the significance of estimation of the object. Expressed by language means, the estimate gives a linguistic unit. *The topicality* of the study is the fact that the estimate is exposed to the whole surrounding reality of people, and, above all, the person himself. *The purpose of the research* is to explore the estimation category using proverbs of different languages. We understand estimation as a semantic description of a linguistic unit, reflecting a positive or negative attitude of the speaker to the subject, that is, if the language element has been estimated, it expresses, first of all, the attitude of the subject to the object of the nomination [9, P. 158].

Quantitative and qualitative methods are identified in the research of estimation of different languages. We recognize the estimate as a linguistic category that expresses the attitude of the speaker to the subject of reality depending on how their needs, desires, interests and goals are satisfied. The concept of estimate relates to the concept of value, which determines the person to the spheres of social life, to evolve and change along with society. The value associated with a positive value. It cannot be negative because the same phenomenon can be both positive and negative in the same relation to one and the same person. This is different between the value and estimate. But one and the same object, estimated from one point of view, can act as a value, and the other – as anti-value.

The category of estimation can be expressed as a functional and semantic field. This field is vast, with blurred boundaries, it has designative nature and does not allow to structure itself uniquely. The estimate forms the core of the overall assessment and the periphery – private estimates [1, S.387].

The complex and diverse subject-object relationship in the estimate process allow to classify the estimate. "Estimated" is an assessment, expressed by specific language features. There are general and special forms of assessment. By nature, the estimate can be absolute or relative. There are rational and emotive estimate.

The estimate is expressed in different levels of language, in particular, in lexical and grammatical levels. It can be expressed by means of word-formation morphemes that appear in the phrase of structure of simple and complex sentences. Syntactic means of expression of the estimated are diverse by complex of different structure presented proposals of all types of communication. The estimate, being a component in the semantics of the estimate unit, has no regular means of expression in the language and includes different classes of words: adjectives, nouns, adverbs, participles, interjections, verbs, pronouns [3, P.87].

The estimate is associated with intensity, emotion, imagery, efficiency, expressiveness, modality. Although these concepts are interrelated, they have different functional tasks. They may accompany each other, act separately or in various combinations.

The estimated statement defines the measure corresponding to the reference object for a certain quality (properties); emotionality is the result of a sensory estimation of events, facts, actions, disclosing the statement of the speaker's own experience in terms of its relationship to the subjective sense-perceptible phenomena of reality; expressiveness occurs when the assessment comes as the direct reaction to an object and its properties and is manifested in purposeful impact on the listener by raising an impressive force statements [6, P.33]. Assessment of derivative emotions of the subject, with an extralinguistic nature and characterizing the subject as a connoisseur or critic, accompanied by additional personal and social facets of this function, enhance the expressiveness. The intensity reflects the strengthening or weakening of the degree of manifestation of qualitative attribute values being compared via a common standard [8, p.17]. From the point of view of logic, the intensity is a kind of estimation, since the estimate can be both a quantitative and qualitative. In its embodiment, the intensity of the language acts in connection with modal-evaluative elements. The tools referred to these elements require a certain relation to the grounds of the signified, they carry additional information, embody expressive, emotional and evaluative characteristics [2,5]. Emotionality is connected with feelings, sensations, evaluation is connected with only the feelings, sensations, or simultaneously with the senses and the mind or only with the mind, expressiveness is connected with the idea, with the intention to persuade the recipient, the intensity is connected with the degree of manifestation of the qualitative attribute values. The expressiveness seems to increase stylistic categories, appraisal, emotion and intensity of the lexical and grammatical categories. Affectivity is considered as a component of the estimated value, which characterizes the degree of interest of the subject. It is realized as in the semantics of the individual evaluation of words and statements in the structure as a whole.

Passage of all levels of assessment corresponds to the total axiological procedure. However, do not simplify the situation: "estimation of the act does not necessarily require a serial promotion from one level to another in accordance with the estimation hierarchy" [3, p.80].

Paremiological units are extremely rich with material for the study of linguistic and cultural axiological laws, enshrined in the analysis of the language of estimation strategies. Identify of axiological potential of proverbs and sayings is interesting for paremiology as a science, as part of this research actually has not been given due to attention. It is clear that identification of types of estimates and estimation strategies set forth in the paremiological fund can serve as the basis for the classification of evaluation proverbs.

The study of proverbs can be carried out at different levels of proficiency, and involves the development of different types of exercises at lessons in order to study vocabulary, grammar or linguistic filling. Here are some examples of recommended tasks. For example:

1. Read the proverbs and sayings. Find nouns and, if possible, the image of these plural (In Spanish- La almohada un buen consejero; in English- The night brings counsel.)

2. Find the proposed proverbs antonymous couples.(In English- Oldfriends and old wine are the best; in Spanish- aceite y vino añejo, y amigo viejo)

One of the starting points of the axiological analysis of the situation and its components, according to A.N.Baranova, is to assess the quantitative parameters (the average Russian lexeme kilogram, liter or more, and the British pound, etc.). "Mostly descriptive status of lexical units with the" quantitative " value usually leads to neglect of "the estimated potential" of this important class of lexemes, which are not only descriptive, but also the use of estimates" [3, p.77].

We distinguish, after A.N.Baranova, the following types of evaluations that are building "bricks" in different assessment tools: 1. quantitative; 2. prototypical; 3. homeostatic; 4. total. Quantitative estimation is presented in proverbs, containing information on some of the available quantity of something. The most accurate explicit expression of this type of estimation received by numerals is presented in proverbs. To quantify markers include: a) the intensity of the markers (strengthening -weakening) - great, weak, slight, light, soft in the English language; in Spanish - grande - great, espacioso - spacious, blando - soft, flojo - weak, ligero - easy; b) parametric adjectives denoting quantitative and spatial parameters of objects, such as weight - in English: heavy-light (heavy-lung cue); in Spanish: pesado - ligero (heavy-light); general indication of the value in the English language: large - small (large, small), in Spanish: grande - pequeño (large, small); value in specific length measurements, in English: long - short (long-short), in Spanish: largo - corto (short-long); depth - in Spanish: profundo - pocoprofundo (deep, shallow); English respectively - deep - shallow (deep, shallow); width English: wide, broad - narrow (narrow broad -) in Spanish - ancho - estrecho (wide, narrow); height in English: high - low, Spanish alto - bajo (high-low).

Quantitative estimation allows you to compare the results of the primary analysis of the axiological with some prototypical scale of pragmatic nature, making it possible to identify the position of the test situation (or its components) on the quantitative parameters among other similar situations (in other words, compared with the fact that there). In this case, we can talk about prototypical estimate (P-estimate).

Prototypical estimate is close to quantify one. But in contrast to quantify idea of presented amounts there in the more generalized form. Instead of specifying the amount or quantity-spatial parameters in proverbs that contain this type of the estimate used features correlated with the concepts of "many" or "a little". Explication prototypical estimate gets through words in English -many, much - little, a little, in Spanish, respectively - mucho - poco.

It should be noted that classification of the estimation strategies proposed by A.N.Baranov is limited by a number of parameters and can be attributed only to those proverbs, where the estimate is expressed explicitly. Therefore, it is taken into account only the most superficial layer of clear values proverbs.

Conclusion

Analyzing the results obtained in the course of the study, we consider possible practical applications of this concept on a material of English and Spanish proverbs with animalistic components and artifacts. The analysis showed that both English and Spanish proverbs are presented with all of these types of estimates. They form a binary unity in which comparison through two estimates shows how, by what signs of formative assessment evaluation of the subject, i.e., recognized evaluation strategy.

Practical analysis of the proverbs of the material shows that the presence of a homeostatic (target) feature in the assessment strategies in both compared languages determines its relationship to private estimates, namely the rational. Strategy of assessment of another kind of characteristic of the ethical, aesthetic, emotional and teleological evaluations in this case is not only the strategy of evaluation, but the semantics of proverbs and its elements, as well as the features of the traditional use (eg, saying if you run two hares you will catch neither - in English and in Spanish: Quien mucho abarca ,pocoaprieta - two hares chase, catch none - in the Spanish language used to condemn greed). Thus, it presents an ethical evaluation.

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THE STUDY OF LINGUISTIC CONSCIOUSNESS OF STUDENTS BASED ON THE MATERIAL OF ASSOCIATION EXPERIMENTS

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Abstract

The article discusses the features of the purposeful association experiment as a method of studying the linguistic consciousness in contemporary school.

Linguistic consciousness is understood as images of consciousness represented via linguistic means: individual lexemes, word-combinations, phraseological units, text, association fields and association thesauri as a set of these fields.

The theoretical basis of investigation is the idea grounded in psychology about the fact that the phenomena of reality are reflected in the mind. This reflection captures the causal spatial relationship of phenomena and emotions, and the world picture is changed from one culture to another. The following methods of linguistic analysis have been used in the paper: generalization and systematization, analytical method, descriptive, comparative methods, etc., and the methods of purposeful association experiment. The material for the study is based on the comparative constructions obtained by purposeful association experiment. The experiment was conducted with the students of the Republic of Tatarstan – the native speakers of the Russian and Tatar languages. The reactions of students to the comparative constructions with colour representations were analyzed in the comparative aspect.

The results obtained reveal some fragments of linguistic consciousness, linguistic culturological, value orientations of the respondents and conclude that the emergence of similar associations in schoolchildren – the native speakers of the Russian and Tatar languages is determined by a single age category, the universality of human thinking, common history and territory of residence.

Keywords: linguistic consciousness; purposeful association experiment; association; stimulus; reaction; the Russian language; the Tatar language; simile constructions; colour terms.

INTRODUCTION

In recent years, the term “linguistic consciousness” has become widespread in psycholinguistics and cognitive linguistics. The authors of the term treat it as the images of consciousness expressed via language means: words, phrases, phraseological units, texts, association fields and association thesauri as a set of these fields [Karaulov 2002].

The concept of “linguistic consciousness” was introduced by Wilhelm von Humboldt: “language in its interdependent relations is the creation of the national language consciousness” [Humboldt 1985].

The theoretical and methodological basis of research is constituted by work by Y. N. Karaulov, A. A. Zalevskaya, E. S. Kubryakova, E. F. Tarasov, N. V. Ufimtseva, Z. D. Popova, I. A. Sternin, R. R. Zamaletdinov and others.

Currently, one of the important areas in linguistics is the study of linguistic consciousness of man in order to expose the picture of the world of native speakers of a language. The subject of studying

in a number of papers is ethno-cultural specificity of linguistic consciousness of the bearers of Russian and other cultures [Bolgarova 2013; Mukhametzyanova + et al 2014].

Linguistic consciousness, as the researchers note, can be studied by experimental methods, in particular by means of association experiment, so we can study consciousness only via the products of its activities. Association experiment allows to reconstruct the relations of language units in the mind, to reveal their interaction in the processes of generation, understanding, storage of the texts. Experiment is a survey of the respondents united by age, profession, language, region, etc., in order to identify their associations to a proposed stimulus.

The present study applies the purposeful association experiment in which the subject in reaction to stimuli words responds (writes) in accordance with the instruction of the experimenter, in our experiments - the standard of comparison.

Linguistic consciousness is reflected in semantics of different language units. A special role in creating a language picture of the world is played by similes [Bolgarova + et al 2014], phraseological units [Tarasova + et al 2014, Sibgaeva 2015], metaphors [Nurullina + et al 2015], as they are the reflection of figurative interpretation of universal phenomena of the reality.

Comparisons as one of the constituent parts of the national language picture of the world are distinguished most of all by conservatism, which provides communication of cultural information from one generation to another. Therefore, it is appropriate to analyze similes and simile constructions that reflect the national-specific phenomena, knowledge, spiritual values of the ethnic group.

The national originality of simile constructions is manifested in images, the comparisons taken as a base, in associations related to the image in the language under study. When comparing the languages, the universal features in simile constructions of two or more languages and the differences in the images and standards underlying similes are revealed. Peoples create their own linguistic picture of the world [Gilazetdinova G. + et al 2014].

MATERIALS AND METHODS

The following methods of linguistic analysis have been used in the paper: generalization and systematization, analytical method, descriptive, comparative methods of analysis, etc., as well as the methods of purposeful association experiment.

In association experiment a stimulus word induces a number of associations in the native speaker of a language. Among them are personal, subjective, those related to personal experiences, and characteristic for a group of people united by common living conditions [Mukhametzyanova + et al 2014].

The reactions of native speakers of a language to a stimulus word (or a group of semantically related stimuli) form association fields, on the basis of which modeling of certain fragments of linguistic consciousness is possible. According to N. V. Ufimtseva, association field is "not only a fragment of the human verbal memory but also a fragment of the image of the world of a particular ethnic group, as reflected in the consciousness of the "ordinary" bearer of a culture, his system of evaluations and his system of stereotypes" [Ufimtseva 2003].

We used in our study the purposeful association experiment. For research form, we chose the simile constructions of a particular type which the respondents were to complete with appropriate verbal responses. The informants were students of schools from cities and villages in the Republic of Tatarstan - the native speakers of the Russian and Tatar languages at their age of 13-17.

The objective of our research is to reveal and interpret the similarities and specificities in using and perceiving simile constructions in the Russian and Tatar-speaking students through the association experiment.

RESULTS

The language picture of the world is a holistic reflection of the reality via various linguistic devices. The basis for mutual understanding of people of different nationalities is a general human core of the universal picture of the world, which is determined by the unity of the material world, similar

stages of historical development of peoples, etc. However, peoples have their own peculiarities in the material and spiritual culture [Zamaletdinov + et al 2014]. Language reflects religion, beliefs, features of life, customs, traditions [Kirillova 2014], the life experience of each individual. Therefore, the language picture of the world is represented by universal and unique linguistic means.

We can define the uniqueness of worldview of different ethnic groups using the comparative method of studying pictures of the world. Their differences are revealed in the lexical fund of language, phraseology and grammar. Undoubtedly, simile constructions are a valuable material for exposing certain features of the language picture of the world of different peoples, as “they have a semantic and grammatical plans of expression, being not only a linguistic category but also a cognitive category, reflect the peculiarities of thinking of the representatives of different ethnic groups” [Bolgarova 2015: 16].

In the experiment the respondents were offered simile constructions such as *белый как ...*, *черный как* (*white like ...*, *black like...*), etc. The first component in them is a basic colour term: *белый/white* (*ак*), *черный/black* (*кара*), *красный/red* (*кызыл*), *зеленый/green* (*яшел*), *синий/blue* (*зәңгәр*).

White colour has a huge emotional and expressive effect on the human mind, which is manifested in a large combinative potential and richness of associations. To characterize the white colour the students - the Russian speakers use comparisons with the following realities: natural phenomena: *снег* (*snow*) 51, *огонь* (*fire*) 3; man-made objects (artifacts): *лист бумаги* (*sheet of paper*)10, *молоко*(*milk*)10, *блузка* (*blouse*), *машина* (*automobile*)3, *мел*, *мороженое* (*chalk, ice cream*)2, *потолок*, *пух*(*the ceiling, fuzz*); objects of nature: *облако* (*cloud*) 2; animals: *кошка*, *бабочка* (*cat, butterfly*); plants: *ромашка* (*daisy*); the time: *день* (*day*).

The native speakers of the Tatar language to describe the white colour use similar groups of objects: natural phenomena: *кар* (*снег / snow*) 28, *күк* (*небо / sky*) 3; man-made objects: *сөт* (*молоко/milk*) 17, *күлмәк* (*платье, рубашка / dress, shirt*) 11, *кәгазь* (*бумага / paper*) 7, *альяпкыч* (*фартук/apron*) 4, *шикар* (*сахар/sugar*), *яулык* (*платок/ shawl*) 3, *акбур* (*мел / chalk*) 2, *мамык* (*вата / wool*), *стена* (*стена/ wall*); the body parts: *бит* (*лицо/face*) 4, *сакал* (*борода/beard*), *чәч* (*волосы/hair*) 2; animals: *күян* (*заяц/hare*) 3; plants: *чәчәк* (*цветок/flower*).

The black colour also emotionally affect human consciousness, but negative meanings dominate in its semantics. In the forefront among the reactions are the names of objects of nature, artifacts, the names of animals, and in the Russian language - the names of natural phenomena. In both languages the black colour creates a negative associations.

To characterize the black colour the students - the Russian speakers offer the comparisons with the following realities: the time: *ночь* (*night*)14; the objects of nature: *земля* (*earth*) 10, *тучи* (*clouds*) 5; man-made objects: *уголь* (*coal*) 7, *асфальт*, *брюки*, *картина Малевича*(*asphalt, pants, Malevich painting*) 2, *срөб*, *костюм*, *машина*, *ноутбук*, *ремень*, *телефон*, *футболка*, *чернила* (*coffin, suit, automobile, notebook, belt, phone, shirt, ink*); the body parts: *глаза* (*eyes*) 3, *волосы* (*hair*) 2, *ноготь* (*nail*); natural phenomena: *тьма* (*shadow*) 5, *мрак*, *пожар*, *сажа*, *темнота* (*darkness, fire, black, dark*); biblical, folkloric and mythological characters *черт*(*devil*) 4; ; animals: *пантера*, *муха*, *лебедь* (*panther, fly, swan*).

The native speakers of the Tatar language use similar models: objects of nature: *жир* (*земля/ground*) 22, *туфрак* (*почва/soil*) 10, *балчык* (*глина/clay*) 6, *болыт* (*облако/cloud*) 4, *диңгез* (*море/sea*), *пычрак* (*грязь/dirt*), *таш* (*камень/stone*); animals: *карга* (*ворона/crow*) 15, *елан* (*змея/snake*) 3; man-made objects: *чалбар* (*брюки/trousers*) 5, *костюм* (*костюм/suit*), *машина* (*машина/automobile*) 2, *альяпкыч* (*фартук/apron*), *дегет* (*деготь/tar*), *карандаш* (*карандаш/pencil*), *китап* (*книга/book*), *краска* (*краска/paint*), *күлмәк* (*платье, рубашка/dress, shirt*), *Малевич картинасы* (*картина Малевича/ Malevich's painting*), *пальто* (*пальто/topcoat*), *пенал* (*пенал/pencil case*), *стена* (*стена/wall*); parts of body: *чәч* (*волосы/hair*) 5, *күз* (*глаз/eye*) 2, the hours: *төн* (*ночь/night*) 4; abstract notions: *кайгы* (*gore/grief*).

The colour representation of the red tone is widely used in the simile constructions of the Russian and Tatar languages. Red has a strong emotional and expressive affect and stands out for its brightness. Association with plants, blood, etc. are the most frequency.

The Russian-speaking students to describe the red colour use the comparisons with the parts of body (*кровь/ blood* 28, *сердце heart* 6); plants (*цветок/ flower* 10, *помидор, яблоко / tomato, apple* 5, *земляника /wild strawberries* 4, *мак, тюльпаны/ poppies, tulips*); natural phenomena (*закат/ sunset* 5, *огонь / fire* 4, *восток/ east, молния/ lightning*); the objects of nature (*солнце/ the sun*); abstract concepts (*любовь, победа/love, victory*).

The native speakers of the Tatar language use the same lexical groups: plants: *алма (яблоко/apple)* 20, *карбыз (арбуз/watermelon)* 8, *чия (вишня/cherry)* 5, *чэчэк (цветок/flower)*, *жыләк (ягода/berry)*, *мәк чэчәге (мак/poppy)* 3, *миләш (рябина/ rowanberries)*, *помидор (помидор/tomato)* 2, *чөггендер (свекла/beet)*; man-made objects: *күлмәк (платье, рубашка/dress, shirt)* 15, *флаг (флаг/flag)* 8, *сумка (сумка/bag)* 3, *иннек (помада/lipstick)* 2, *калфак (калфак/kalfak)*, *яулык (платок/scarf)*; the parts of body: *кан (кровь/blood)* 10, *ирен (губы/lips)* 5; natural phenomena: *таң (заря/dawn)* 4.

The green colour is quite common in speech, due to its expressiveness and aesthetic effect on the mind. It is associated primarily with the vegetation, foliage. The Russian-speaking students characterize the green colour using the comparisons with the following realities: plants: *травы (grass)* 33, *листья (leaves)* 10, *огурец (cucumber)* 2, *дерево, ёлка, капуста, куст, яблоко (tree, fir tree, cabbage, bush, apple)*; man-made objects: *тетрадь (copybook)* 2, *мяч, светофор, шапка (ball, lights, cap)*; animals: *попугай (parrot)*; the characters of literary works, with folklore and mythological personages: *Шрек (Shrek)* 2.

The Tatar-speaking respondents to characterize the green colour used the same group of objects: plants: *үлән (травы/grass)* 26, *яфрак (лист/leaf)* 12, *алма (яблоко/apple)* 7, *кыяр (огурец/cucumber)*, *чирәм (травы/grass)* 4, *агач (дерево/tree)*, *гөл (цветок/flower)*, *чыршы (ель/fir)*; man-made objects: *дәфтәр (тетрадь/copybook)* 2, *китап (книга/book)*, *линейка (линейка/ruler)*, *яулык (платок/scarf)*; natural objects: *алан (поляна/clearing)*, *болын (луговое/meadow)*, *тау (гора/mountain)*, *урман (лес/forest)*; the characters of literary works, with folklore and mythological personages: *Shrek*.

The semantics of the blue colour in the simile constructions are very determinate, concrete, and is mainly associated with natural objects.

To characterize the blue colour the speakers of Russian use the comparisons with the following realities: to objects of nature: *небо (sky)* 28, *море(sea)* 18, *облако (cloud)* 3, *вода, Волга (water, the Volga)* 2, *камень (stone)*; man-made objects: *ручка (pen)* 4, *джинсы, диван, книга, машина, носки, платье, свитер, школьная форма (jeans, sofa, book, automobile, socks, dress, sweater, school uniforms)*; the body parts: *глаза (eyes)*; plants: *цветок (flower)*.

Similar associations are detected in the native speakers of the Tatar language: natural phenomena: *күк (небо/sky)* 28, *су (вода/water)* 10, *болыт (облако/cloud)* 6, *диңгез (море/sea)* 5, *күл (озеро/lake)* 3; man-made objects: *парта (парта/school desk)* 6, *шал (шаль/shawl)* 4, *өстәл (стол/table)* 2, *яулык (платок/scarf)*; the parts of body: *күз (глаз/eye)* 5; plants: *кыңгырау чэчәге (колокольчик/ bluebell)* 2, *күкчэчәк (василек/ blue cornflower)*.

The results of the purposeful association experiment lead to the following conclusions and generalizations. Basically the colour terms are compared with natural objects, as the colour standards are the objects of nature: *earth/ground, sky, snow, sea, sun*; the names of animals: *wolf, hare*; phytonyms: *tree, leaves, grass, flower, lemon, apple*; artifacts: *trousers, paper, automobile, school desk, dress, pen, desk, bag, copybook*; the body parts: *eyes, hair, blood, face, heart*; time of day: *day, night*. The associates cited by our respondents, in most cases, correspond to the basic meanings of the suggested stimuli words in the dictionaries of the Russian and Tatar languages.

The analysis of the results of the purposeful association experiment has shown that large differences in the peculiarities of world perception and outlook of the students – the native speakers of the Russian and Tatar languages is not observed that is determined by the age of respondents, their living in one territory. School vocabulary (*chalk board, school uniform, pencil case, pen, etc.*) takes a certain place among individual associations. The Tatar-speaking and Russian-speaking students co-exist in the same cultural and educational space, and this leads to the coincidence of associations on the proposed stimuli. For example, the stimulus lexeme “black: - *картина Малевича/ Malevich’s painting*; “green” - *Shrek* and so on. At the same time 4 native

speakers of the Tatar language to characterize *blue* named the associate *шәл (шал/shawl)*; «Зәһрәп шәл» / «Голубая шаль» (“*Blue Shawl*”) – a classic piece of Tatar drama by Karim Tinchurin.

There are also other specific associations with peculiarities in perception of the world of the native speakers of different languages, for example, connected with way of life, etc. The Tatar-speaking students have frequent associates with the lexeme “black” – the specific reactions *әҗир (земля/ground, land)*, *почва/soil (туфрак)*, as the native land as a source of life, farming enters largely into the language picture of the world of the informants.

In general, in this age group colour terms are not characterized by a distinct cultural identity.

SUMMARY

Peculiar issues associated with thinking, spiritual mentality, world outlook, historical development of ethnos, national culture and the environment influence some originality of simile constructions in these languages.

CONCLUSIONS

The investigation carried out has a certain practical significance, as the results obtained represent a valuable and rather reliable material for studying certain aspects of linguistic consciousness, linguistic culturological, national and specific phenomena, knowledge, values, etc.

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ABSTRACT

METHODICAL SUPPORT OF TEACHING OF PARTS OF SPEECH IN TEACHING OF THE NATIVE LANGUAGE

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Abstract

The various principles of teaching are described, contributing to the formation and development of linguistic, communicative competence of students in the teaching of morphology of native language. Certain methodical conditions are characterized, that are important when teaching parts of speech of the Tatar language. The effective aspects of teaching morphology are determined, aimed for the enrichment of students by theoretical information about the morphological system and the development of their creative thinking and professional skills.

In the history of methods of teaching the Tatar language scientists identify different didactic principles. Of great interest to us are the works of Fazlullin M. A., M. S. Galliamova, S. G. Vagyizov F. S. Valeyeva and G. F. Sattarov, which focus on the principles of scientific character, systematic character, sequence; connection of training with life; consciousness and activity; reliability; accessibility of training; visibility; differential and individual approach. We believe that the basis for the formation of reliable knowledge, abilities and skills in morphology among students is the assimilation of lexical and grammatical, morphological and syntactic features of parts of speech of the language.

The main results, presented in the paper, will contribute to the solution of tasks on creation of methodical conditions for the formation of linguistic competence of students in learning the parts of speech of the native language; enhance the use of learning principles to create comfortable conditions for students in studying the linguistic competence.

Keywords: morphology, part of speech, native language, dialect, learning principles, experiment.

Introduction

Strategy of development of Russian education in accordance with the requirements of its modernization, dictates the necessity of the rethinking of all components of the educational process, including such important component as learning the native language. In the modern information space this question becomes one of the priority directions of improvement of the level of development of students, their culture of communication, and ultimately – of the preservation and development of the native language. Consciousness and fluency in the native language is the main condition for intellectual and moral development of the individual, familiarizing of the person to spiritual and cultural values of his people, as the language is the habitat of the people and of each person. At the same time, we consider as the native language the pivotal factor in the formation and development of personality, training and education, taking into account universal values [Shakurova M. M. and Mirzagitov R. H., 2014]; [Galiullina G. R. and A. Yusupova Sh., 2014].

The native (Tatar) language as an academic discipline addresses general learning tasks: provides students' system of knowledge about it, familiarizes them with the functional capacity of each language unit, and transfers the achievements of modern linguistic science.

In the basis of the Tatar language teaching, are fundamental methodological positions, determined by the socio-psychological functions of language and the specifics of language as a science. The basic provisions that define the content, organizational forms and methods of educational process, in accordance with its overall aims and laws, are the principles of teaching. The principles of teaching the native language are divided into two main groups: the principles of didactics (general didactic principles) and the principles of language teaching (methodical principles).

Materials and methods. The main research methods are: theoretical (study and analysis of pedagogical, methodical and didactic literature on the subject); socio-pedagogical (systematic study and analysis of existing programs, textbooks and manuals; study, generalization and systematization of the best teaching practices; observation); experimental (ascertaining experiment to determine the state of learning the parts of speech in teaching of the native language, identifying the level of knowledge, abilities and skills on the topic of study, analysis of errors, associated with the use and recognition of certain parts of speech in writing and speaking).

Discussion

The formation of the grammatical concept of parts of speech is one of the most important areas of linguistics. It provides the development of logical and grammatical thinking of students (abilities to abstract, generalize, to compare linguistic phenomena), generates a conscious perception of their own speech and the speech of others, which is the basis for speech improvement of students. [Kharisova Ch.M. and Shakirova G. R., 2015]. Accordingly, in the process of teaching the parts of speech of the native language, the teacher organizes the work of students in accordance with the most important didactic principles that determine the content, forms and methods of this activity [Pidkasistyj P. I., 2014].

Just in the process of learning the parts of speech, the following abilities and skills are formed: to determine the identity of the word to one or another part of speech; to distinguish between grammatical and lexical meaning of the word; to decline and conjugate words according to grammatical rules; to highlight in a phrase, a sentence, and a text the studied grammatical phenomena; to produce morphological analysis of different parts of speech. Considering the above mentioned, let us look at some principles of teaching which are important methodological support for teaching the parts of speech of the native language [Shakirova G. R. et.al, 2016].

Following L. S. Vygotsky, scientific content is believed the main lever to move the development of students in the process of learning the morphology of the native language. The principle of science, as we know, requires us to arm the students with a scientifically credible knowledge. It is of particular importance in understanding certain grammatical phenomena of the Tatar language. To implement it, the teacher needs to be deeply and convincingly reveal each position of the studied material, in particular of parts of speech, while avoiding factual errors, inaccuracies and mechanical memorization by the students theoretical insights and generalizations. For example, when learning the adverb a special place occupy, on the one hand, consideration of the data of modern linguistics, on the other – the specific features of the native language. As an example, we present the cases of mixing of adverbs with qualitative adjectives of the Tatar language, which often act in the context as adverbial modifier. As in the Tatar language, there are no formal indicators of adverbs and adjectives except derivational affixes, for their correct determination it is necessary to pay attention to their lexical and grammatical meaning and syntactic relations between parts of speech. In addition, while the definition of adverbs and adjectives, it is important to take into account the derivational affixes these parts of speech.

Another important principle of teaching the parts of speech of the native language is the principle of accessibility, the implementation of which requires taking into account features of development of students, analysis of the material from the point of view of their real opportunities and such an

organization of learning in which they would not experience intellectual, moral and physical overloads. A classic example of several rules of this principle, we find at the great teacher J. A. Comenius, is: to move from easy to difficult, from known to unknown. This principle of accessibility in the teaching of parts of speech of the Tatar language requires the analysis of actual language abilities of students, the correct determination of the degree of theoretical complexity and depth of studying of the program material. It should, however, avoid the other extreme – excessive simplification of the material, which can lead to a weakening of interest.

Taught by the teacher knowledge needs to be consciously perceived by the students, deeply thought through and processed in their minds. This requirement is expressed in the principle of consciousness and activity in teaching parts of speech. The implementation of this principle involves a conscious, meaningful understanding and strong memorizing of a certain part of speech, its grammatical forms, occurring when a teacher presents a new material, combined with different types work in different forms. All of this is a condition of a lasting secure and retaining in memory knowledge, abilities and skills of the correct use of parts of speech. For example, while the experimental teaching the adverbs, the activity was provided by the creation of problematic situations, setting up problematic issues and cognitive tasks.

In implementing the principle of reliability we are guided by the provisions on the need for deep processing of scientific knowledge, their strong absorption that depends on both objective and subjective factors. Its pledge is a manifestation by the students of cognitive and intellectual activity, ability to carry out a clear analysis of the studied material, to highlight significant, important in it. Correct dosage and frequency of exercises, based on individual characteristics of the trainees, are important.

According to the above mentioned and the results of the training experiment, you can come to the fact, that the principle of reliability in teaching the parts of speech of the native language helps:

- the formation of grammatical abilities and skills;
- logical presentation of material;
- establishing of closer links with previously learned material.

"The principle of individual approach to students in learning is an organic part in general complex of didactic principles," – said A. A. Kirsanov. [Kirsanov A. A., 1982]. As it is shown by experimental work, the effectiveness of teaching the parts of speech is higher for those teachers, who work with consideration of flexibility of mind, quickness or sluggishness, ability to work of their wards [Yusupov R. A. et.al, 2015]. Computer technology, elements of programmed training, etc., have great importance in the implementation of this principle [Fatkhullova K. S. et.al. 2013].

The study of linguistic and methodical literature and experimental studies have shown that the effectiveness of learning of separate grammar topics depends on the successful implementation of the principle of visual. The form and content of work according to this principle has varied in connection with the development and improvement of technical means of teaching and the content of the subject: instead of tables, schemes, posters and tests, designed to execute using the computer, creative tasks for the development of speech, etc., are widely used now.

Teaching morphological phenomena should be based on the following special methodical principles and the principle of contextual differentiation of linguistic phenomena and meanings. While the students will learn about the most important features of main parts of speech of the native language, and learn to distinguish between those parts of speech in the context. The differentiation of similar concepts, as well as the establishment of significant connections and relationships between them, causes difficulties for students during the studying the morphology . For example, difficulties appear in the determination of the characteristics of adverbs, adjectives, gerunds. In order the acquired notions about adverbs were really not vague, but precise, you must specify them, using the technique of comparison, in which the allocation of separate signs, finding of common and different features [Husnutdinov D. H. et.al, 2016]. The comparison makes students ' knowledge about the studied phenomena more clearly, the notion of them becomes clear. The students master the essential features easier, when they are based on illustrative examples. Much

attention is paid to comparison of different morphological notions both in methods of teaching the Tatar language in secondary and high school.

- the context principle means the analysis of units of language in their syntactic relations in the text, taking into account the stylistic features and text - forming functions.

- the principle of the development of language sense means the intuitive assimilation of the laws of language at all levels, the reliance on a cognitive interest of students, their ability to understand unfamiliar words (grammatical forms of separate parts of speech) . Therefore, it is necessary to use observations for the grammatical system of language, to map actively the unfamiliar grammatical forms with familiar, use the method of synthesis of language units (e.g., parts of speech). The comprehension of the studied material involves many mental processes: comparison, analysis and synthesis, abstraction and concretization, generalization, systematization, that is, the diversity of psychological processes, through the disclosure of the content of educational material takes place, organized the observation of a large variety of phenomena relating to particular parts of speech is organized: at the level of lexical units; of a small text [Kharisova Ch.M. et.al, 2016]. Practical or mental connection of parts or sides of the object being studied, into a coherent whole, that is, the synthesis of linguistic phenomena in the native language is very important. In this regard, we note the presence of difficulties in separating of some parts of speech, in particular adverbs from the sentence (text), as in the Tatar language the part of speech grammatically is not shaped. In the result, difficulties in the correct use of adverbs in connected speech arise [Kharisova Ch.M. and Shakirova G. R., 2016]. In this case, the ability to isolate a part of the whole and connect the separate elements into a whole comes to help, which is possible when awareness of the relevant regularities of the studied language, while studying its rules and laws.

Insights

In the process of teaching the morphology of the Tatar language, a teacher organizes their activities in accordance with the most important didactic principles, which determine the content, forms and methods of teaching [Kharisov F. F. et.al, 2015].

Based on the foregoing, we conclude that all the principles are not only the simple sum of requirements that determine the success of the learning process, but are an integral part of the entire education system. They are inextricably linked to each other but are not equivalent. Some of them, such as the principle of science, are of fundamental importance, affecting the general content and teaching methods, others, such as the principle of visual, are of subordinate importance, depending on what is the content of education and methods of operating it.

Summarizing the above, we came to the conclusion that for a teacher in teaching the parts of speech of the native language, it is necessary, first, to focus not only on individual learning principles, but also on their system, providing a scientifically-based selection of goals, selection of content, methods and means of teaching the native language and the creation of favorable conditions; secondly, it is advisable to consider each principle and their system as recommendations for implementation of the basic laws and strategic ideas, that make up the core of the modern concept of education (comprehensive and harmonious development of the personality, the individuality of the student, the system-activity and personal approaches, the unity of education and upbringing); thirdly, to see other sides of the pedagogical process (the acquisition of knowledge and development of personality of each student, the ratio of abstract and concrete, etc.) and to adjust skillfully their interaction, based on the principles of learning and achieving harmonious pedagogical process.

In order to identify the effectiveness of the proposed learning system, we conducted experimental studies of the morphology, in particular, of the Tatar adverbs in the educational institutions of Kazan. For the students of control and experimental classes the following practical tasks were given:

1. To determine the types of adverbs, according to the method of formation and their lexical and grammatical groups.
2. To identify proposed linguistic phenomena in the following text.

3. To find in the sentences substantive adverbs and comment on their features, and also produce morphological analysis.

Experimental classes were studying according to the developed system. In the first task in experimental groups the number of mistakes, admitted by the students, was significantly lower than in the control groups (53,4% – 78,8%). 84,3% students in the experimental classes were able to perform the second task, and in control classes for 50.8% of the students correctly answered the question. More difficult for students was the third task, and so the result is relatively worse (64,3% – 38,5%).

Analysis of the results of experimental work allows us to conclude that students in experimental classes showed a higher score than students in control classes. They answered more competently and confidently deployed. This shows the effectiveness of the proposed methodological system of teaching the dialect of the Tatar language.

Conclusion

The implementation of the basic conditions for the formation of linguistic competence of students in the study of morphology (in particular dialects) of the native language leads to the following results:

- creates the necessary didactic conditions for effective teaching the parts of speech of the native language (for example, principles of learning);
- provides opportunity for practical application of the achievements of morphology, psychology and didactics, creates the most comfortable conditions for assimilation of theoretical information about parts of speech;
- brings to the students a systematic understanding of the features of functioning of separate parts of speech;
- creates the opportunity for intellectual development and logical thinking of students.

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PAROEMIOLOGICAL UNITS OF THE TATAR LANGUAGE WITH CULTURE-SPECIFIC LEXICON

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Abstract

This article describes the problems of studying paroemiological units of Tatar with culture-specific vocabulary. Semantic means of representation of national peculiarities are considered as a way to preserve the Tatar cultural context and classified on the basis of national uniqueness. Of particular scientific interest is the fact that in the paroemiae the words that reflect national and cultural characteristics of the Tatars are used. The paper lay emphasis on the words that characterize life, career, peculiarities of homemaking: *тюбетейка*, *кявуши* (national footwear), *калфак* (woman's headdress) and others. On the basis of the study the authors prove that the treatment of the meanings of the words gives a certain idea of the everyday picture of the world, helps to reflect the living conditions of the Tartars to describe certain things, reality, to understand the culture and the customs of the people. The article also covers the issues of studying paroemiological units with culture-specific lexicon in the aspect of teaching methodology of the Tatar language as a foreign language. The paper discusses paroemias of the Tatar language in the context of forming of lingvoculturological competence of students. The main attention is paid to the analysis of paroemiological units with culture-specific lexicon, the principles of selection of the material, the peculiarities of its representation at different levels of language proficiency.

Keywords: paroemic unit, the Tatar language, culture, traditions, the system of values, lexical units, methods of teaching.

Introduction

The problems of correlation of culture and information that underlie, is stored and conveyed in the words of the language elements have long attracted the attention of not only linguists, but also the representatives of other sciences. Linguistics actively studies the national image of the world, the mentality of people reflected by means of different multi-level language units in various texts - from folk to those created in the Internet. The search of the nationally specific and "general", universal in language and culture aims to promote cross-cultural communication of full value, that is, to promote cultural dialogue between people of different nationalities. In modern Tatar linguistics, the study of correlation of language and culture is one of the current trends, and in recent decades it has intensified in connection with the phenomenon of globalization. [Zamaletdinov R.R., 2015; Gabdrakhmanova F.H., 2016; Nurnukhametova R.S., 2015; Bochina T.G., 2014]. It is widely known that it is the lexical level of language that is able to the fullest extent to convey a national picture of the world, reflecting the collective ethnic experience in cognizing the material world and the cultural space. The bearers of culture-specific information are paroemias. Rich culturological material is laid in paroemias, the images of which date back to the ancient customs, rituals, beliefs. The question of studying paroemias in the aspect of correlation of language and culture is not new in Turkic studies and in Tatar linguistics (G. A. Bagautdinova, L.

K. Bayramova, Z. A. Biktagirova, T. G. Bochina, N. M. Zhanpeisova, R. R. Zamaletdinov, P. G. Idrisova, L. K. Nuryeva, M. V. Porkhomovsky, N. R. Oynotkinova and others), nevertheless there are not enough studies revealing the ethnic and cultural specificity of paroemias that convey images and cultural symbols being characteristic for the people.

The present article continues the analysis of the linguistic features of the paroemias of the Tatar language, started in a number of previous studies on the subject [Yusupova A. S., 2015; Mugtasimova G. R., 2014; Nabiullina G. A., 2014]. One can trace a connection of the paroemias with the national mentality.

The relevance of our study is due to its appeal to the global problem: language - culture - ethnos. This study aims to interpret paroemias of the Tatar language with culture-specific lexicon, which reflect the traditional mentality of the Tatar people and the most important fragments of the language picture of the world. Despite the significant amount of scientific literature related to the study of paroemias, it is a cultural connotation that seems less studied which requiring further scientific analysis. All this determines the relevance of our research. This will clarify some aspects of the problem of language and culture of interaction actively studied nowadays, namely, the problem of identifying the culture-specific information in the structure of the lexical meaning of a linguistic unit and determining the most effective ways of its presentation. Paroemias of the Tatar language appear to be the object of the study.

Paroemias reflect the value ideas of the Tatars of significant phenomena and objects of the reality; cultural connotation of the paroemias of the Tatar language can be manifested in a distinctive etalon images that form the basis of comparison, and the nature of evaluative information of the units. The investigation in linguistic terms will reveal the specifics of the language picture of the world inherent in the Tatar people, as reflected in paroemias. In linguistic methodological terms such studies reveal the linguistic material that is actual in practice of teaching the Tatar language as a foreign language. The value sources of cultural knowledge - paroemias are closely connected with the history and culture of the Tatar people. Paroemias allow students in the process of learning the Tatar language to receive informative pictures of everyday life of the Tatars, beliefs about national character, religious ideas. Introduction of the new scientific matter to the scientific revolution is an important task of modern linguistics as it expands the source base for studying the Tatar language in the diversity of its manifestation. The results obtained are important for the reconstruction of the traditional picture of the world, and for the study of its modern transformation.

The subject of our study is a culture-specific content of the paroemias of the Tatar language. Culture-specific units - are "the words that have extralinguistic background and therefore are a source of social and cultural information about the people of the studied language" [Yashina M. G., 2009]. This vocabulary is very heterogeneous, and to designate it, the research papers use the names such as realia, culturonyms, non-equivalent vocabulary, lacunas, background vocabulary.

Materials and Methods

The material for the study is the paroemiological units of the Tatar language taken from the collection of proverbs compiled by N. Isanbet [Isanbet N. S., 2010]. The purpose of the investigation is achieved through a variety of methods aimed at solving concrete problems. A set of methods and techniques were used to realize the objectives of the article. When collecting and systematizing, the descriptive method and the method of continuous sampling were applied. The descriptive method also involves the techniques of analysis, generalization, typologization of the analyzed paroemias. The method of simultaneous linguistic description of the material was used in describing paroemic units with culture-specific lexicon. The comparative method of research was used in analyzing the thematic word groups. The method of linguistic and cultural analysis is basic in considering cultural contents of paroemias of the Tatar language.

Results

Rich vocabulary fund of Tatar is exposed to the scientific interpretation not only as a research material, but also as a special form of storage of knowledge. The main purpose of paroemias is to

express the attitude of people to various life circumstances in the short aphoristic formulas. Paroemias of the Tatar people preserve the centuries-old experience of understanding by the people of various phenomena of the reality. Although the content of paroemias is specific due to the short length of text, being taken together, the paroemias of the Tatars represent life in more detail than any other genre of folklore, as their themes are almost limitless.

The paroemias of the Tatar language have the words with culture-specific features of the meaning, reflecting the referents being inherent only in the Tatars and uncharacteristic for other people. For example, the names of national dishes; folk dances, proper names, etc. reflect the typical reality of the Tatars, their culture and do not have equivalents in the stock of other languages. Therefore, "their lexical concepts have culture-specific features. Therefore, one can conclude that the semantics of the words with culture-specific meaning is a kind of "mirror" of the culture of the Tatar people and reflects the characteristics and tendencies of development of the language system on the whole. There are several classifications of culture-specific lexicon: thematic, syntax, time, and division of into the reality and background vocabulary. In our work we use the elements of the thematic classification and division into realities.

Many culture-specific components of the Tatar paroemias may contain indication to ethnographic realia (citek (ичиги, сафьяновые сапоги / morocco high boots) – in the proverb Citek ayak taldirmas, matur heter kaldirmas; arshin (arshin) – in the proverb Unike arshin buz, ike arshin kabere; umac (затируха/ zatirukha) – in the proverb Nishlisen esh unmagac, umac tokmac bulmagac and others), to historical elements (han (хан/khan) – in the proverb Han balasi hanga ohshar, balaban shonkarga ohshar: хан / khan – титул государей татарского происхождения у восточных народов / the title of Eastern monarchs of the Tatar origin).

The paroemias of the Tatar language, which comprise anthroponym, have a distinctive cultural specificity. In these texts, anthroponym appears as a proper name, being rich in a variety of associations and connotations, but already having a figurative meaning and being used for a variety of situations. Of particular interest is a group of proverbs, one component of which is a traditional Tatar first or last name, such as, Mestyre, Veli, Gali and others. So, for example, Oli kizi Mesture, keceleren ustere Veli yz eshende, Gali yz eshende. The presence of purely Tatar names and surnames in paroemic units is an indicator of the cultural specificity of paroemias. It immediately expands the background knowledge of the Tatar names.

Being true people's creations, paroemias, by virtue of their uniqueness, as a rule, belong to the culture of only one nation and have no analogues in other cultures. A large number of the Tatar paroemias with toponyms are quite difficult to understand. For example, Tel Telecege barip kayta (Язык до Тюлячей доедет); Beheshlesher Kitayga kitken Kotaymasthan kire kaytir (Уехавший в Китай поспорив, обратно приедет из Котаймас); Seberde de ber koyash, Semberde de ber koyash (И в Сибири и Симбирске одно и тоже солнце) and others. Kotaymas is an old name of the village of Кышлау / Kyshlau in the Republic of Tatarstan. Thus, the paroemias containing the names of places familiar with the peculiarities of the Tatar's life and geography of the area where they live.

Paroemias, being the national creation, could not sidestep the spiritual culture as an important element of human existence. It is justified to refer paroemias with culture-specific lexicon related to the history of the Tatar people, their writing as well as rituals and traditions to this group. The rituals and traditions are a true national phenomena, passed from century to century. Their inseparability from life of the Tatars has led to the fact that many of them are reflected in paroemias. For example, words such as saban tuyi in the proverb Saban tuyi ber kon, kirik koymak ber tiyen (Сабантуй один день, сорок блинчиков один копеек); Jirlamas idem de sabantuyi jirlata (Не пела бы да сабантуй заставляет петь).

Folk sayings reflect national culture via all their elements in complex. For example, Belesh barda belesh bar (Где знакомые, там и бэлиши). Бэлиш is a pie stuffed with beef, lamb, poultry, fish. This cake is a national food of the Tatars. Treating tea is the hospitality of the Tatars. Tea was served hot, thick, with milk. Therefore, a lot of proverbs contain the name of this drink: Sey yaninda suz ciga (Во время чаепития много беседеушь); Kori sey yakti ciray (Если даже просто

пить чай, то это хорошее отношение); *Sev karin tuydirmas, kynelne acar, susini basar* (Чай от голода не спасет, но откроет душу, жажду утолит). Thus, the paremias of the Tatar language are an important source of background knowledge related to culture, history, ways of life of the Tatars: *Utiz konlek urazanin ber beyreme bula* (И после тридцати дневного поста бывает праздник). In addition, the proverbs contain a lot of regional geographic units: non-equivalent and background words, proper names, historicisms and archaisms: *Et ecene elbe kileshmi; Bishmetenen jine yuk, ishtaninin tobe yuk*. Students gain new information about the national-cultural peculiarities being inherent in the Tatar linguistic society. Motivation to study the Tatar language is increased; the need for communication with native speakers, including mediated, also increases. The study of paroemias with culture-specific lexicon contributes to the consistent formation of the list of linguocultural knowledge and skills that eventually constitute linguocultural competence.

Summary

Thus, as the analysis of the material shows, the specificity of the Tatar paroemias that contain any of the categories of culture-specific lexical units is that national characteristics of the perception of the world are mainly reflected in the meaning of the reality, in turn, influencing the coherence of the very texts. National-cultural identity embraces all the words of the reality and is clearly traced due to the unique facts of the material and spiritual culture. Paroemiological units are highly informative, because due to their huge linguocultural potential expand knowledge about history, traditions, geography of the Tatar people. Moreover, they demonstrate a very special and unique view of the Tatars of the reality surrounding their representatives.

Therefore, the developed linguodidactic model of forming linguistic lexical competence based on the material of paroemias with the national-cultural component of the semantics is quite effective. It can be used in teaching reading at the initial stage of learning.

Conclusion

Our goal was characteristic of paroemic units of the Tatar language with culture-specific lexicon. We understand that it is impossible within the framework of one article to fully analyze these interesting phenomena which reflect life, traditions, morals of the Tatar people. A number of aspects require more detailed, specific analysis.

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MOLEEM

CLASSICAL LATIN IN TEACHING MEDICAL TERMINOLOGY

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Abstract

The article discusses the problem of difference in teaching so-called the “classical” Latin and Latin as the basis of medical terms. This problem has several points. Firstly, the both language versions have sufficient differences in any language levels. Firstly, these differences refer to the accepted pronunciation, graphic shape of language units, as well as lexical and grammar levels of the language. Secondly, specific features of the second version (medical Latin) as a scientific language (terms) shall be considered while they make it differ from a natural language. Thirdly, students initially have different intentions: representatives of the humanities study Latin as a language system with its particularities and as a tool for the future work (for example, to read original sources of historians, religious scholars, etc.); future doctors have the aim to study Latin as a language of terms. However in the light of the work we have done these exact differences have been defined to use efficiently for methodical purposes using a linguistic and cultural resource, resource of the science history and its terms system, connection of Latin with other courses included in the curriculum of medical and pharmacological specialties. This article will be of interest both to the school, gymnasium, college and university students who study Latin as a part of their curriculum and to those who teach this course in the above mentioned educational institutions, as well as to anyone who is interested in Latin.

Keywords: Latin, terms, graphics, spelling, vocabulary, grammar, cultural linguistics

1. INTRODUCTION

The scholarly apparatus of terms while it is between the natural language and formal sign system (see The New Encyclopedia of Philosophy) combines features and properties of the both. The terms are brought together with a formal sign system due to fixity to some subject area, and motivation or conventionality of the meanings of units of that area, while the term is motivated, as a rule, by its inner form [Pyzh 2015: 18]. With a natural language, the terms are brought together due to idiomaticity, a leaning to metaphORIZATION, its active use as one of the tools of its vocabulary replenishment. The terms system of medical sciences differ by that its certain segment keeps existing in Latin and has an international status. This status uses a Latin graphics, Latin vocabulary and forms under the rules of the Latin grammar. However, while attending to a defined and almost closed area and having properties of a “technical” language, the Latin medical terms cannot for sure help differing from the natural Latin which though it is “dead” survived in very considerable volume and good integrity.

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2. INTENTION AND METHODS

Our article is intended to compare the classical Latin and the terminological one and to show for methodical purposes their possible correlation in medical Latin classes. Our material is actual because of the fact that Latin keeps the international status in medicine and even due to some expansion of English into this sphere the scholarly apparatus of medicine has a Greek and Latin basis and uses the international anatomic nomenclature in Latin. Then novelty of the research refers to methodical approaches to teaching Latin for doctors: the proposed new tactics shall help increase interest in the subject among students, form a new humanitarian knowledge and nail down consciously cross-disciplinary interconnections.

In our turn we use the methods of a universal comparative and correlative analysis, an etymological analysis, and a descriptive method. We also include in our research the methods of a science history and cultural linguistics.

3. RESULTS

Initially, we have defined that some differences are inevitable between the natural language and the language of science. We express this idea through Latin as a language of medical terms in comparison with the classical Latin. The differences can be observed almost in any language levels.

3.1. Accepted pronunciation

Since Latin is a dead language, one can only speak of its phonetics in the sense of the phonological meaning of its graphemes; there are a lot of conventions in reproduction of the Latin pronunciation nowadays, and specific phonetic features of a national language may often make impact on the pronunciation. A number of considerable differences in the recommended pronunciation of the classical language, which is studied in humanitarian courses, and of the terms of natural sciences can be noted for Latin within a Russian-speaking space. It is recorded in the newest respected publications or study materials for universities, too: it is sufficient to compare the first chapter ("Phonetics") in the textbook by A.I. Solopov and E.A. Antonets [2016: 31-37] and in the republication of M.N. Chernyavskiy's textbook for medical universities [2008: 58-78]. Consider some examples.

So-called diphthongs *ae*, *oe* existed in Latin. In the classical period, they were pronounced with a second non-syllabic element – a very short sound *ə*, that sounds in Russian approximately as [ai] and [oi] respectively: *Caesar* [Kaisar]. In the language of medicine, these diphthongs suffered monophthongization, i.e. they are read as one sound – [æ]. For example, *caecum* [tsækum].

In the classical language, in any position, the letter *C*, *cis* pronounced as the Russian sound [k] which is softened before *i* and *e*: *corvus* [kɔrvus], *circus* [k'irk'es]. In the language of medical terms, the letter *C*, can be both read as [k] and [ts]. The sound [ts] appears in the position before sounds [e] and [i]: *circulus* [tsirkul'us], *cerebrum* [tserebrum].

In the classical Latin, combinations of letters *ch*, *ph*, *th* and *rh* pronounced with aspiration: [k^h], [p^h], [t^h], [r^h]. In medical terms, these digraphs are accepted to read as one sound: *chorda* [hɔrda], *pharmakon* [farmakon], *thorax* [toraks], *rhinitis* [rinitis].

The teacher or student who studied the classical Latin will have to go on the new scheme of pronunciation. If the word is pronounced by the classical rules it will not accomplish its communicative mission. Nevertheless, this difference in pronunciation brings a lot of methodologically useful material to the student to learn better the foundations of the language. Thus, if a student (who studies Latin from a zero level) got explained how vowel and consonant digraphs, the vowel and consonant sounds are read in the alternative system, it is advisable to say to himself the classical pronunciation of the words when he learns them by heart, then it will be easier to the student to reproduce the terms containing these graphemes in written as the sounds they stand for can be conveyed by other letters, too. For instance, a student shall learn the term *zygoma* as [zigoma], however if he considers that this word sounds as [zīgoma] he will remember that this word has a Greek origin and thus it has *y* after *z*, not *i*.

3.2. Graphics

Atendency towards implification resulting from the rules of pronunciation prevails here: less in the anatomic nomenclature, more in pharmacological terms. Simplification refers first of all to the spelling of traditional digraphs – both vowel and consonant ones.

a) The spelling of the digraph *ae* and *oe* is simplified to *e*: compare etymologically correct *glutaeus* and *gluteus* offered in the International nomenclature, or the frequency fragment *-oestr-* which is also used as a part of pharmaceutical medicine names in the simplified version *-estr-*: *Oestronum*, but *Estroben*.

b) Spelling *in* instead of *y*, for example, in the frequency fragment *-myc-*: *Mycofin* and *Mikofin*.

в) Spelling *z* instead of *s* (to designate sound [z]): *Nasivin*, but *Nazol*.

c) Spelling *k* instead of *c* (to designate sound [k]), for example, in the frequency fragment *-cor-*: *Concor*, but *Kornam*.

d) Spelling *in* instead of *ph*, *t* instead of *th*, *rh* without *h*: *raphe* instead of regular **rhaphe*, *Flogistin* instead of *Phlogistin*, *Cefazolin* instead of *Cephazolin*, *Methandriol*, but *Metazide*, etc.

On the one hand, simplification makes the word appearance more clear, but, on the other hand, it darkens a frequency fragment which is a part of the word, and thus, embarrasses the understanding of the medicine composition and designation, a pharmacological group it belongs to, etc.

3.3. Vocabulary

Metaphoricity is highly usual for the vocabulary of Latin medical terms. The metaphor as a tool of semantic derivation is one of the most efficient tools to increase the terminological corpus. It was a subject to write a lot about, for example, by M.V. Ozinghin (2006, 2008, 2008a, 2009, 2009a), A.P. Dyachenko (2003), L.M. Alekseyeva (1997, 2000; co-authored by S.L. Mishlanova) and others. This fact is proposed to use within a cognitive approach in methods of teaching Latin to doctors: “A teacher, while commenting the vocabulary, both introduces to the student the common meaning of the term and tells of its history and etymology, explains and promotes the idea of the metaphor” [Ulyankova 2012: 252].

It will be also useful for students to know the history of some words which were included into medical terms via some other devices different from the metaphor.

The educational but nowadays obscure work “*Onomatologia anatomica*” (1880) by Joseph Hyrtl is the true well of such historic insights. This work has just preceded the creation of the first international anatomic nomenclature – the Basle one – and inspired it in a way. Thus, we learn from his book that the term *nucha* came from Arabic and had the meaning “spinal cord” in which it had been used till the Vesalius times. Then it was confused with other consonant Arabic term which had the meaning “back of the neck” (*nuqrah*), and thus that original meaning was secured to the word *nucha* [Hyrtl 1880: 356; 1879: 187]. According to Hyrtl, negligent handling with borrowings can explain the emergence of such terms as *epigastrium* in the meaning “gastric site” as *γαστήρ* in Greek means “stomach”, and the prefix *επι-* means something above, i.e., under the anatomist interpretation, *epigastrium* means actually an abdomen wall.

Some Latin words were almost drawn out of nonexistence; however they gained a firm ground in the anatomic terminological system. In the classical Latin, the word *lymphaticus* was only used in the meaning “insane” (though it had been formed of the noun *lymphā* which meant “clear transparent water”): thus, for example, according to Seneca, *lymphatici* – “quis in mentesunt”, therefore, in the scientist’s opinion, *vasalymphaticais* a lame term as it means something like “crazy vessels” [Hyrtl 1880: 300-301].

Several important conclusions may be drawn out of these examples so far. Firstly, besides such widely accepted metaphor, the following tools also were used to replenish the terminological system: a) borrowings (like *nucha*), b) semantic derivation stated in changing the word meaning and its transition to the class of terms (like *abdomen*), c) morphemic derivation (like *lymphaticus*). Moreover, the last case is very illustrative: it confirms our idea that the term is first of all motivated by its inner form. It is unimportant that the word *lymphaticus* had quite a specific meaning in the classical Latin, creation of terms is based on firm rules: this adjective has doubtless

correlation to the word *lymp^ha*, their relations fit in with a word-building type of words ending by -*aticus* with the meaning of attribute and relation to what is indicated in the deriving stem; hence the terminological meaning of the word *lymphaticus*.

Comprehension of rigor of word-building relations will be quite useful for those who study the medical Latinas they will better and fast ermaster a number of terminological words belonging to the same type and they will be able to build new terms using the model they know. This refer both to the anatomic part of the terminological system and to the clinical and pharmaceutical terms. For instance, in the clinical terms, the students master most easily the model to build the terms which mean an inflammatory disease: the deriving stem + suffix -itis, for example, *arthr(on)* - "joint", *arthritis* - "joint inflammation", *aden-* - "gland", *adenitis* - "inflammation of a gland".

Besides, teaching the words more than another language level helps introduce cultural-linguistic problems to the education while making it more lively and efficient. All this and alike journeys in to the history of words as well as knowledge of the Latin winged phrases, the corpus of which even in a forcedly reduced form give an idea of the household, manners, culture, basic values of the ancient Romans as well as of the history and development of the medical art in particular.

The study of the winged phrases can be based at least on two principles: the grammar and lexical one. According to the grammar principles, the winged phrases should be selected in the order of studying the grammar topics (it is a more wide-spread and reliable principle; it helps students know as much as possible in the time allotted for Latin classes). Thus, when students are taught an imperative mood of the verb - a form which is necessary to write prescriptions - the topic can be illustrated with the following phrases containing the imperative form: *divide et impera* ("divide and rule"), *medicamento, non medicamentis* ("use your mind to heal not pharmaceuticals"), *memento mori* ("remember that you will die"). According to the lexical principle, Latin phrases are taught in the order of studying words in the lexical inferior limits (a less wide-spread principle which helps however learn the words better). For example, several phrases can be given at once when the word *tempus* "temple; time" is introduced: *O tempora! O mores!* ("Oh what times! Oh what customs!"), *suis quaequet temporibus* ("all in good time"), *tempus fugit* ("time flies"). And soon, and so forth.

For those who have already known the basic Latin, a verse memorizing mechanism will be used: from familiar classical words to new terms.

3.4. Grammar. The grammar is taught in very reduced form when the medical Latin is studied. Nevertheless, even within the topics the students study, irregularities of the classical Latin can be found. First of all, they relate to concord violations in botanic names. The classical Latin has also its concord particularities which are described by S.I. Sobolevskiy [1948, 1: 125-126]. However these particularities appear in a text, but the students who study terms do not come across the text as such in their practice as a rule. Thus, those obvious irregularities which the students may see in some botanic terms used in the pharmacy cannot be explained on the basis of the common rules of concord and their intricacies. These irregularities refer, first of all, to the concord violation in the gender between the aspectual epithet which is expressed by the adjective and the gender name expressed by the noun. For example, *Artemisia absinthium* (*warmwood*): here, the gender name is expressed by a feminine form while the aspectual name is expressed by a neuter gender; or *Leonurus cardiaca* (*motherwort*) - the gender name is masculine while the aspectual one is feminine, and so on.

M.N. Chernyavskiy explains this mismatch by the following two reasons: firstly, there was a time when the gender epithet related to other gender and then, in the botanic tradition, the name of the gender was changed while the aspect remained unchanged; and secondly, the word which used to be as an independent gender name became to be used as an aspectual epithet toward other gender in the botanics without changing the form [1994: 174-175].

4. SUMMARY/ CONCLUSIONS

Therefore, we have come to the following conclusions. When teaching the basics of them edical terms in Latin, it is necessary to consider a specific nature of the Latin which is focused on the Medievalst and ards of the language (first of all, it can be observed in the pronunciation) and differs by this from its classical version which is studied in classical gymnasiums and in humanities departments of universities. The special nature is also related to the fact that the language serves to the terminological area which is built and developed according to its purpose of the communicative device within a certain scientific sphere. This causes the tendency of the terms toward monosemy and inner motivation. However, recently, thesetwo properties have been in danger due to the tendency toward graphics simplification which breaks connections of the term with its other related terms causing the darkening of its meaning.

It should be considered that it was the medical Latin which laid the foundation for the Russian medical terms which used Greek and Latin elements. Due to this fact, it is important to study the medical Latin for the further learning of clinical and pharmacologica ldisciplines by students; it increases in the students' minds the importance of inter-disciplinary connections and makes it easier for them to study further while forming their professional competence.

5. CONCLUSIONS

The differences described can neverthe less erve for the benefit of the efficient study when used correctly in a methodical way. The cultural and linguistic potentials behind the study of any version of Latin, with a proper use, shall widen a cultural and historical comprehension of the student and help secure a common cultural competence which defines a portrait of the future expert.

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ANTHROPOLOGY OF ART IN A SYSTEM OF SOCIO- HUMANITARIAN SCIENCE

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ABSTRACT

The relevance of the research problem is due to the lack of a single opinion in socio-humanistic scientific community about the concept of "anthropology of art" and the interdisciplinary status of the anthropology of art. The article is aimed to identify the diversity of the terms in use, identical to the "anthropology of art" and presentation of methodological approaches in research in anthropology of art. A leading approach to the study of this problem is a multi-paradigm approach, in which the main research method is of comparative analysis, aimed at the comparison of existing definitions, highlighting their common and special base components. The main results of this article are to present approaches to the definition of the contents and role of anthropology of art, existing in Western European humanitarian field. The article can be useful for generating of lecture materials for students, enrolled on a wide range of social and humanitarian educational programs, while the choice of the methodological approach of anthropological, historical, cultural, art, scientific and philosophical studies.

Keywords – anthropology of art, "tribal art", "traditional art", "folk art".

INTRODUCTION:

The twentieth century (especially the period between the two World wars and the post-war period) gave rise to a number of emerging trends in development of world history (globalization, the phenomenon of post-industrial society, war and integration processes, issues of immigration, identity crisis, environmental disasters). Cultural worlds, traditionally referred to the so-called "third world", has given special features to these trends, emphasizing their individuality, uniqueness and identity.

In the second half of the XX century changing of approaches to the study of history and culture was observed in science, which was reflected, in particular, in the rejection of the Eurocentric perspective for these issues. The Eurocentric approach was formed during the rule of the colonial system that led to the rigid opposition of the categories "Western" (meaning European) and "non-Western".

After its collapse, the "Eurocentric monologue must give way to dialogue" (CEA, 1983 p. 31.). This approach had to contribute to an objective assessment of the cultural-historical situation in conditions, when typologically different cultures of the XX century are drawn into one temporal and spiritual space where "cultures of Europe, Asia, America "crowd" in one and the same consciousness; and they can not be placed in the ascending line (higher - lower, better - worse)" (Bibler, 1989, p.22).

At this time serious research in the field of culture become more active, in particular, the study of the "visual", cultural anthropology, cultural and historical interaction.

One of the central research problems is the problem of preservation of ethnic uniqueness, originality, its artistic display and aesthetic value. All this contributed to the selection of the anthropology of art as an independent research direction.

METHODOLOGICAL FRAMEWORK:

Theoretical and methodological basis of this research were conceptual provisions of multi-paradigm approach to the study of culture and art. One of the main research methods, considering this problem, is the method of comparative analysis, aimed at the comparison of existing definitions, highlighting their general and particular basic components.

The hermeneutic research method has allowed to provide a definition of the subject of anthropology of art in the context of socio-cultural and research situations.

Using the system method, it was possible to estimate the anthropology of art as an integral structure, possessing a set of elements (concepts) and the existing relationships between them at various levels.

RESULTS:

The founders of the anthropology of art is considered to be Franz Boas (Franz Boas) and his work "Primitive art", published in 1927, and Claude Levi-Strauss (Claude Lévi-Strauss) and his book "The Way of masks," published in 1982

The content of the term "anthropology of art" was designated by the Royal Anthropological Institute of Great Britain and Ireland (headquarters in London, United Kingdom, founded in 1871). Anthropology of art resonates with art history, aesthetics, history, material culture, and visual anthropology. Nevertheless, the anthropological approach to art is focused on social aspects in the process of creating objects. So, while critics might be interested in the work and lives of named individuals, anthropologists of art are more concerned about the role and status of the artist in society as a whole. The other main task of this branch of science is to analyze the forms and functions of objects, and explore the relations between them and aspects of the wider society.

Since 1960-ies, in particular, anthropologists are beginning to produce more complex analysis of visual materials. Steady attention was paid to the problems of the aesthetic value of material objects in various communities, changing the traditional technology of production of material objects to transport them from the sphere of the everyday into the sphere of market relations. This is

evidenced by numerous studies in the field of tourism and art markets, museums. Another relevant research problem is the problem of studying symbolic meanings, encoded in such objects, as well as in the materials and methods, used for their production.

Anthropology of art is a unique research direction in anthropological practice out of Russia. Moreover, in the Russian Social Sciences and Humanities the term "Anthropology of art" is almost never used: there is some number of terms, which have arisen in the last decade, which in their sound and content, partially touch this research field: philosophical anthropology, art anthropology, theatrical anthropology, anthropology of cinema.

Anthropology of art (Anthropology of art) - is a sub-field in social anthropology, dedicated to the study of art in different cultural contexts. The anthropology of art is focused on historical, economic and aesthetic aspects in non-Western art forms.

In parallel with the term "anthropology of art", the following terms are used: in the Western anthropological tradition - the "tribal art" and the "primitive art"; in the Russian anthropological tradition - the "traditional art", the "folk art", the "decorative arts" and the "art of the third or fourth worlds." And none of these designations is perfect" (Dutton, 1993, 13).

The "tribal art" (Tribal Art) is a visual art and material culture of indigenous peoples. Material samples of the tribal art historically have been collected by Western anthropologists, private collectors and museums, particularly by ethnographic and natural history museums. In museum collections, the tribal art has three main categories:

- African art, especially the art to the South of the Sahara;
- The Art of North and South America;
- The art of Oceania, comprising Australia, Melanesia, New Zealand, and Polynesia (Morphy, H. and Perkins, M., 2006).

Relatively recently the folk art everywhere was called primitive. For example, in the dictionaries of Brockhaus and Efron, the word "primitive" was synonymous with "prehistoric" and "wild". Thereby the idea of backwardness, the "inferiority" of folk art was brought. But the concept of "primitivism" is quite vague for a scientific term. It was used for characteristics of some painters of the early Italian Renaissance, and the same art cycles of A. Modigliani, P. Picasso, P. Gauguin, Marc Chagall, N. Goncharova. The art of A. Russo, N. Pirosmanni and other self-taught was called primitive. These discrepancies are enough to abandon the concept of "primitivism" in proceedings of folk art. As for "inferiority", so that even the founder of modern Ethnology F. Boas in his book "Primitive art" (Boas, 1927) has made this issue sufficiently clear - that even in a society, denoted as the "primitive", its members think, feel and act as representatives of Western civilization.

The most suitable seems the term "traditional art". It reflects its main essence and contrast from modern art. Since classical antiquity, artists strive to express in their works the individual style and originality. In the folk art individuality also presents, but inferior to the first place to tradition. And tradition (more on that - below) keeps for centuries and even for millennia, not only the style of the images, but their compositional features. This is the main similarity between traditional and prehistoric art.

Traditional art is closely connected with ritual and mythological collective consciousness, which, together with the beliefs and cults - the predecessors of the developed religions - nurtured a system of positive knowledge, specific to each ethnic group. Art, in fact, is a means of transmission of this tribal knowledge. The social significance of art is defined by adherence to traditional formal schemes, recognized by the whole community. In traditional art the aesthetic quality of a work is not an end in itself. The meaning of symbols, created by the artist, is understood by the entire team. Works of traditional art suggest, that traditional creativity, which is very diverse in its national, tribal, and regional manifestations, has deep local roots, linked by laws of historical continuity with the art of previous eras.

Synonymous with the concept of "traditional art" can be considered the "folk art (art)". Currently, in many countries it is part of the modern culture. The term "folk art" has many meanings. Folk art is understood as something primordial, autochthonous and inherent in this ethnic group, tribe or nation. Folk art is closely connected with national traditions of culture and this is its main

difference from the creativity of individual artists. Traditional folk art is manifested not only in formal, but also in the ideological sense. This refers first of all to the fact, that folk art is associated with mythology, ancient rituals, beliefs and customs. This mental tradition of art explains the stability of basic geometric symbols, ornamental constructions that are common to most ethnic cultures. Folk art includes "Amateur art", i.e. the creative work of people for whom this occupation is not a profession. In contrast to professionally trained artists, folk artists do not so much compose, as follow the tradition, the collective experience of many generations. In this experience, as a rule, are only the best, filtered by a long tradition, styles, forms and themes.

Traditional and folk art is closely connected with the life of people, so it is, on the one hand, decorative, and, on the other, has applied character. In many forms of folk art to a greater or lesser extent the primitive syncretism is retained: the aesthetic and artistic functions in such works are inseparable from utilitarian and ceremonial. For folk art synthesis, underlining of significant details, deliberate deformation, intentional exaggeration of characteristic postures, the repetition of certain motifs, the rhythm and style of décor are typical.

The object of the artistic anthropology is a person, recreated in the art and the human world, learning by another person (although in this book it is only about the art of the word). As V. V. Savelyeva points out, the term "artistic anthropology" allow us to narrow the object of study in the subject matter and specific tasks. No doubt that the principles of the artistic anthropology, developed on the material of literature, verbal art, have universal meanings and are applicable to other types of art. For any work of art is a derivative of the artistic text (the "text" is one of the key concepts of humanitarian culture of the twentieth century) and it (the work of art) recreates the artistic world of the human - author - the Creator (Saveliev,1999).

One of the central problems in the anthropology of art concerns the universality of ' art ' as a cultural phenomenon. Alfred Gell (Alfred Gell) noted that the Western categories of "painting", "sculpture", or "literature", conceived as independent arts, do not exist, or exist in a significantly different form, in most non-Western cultures. In his book "Art and agents: an anthropological theory of art", Alfred Gell proposed a new definition of "art" as a complex system of intentionality, where artists produce art to effect change in the world, including (but not limited to) changes in the aesthetic perception of the artistic audience (Gell, 1998).

Another American anthropologist and writer Denis Dutton (Denis Dutton), supporting the position of Gell, but prefers to use the term "tribal art"; he highlighted one more complexity in the evaluation of art in an anthropological context, the polarity of the manifestations of artifacts. On one side are purely utilitarian objects, and on the other – trinkets, created for the tourist market and do not having genuine expressions of indigenous aesthetic tradition. The place of modern ethnic art is also polar: either it is an artistic tradition in the development, or goes into design sphere (Dutton, 1993).

Richard Anderson (Richard L. Anderson) offers to focus on socio-behavioral aspects of the anthropology of art. In this context, the anthropology of art appears as artifacts of human creation produced as a result of implementation of exceptional craftsmanship, made in a public medium, intended to influence feelings, and to reproduce stylistic features in subsequent works (Anderson, 2000).

DISCUSSIONS:

The theory of anthropology of art at the moment is the research area, where the discussion component is at the beginning of its development. Recall that the anthropology of art is an exceptional direction in out-of-Russia research practice, and, consequently, the Russian scientific debate, on the problem, discussed in this article is virtually nonexistent. West European research tradition, examining the theoretical basis of the anthropology of art, mainly trying to answer the questions: is there "art" as it is understood within Western culture, outside of this culture, and so applies whether the methods and approaches of traditional art history when considering non-European cultures. A kind of digression in the debate on these issues in the anthropology of art presented in the article by Sarah Scott (Sarah Scott) "Art and the Archaeologist" (Scott, 2006).

CONCLUSION:

Thus, in theory of anthropology of art there is a certain set of terms, used in parallel with the term "anthropology of art", and/or perceived as identical to it. The choice of a particular category depends on the research material.

As an independent field of scientific knowledge, anthropology of art begins to develop in the second half of the twentieth century, reflecting the international political situation, the abandonment of Euro-centrism and the logic of development of social Sciences and Humanities.

Originating at the crossroads of a number of science anthropology of art clearly outlines its research field: ethnic art in its past and present in a socio-cultural context, in the application of methods of art criticism analysis.

RECOMMENDATIONS:

The article is of interest to professionals who are engaged in teaching in the higher school on a wide range of social and humanitarian educational programs, while the choice of the methodological approach in anthropological, historical, cultural, art, scientific, philosophical studies.

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**METHODS OF APPLICATION OF MODERN TEXT
CORPORA IN THE STUDY OF THE MORPHOLOGICAL
SYSTEM OF RUSSIAN VERBS UNIFICATION OF I
PRODUCTIVE (IRREGULAR) CLASS OF VERBS.
QUANTITATIVE MODEL BASED ON GOOGLE BOOKS**

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Annotation

Described in the article quantitative study of the evolution of forms of the inflectional paradigm of verbs of the unproductive class I (мерит→мерят; меряет→меряют) analysis gives international students the opportunity to regularly adjust and update their knowledge in the field of verbal variance. Based on the data obtained through the Google Books case (6.7 billion word forms), managed to describe the main pattern of change in the frequency of competing forms.

To study the evolution of variant forms is proposed to use quantitative method. Based on the data of the case of Google Books, providing services to Ngram, the graphs of change of the frequency of 14 pairs fine-tuned and definitive forms that make up the redundant paradigm of the 50 verbs.

It was built 446 charts changes in the frequency of usage. 93 graph describe the diachronic changes of word pairs 3Sg and 3Pl. The second phase of the study was to compile a list of the frequency of these verbs. The study was first obtained frequency characteristics of the functioning of the redundant verbs of the specified type. The study of cognitive processes related to the morphology and inflection of the Russian language, will help to resolve difficult questions of Russian grammar: mechanisms of formation of grammatical semantics, factors causing the emergence of exceptions and non-standard patterns of inflection forms of the basic parts of speech in the Russian language.

Key words: verb, paradigm, N-gram, Google "Books", unification, Russian as a foreign language, learning a foreign language.

Direction: Quantitative linguistics. Cognitive linguistics.

1. Introductions

In the constantly changing Russian shaping for centuries, the process of the unification of verbal stems in the paradigms of the present time in which the unproductive verb classes (I unproductive class: *мер-ит, мер-ят*) are gradually superseded by productive verb classes (I productive class: *меря-ет, меря-ют*). Currently there is no theory describing, explaining and predicting the evolutionary dynamics of variable structures, including redundant verbs.

The occurrence value for the morphological system of verbs in recent years is studied very actively. So, with the help of statistical methods it has been proven that the more frequency English verbs

are less prone to regularization than less frequency [Lieberman et al.]. A similar study with a more traditional linguistic bias, was performed for the German language [Carroll et al.]. These works confirmed the actual data of the intuitively obvious assumption that more frequency words retain the inflectional type, and less frequency of words tend to change under the influence of analogy.

Cognitivists T. Nessel and L. Janda [Nessel, Janda] on the example of verbs with variation in the type of *хнычет/хныкает* showed that the inflectional paradigm has a radial structure, i.e. it is possible to distinguish the center and the periphery, and the elements of the linear order paradigm: 3Sg>3Pl>communio>1 and 2 Sg and Pl>imperatives>gerunds. The conclusion is made on the basis of a detailed study of the frequency of occurrence of the matched options for all inflectional forms according to the RNC. It turned out that although in General the Russian language in these verbs has been a shift from form-a to form-aj, verbs 3Sg longer retain their original form, and the more peripheral it is easier moving to a new. So the verb *хнычет* still used more often than *хныкает*, but *хнычущий* less frequently than *хныкающий*.

A. Ch. Piperski shows that the transition of verbs of the strong (~ regular) conjugation in the weak (~ irregular) due to various factors: first of all, it is the frequency of the lexemes and their paradigms, namely the presence/absence of alternations in the present tense [Piperski].

In the theory and practice of methods of teaching Russian as a foreign language (hereinafter RFL) study selected based on comparative studies [Copro] variant (competing) forms of the modern Russian language, so necessary for work with foreign students of advanced learning stage (II-III certification levels B2-C1), until recently, was carried out without using scope databases [Galeev; Gavannaya et al].

3. Purposes and objectives

This work will be tested the following **hypothesis**: if two verb forms completely synonymous, one of them is gradually replacing the other, however, this process takes place unevenly within the verbal paradigm. The **object** of research is suffixal changes in excess of the verbal paradigms (*мерит/меряет*). The **subject** of our study is that exposure to these forms of 3 l. the unification of the productive type.

The aim of the study is to reveal patterns of evolution of various forms of the center of a radial model of the verbal paradigm – 3Sg and 3Pl of the present time. Specific **objectives**: the allocation of cases change from one form to another over the past 200 HP; obtaining numerical characteristics of evolutionary changes for the most "conservative" element of the inflectional verbal paradigm, a comparison of the frequency of usage of 3Sg and 3Pl forms with the others.

4. Materials and methods.

To study the evolution of variant forms is proposed to use quantitative method. Based on the data of the case "Google Books" (Google Books, then – GB) providing the service Ngram, performing a search for books published mostly from 1800 to 2000, will be built the graphs of the variation of the frequency of 14 pairs finitive and definitive forms (personal form – 6, of the sacrament – 4, the participle – 2 imperative – 2) constituting the redundant paradigm of the 50 verbs.

In recent years scope diachronic corpus "Google Books", Russian-speaking part of which consists of 6.7 billion word forms, is still poorly used, development of a methodology for its use is a very important task in connection with the accompanying potential complications. First, the "peripheral" forms (participles, gerunds) are less common in spoken language, namely, it is a testing ground for linguistic experiments. However, the peculiarities of style of the book contribute to the accumulation of interest to us empirical material that makes the language dynamics based on the data of GB immaculate illustrations for verbs of the studied type. Secondly, the majority of swing of verbs is presented in the spoken language. The reason for this can be considered the desire of the speaker to replace the questionable word form, selecting a synonym, or avoid it altogether by changing the sentence structure. And as the "variable" verbs mostly belong to the literary style of speech, then GB will be the best tool to study the question of variability.

5. Results and discussion

5.1. Prototypical forms

The study was first obtained frequency characteristics of the functioning of the redundant verbs of the specified type. It was built 446 charts changes in the frequency of usage. 93 graph describe the diachronic changes of word pairs 3Sg and 3Pl.

In parallel a classification of verb pairs according to dynamics of the frequency of their use. More than half of the cases (55%) unproductive form dominates productive, changing norms is not expected (*колышет* more often than *колыхает*). Almost 12% of cases were detected only form the basis of the unproductive type (varies). In 10% of cases unproductive form becomes more productive relative frequency, which is 100years ago was more frequent (*движет* began to be used more often than *двигаает*). About 5% of the graphs illustrate the decline in the frequency of both forms in the XX century while maintaining the unproductive type as dominant (*алчет* still more often than *алкает*). Comparing the data on the forms 3. with other forms, it is possible to conclude that nepodvijnosti forms of 3Sg and 3Pl. In 41 of the 50 paradigms (82% of cases) in these forms preserved the old type of declension. Other forms of productive declension class is much more common. Approximately 30% of cases the type of declension forms of the 3Sg and 3Pl (*кудахчен, кудахчут*) does not match the type of the decline in other forms (*кудахтаю, кудахтая, кудахтающий, кудахтай*).

In a much smaller number of graphs (less than 10%) of the productive type during the 2 nd half of the XX century replacing unproductive form type (form dripping supplanted by a form of drips). Interestingly, the archaic verb can make it less "sustainable" unification: in a third of cases the change of norms takes place against the background of the decline of the frequency (*клеплет*→*клепает*). In other charts (8.5 per cent) is the same frequency of competing forms exist in parallel (*лазит/лазает*).

5.2. Communication of frequency and "conservatism".

The second phase of the study was to compile a list of the frequency of these verbs. If the group E. Lieberman to work with the list in more than 200 verbs used method of ranking, in our study, 50 of paradigms more appropriate to compare the 10 least frequent verbs (up to 3 thousand occurrences over 200) with the same number of most frequent verbs (30 – 400 thousand occurrences per 200).

In the dynamics of changes in the frequency 8 of the 10 most frequent verbs prevails a tendency to preserve prototypical form (*to swing, to thirst, to throw, to rush, to plow, to waver, to move, to click*). The opposite dynamics is observed among the rarest of verbs: 7 out of 10 verbs underwent unification by I productive class (*to first, to knock about, to meow, to mottle, to measure, to rinse*). Thus, we can conclude that the most frequent verbs are more conservative.

6. Conclusions.

Methods describing the dynamics of various forms of verbs can be used in the future in other cases. They will not only describe and explain linguistic phenomena, but also to make reasonable quantitative prediction of the development of language forms.

The corpus of Google Books provides an unprecedented opportunity of obtaining diachronic data on the functioning of the living Russian language. Information about the correct choice of a particular form will help the language learners at the advanced level to determine the correct form or the more frequently used form to judge the language situation in general.

Analysis of the results of the experiment showed that "conservatism" verbs directly proportional to their frequency: the more often a verb is used, the more its shape retains its original form; in the structure of the verbal paradigm similar rating head shape 3 face: they have the highest resistance to change and unification.

To mention the other results of the study, we can say that on the basis of above volume body of texts style of the book was a classification of verb pairs according to dynamics of the frequency of their use: whether changing one form of another, becoming more frequent (case competition), or the frequency of their use change synchronously, or do they change independently, but it does not change one of them the other.

The study of cognitive processes related to the morphology and inflection of the Russian language, will help to resolve difficult questions of Russian grammar: mechanisms of formation of grammatical semantics, factors causing the emergence of exceptions and non-standard patterns of inflection forms of the basic parts of speech in the Russian language. Graphs and tables supporting these findings are available at: <https://cloud.mail.ru/public/HSht/ry3ewo3oF>

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ASPECTS OF TATAR ETHNIC ORIENTED TEACHING AS A FOREIGN LANGUAGE

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Abstract

During the provision of social relations and opportunities for society conservation and development in an inseparable unity of such its determinant as the triad "individual-society-ethnicity" language is a necessary means of a man's entry into the social environment, the condition of securing, preservation and transmitting of cultural value system among generations. Thus, a language serves as an essential tool and condition for cultural and communicative process optimization. Each culture is unique, distinctive and valuable in itself. It has unique features and the features similar to other cultures. The principle of learning in the context of cultural dialogue creates the conditions for the study of a target language country culture, drawing on the world culture and the reconsideration of the national culture in the mirror of the world culture, the result of which is understanding. The teaching of Tatar language in this context contributes to the education of a person who is ready to carry out interpersonal and intercultural dialogue, also by the means of Tatar language. This article is devoted to the study of scientific aspects concerning Tatar language teaching as a foreign language in the unity with the ethnic culture of people. The authors examine the lexical groups of ethnic-cultural vocabulary, which requires the examination in the school programs of Tatar language teaching.

Keywords: Tatar language, ethnic culture, teaching methods.

1. INTRODUCTION

The learning of any language, including Tatar one, is followed by the introduction of people learning a language with the a target language people culture. "The learning of a language, its own history and the history of the people speaking it is inextricably linked with the concept of culture. The process of convergence between individuals is related not with the "immersion in a foreign culture", with the forgetting of their own, but with a respectful attitude for the other culture" [Kharisov].

This study is aimed on the learning of scientific aspects concerning Tatar language teaching as a foreign language in the unity with an ethnic culture of people.

The main objective of education innovative technologies is the preparation of a man for life in a constantly changing world. The essence of this training is in the orientation of the educational process on the potential abilities of a person and their implementation.

The subject of numerous national and international research becomes more and more the study of the peculiarities concerning the interdependence of language models and an ethnic-cultural view of the world, the role of a language in the development of the national image of the world, in the determination of an ethnic-cultural identity basics. The aspects of foreign language teaching in the relation to the ethnic and cultural heritage of the people is no less important for the study of language contemporary problems. Despite the fact that there is a large arsenal of works in the methods of Tatar language teaching for a foreign audience in this area [Fathullova K.S. et al, 2015.; Kharisov F.F. 2015; Firaz, 2015; Kharisov F.F. 2014 et al.; Yusupov R.A. et al., 2015], a number of unresolved issues remains that requires a detailed study in a scientific aspect. This explains the relevance of a chosen research topic.

The processes of globalization that influenced all spheres of socio-economic, political and cultural life of various countries of the world, reduce the importance of cultural and national identity grounds, weaken the sense of an individual belonging to a poly-ethnic state with a historically fixed territory of compactly living ethnic groups, with their language, the organization of lifestyle, culture, traditions, customs and rituals. In order to generate a dialogue of cultures, it is necessary to generate interest, to develop the motivation for acculturation, i.e. to the study of a language. To do this, teachers use a variety of techniques.

METHODS

Over the past five years the practical training of the Tatar language was carried out with different audience: students studying Tatar language as a foreign one, the educational institutions with Russian language as the language of teaching, foreign students studying at Kazan Federal University, the foreign students of on-line courses "Ana tele" [On-line school "Ana tele"']. By applying the method of survey and a descriptive method the collection and the analysis of the material was organized. The statistical method revealed the degree of ethnic-cultural language application activity among abovementioned pupils. The method of analysis and synthesis allowed to perform a logical study of collected evidence, to develop concepts and judgments, to make inferences and theoretical generalizations. Also a big role in the study was played by such principles as the unity of theory and practice, objectivity, comprehensiveness and systematicity.

RESULTS

Using the methods of Tatar language teaching as a foreign language one can not do without paying attention to such an important aspect of teaching as an ethnic culture. The authors identified a number of aspects for ethnic peculiarity application during the practical classes on Tatar language.

DISCUSSION

The process of language teaching as a foreign one is a very complicated and multi aspect one. It is hard to imagine that all general didactic principles can be significant for the entire process.

The basic principles of a foreign language teaching from the perspective of a pupil can be formulated as follows: the principle of relying on a native language. In this case, a student, who started to learn a second language, already knows one communication system - a native language. Both of these systems interact during the learning process, and a native language makes not only a positive effect on the process of a foreign language learning.

The principle of communicative teaching. The central task of foreign language teaching methodology is the communicative activity teaching, i.e., the teaching of real communication with verbal and nonverbal means. Since oral speech is a primary one in relation to the writing, the first place is occupied by a dialogue with the change of "roles" "a speaker - a listener" (the theory of discourse), and then writing (text theory).

The linguistic country principle of training is based on the need to consider the close relation between a language and a culture. The mastering of a foreign language during practical training should be organized not only in terms of national-specific component of word and phrase meanings, but also with the acquisition of knowledge in the field of material (food, clothing, housing) and spiritual (traditions, beliefs, customs, behaviors) culture [Gurikova, 2014].

All training material of a textbook with its content and methodical structure must not only teach Tatar language, but also cultivate some love for it, the love for Tatar culture and for the creator of this culture - the Tatar people.

During the determination of the objectives at the initial stage of Tatar language learning a special attention is focused on a developmental goal related primarily:

- 1) with the development of a positive motivation to the Tatar language study among students and the further improvement of language skills;
- 2) with the development of an interested attitude towards the Republic of Tatarstan, its culture and people;
- 3) with the development of creative abilities in various subject areas (graphic, music, labor, etc.) using Tatar language.

The introduction of children who do not speak the language into the world of Tatar language into the world of Tatar people culture, correlating it with the native culture is a very important task for a teacher. Therefore, from the very first lesson children must literally fall in love with Tatar language, the Republic of Tatarstan and a teacher must also love the subject, constantly show and demonstrate this love to make children feel it. But, unfortunately, an emotive teaching is a rare visitor, and it is mostly related to the impotent teacher's love for his subject. The teacher does not know the means to provide this love to his students.

In our opinion, the first lessons should be well thought out, they should be bright performances with nice Tatar speech, Tatar songs and, of course, with some dolls in Tatar national costumes, which guide children during their traveling in Tatarstan. From the first lesson children should perceive the dolls, the fairy-tale characters as "Tatars", i.e. the language "carriers", who can not speak Russian, so students and teachers will communicate with them only by the means of Tatar language.

Further lessons must also contain linguistic country-specific information related to various activities, typical for this age: fine art, music, work. For example, a teacher tells about the Tatar national holiday Sabantuy and students comment, complement the story by their drawings and perform Tartar songs.

With regard to the content of Tatar language learning, it is necessary to consider its linguistic content, which acts as the main component of Tatar language learning content at an early stage: the phonetic, grammatical, lexical minimums, speech patterns, conditioned situationally and thematically. The selection, the sequence and the dosage are dictated by the goals and the objectives of training at this stage of training and by the individual characteristics of students. In this sense, every teacher should be a creator in some extent.

Maintaining the interest in the language as the means of communication, it is necessary to develop an interest in it as a native speaker of a peculiar culture. And the important assistance in this regard may be provided by the use of the cultural and spiritual heritage of a target language country. It could be the samples of music, in particular the song creation using a target language as its substantial component.

Some background music is present constantly in the life of any family, which is created by tv and radio shows. Besides, due to the wide distribution of audio and video records, as well as to the position of Tatar musical popular culture, Tatar songs are very popular among some students and are the subject of their special interest.

The use of songs in a target language is very important at the initial stage of language learning in the I-IV classes of school for various reasons. Firstly, the students are attached to a target language culture from the onset, because the children of this age are particularly sensitive and receptive to foreign culture according to psychologists. Secondly, during then operation with this kind of

linguistic country material a good precondition is created for the comprehensive development of students' personalities, because specially selected songs stimulate creative thinking and develop a good taste.

In particular, this is facilitated by a quite natural level of musical abilities for the children at the age of 6-7 years. Not only the pitch is developed in general, which is slowed down among children left out of the music activity.

The song genre as one of the most important genres of musical creativity is able to reflect accurately and vividly the different aspects of social life in a target language culture due to a verbal text.

Students are study Tatar songs with pleasure. Songs are used sometimes instead of the phonetic and lexical training. The songs like "Əpipə", "Chebilərem", "Kəriya-Zəkəriya" and others can be performed, accompanied by dance movements and can be used successfully instead of physical culture breaks.

It is well known that the realities of the national linguistic culture are reflected by non-equivalent vocabulary to a greatest extent. There are many words in Tatar language that do not have equivalent meanings in other languages: nəyrız, моң, Imam, uraza, Zəhrə Yoldyz, sous Anasy şyrəle and others.

Below we present the following vocabulary without equivalents, which is distributed into different groups, reflecting the national characteristics of Tatar people, real objects, events and concepts. Culture specific words include national and cultural layer of the Tatar language. Let's consider them as the part of lexical groups:

1. The words and expressions denoting the objects and the phenomena of Tatar common life: alyapkyç - 'apron', kalfak - 'woman's headdress', beləzek - 'bracelet', sandyk - 'trunk', muensa - 'beads, necklace', şəlyaulyk - 'head scarf (large one)', 'kamzul' - 'coat', chitek-kəvəş - 'morocco boots', etc.

2. Religious concepts: həj 'Hajj - the pilgrimage to Mecca', syrə 'sura - a Koran chapter', namaz 'nama', Korən - 'Koran', məchet - 'mosque', uraza - 'the Muslim fasting', Mullah - 'Mullah', imam, 'spiritual mentor', etc.

3. Proper names: Ləysən - 'Laysan', Aisyly - 'Aisyly', Aygöl - 'Aigul', Bulat - 'Bulat', İlham - 'Ilham', Alabuga - 'Elabuga', Kazan - 'Kazan', Kaban kyle - 'lake Kaban', and many others.

4. Heroes of Tatar folklore: Kamyr batyr - 'Kamyr batyr', Şyrəle - 'Shurale', Su anasy - 'water girl', Zəhrə Kiz - 'Zuhra' and others.

5. Holidays: Sabantuy - 'Sabantuy', Nəyrız - 'Nauruz', Uraza Gaete Uraza-Bayram, Korban Gaete, 'Kurban-Bayram', Ramazan bəyrəme - 'holiday of Ramazan', and others.

6. The names of national dishes: bavyrsak - 'baursak', bələş - 'belish', qistibi - 'qistibi', gəbədiya - 'Gubadiya', kos tele - 'brushwood', əchpochmak - 'triangle', and others.

7. The monuments of architecture and culture, which reflect the national characteristics of Tatar people: Səmbikə manarasy - 'Syuyumbeki tower', Kol şərif məchete - 'Kol Sharif Mosque', İzge Bulgar xire - 'Great Bulgars', Kazan arty - 'Kazan area', Tatar bistəse - 'Tatar Sloboda', etc.

8. Ethnographic names: Tatarlar - 'Tatars', bolgarlar - 'Bulgars', mishərlər - 'Mishars' and others.

9. The words designating the representatives of various population strata: abystay - 'cleric's wife', Aqsaqal - 'elder', dərviş - 'dervish', yauchy - 'matchmaker', etc.

10. The words denoting the objects and phenomena of Tatar cultural life: моң - 'melody, tune', kura and 'Kurai', saz - 'saz - a musical instrument' and others.

11. Historicisms: ufalla arbasy - 'handcart', məhəllə - 'mahalla', Kadak' - the measure of weight equal to 409,5 g', Arşin - 'yardstick', etc. [Aidarova S.H., Giniyatullina L.M. 2013]

A special place is occupied by non-equivalent words borrowed in Tatar language from other languages: Bazaar - Bazaar, bathrobe - 'robe', pilmən - 'pilmeni', etc. A certain interest is represented by the vocabulary of phraseological units: cheben timəs cher itər; Sələyman həzinəse; tuzga yazmagan and others.

CONCLUSIONS

All abovementioned requires the consistent implementation of the dictionary work and the creation of a thought-out system for a phase introduction of such words and phrases in Tatar language textbooks.

SUMMARY

Thus, the need to improve teaching methods in the framework of the triad is quite clear: language - culture - ethnicity. Summarizing the presented information let's note that one should consider and take into account the fact that a student as a representative of a particular ethnic group and a carrier of a particular culture has a specific ethnic consciousness and mentality.

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APPEAL FUNCTIONING FEATURES IN POETIC TEXTS OF OLD TATAR LANGUAGE

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Abstract

The article is devoted to the study of application peculiarities in Old Tatar language. The authors examined the functions of appeals in the artistic literature using the example of Old-Tatar writing poetry. The purpose of the work is to examine the structure of appeal in Old Tatar language texts as the reflection of poetic language and author idiostyle specificity. The authors showed the grammatical features of appeals in Old Tatar language for the first time. Depending on a speech recipient the appeals are divided into three main groups: the appeals to people, the appeals to animate beings and the appeals to inanimate objects. An appeal was considered from the communicative point of view, its structure, functions and semantic significance were in the focus of attention. The means, used in appeals, their lexical-semantic and stylistic characteristics, the role in the organization of a text and the determination of the functions performed by them are considered in diachronic aspect.

The study concludes that the courteous treatment was popular in ancient times. The appeals are used widely in ancient written texts, namely in the texts of Old-Tatar poetry. Most of them are active in modern Tatar language.

Keywords: Tatar language, Old Tatar language, written records, appeal.

1. INTRODUCTION

The culture of behavior in communication is unthinkable without the observance of speech etiquette rules. Communication starts with a competent appeal. Appeal is an important linguistic cultural aspect of a speech situation. In artistic texts appeals may provide the information about characters, events and situations. The learning of appeals is one of the linguistic problems that do not lose their relevance. The appeals in Tatar language are considered in G.M. Shayhieva [1], A.A. Abdullin [2] study and in other studies. Some aspects of appeals and speech etiquette were reflected in the works devoted to the study of Tatar language vocabulary [3; 4]. The relevance of this study was determined by the fact that, in spite of the interest to the appeals on the part of linguists, they are studied insufficiently in a diachronic aspect nowadays.

In artistic texts the appeals may perform the following functions: 1) appeals demonstrate the characteristics of relationship between interlocutors; 2) the making of speech more expressive, imagery and with more emotional intensity; 3) the expression of a speaker's positive or a negative assessment to the other party.

METHODS

The nature of the work demanded the use of different research methods. During the first stage of the study the main method was the method of linguistic description. During the next stages the study was carried out, mainly using the comparative historical method and functional-stylistic analysis, which made it possible to trace the development and operation of appeals. The comparative historical analysis allowed to reveal the uniqueness of an idiostyle studied component form each of the poets. The historical-comparative method was also applied if it was needed. The material of the study was based on the texts of Old-Tatar writing poetry containing dialogic speech.

MAIN PART

Appeal is a word or a combination of words, naming a person who is being addressed with speech. In many poetic texts of the Old Tatar language a destination is not named often. Most appeals are implemented through grammatical forms: Josuf äjdür saqijä: kirü bargyl, Älin kisän gäürätläri cömlä dirgel [4: 200] 'Yusuf said to the butler, "Go back, gather all the women who cut their fingers".'

Poets in their writings often express the belonging by the combination of a personal pronoun in the possessive case and with a noun using the affix of belonging. A shade of emotionality is present in this method: Säneŋ oluglyqunġa bar küb baxäs, Eceŋ mordarluq berlä möläwwäs [5:46] 'Their is a lot of dispute about your might, your soul is full of meanness'. There is a lot of such examples in considered texts.

Very often a noun with the ending of belonging is inserted as a rhyme after its explanatory pronoun: Rizaŋ bulmasa här šäydin säneŋ, Ul šäydin saqla könlümnä säneŋ [5:39] 'If there is no agreement on the thing, save my soul from him'.

The appeals are different and numerous in old-Tatar language ancient records. The most common are: the appeal to God, to prophets; the appeal to his reader; the appeal to heads, to the heads of state; the appeal to people; to families and to relatives; the appeal to himself; the appeal to inanimate objects, etc.

The appeal to God are in a separate group. This appeal takes the form of an exclamation, turned into prayers, a kind of spell. Many of the the Old Tatar language works were created in Turkic written traditions of the Middle Ages. Their narrative begins with the praise of God and his messenger - the Prophet Muhammad, his companions. In these cases, the author refers to all of the abovementioned ones using the form 'you': *Ilahi rizyq birüče sän, sän kärim, Ber sän wä bar sän, häm gafur, rähim* [5:43 a: T.m.] 'God, you are the feeder, you are generous, you are one, and you are forgiving and merciful.' *Allaga anyŋ syyfatlaryn atap endäshy aktiv: Äjde: äj qödrät izäse, kardigär, Täübä qyldym, sän kaçür, pärwädigär* [5:63] 'And the owner of the power, the creator, I repent, forgive me, creator'. *Möhämmädyar bu ochrakta Shula uk, kärim* [5:36] 'щедрый', *ğäni* [5:36] 'rich', *räxim* [5:56], 'merciful', *ğäzim* [5:36] 'bold and decisive', *qadir* [5:37] 'strong and powerful' h.b. *Bik kyp misallardan faydalana. Yanəshə kilgən bu parlar rhyme tudyru öchen də uñay variantlar bulyp tora.*

The poets in their works using the expressions like *gazizlər* 'dear', *sərvi naz* 'beloved, tender', *karendəsh* 'relative', *kədhoda* 'house owner' appeal to the reader, to people, give them advice, calling for good. The appeals in these cases reinforce the insight, of beliefs, tips, increase the sharpness of view. The most actively applied appeal to a reader is *jeget* [5:45] - 'a young man', *cäwan* [5: 178] - 'a young man'. When an author wants to convey the view of many, he addresses with the words *xass wä ġäm* [5: 184] - 'upper strata of society and people', *kecek wä oluğ* [5: 189] - 'young and old'.

The appeal to a character and each other is very peculiar. In a family a husband turns to his wife by the words *xäbibä* - 'darling' [5: 85], *zäğifä* - 'woman' [5: 85], *xatun* - 'wife' [5T.m. 63a], a wife to her husband - *xäläl* [5:86], and lovers appeal to each other as *dildar* - 'captivating, charming, brave' [4: 146] 'handsome'.

In the texts of Old Tatar language during the communication a father, a mother and children call each other by the words *atam* - 'my father', *anam* - 'my mother', *qyzym* - 'my daughter' and *uğlum* - 'my son'. The form of a pet appeal to close relatives is developed through the personal affixes of the

1-st person, which is attached to the base: äj däriğa, ğäziz anam, jaturmusän [4: 102] 'What a grief, dear mother, you're lying on the grave'; äja uğlum, inanğyl bajyq bänja [4:54] 'O my son, believe me fully' [4: 54]. In the works these lexemes are used quite often and without endings: Bäşir äjder: äja ana, ağlamağyl [4: 270] 'Bashir said: O my mother, do not cry', etc. The appeals to other close relatives include the words borrowed from the Arabic language: äbäti [4: 52] - 'my father', ümme [4: 52] - 'my mother'. There is an option canym uğul - 'dear little son', which is also often used in poetry: Wäläkin amanatder, canym uğul [4:54] 'But, my dear son, take care of it as Amanat', etc. Numerous forms of appeal are very popular in modern Tatar language. to my children. In the poem of the XIII-th century "Kyssai Yusuf" Kul Gali Yagkub appeals to his son with gentle words: Jä küñlüm şadlyğy, küzüm nury, jä bāğrem paräse, näfsem suri, jä bänem Ibne Jäbinem häm ömmel-quri [4: 256]. 'Oh, joy of my heart, the light of my eyes, the piece of my heart, the soul of my body, O my Ibiyamin - the memory about your mother': *Jä küñlüm şadlyğy, küzüm nury, jä bāğrem paräse, näfsem suri, jä bänem Ibne Jäbinem häm ömmel-quri* [4: 256]. In the poem "Kul Gali" the protagonist refers to the relatives using the term of kinship. In the Tatar literary language the word qärdäş confirmed in the meanings 'relative, sibling, brother', and in the ancient Turkic language within the version karyndash 'brother' it was a male term: Jusuf äjder: qärdäşlärem, ömidlärem, netä bujlä qylursiz, ğazizlärem, nişä bujlä idärssez, ujalarym [4: 64] 'Yusuf said: my brothers, my loved ones, why do you act so, my dear?'. The term Ağa - 'elder brother' is an active word in the Old Tatar written records and it is the most used form of politeness to elder brothers: Ağalarym, bänja räxim qylyñ, tide [4: 64] 'My brethren, have pity on me, - he said'. The brothers are often treated using the borrowed words ğämu (عَم Arabic - uncle (father's brother)). Ulularym used in the poem as the synonym for a previous lexeme: Jusuf äjder: Ulularym, bän külegüm [4: 66] 'Yusuf said, my elder ones'.

Among the examples one can mention the combination of the term relationship + the name of the appealed one: Zari qylyb äjder: Anam, ümme-Raxil [4: 102] 'Weeping, he said: Oh, Rakhilya, my mother'.

The heroes of the works use personal names to refer to each other: Malik äjdür: Jä Jusuf, uş jetdilär [4: 114] 'Malik said: O Yusuf, they are catching up with us'; Jusuf äjdür: Äjä Zöläjäxa, kürdünmü [4: 114] 'Yusuf said: Oh Zulaikha, you saw this'. Next to the names of heroes, with the value of a benevolent, friendly attitude, they include the word dus - 'a companion, a friend': Işheteñ, Toyğysun, Gölruy and dus [5:48] - 'Listen, Toygyusun, Gulruy, and a friend'. In some cases in order to refer to a person, the authors use the adjectives describing him: Dide gitab ilä Sän äj aqly juq, Lajyq ulmas ut ilä bulsa mamuq [5:93]. - 'He said reproachfully: "Oh you fool, cotton and fire should not be together'; Äjde: äj axmaqlar, sez oruşman [5: 85] - 'He said: Do not swear, silly'. Zoonyms are also present among negative appeals: Äjtür: äj bädbäxet, säğ [5:45] And he said: And you are scoundrel, dog'.

In poetic language the appeal to sän - 'you' and to inanimate objects is possible. The following stands out among the appeals to all inanimate things using sän - 'you' in Muhammedyar's poems: the appeal to the animal world; the reference to the vegetable world; the reference to the phenomena of nature.

For example, the poem "Tuhfa-Mardan" has the story in which a poet's mind enters into the conversation with destiny and with soul. Muhammedyar appeals them using sän - 'you': I fäläk, sän hud irürmän biwafa, Tabmadym bärgözin sändin safa [5: 40] 'Oh fate, you are very treacherous. There wasn't even the slightest consolation from you for me'; Näcä ürtärsän didem sän äj küñül [5:39]. 'You tease me all the time, my soul'.

The pronoun Sez 'you' in the Old Tatar language conveys the multiplicity of interlocutors. The typical use is the use of sez 'you' during a polite or a formal address to another person. These rules in the texts take place during the appeal to the nobles: Sez mäñja monča üküş ixsan qylyb [5: 200]. 'You have done me so much good'.

In his poems, for example, wherever vizier refers to the shah, Muhammedyar uses the pronoun sez - 'you': Sezğä sabrym baryn kürgüzmädin [5: 200] 'If I did not show you my tolerance'. In Shah's appeal to Wazir the author uses the pronoun sän - 'you': Säne gaqräb ul zaman tiqqändä ük, Nä

säbäbdin çyqmadyñ sän anda uq [5: 200] "When you were stung by the scorpion why did not you leave in that moment?"

In some cases there is the vizier's appeal to the padishah using sän - «you»: Dide I padišah här du millät ... Säneñ çön fida bulsun qolyñ sany [5: 92] 'He said: oh padishah ... let every sacrifice himself in honor of you'.

In the texts, during the communication with each other, a porter, a fisherman and a woodcutter, an old man and a young man, a husband and a wife, a man and a young girl, that is, the people from one stratum refer to each other using the word sän - 'you'. A particular interest is presented by the case of pronoun sän - 'you' use when a simple Arab appeals to the Shah: Kem säña kildem hälifä bu zaman [5: 190] - "I came to you at this time, the Caliph". These examples give the reason to assume that an appeal by the word sez - 'you' was inherent to the persons of a higher social status [6].

The appeal is very often combined with an expressive assessment, with the expression of a speaker's subjective attitude. Muhammedyar's poems have the appeals, based under the following scheme: the personal pronoun sän - 'you' and the words specifying the man, to whom a speaker appeals: Öndäb äjde aña kem sän äj wäzır, Gaqıl eçındä irdün sän binazır - 'Having invited him, he said: vizier, you were very clever, incomparable' [5: 199].

In earlier Old Tatar sources this pronoun is used repeatedly. For example, in the poem "Muhabbat-name" Khwarizmi, a lyrical hero, talking about love, appeals to his beloved one four times using the word siz - 'you', and in other cases using the word sän - 'you':

Färishtä körsä bolfai sizgä majıl

Taralä alla zehi shäkl- ý shamajıl

Maine asru benava siz muhtashamsız

Lätif-in näzýk- ý zeba sanamsız. [8: 139];

'If an angel sees, he will have passion for you

Allah Almighty! Oh beautiful appearance!

I am really helpless, you are powerful,

Sweet, gentle, beautiful beauty'.

Another example: Köñıl sizdin alıb kimgä beräjin [8: 143] 'Who will I give my heart turning it away from you?' The author of this poem always uses the pronoun sän - 'you' in other situations (appeal to the shah, shah praise, turning to God).

Conclusions

Appeals are diverse in structural terms. During appeal the pronouns sän - 'you' and sez - 'you' have a great stylistic load in the works of Old Tatar language. It is believed that a polite form of address was spread under the influence of the Russian language and acquired some norm during the appeal to strangers, observing the chain of command between interlocutors as the expression of a respectful attitude. Our observations show that the courteous treatment was spread in ancient times. The materials presented in the files of the ancient Turkic vocabulary materials also indicate that siz is 'the courteous appeal to one person' recorded by Mahmud Kashgar [7: 501].

Summary

Thus, appeals are used widely in ancient records, namely in the texts of Old-Tatar poetry. Most of them are active in modern Tatar language..

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LINGUISTIC CULTUROLOGICAL COMPETENCE DEVELOPMENT IN RUSSIAN LANGUAGE CLASSES AS FOREIGN ONE

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Abstract

In this article they discuss operation principles with different genre materials used within linguistic country specific aspect of Russian teaching as a foreign language in order to create the linguistic culturological competence of students.

Authentic video fragments, rich by content and diverse by genre, the excerpts from the works of fiction, as well as the examples of folklore are recognized as an effective means of foreign language culture, mentality and the values of native speakers knowledge.

A special significance of visual supports during a foreign language teaching was recognized as the methods of RAF teaching [Bogomolov 2007, Bochina 2014, Fazylyanova 2005 and others]: «It is no doubt that the use of the visual aids improves their perception: the more channels of perception are used (optic, mechanical (tactile), auditory and emotional ones), the higher the indicator of the perception is» [Bochina 2014, 7661].

The inclusion of different genre materials in the educational process concerning the most iconic events of Russian life, such as traditional festivals, contribute to the achievement of communicative and practical, professional and informative and educational purposes.

Study methods: descriptive and analytical, social, pedagogical, didactic materials and learning process modeling on the basis of their use.

The study found that a comprehensive analysis of linguistic cultural rhemes intensifies the process of a foreign language mastering largely, and promotes the development of communicative and linguistic culturological competences.

Keywords: communication, linguistic country-specific studies, linguistic cultural rheme, audiovisual materials, Russian language as a foreign one

INTRODUCTION

Modern education pays a special attention to the competence approach. Linguistic culturological competence is one of the most important for foreign students. The development of this competence is necessary not only for the successful mastery of the language, but also for the painless adaptation to new socio-cultural conditions. Recently, the studies appear on different methods of works with a foreign language audience [Bochina T.G. + Et al, 2014; Fahrutdinova R.A. + Et al, 2015; Morozova, T.V., Gabdrakhmanova, E.V., 2015; Palekha E. + et al, 2015; Varlamova M. + et al, 2014]. One of the effective works should be recognized as the work organized on the basis of audio-visual and printed materials about the important events of cultural life of Russia.

The use of video clips from movies, news video stories, the excerpts from an interview with well-known cultural figures etc. during Russian language classes as a foreign language contributes to the constant expansion of linguistic resources vocabulary and the understanding of their functional characteristics, the development of socio-cultural and linguistic country-specific competencies, the development of cognitive activity and the motivation increase to language learning. It is hard to disagree with the following statement: "to motivate a student of our audience, the training (outside the language environment) should not proceed from a language to culture, but rather from a culture to a language. Culture is the hook on which they cling by their curiosity" [Bykova 2010: 472].

The subject of social cultural reality comprehensive analysis on the basis of different genre materials of similar subject is insufficiently studied in the methodological literature nowadays.

The urgency of the present work is explained by the importance of linguistic culturological competence development among foreign students and reflected not consistently enough in the methodical literature by the principles of an integrated work with different genre materials of similar subjects.

The urgency of the work is related to the fact that it offers various options for the work with movies or other materials of similar subjects for the first time in the framework of linguistic cultural rheme comprehensive analysis within the practice of Russian language teaching as a foreign language.

The purpose of the study is to show the application features of audio-visual materials, the excerpts from fiction works and folklore texts within the linguistic country-specific aspect of a foreign language teaching.

The following methods were used during the study: descriptive and analytical: movie theory, linguistic, methodological sources of theoretical and practical nature were studied; socio-pedagogical: an aspect analysis of RAF textbooks and manuals was performed, the experience of modern teaching technologies and audiovisual resources application during RAF classes was studied; the modeling of teaching materials and the training processes on the basis of their application.

RESULTS

The practice of different genre print and video materials application in the teaching of a foreign language evidence of their effectiveness during the development of linguistic culturological competence.

The number of audio-visual materials containing the information of linguistic country specific nature, include the videos about Russian holidays. Of course, many Russian holidays are mostly rich, cheerful and positive, unusual and even mysterious and attract the attention of foreign students. Maslenitsa occupies a special place among the traditional Russian holidays.

Any video about Maslenitsa uses the vocabulary that helps to recreate the atmosphere of the national holiday with all its peculiarities. Undoubtedly, Maslenitsa is one of the most significant linguistic culture rhemes, which deserves a special attention in the analysis of the Russian national character. The linguistic cultural rheme is the unit of language and culture relationship description in order to use it in linguistic country-specific procedure; primarily in the teaching of Russian as a foreign language [Sinyachkin, 2008: 19]. A national-cultural component has many nominative units besides its basic lexical meaning used in the description of Maslenitsa. That's why the work with the video plots about this Russian festival seems not only interesting but also necessary for the development of linguistic culturological competence.

The audio-visual materials about Maslenitsa contain a lot of vocabulary that can cause difficulties in its analysis. One of the work stages with foreign students is the meeting with the key words and phrases which are encountered in the process of viewing. A teacher should explain the meaning of words denoting the objects and the phenomena of material and spiritual culture (sundress, pancakes, bagels, buffoon, carnival, samovar), to analyze paremias (worst-first), etc.

Students have to read and translate the passages from the works of Russian literature describing the traditions associated with this holiday for a better perception of video materials about Russian Maslenitsa and in order to work effectively during a class. The passages include the "Summer of the Lord" by I. Shmelev, "Pancakes", "About frailty", "Stupid Frenchman" by A.P. Chekhov. During a lesson the check of homework is reasonable to carry out after the work with the TV materials in order not to distract students from the main objective - a videoclip analysis.

Let present an excerpt from I. Shmelev's work "Summer of the Lord" as an example: "The table is huge. It is full of dishes! Lots of fish ... caviar in crystal, ice, whitefish in parsley, red salmon, salmon, white pearl salmon, with the green eyes of a cucumber, lumps of pressed caviar, lumps of cheese, sturgeon cartilage in vinegar, porcelain vases with sour cream, in which a spoon stands upright, pink slippery jacks with gold boiling oil on burners, decanters, bottles ... "

Classroom work with the video material about Maslenitsa precedes the linguistic country-specific comment about this holiday and the analysis of the following proverbs and sayings:

- There is no Maslenitsa without pancakes, and there is no birthday party without a cake;
- Maslenitsa is on the way bringing honey and a pancake;
- Maslenitsa is the feast, taking money away;
- Maslenitsa lasts for seven days;
- Maslenitsa can't be forever, the Lent also happens;
- It is not an everyday life but Maslenitsa.

At all times, Russian folklore was the main source of words and phrases with a culturological background knowledge: fairy tales, songs, proverbs, rhymes, riddles, nursery rhymes ... They form the backbone of Russian language consciousness and the stereotypes of national thinking, character and behavior [Sinyachkin, 2008: 18, Tarasova FH + Et al, 2014; Fedorova N., 2014]. The meaning, which is incorporated in the proposed proverbs can be explained by the statement of the famous Russian actor A. Petrenko, who played the major role in the film "The Siberian Barber": Maslenitsa is a blessed time, "it recalls, that life is beautiful, generous, full of abundance, creativity and creation. Forgive yourself and all those who hurt you, ask forgiveness, and start the purification of a soul and a body - that's what Maslenitsa means" [Petrenko: 2015].

Such preliminary training of students contributes to a more complete understanding of a movie clip, the contents of which are not limited to the story about holiday traditions, but it is enriched with other additional meanings related to winter farewell.

The work procedure concerning video materials is appropriate to develop using a traditional scheme, including preliminary job tasks performed while viewing; the tasks after viewing as well as those that are used to engage students in a discussion and express their opinions, etc.

After the linguistic culturological teacher's comment about Maslenitsa and the work with proverbs about this holiday exercises should be performed to facilitate the removal of linguistic and psychological difficulties. For example,

- Exercises to train speech hearing:

1. *Listen and repeat a few pairs of words:*

Pancake - wedge; Parsley - toy; Maslenitsa - will be rolled up; buffoon - peas; bagel - Taganka.

2. *Listen to the words, get each of them in a graphical way, which consists of three words:*

Honey - ice - garden;

Having warmed - warmed - surplus;

Ambush - fun - having offered a riddle;

Goes - bears - lucky;

Rum - lump - that;

Bear - look - roar;

Take - mother - son-in-law.

3. *Determine rhyming words by hearing, check them by numbers:*

Pancake - area - horse - wedge - lady - mother-in-law - madam - grove - parsley - tradition - toy - not suitable

- Exercises for probabilistic forecast learning

Listen to a series of adjectives (verbs), call nouns that are used with them most often (or only with them): cheese, Shrove Sunday, delicious, baby. Keys: Maslenitsa, pancake, fun, Sunday.

The news clip about the celebration of Maslenitsa is used as the main one for a classroom work. The following task is offered "Listen and repeat after the background information after the teacher" to make it easier for students to take the unknown cultural realities. Of course, such words as Gzhel, Kustodiev, Pavlovsky Posad, Harrods, require linguistic methodical comment from a teacher. The quest "Find out the meaning of words and phrases is necessary for the text understanding. Enter them in the table» will also help to understand the video plot more fully. The difficulties are caused by the following words and phrases: the climax, mother-in-law, evening papers, son-in-law, seeing off, buffoon, string, Pavloposadsky scarf, delicately drawn, Gzhel pattern, stilts, lady, vain, barker, sacral, Lent, hops, remorse, the first pancake is lumpy.

The degree of vocabulary understanding is checked during the performance of various preliminary exercises, for example: "Match the expressions from right-hand column to the expressions from left-hand column":

Mother-in-law evenings	Farewell to Maslenitsa holiday
To pay a visit	Sacred meaning
Maslenitsa seeing off	The day when a son-in-law comes to mother-in-law to eat pancakes
Splay-footed	Fair near GUM store
Pancake with surplus	A failed pancake, for example, torn or burnt
Defective pancake	Bear
Sacred significance	A pancake with stuffing (eggs, mushrooms)
GUM Fair	In the center of Moscow
Acquiring of the second life	A city full of senseless bustle, hurried
Bustling city	Restoring, reviving
In the heart of Moscow	To pay a visit

The viewing of a video material is preceded by the following task: "See the video clip and tell me who has the right to eat the first pancake during Maslenitsa festival?" Then different types of exercises aimed at the understanding the video clip content follow, the the ability to highlight an important information: "See the video clip and select the correct statements":

1.	Maslenitsa is a traditional Russian holiday.	yes/no
2.	The purpose of the holiday is to eat plenty of pancakes.	yes/no
3.	Entertainment is an integral part of Maslenitsa.	yes/no
4.	Folk festivals are held locally in a limited small space.	yes/no
5.	You can eat only pancakes at the festival.	yes/no

Students are encouraged to perform a test as a control task, the results of which will allow to judge the degree of the movie clip understanding, "See video clip and perform the test task":

1. The celebration in honor of winter seeing off takes place
 - a. around GUM
 - б. in Harrods
 - в. in GUM
2. The main treat during Maslenitsa -
 - a. pancakes
 - б. pickles
 - в. potatoes
3. On the day when the scene was filmed the sons-in-law must
 - a. invite their mother-in-law to eat pancakes

- б. to visit their mother-in-law
- в. to visit the mother-in-law with pancakes
- 4. Muscovites use Maslenitsa as a chance to meet ... on weekdays .
 - а. mother-in-law
 - б. son-in-law
 - в. relatives
- 5. During the festival you can try
 - а. pancakes with stuffing
 - б. defective pancakes
 - в. pancakes wrapped in lace

Among the speech exercises the effective one is the one in which you want to insert the missing words in the sentences. At that a text can be read by a teacher or served as a fragment of a movie. The task is the following one: "*Insert missing words*":

- 1. Pancake week is coming to _____.
- 2. Today is the mother-in-law _____.
- 3. On this day a son-in-law should pay a _____ to his mother-in-law and express his respect.
- 4. This weekend you can learn _____ drink tea and eat hot _____ with crispy _____.
- 5. There also will be _____ and the bear Stepan.
- 6. The ladies, _____, barkers.
- 7. However, the stacks with hundreds _____ are better than any barker _____.

The detailed answers to the questions after a movie clip watching will allow students to analyze the content and produce the phrases on their own using the new vocabulary related to the topic of the story.

- 1. Which holiday this video clip is dedicated to?
- 2. What can you say about the traditions associated with winter seeing off? Can Maslenitsa be called a fun holiday?
- 3. What treats are offered to the holiday participants?
- 4. Who is the holiday guests?
- 5. How long does Maslenitsa take place?
- 6. What one needs to get done during the Pancake week?
- 7. What is the sacred meaning of the phrase "worst-first"? Have you ever heard that expression? In what context can it be used?

The final question: "Are there holidays in your country, which are accompanied by public festivals, folk games and treats on the street?" allows you to organize the conversation aimed at the production of a monologue about a native country and cultural peculiarities of important event celebration.

Maslenitsa subject, described in detail on the basis of news TV story, is advisable to consider in a different perspective, more plausible, not simulated. We are talking about the possibilities of cinema, in particular, about N. Mikhalkov's film "The Siberian Barber". As the final stage of the work students are offered a three-minute excerpt of the specified film, in which Maslenitsa is pictured with all the features of its celebration. Roman Polanski stated that "Cinema should make a viewer forget that he watches a movie". This effect will help students to feel Maslenitsa participators and understand why it is called an easy life.

Before the viewing of the video clip students should be posed by the question about the similarities and differences of Maslenitsa celebration in the film and in a new video clip.

CONCLUSIONS

Thus, relying on seemingly very clear short video materials clear for a Russian man, you can convey important information to foreign students about Russian culture, while creating and improving their skills in listening and speaking.

SUMMARY

Similar with this work one can carry out the analysis of other Russian holidays, opening the peculiarities of Russian culture using the examples of linguistic cultural rheme analysis. This will help "students see, understand and learn the words with background knowledge in speech", in which "the aim of the deep meaningful mastering of Russian language consists on the basis of linguistic country specific techniques" [Sinyachkin, 2008: 17-18].

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ABSTRACT

TATAR PROVERB LANGUAGE AS THE REFLECTION OF WESTERN AND EASTERN CULTURES

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Abstract

In recent years folklore texts of different peoples of the world were the object of scientist study from different branches of science. Along with folk tales, fairy tales and parables that show the basic mental qualities of people, they also perform active research in aphoristic genres. Proverbs, sayings, jokes played an important role in the spiritual life of people from ancient times. They have a great cognitive, ideological, educational and aesthetic value.

It was established that an important role in the development of a personality is played by culture, especially the traditional culture of education, the purpose of which is to preserve a flexible contact with the outside world intrinsic to a child. It is known that paremias of different peoples have much in common, yet they also have differences, coming from different cultures, which also express a national focus.

The culture of Tatar people is considered to be the epitome of Western and Eastern culture. Historical and geographical factors conditioned the place of Tatar residence at the junction of these two major civilizations. However, Western and Eastern cultural traditions reflected in Tatar proverbs, in linguistic and linguistic methodical aspects were not the object of a special study so far.

The purpose of this work is the study of western and eastern culture reflection in Tatar language proverbs.

They use descriptive, semiotic, integrally-contrastive, statistical and linguistic culturological methods of research.

Keywords: Tatar language, proverbs, vocabulary, West - East, folk technique, education, Tatar ethnic culture, culture.

INTRODUCTION

Proverbs, as one of aphoristic heritage genre, as well as the popular culture itself, have a syncretic character. They contain historical, national language, linguistic cultural and extralinguistic information. The proverbs of Tatar people, as the expression of philosophical, pedagogical knowledge of Tartars, are the source of spiritual and material values, agronomic, astronomical, meteorological, medical and other knowledge. They have the information of esoteric nature focusing on the transfer of experience, the preservation of cultural traditions and error prevention, individual and social ills in a back burner way, and are transmitted from generation to generation.

These values are the essential components of human existence in the civilized world, as opposed to the animal world representatives live in the value system of people, provided to people through the generations of his ancestors. During the centuries of its existence, humanity developed the most common two value systems - western and eastern one, which are the basis of their cultures. Using the example of Tatar people one can see the synthesis of these two systems, where the Eastern and the Western values are embodied in one single system. The basic cultural values of Tatar people are reflected primarily in its language.

In recent years, the interest of the world community of scientists increased to the study of the past and the present state of the Tatar language in different aspects. Scientists-linguists and methodists pay a great attention to familiarize the international community with the Tatar language and culture features, they perform an active publishing activities. Their studies carried out according to various sources, reflect the specificity of Tatar people culture, language specifics and a national mindset, the historical background of language and interlingual phenomena [Zamaletdinov, R.R., Zamaletdinova G.F., Nurmukhametova R.S., Sattarova M.R., 2014; Yusupova A.Sh., Galiullina G.R., Denmukhametova E.N., 2014; Gilazetdinova, G.Kh., Edikhanov I.Zh., Aminova A.A., 2015; Galieva, N.F., Galiullina, G.R., 2015; Bolgarova R.M., Safonova S.S., Zamaliutdinova E.R. 2014; Kirillova, Z.N., 2014; 7. Sibgaeva, F.R., 2015; Tarasova F.H., Mukharlyamova L.R. 2014; Denmukhametov, R.R., Denmukhametova E.N., 2015; Tursuntayi G., Yusupova A.Sh., Denmukhametova E. N., 2016]. All these studies provide an opportunity to get to know people, to talk about its features. However, the problem of western and eastern cultural values reflection in Tatar proverbs are still neglected, and the relevance of our work is demonstrated in this.

The objective of the study is the research of Western and Eastern culture reflection in the proverbs of Tatar language.

The object of the study are Tatar paremias and proverbs. The subject of research is the cultural values of East and West, reflected in the folklore texts (proverbs) of Tatar language.

METHODS

In order to perform a comprehensive analysis of the Tatar language vocabulary the work used such methods as descriptive, contrastive-integrated and statistical analysis; and such methods as generalization, interpretation, classification, monitoring and others.

STUDY RESULTS

It is well known that the basis of culture division into a western and an eastern one is not only their geographical location, but also the differences in people mentality living on these territories. After all, the differences of peoples which are reflected in their characterization of the world, in their way of knowledge, in their scientific, religious, artistic, aesthetic and spiritual values, as well as in basic worldviews, social, economic and political structures of the states are passed from generation to generation. In the international community, the term "West" is referred to American culture and Europe, and the term "East" is referred to the cultures of Central, South-East Asia, North Africa, the Middle East countries, especially the cultures of such countries as Japan, China, India, Persia and Arab countries.

Tatar culture and its values were formulated at the intersection of these two cultures due to the geographical location of people residence place and the centuries-old spiritual, economic relations between the peoples and the nations of both cultures. Therefore, although the cultures of the West and the East are largely different and even opposite to each other, the synthesis of their values is reflected in Tatar culture.

The analysis of the actual material collected by us showed that Tatars appreciate Western culture focused on the dynamic lifestyle, the values of technological development, the improvement of society and culture, the rapid development of all spheres of human activity. This is reflected in such lexemes as "development", "innovation" and "knowledge". For example, the proverbs *Iskeden kuriksan, yanani xupla / If you're afraid of the old, approve new; Irtegege eshenne bygen eshle / Do today the things which have to be done tomorrow; Zur korabka - kin dingez / A great*

swimming for a great ship; Yuldashin belemle keshe bulsa, yul kiska bulir / If your traveler will be an educated man, your road will be short, etc. are the proof of the things said above.

In Western culture, the preference is given to the initiative, a person is valued as an individual. However, the unity of ideas and affairs is above all for Tartars. A man is understood as a representative of a single society, reflecting the ideas and actions of all others. The proverbs have the oppositions to the values "one" and "all", "a lonely man" and "society", "you" and "we, you / I" and "country / state" etc. For example, Adashsan, il belen adash / If you are mistaken, the best way is to be mistaken by the whole country; Berlek barda tereklek bar / If there is unity, then there is existence; Il echende iser ulmes / A fool won't die in the country; Kymek, kyterse, kylne kucherer / We can turnover a lake together, etc.

The East is opposed to the West in many ways. Eastern culture embodies tranquility and calmness. Eastern culture forbids to destroy a fragile harmony of the world, a person is advised not to interfere with the development of the world. Such an opinion exists in Tatar paroemiological thought: Kukten ni javsa da, jir kabul iter / Whatever poured from the sky, the earth will take it; Donja jae belen, kojmak mae belen / The world has its own way, but pancakes need oil; Kaja barsan da yzene jazgan yzene bulir / Wherever you go, you will get what is destined, etc. According to eastern ideology new should not seek to destroy the old or to disprove the former, acquired over the centuries. New should organically fit into the existing things, supplementing it. There are proofs of these values in Tatar proverbs: Keshe xeteren kaldirsan, yz xeteren kalir / If you offend a man you will also be offended; Gomer ity- ilge xezmet ity / To live a life means to serve a country; Yanalik iskene tulilandara / Innovation complements the old; Vulganni bar digen, yukni ezleme / Admit a fact, do not look for something that does not exist.

Both cultures value highly mutual love, family relations and a strong, loving family. At that the West does not demand from beloved ones to be representatives of one faith, and one stratum for a family creation. In Eastern culture a family is considered still as the foundation of society and the proof of happiness and peace for its members. Therefore, one faith is considered as a guarantor of happiness for family members. These motifs are also found in the Tatar proverbs. They are passed through the lexemes "dignified", "coreligionist", "condition", "friend", "understanding", etc. For example, Tormish iterge yzennen yaxshi iptesh bulsin / Let your beloved one will be better than you.; Vajligina bagip chikma, kilechegene bagip chik / When you get married do not look at wealth, but look to the future; Tinne tabu jinel tugel / It's not easy to find a decent one (a suitable for yourself); Vaj bulmasa da dindesh bulsin / Let he be not rich, but a supporter of your faith.

The analysis of the collected material showed that Tartars are very friendly and respectfully refer to the older generation and relatives that is characteristic of both Eastern and Western culture. However, closer ties with the family for years are similar to oriental values, where a family is a part of the family branched clan, whose members are obliged to help each other. Often major expenses, such as the payment for education, are taken by distant relatives. Children are required to show respect for their elders - it is an essential component of Eastern rules.

1/3 of Tatar proverbs praises patriotism peculiar for Eastern culture, where national symbols are worshipped and a patriotic feeling is developed. In Tatar proverbs patriotism is transmitted through the concept of "nation", "native land", "Motherland", "father's house", "homeland", "Motherland" et al., which in the context of proverbs attain an absolute synonymous value.

Also 1/4 of the Tatar proverbs demonstrates the Western attitude to work, where it is described as something that gives life benefit. Although 3/4 of proverbs on the same topic have an oriental look towards labor. Work is one of the main values of life. It is valuable in itself, as a blessing, as the contribution to the common cause of the country development. At that it involves great achievements, and only then as the means of personal benefit achievement. Tatar paremiias teach the younger generation that they have to work a lot in a qualitative way, and not necessarily for a high reward.

Conclusions

Eastern and Western cultural values, are intertwined indeed in the form of Tatar culture that is widely reflected in the world teachings for the younger generation, transmitted in proverbs. In Tatar folklore texts they determine the characteristics peculiar to Tatar common life accurately and clearly.

The analysis of the factual material showed that the Tatar proverbs clearly express the national identity of attachment to his native land, the praise of hard work, the respect for elders, a positive attitude toward modesty, ostentation, sloth, treachery criticism associated with the history and the traditions of people. Tatars as well as Western nations seek for innovations, contrary to the teachings of their ancestors, create mixed families, but they do not complain to anyone, if there are difficulties in family life that come from the Eastern ideology. Also Oriental peoples do not trust others, they hope for themselves; they value loyalty, generosity, love family and friends.

Summary

Thus, the study performed by us shows clearly that the eastern and western cultural values are reflected fully in Tatar proverbs. This fact should be considered when learning a language, an ethnic culture and mentality.

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PROHIBITIVE IN THE INTERCULTURAL COMMUNICATION

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Abstract

In this study, we talk about such a phenomenon of verbal communication as prohibitive. Using the examples of German and Russian proverbs the pragmatic linguistic analysis of ethnic-cultural characteristics concerning the language objectification of speech intentions associated with the expression of prohibition. The material is based on the comparison of statistical data obtained during the pragmatic linguistic analysis of 1500 German and 1500 Russian proverbs with the prohibition semantics. The authors identify a number of prohibitive structures differing by the greatest frequency of use in German and Russian languages. The peculiarities of prohibitive structure use are revealed by the representatives of German and Russian ethnic-cultural societies.

In terms of tectonic structure the prohibitive statements can be divided into mono- and polyintentional offers, the latter in its turn can be prepared in the form of reasoned and unreasoned statements. The presence / absence of arguments explaining the need of refusal from a particular action is the "indicator" of categorical prohibition degree in a certain sense.

The specific methods of article issues study include: the collection and the systematization of proverbs from various paremiographic sources, the structural and semantic analysis of language material and the analysis of proverb contextual environment containing prohibitive structures in an artistic and a poetic discourse.

Key Words: prohibitive, prohibitive structures, proverbs, prohibition semantics, pragmatic linguistic analysis, intercultural communication.

1. Introduction

As you know, the prohibition is rooted in ancient times, where the notion of "taboo" took place, prescribing a human behavior in certain situations in order to protect it and prevent undesired consequences of his behavior. Therefore, those who wanted to live a long life, observed a set of rules created by society. Many of these rules come down to us through the centuries of our ancestor oral folklore, in particular, from paremiological texts. Proverbs, namely, the proverbs and sayings are the fount of knowledge and experience from previous generations. Besides prohibition plays a special role in the culture and the life of any nation. It is related to the various spheres of social life, and, according to some researchers ([Wierzbicka, 1999]; [Karasik, 2002]; [Shatunovsky, 2004], and others.), it plays an important role and has a certain structure in German language.

Prohibition represents a multifaceted term of modern pragmatic linguistics. A number of researchers, the advocates of a pragmatic approach (E.V. Astapenko, E.I. Belyaeva, A. Wierzbicka, Shatunovsky I.B. et al.) refer prohibitive to the directives, declaratives, coupled with their constitutive function and exercitives which says about the lack of arguments for prohibitive for its subsequent release in a separate speech act. It is worth noting that the study of typological features in pragmatic presented statements would not be possible without the works of such renowned scientists as G. Austin, [Austin, 1946], G. R. Searle [Searle, 1986], G. Leach [Leech, 1963], S. Levinson [Levinson, 1983], and others. Studying prohibition as a separate communicative and pragmatic frame, it should be noted that it exists in contact with lots of other frames (request, advice, warning,

caution, order, instruction, etc.) combined by prescriptive intention. It is also not necessary that the frame "prohibition" can have the points of contact only with the neighboring frames, for example, an "order" and an "instruction". Having placed it between the frames "council" or "caution", we can easily observe their partial overlapping. For example: Do not do good and you won't get evil. This proverb demonstrates the prohibition (the prohibition to perform good deeds), and then we see the reason which explains the abandoning from this action (in order not to get evil). This argument also contains the warning, in which the negative impact of a forbidden action is reflected immediately. The mobility of frames is realized in a particular communicative situation.

2. Materials and methods

The study material was based on the data of continuous and special sampling of proverb sayings from various paremiographic sources (K.F.W. Wander "Deutsches Sprichwörter-Lexikon", S. Ch. Wagener "Sprichwörter-Lexikon", K. Simrock "Die deutschen Sprichwörter", H. und A. Beyer "Sprichwörterlexikon", V.I. Dal "Russian people proverbs", I.M. Snegirev "Russian proverbs and parables", V.P. Anikin "Russian proverbs" I.I. Illustrov "The collection of Russian proverbs and sayings"). The files of the study have only 3,000 proverbs, 1500 German and 1500 Russian ones.

An integrated approach was taken during the study concerning collected material, based on the analysis of structural and semantic objectification features of a particular intention in proverbs [Kulkova et al. 2015]. Besides, the methodology of elementary statistics and the graphical representation of results was applied.

3. Results

In the course of the performed study we determined a number of structures, implementing the prohibition illocution as the part of German and Russian proverbs. Based on the analysis of 1500 German proverbs we highlight 9 major structures, characterized by a high frequency of use:

1. «Imperativ 2. Person Singular+Negationswort» (24%): Sei nicht Allerwelts Freund; Achte keinen Ort ohne ein Ohr; Abbitte nicht, aber Halsstarrigkeit ist Schande;
2. «Man/es+Modalverb+Negationswort+Infinitiv» (21%): Man muß das Pferd und nicht den Ritter zäumen; Man darf wohl alles wissen aber nicht alles tun; Es darf nicht jeder die Glocke ziehen; Es soll nicht gelten, was Mein und Dein, sondern was nützt der ganzen Gemein.
3. «Man+Verb+Negationswort» (3%): Man ruckt den Esek nicht eher zu Hofe, er solle denn Sache tragen; Man ruft den Esel nicht zu Hofe, denn dass er Säcke trage; Man sagt nicht zu der Kuh Bläßle, wenn sie nicht wenigstens einen Stern hat;
4. «Schlimm sein» (1%): Es ist schlimm für junge Hunde, wenn sie mit jungen Bären spielen; Mit Narren ist schlimm spaßen; In heissem Oel ist schlimm baden;
5. «Sein+nicht+zu+Infinitiv» (9%): Allen Worten ist nicht zu glauben; Dem Stammelnden ist nicht zu trauen; Den Hungrigen ist nicht zu predigen;
6. «Verboten sein» (1%): Fasten und feiern ist der Christenheit verboten; Ausschlagen ist verboten, nur nicht sich wehren; Schlagen ist verboten, widerschlagen nicht;
7. «Was...,das...»(3%): Was Gott zusammenfügt, das soll der Mensch nicht scheiden; Was schon vor Jahr und Tag geschehn, das lass nicht wieder auferstehn; Was dich nicht brennt, sollst du nicht löschen (das blase nicht). The presence of modal verbs or imperative denial may also occur here and in the following two structures.
8. «Wenn..., so» (2%): Wenn du Bergluft athmen willst, so gehe nicht in die Sümpfe; Wenn ein alter Gaul in Gang kommt, so ist er nicht mehr zu halten; Wenn man nicht jagt, soll nicht laufen;
9. «Wer/wem..., der/dem...»(20%): Wer andere betrügt, muss nicht über Untreu klagen; Wer den Nagel am Hufeisen nicht achtet, der verliert auch das Pferd; Wer ein Ding zuviel lobt, dem traue nicht; Wem der Arzt Alaun verschreibt, der muss nicht Zucker brauchen.

In addition to these 9 structures, we can highlight the presence of a number of lexemes that serve as the prohibitive semantics expression, for example, the verb "schweigen" (to be silent) (1%). Using this verb in the imperative: be quiet, silence, and so on, we trace here the connotation of

prohibition, i.e., shut up = do not say anything: Schweig, Herz, und rede, Maul; Schweig, Maul, ich geb dir ein Wecklein; Verschweige, was du tun willst, so kommt dir niemand dazwischen.

As for Russian proverbs, we revealed 6 basic structures, used in proverbs to express prohibition:

- 1) "No + imperative + 2nd person, singular" as the main form of prohibition expression in Russian language, it makes 60% of the 1500 selected Russian proverbs. Here are some examples of use: Do not rush to grab: Wipe your hands!; Do not poke your nose forward, not to be back; Do not boast with a beggar bag when people give something;
- 2) "He forbids / they forbid" (1%): I am glad to get married, but May forbids; The house is small, and forbids to lie; Thief is being beaten and they forbid him to cry;
- 3) 1% of the Russian proverb expresses the prohibition due to the structure "can not + infinitive": He can not be a judge in his own home; You can not say there is a lot of knots in the house (the audience); The Russian land can't be without a sovereign;
- 4) 1% of proverbs contains the following structure: "do not + infinitive": Do not spoil when a priest censes; Do not beat baldness in vain; Do not speculate by hands, if God did not give the mind;
- 5) impersonal forms "do not + verb in 3rd person singular" (6%): A dead man is not carried by a church; There is no execution without a court. There is no punishment without a court; Guns, wives and dogs are not borrowed;
- 6) "The sin / it's a sin + infinitive" (2%): It's a sin to cross a cross (i.e., to pass in front of a worshiper); Curse is a sin, and praise is god punishment; You can grow and sell potatoes, but it is a sin to eat it.

Among 1500 Russian proverbs expressing the prohibition, like in German proverbs, a number of implicit options of prohibition expression is met, which can not be classified: Perhaps, suppose and somehow won't do any good; Fight does not allow to gain mind; If you are bad, the God will not give, etc.

The peculiarity of Russian prohibitive proverbs is that many of them contain not only a prohibition but also a model of behavior in a particular situation, developed with the adversative conjunction "and", "but": Talk, but do not argue, and do not say nonsense; Do not buy if it's expensive and do not take for free; Make haste to help someone else in trouble, but do not hurry for a feast to him.

Having examined the basic structures of German and Russian proverbs which express prohibition, let's proceed to the definition of an addressee's speech intentions. In this case, all prohibitive proverbs encourage to abstain from any act. Many of the selected proverbs consist of two parts: a prohibition itself and its cause, that is the argument. Let's consider the implementation of communication tactics using the example of Russian proverbs: The representation tactics of negative consequences in the case of a prohibition non-compliance: Do not hit the wrong gate with a whip or yours will be hit by a club; Presentation tactics of positive consequences of action: Do not touch a horse - and it won't kick; Explanation tactics: Do not hurt, calling bad: it is impossible to know what will happen; do not flatter to a good thing: it is impossible to know what it will be; The tactics of "behavior pattern attraction": Do not grieve, pulling all tugs; and when you are asked - come down and help; Inversion tactics: If you want to eat cakes, do not lie on a bed. According to the performed analysis the prohibitive structures can be determined by a high or a low degree of a prohibition illocutionary force. Russian proverb express the most categorical prohibition using the structures "do not + imperative of the 2nd person, singular". They also have the highest frequency of use: Do not take an excess burden, and if you take it, carry it on no matter how hard it is; Do not look for the truth in others, if you do not have it yourself; Do not scare me: death will come without your threats, etc. In order to mitigate the illocutionary force of prohibition in Russian proverbs the structures with the indicative form of the verb in 3rd person, plural and the negation 'not' are used: Do not visit a strange monastery with your regulations; There is no execution without a court, etc. At the same time, a prohibition situation correlates with the situation of caution in such cases.

The cases of paremiological statements in literature are interesting. Nectar is sweet but not two spoons of it in a mouth:

"- Drink green wine, my sister, do not spoil your expensive mind, my sister. Honey is sweet, but not by a handful in a mouth". M. Golubkova, "Two centuries in half a century".

Drink at the table, but do not drink near a post" - Why not drink when a good man brings - the host continued. - There is no harm from it, brother Anton, ... drink at the table, good people tell, but do not drink around the corner ... ". Grigoryevich, Anton Unfortunate. Do not be afraid of the dog that barks, and fear the one which is silent but is wagging with its tail "Bugrov came, gave goodies, said a few words and left. And he said these few words not to Lisa, but to Grokholsky. He was silent with Lisa. And Grokholsky was at peace ... But there is a Russian proverb, which Grokholsky should remember: "Do not be afraid of the dog that barks, and fear the one that keeps silent". One day, walking through the garden, he heard two voices ... The first belonged to Bugrov, the second one belonged to Lisa. Grokholsky listened, turned pale as death, and walked toward talkers silently". (A.P. Chekhov, "Living Goods").

In German language:

Man soll kein Öl ins Feuer gießen:

„Lieber Herr Doktor, Sie haben doch einen so großen Einfluß – können Sie da nicht etwas Öl ins Feuer gießen?“ Wolfgang Borchert: ...tatsächlich die einzige Hoffnung – Briefe aus den letzten Monaten.

Einem dreschenden Ochsen soll man nicht das Maul verbinden:

„Da sich die Leute aber zu arbeiten weigerten, wenn sie nicht ihre Cigarre dabei rauchen dürften, und sogar die Bibelstelle mit dem dreschenden Ochsen und dem Maul verbinden citirten, sah sich die Frau Gräfin genöthigt, in ihrer Strenge nachzulassen.“ (Friedrich Gerstäcker, „Die Colonie“).

Trink und iß, Gottes nicht vergiß:

„Trink und iß,
Gott nicht vergiß,
Bewahr dein Ehr,
dir wird nit mehr
Von all deiner Hab`

Denn ein Tuch ins Grab“ (Berthold Auerbach, „Auf der Höhe“).

These examples demonstrate the lexical changes in paremiological statements easily. An author can reduce a proverb, to replace one lexeme by another one, etc. Since proverbs belong to the genre of folklore, these metamorphosis are easily understandable: despite the cliché nature of proverb structures, a talker varies it in his own way.

4. Conclusions

The performed study of prohibitive structures used by the representatives of German and Russian ethnic-cultural communities, the example of proverbs made it possible to identify a number of similarities and differences within a communicative and a pragmatic level, and at the level of a prohibition intention language verbalization.

For example, German language determined 9 basic models of prohibitive structures with a high degree of frequency followed by the frequency index indication: 1) „Imperativ 2. Person Singular+Negationswort“ (24%); 2) „Man/es+Modalverb+Negationswort+Infinitiv“ (21%); 3) „Man+Verb+Negationswort“ (3%); 4) „Schlimm sein“ (1%); 5) „Sein+nicht+zu+Infinitiv“ (9%); 6) „Verboten sein“ (1%); 7) „Was..., das...“ (3%); 8) „Wenn..., so“ (2%); 9) „Wer/wem..., der/dem...“ (20%).

The differences of prohibitive structural models were revealed in Russian language, which found its expression in a structural aspect, and in terms of lexical content. The following structures were determined as the most frequent models of structures with the prohibition semantics in Russian: 1) "do not + imperative of the 2nd person, singular" (60%); 2) "he does not allow / they do not allow" (1%); 3) "it is forbidden + infinitive" (1%); 4) "do not + infinitive" (1%); 5) impersonal forms "not + the verb in the 3rd person singular" (6%); 6) "sin / it's a sin + infinitive" (2%).

5. Summary

Thus, according to these results, we can draw the conclusion about the coincidence an intentional conceptual sphere in German and in Russian ethnic-cultural societies that are based on the

principle of communicative pragmatic concepts universalization in the national and global consciousness of mankind, and the divergence in the linguistic methods of explication concerning the prohibition intention highlighted in this study. The established differences in prohibitive linguistic reflection are explained by the mental differences of compared linguistic culture representatives that determine the specific ethnic social cultural codes of information. The presence of a single intentional conceptual sphere in the minds of Russian and German peoples is determined by empirical prerequisites for the socio-cultural organization of their life, the standardized patterns of behavior for these national communities, an invariant nature of actions, the actions of individuals, the universalization of human communication principles by the virtue of verbal behavior common standards in comparable linguistic cultures.

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REGIONAL LANGUAGES OF RUSSIA AND NORTH AMERICAN COUNTRIES: PERSPECTIVES OF COMPARATIVE ANALYSIS

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Abstract

In multinational countries, the use of native language is a question of self-identity and of preserving of ethnic community originality and traditions. The article emphasizes that nowadays there are various programs for supporting languages and ways to implement them at different institutional levels in the world practice. However, the approaches for implementing these conceptions are to be modernized. The comparative analysis of language policy maintained by Russian and North American regions seems relevant as it enables to identify risks of language management and use positive experience of the studied regions to solve the tasks of language policy and language planning in the regions of the Russian Federation.

Key words: multinationality; model of language policy, education language, sociolinguistics; language planning; ethnic community; multiculturalism.

Introduction.

Globalization that is linked to information openness, corporations and migration directly or indirectly affects the world order and touches almost every state. New models of civil, national and ethnic communities appear. Structural changes in societies and reality offered in the context of biculturalism and multiculturalism make the state to create a model of politically stable and consolidated civil society. The issue of language in bicultural and multicultural communities covers all the layers of social life and is considered at the levels of ideology and political process. It often goes beyond particular regions and even countries and becomes the problem of interstate and international relationships. The processes of occurrence, development, extinction and expire of cultures and languages are evolutionary, therefore, they can be regarded as a natural process that accompanies society modernization and nation building. However, in modern globalized world, when the functionality of languages is hardly defined by historical conditions, minority languages become especially vulnerable, and the processes of their development should be controlled by the state. In many state formations (Russia, Canada, European Union etc.), the idea of protecting and keeping cultural and language variety as a national heritage is a priority. V.V. Putin, president of Russia, often emphasizes in his speeches that Russia “has a regional specifics and ethnocultural and religious variety that kept for centuries and did not suffer suppression. Nowadays the protection of this specifics ensures both solid Russian state and [...] great competitive advantage” (Written Record of the Meeting..., 2012). In bicultural and multicultural environments, protection and development of native language is an issue of ethnic community’s self-identity, keeping originality and traditions and their transfer to next generations. Established language models become old-fashioned and stop working, as a result, it becomes strategically important in the context of state security to find a conception of language policy appropriate to particular state formation or region. This is confirmed by the creation of *Federal Agency on Ethnic Affairs* in March 2015 pursuant to the

President's decree No. 168. One of its functions is to protect the right to use native language (The Decree of RF President, 2015). There are some ideas and programs for supporting languages and experience of their practical implementation at various levels; however, it is difficult to find clear-cut and efficient models of language policy and planning in the world practice now. Therefore, it is obvious that the analysis, which involves comparison of language situations at the level of state formations and regions and reveal of ideas fit for practical implementation in regions of the Russian Federation, is necessary and relevant. According to quantitative and qualitative indices of functional power of the majority language and Russian language as the state languages, Tatarstan is one of the leading Russia's regions that offer their conception of language policy. This conclusion is based on the results of complex analysis devoted to functional development of the Tatar language and other regional languages of the Russian Federation, which is offered by D.N. Mustafina. (Mustafina, 2012). D.N. Mustafina studies the issues of functional development of Russia's regional languages. She emphasizes that the Russian Federation does its best to integrate with international entities (including all-European) in recent times. Common standard system is a stimulating and prospective factor for equal cooperation in any field. Common principles of implementing any activities and correspondence between rights and guaranties for their protection in international cooperation establish a favorable basis for successful and long partnership (Mustafina, 2011a:64). Tatarstan is one of the regions that are most effective in protecting and keeping regional languages. It constantly actualizes the problems of language policy and language planning within the republic as "modernizing the Tatar language and bringing it into line with modern requirements is one of the main goals for the revival and development of the language" (Mustafina, 2011a:63).

This article offers a comparative analysis of *Education Area and State Program of the Republic of Tatarstan for Protecting, Studying and Developing State Languages of the Republic of Tatarstan and Other Languages in the Republic of Tatarstan for 2004-2013* (hereinafter: the RT State Program) (The Law of Tatarstan, 2014) and the document titled *Plan Twenty Thirteen. Strategies for a National Approach in Second Language Education. Official Languages Support Programs Department of Canadian Heritage* (hereinafter: *Plan 2013*), which is implemented in the territories and provinces of Canada pursuant to The Protocol for Agreements for Minority-Language Education and Second-Language Instruction (Protocol for Agreements, 2009a), Protocol for Agreements, 2013b). The language of instruction in education is the most sensitive issue in the language policy of any multinational state. The goal of the article is to perform comparative analysis of involvement of minority and regional languages in education and absorption of languages in educational programs in the context of regional language policy through the analysis of programs for development of minority and regional languages and mechanisms of their implementation in the studied regions.

Research methods.

The idea that language policy and planning are considered in interdisciplinary field and need understanding and use of multifunctional methods to explain important issues of language status and identification and the use of language in the context of study was crucial for choosing methods of study. A prospective complex of methods is defined by the issues offered for study within this project, namely: method of initial information collecting and processing, method of documents analyze that involves interpretation of data (significant from the viewpoint of researchers), method of comparative description (parallel and successive).

Discussion.

The documents provided for the analysis are historically significant as they represent road maps devoted to language policy of state and minority languages development at regional and state levels in both the Russian Federation (through the example of Tatarstan) and Canada According to passport data and program goals given in Table 1, the documents are rather similar, though the

scales and mechanisms of implementing goal and tasks differ. The RT State Program covers all the aspects of developing functional power of languages in the context of one region of the Russian Federation (Tatarstan), while Plan 2013 is a program for developing the second state language in Canada's education area at the federal level, though it is implemented in Canada's regions (provinces and territories).

Table 1:

Programs

State Program of the Republic of Tatarstan for Protecting, Studying and Developing of the State Languages of the Republic of Tatarstan and Other Languages in the Republic of Tatarstan for 2004-2013

Plan 2013. Strategies for a National Approach in Second (Official) Language Education. Official Languages Support Program Department of Canadian Heritage.

Programs development basis

The Law of the Republic of Tatarstan dated July 28, 2004 No. 44-ZRT *State Languages of the Republic of Tatarstan and other Languages in the Republic of Tatarstan*

The Law on Official Languages of July 7, 1969 where English and French have an equal status in parliament, federal courts and government entities.

State customer

The RT Cabinet of Ministers

Department of Canadian Heritage

Programs basic developer

The RT Academy of Sciences

The Second Language Education Center

Duration of Programs

2004-2013

2003-2013

Goal and tasks of Programs

To create conditions for protecting and developing state languages of the Republic Tatarstan and other languages of the RT; to provide optimal functioning of the Tatar and Russian languages as state languages of the RT; subsequent implementation of the RT Law *State Languages of the RT and other languages in the RT*.

To create conditions for developing various functions of official (state) languages in society, education and state services.

Scope and sources of financing

Direct budgetary appropriations from the budget of the Republic of Tatarstan and current financing in line with estimates of appropriate executive bodies of state power of the RT. It was only 121802.7 thousands of rubles that were offered to implement program activities.

Financing from the federal budget and budgets of Canada's provinces and territories.

Therefore, it would be reasonable to analyze only the part of the RT State Program that deals with education area. Review and analysis of problems and strategies in the *RT State Program* (The Law of Tatarstan, 2014:32-33) and in Plan 2013 (Plan Twenty Thirteen, 2014:3) have shown that they are generally close: 1. discovering common goals aimed at defending regional and co-official languages at federal and regional levels; 2. defining reasonable strategy for developing education programs strengthened by education curricula, which aims at implementing of communicative competence and developing of true students bilingualism; 3. motivating of students to learn the second (state) language. 4. preparation and improvement of teaching personnel qualification; 5. providing succession and continuity of learning process at various level of education.

Table 2 represents various approaches in strategy defining and implementation of mechanisms in teaching the second (state) language in the programs taken in comparison.

RT State Program

Plan 2013

A fairly high level of involvement of state and education institutions, formalized process of language competences acquiring in a teacher-student context (kindergarten, school, high school) and a quite low level of non-formal education.

Together with representatives of education establishments (primary, secondary and higher school), the use of other ways to teach students with public engagement (exchange program in families of second language; tutors - natives speakers of the second language who are not professional teachers; theatrical community; volunteers who provide both financial and organizational aid in various activities; involvement of senior school students with higher level of the second language in teaching students with a lower level etc.).

Development of education complex of teaching one of state languages as native or non-native and implementation of typical, similar teaching models of education standards for every education stage.

Level approach to teaching at each stage of education process; knowledge evaluation upon completion secondary school by defining of the level of the second language; offering bilingual graduates the opportunity to use their skills, material incentives and special education programs.

Conclusions: 1. The RT State Program and Plan 2013 are the stages of language planning road map at the level of the Russian Federation regions (through the example of the RT program for language development) and Canada provinces and territories respectively. 2. Although both programs are aimed at providing conditions for “state languages protecting, studying and developing” (The Law of Tatarstan, 2014:21), the RT State Program pays special attention to supporting of the languages that are not state ones in the Republic of Tatarstan. 3. The RT State Program covers all aspects of language management (regulatory provision; organizational and structural provision; coordination and organization of researches; further learning of languages in education system; national and language environment of a family; institutes of public opinion; resource provision (The Law of Tatarstan, 2014:29-30). The content of Plan 2013 is closely linked to education area, i.e. the result of this project is a bilingual or polylingual Canadian (Plan Twenty Thirteen, 2013:2-3) – likely a product of Canada education system created with the support of all other mechanisms of language management.

Conclusion:

Such documents reflect a language situation: a reality in which a language exists, main goals, desirable image of future language as well as language policy and tactic tasks of a state. They represent historically objective material for making a complex comparison and analyzing similarities and differences in the conditions of language social functioning in various historical and temporal limits in the context of one region as well as in various territorial spaces.

In our opinion, parallel analysis of documents that reflect language policy of federative multinational states can enhance complex comparative analysis of language processes in compared regions. Together with comparing quantitative and qualitative indices of language situation and historical conditions for the development of languages, comparative study of the regulations' content is one of the most perspective areas of modern sociolinguistics. It can offer new ways to optimize processes of language planning.

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DEVELOPMENT OF MORAL QUALITIES IN THE STUDENTS OF PEDAGOGICAL INSTITUTES

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The significance of axiological development is reflected in the Education Act of the Russian Federation, "...upbringing is an activity aimed at developing a personality, creating conditions for a learner's personal identity and socialization on the basis of social, cultural, spiritual and moral values, the rules and norms of conduct adopted in the society in the interests of a personality, family, society and state'

Upbringing is becoming more important in case of integration within the world educational space. Along with professional education, upbringing affects the quality of future teachers' training. Nowadays, a tutor not only arranges not only the students' leisure but also prepares future teachers who would be able to create conditions for adopting moral norms and rules. Moral upbringing aims at developing aesthetic ideas, judgments, feelings, beliefs and behavior habits in students (2011).

In order to understand the meaning of spirituality and morality, let us address to their interpretation. Secular dictionaries give us the following interpretations. Spirituality is a property of a soul, which involves the prevalence of spiritual, moral and intellectual interests over material ones (Ozhegov & Shvedova). Spirituality is restraint from malign and brute sensual interests and striving to improve oneself and strengthen one's spirit (Ushakov, 1935).

Religious literature interprets spirituality as the highest property of a human personality, which appears during the development of soul and body and is based on the spirit, which bears a Divine moral and gives power and will to this development. Soul enables a person to freely develop according to his or her individual way. A body is a material form, inside which a spirit and a soul join each other and through which they fulfill themselves. Spirituality appears as a vivification of a body and a soul (Bezrukova, 2000). Spirituality is the highest activity of a soul, a striving to attain the Holy Spirit, impeccability, moral perfection and soul transformation. Russian spirituality is manifested in ancient spiritual traditions of Orthodoxy and philokalia, icon-painting and church hymns, godliness, eldership and asceticism of domestic holy men (Hieromonch). Morality involves inner spiritual qualities that a person applies, the ethical norms and rules of behavior defined by these qualities (Ozhegov & Shvedova).

As V.V. Putin, president of the Russian Federation, said in his appeal to the Federal Assembly in 2012, "Obviously, the Russian society lacks spiritual bonds today: mercy, compassion, empathy, support and mutual assistance that made us stronger in all historical periods and that we were always proud of. We should strongly support institutions that keep traditional values and historically proved their ability to transmit them from generation to generation. The law can and must protect morality, but it cannot establish morality. That is why the issues of general education, culture and youth policy became especially significant. These areas are not a mere set of services, but mainly a space for developing a moral and harmonious person - a responsible citizen of Russia" (Putin, 2012).

The Basic Social Conception of the Russian Orthodox Church pays special attention to education, "Christian tradition has always respected secular education. The orthodox church would prefer the entire education system to be based on religious principles and Christian values. Unfortunately, many History courses undervalue the role of religion in the development of national spiritual self-consciousness so far. The Church finds it useful and necessary to give lessons of Christianity in secular schools (as desired by children or their parents) and in higher education establishments". A teacher and a school are mediators, who transmit spiritual and moral values accumulated in previous centuries to new generations. The Conception reports that the Church does its best to assist a teacher and a school in their upbringing mission, because a spiritual and moral image of a person defines his or her everlasting redemption as well as the future of particular nations and the humankind (www.patriarchia.ru, 2008).

The analysis of educational standards and teaching plans used for professional training of future teachers have shown that the modern paradigm of education aimed at developing a competent personality lacks spiritual and moral bases in training future teachers.

None of the thirty three competences in the Federal State Education Standard of Higher Professional Education for students specializing at Pedagogical Education, which a future teacher should master, involves the ability and readiness to bring learners up and develop their spiritual and moral values (www.edu.ru, 2009). Training of future teachers aims at creating a successful specialist; however, lack of solid spiritual and moral foundations develops egoism, vanity and inflated self-esteem in a person.

Thus, pedagogical institutes should fill spiritual and moral gaps in the training of future teacher.

In Chuvashia, teachers are trained in the Pedagogical University, a leading higher education institution in this republic. Let us refer to history.

It was Saint Guriy, the first Kazan archbishop, who enlightened the peoples of the Volga region with the Christianity. After he and his successors had died, the mission of enlightening the nations gradually faded. In the XIX century, the missionary work was given an impetus by the activities of N.N. Ilminskiy, an enlightener. His ideas were embodied by I.Y. Yakovlev, a Chuvash researcher and teacher. The Pedagogical University, the oldest in Chuvashia, was named after him.

Yakovlev, a great Chuvash educator, wrote a spiritual testament to the Chuvash nation, which begins with the words, "In the name of the Father, the Son and the Holy Spirit! My Chuvash kinsmen! Above all things, take care of the greatest sanctity - the faith in God." Chuvash people honor the memory of their great enlightener.

The Chuvash State Pedagogical University named after I.Y. Yakovlev developed the Conception and program of upbringing and self-upbringing of its students. The professors aim at developing such moral qualities as compassion, empathy, willingness to help a close one, carefulness, generosity, tolerance, pity, mercy, delicacy and respect in students. The extracurricular activities of the university are conducted pursuant to the program of the university's students upbringing (the chapter "Spiritual and Moral Upbringing").

In 2011, the Cheboksary-Chuvash Eparchy and the Pedagogical University signed a cooperation agreement, which included the activities aimed at spiritual enlightenment of the students and professors of the university: conferences, readings, excursions, interviews and spiritual music concerts. The representatives of the Church together with the students of the Artistic and Musical Education faculty conducted excursions throughout the historical area of the city, gave lectures and conversations "Christ and Modern Generation of Christians", "Youth. Modern World. Orthodoxy", "Sacrament of Church Wedding and Family Life", "What is a Superstition?", "Orthodox Holidays", "The Meaning of Life of a Person Who Chooses a Creative Profession", "Orthodox Family". A group of volunteer students and professors helps to improve the Church of Nativity located in Cheboksary near the Pedagogical University.

The tutors help the first year students to adapt to the educational environment of the university. The professors account for students' need for communication and self-understanding, interest to the inner world of themselves and other people; therefore, they arrange the process of upbringing so that to develop moral concepts in students. To achieve this goal, the professors not only use

academic studies, but also arrange extracurricular activities so that the upbringing process continues outside the university.

The professors of the Pedagogical University were supported by the university's grant and the *Sorabotnichestvo* (Coworking) Backing Fund in Humanitarian and Enlightening Initiatives.

One of the projects made it possible to develop a method of art-therapy for ill children and their parents. The volunteer team of professors and students created at the faculty of Artistic and Musical Education in the Pedagogical University conducts art-therapy for children with hematological malignancies.

The professors assume that positive experience involves succession - a first year student begins to work in a volunteer team from the first months of university studies. Senior students who finish their education at the university share their know-how, models and experience with the next generation of students. There is a succession of courses. This approach may ensure continuous work of the volunteer team.

The Cheboksary Republican Clinical Hospital has a department of onco-hematological medical assistance; the Children Medical Center has a department of palliative assistance. The project allows the team of professors and students of the faculty to support ill children and their parents who experience a family tragedy. The support includes classes in Arts with art-therapy elements.

Severely ill children require a long-term supporting therapy and rehabilitation. They spend the greatest part of their lives in hospital departments; they are isolated from the society and need more attention than normal children. Such children often withdraw into themselves and become sullen, silent and avoidant. Unpleasant experiences and emotions are manifested in fears, nightmares, hyper-excitability and capriciousness. To cope with such experiences, professors and volunteer students conduct art-therapy (which is a natural method of a child development). During the classes of fine arts, children relax and allow talking to them and discussing various topics. Children reveal their emotions and establish contacts. Their emotional attitude is changed. For example, a child draws a "sad" line in the mood calendar at the beginning of the class and replaces it by a "smile" at the end of the class.

Children's striving to fantasy, freedom of creation and variety helps volunteers in their work. Children get into what they are drawing at the moment and live some story. The story must have a happy end - it is an obligatory condition. Therefore, students carefully correct children and draw their attention to positive images and colors during the classes. Art-therapy is a mutual process. All the participants receive their share of positive emotions. First of all, it is an opportunity for students to help children. This work of professors and students aims at developing moral qualities, acquiring experience of work with ill children and their parents, as well as at enriching and widening a social network. Students develop their skills of teaching fine arts to children and adults. Another project supported by the grant focuses on motivating the students of pedagogical institutes to integrate pieces of knowledge from various fields: history of Russia, history of orthodox culture, history of architecture, art criticism, history of fine arts, musicology and philology - they are necessary for further teaching activity.

The professors had an aim to develop the spiritual and moral positions in future teachers during their higher school training. The project raised the students' cognitive interest to the historical past of our country and the spiritual foundations of the Russian nation. The development of spiritual and moral positions of future teachers was based on studying the biographies of St. Blessed Sergius of Radonezh, Holy Hierarch Theophane the Recluse and St. Prince Vladimir, Equal-to-the-Apostles. The students took an active part in the contest of compositions, essays and research works devoted to the lives and activities of the Holy Men, and conducted an analytical and art study of the paintings and pieces of music devoted to the Holy Men. The results of students' and professors' studies were declared at the All-Russia Applied Research Conference "V Nachale Bylo SLOVO..." [In the beginning was the Word...], where drawings, bookplates, photos and miniatures "I Tikhij Zvon Svyatykh i Tsitadelei Slava" [And Quiet Ring of Sanctities and Glory of Citadels] and a concert of spiritual music were presented.

The scientific results of the project are used by the professors for developing a civil position in future teachers based on a centuries-old tradition of the Russian nation, for conducting similar activities and working out upbringing projects and programs.

Before the projects' start, students were interviewed to define the level of their moral concepts.

The respondents for the ascertaining stage of the experiment included:

- fourth year students who often worked with ill children and always participated in the events implied by the Agreement between the University and Cheboksary-Chuvash Eparchy - to reveal basic definitions for the concepts of moral qualities that precede the ability to discuss a topic of morality and the ability to evaluate their behavior from the viewpoint of morality (10 persons);
- third year students who were sometimes engaged in the activities with ill children and spiritual and moral events - to reveal the degree of manifestation of moral qualities in students' everyday life (40 persons);
- second year students who were rarely engaged in the activities with ill children and always engaged in spiritual and moral events - to reveal the motivation for volunteer help (40 persons);
- first year students who were not engaged in the activities with ill children though participated in spiritual and moral events - to reveal the manifestation of active personal position according to moral commitments and attitudes acquired at home.

The professors evaluated the level according to the following indicators (Volkova):

1. The knowledge of definitions for the concepts of moral qualities, the ability to discuss the topic of morality and the ability to evaluate a deed from the viewpoint of morality;
2. The degree of manifestation of moral qualities in students' everyday life;
3. The desire to apply the acquired knowledge, the manifestation of active personal position in accordance with moral commitments and attitudes.

The sample group included 130 persons. The respondents were the students of the Pedagogical University. The results were as follows. Most respondents were acquainted with the concepts of moral qualities; however, they were not ready to discuss the topic of morality. More than 50% respondents were not able to evaluate their deeds from the viewpoint of morality. The respondents explained that the modern society often propagated other values, which were in conflict with the moral and spiritual principles of adults. The interviewed students did not manifest moral qualities in everyday life as they often ignored such situation and passed by. Still, the interview was encouraging as more than 30% of respondents expressed the desire to apply the obtained knowledge. They were ready to manifest active personal position. Therefore, it is necessary to continue developing moral commitments and attitudes.

A *formative experiment* will be the next stage of the experimental study. It is expected to reflect the impact of the proposed teaching conditions on the level of developed moral qualities in students.

Modern information space greatly affects young people's thoughts, lifestyle and rules of behavior. Mass media imposes false values on us and cultivate malign needs in a person. A person is socialized in aggressive conditions; therefore, it is necessary to familiarize young people with human values. This work confirms the possibility to develop moral concepts in the students of pedagogical institutes during organization of extracurricular and educational activities.

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THE REVOLUTION ARCHETYPE IN THE POETRY BY A. MARIENHOF OF THE 1920S

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Abstract

The article presents the results of an analysis and interpretation of the lyric poetry by imaginal poet A. Marienhof aimed at identification of the author's specific characteristics of the Revolution archetype. The author concludes that the Revolution archetype is ambiguously embodied in the poetry by A. Marienhof in the first half of the 1920s. The ambiguity manifests itself in the binary structure of the archetype and the combination of contradictory characteristics: the cosmic scope of the revolution and its negative impact on people, neuroticism and psychoticism of the revolution participants, theatricality and elements of a game, and mystical and naturalistic motifs in archetypal instrumentation.

Keywords: A. Marienhof, archetype of the return, anarchism, Scythianism, Bolshevism, Russian mentality, people, polemics.

The distinctive features of the revolutionary discourse in the poetry by A. Marienhof of the 1920s were immediately marked out by the contemporary literary critics. Thus, V. Lvov-Rogachevsky wrote that the A. Marienhof's poetry "is created by a person with a morbid focus and atrophied moral sense" who presents the revolution as a "bestial spectacle" (Lvov-Rogachevsky 1921, 135). The issue of the specific embodiment of the revolutionary theme by A. Marienhof has been raised almost by all scholars who studied his literary legacy. We would like to mention the works by V. Markov, N. Nilsson, A. Lawton, G. McVay, V. Sukhov, T. Ternova, E. Ivanova (Fedorchuk), G. Isaev, I. Pavlova, T. Huttunen, G. Chipenko, I. Yazhembinska and W. Piotrowski (Nilsson 1970, Markov 1980, Lawton 1981, Yazhembinska 1986, Piotrowski 1997, Pavlova 2002, Chipenko 2003, Ivanova 2004, Huttunen 2007, Sukhov 2007, McVay 2011, Ternova 2011, Isaev 2013), who came to very interesting and promising conclusions. However, this issue has never been raised or considered in the context of archetypes, therefore the subject of this article is of particular relevance. The archetypal approach to the poetry by A. Marienhof is important because archetypes communicate with the reader in the most effective way – using the language of the unconscious, and help to acquire a deeper understanding of the imaginary reality created by the poet.

The Revolution archetype is undoubtedly the main symbolic image in the A. Marienhof's poetry of the early 1920s. It gives a dramatic, and sometimes, tragic tone of the world vision; constituent archetypes within this major archetype collectively create a dimensional perspective allowing him to embrace the revolution from every side, leaving nothing unnoticed. All issues raised in the poetry of the author of *Magdalena* (Magdalene) are actualized and interpreted through the archetypal prism. The poet develops a concept postulating that the true destiny of Russia lies in the

rotten old world destruction, its transformation on the revolutionary basis and establishment of a new world order. The blood, sufferings and chaos inflicted on the people are justified due to necessity to overcome the severe, "drowsy" inertia in the life of Russia.

Based on the methodological consideration of archetypes developed by A. Podvodny (Podvodny 2014), we can state that the Revolution archetype dominating the poetry by A. Marienhof consists of two constituent archetypes – global and local.

What combination of characteristics is typical for the Revolution archetype in the poetry by A. Marienhof?

The first and the most important of them is a grandiose and truly global scope of revolutionary events. The Revolution archetype is clearly embodied in the poetry by A. Marienhof as "an archetype of return, coming back, the archetype of overcoming the inertia of a cycle" (Dugin, 2014), the emergence of a new sense in the historical process. "The revolution is what follows degeneration of a society, the period of social death, as a new life, new energy and a new beginning. In the most general sense the energy of revolution is always the energy of life directed against death, the energy of freshness – against mustiness, movement – against paralysis. Even the cruelty of the revolution itself is evidence of its youth, its life breaking through the dilapidated limitations and decrepit forms" (Dugin, 2014). All traditional values connected with the pre-revolutionary life are unequivocally rejected and become targets of peremptory judgements. The lyrical hero of the poem *Rossii* (To Russia) vaticinates:

Many a revolution
Nursed will be in your cradle...

Rossii [To Russia] (*Poety-imazhimisty* 1997, 199).

In another poem the global character of the Russian Revolution is accentuated with its personification and actions in a global scale:

The crimson finger of Riot pokes
Into maps
Of both hemispheres:
"Here! Here!"
Death with its broom in every hole
Gropes:
"Hey there! Up against the wall, prisoners!"

Bagrovyyj mjatezha palec... [The crimson finger of Riot...] (*Poety-imazhimisty* 1997, 204).

With the implementation of the archetype, the motifs of fire, blood and death are consecutively introduced:

Pile the rubbish and rags,
And, like Savonarola, to the sound of hymns
Set them on fire!

Slyhano l' bylo... [Has anybody heard...] (*Poety-imazhimisty* 1997, 199).

Sea of the flames
Will spread from your roofs,
Lashing out, like beasts,
Onto the rusty
Skyscrapers' backs...

Rossii [To Russia] (*Poety-imazhimisty* 1997, 199-200).

Blood, blood, blood gushes in the world,
Like water from the wash-tub
Turned upside down...

Dnes' [Today] (*Poety-imazhimisty* 1997, 201).

Addressing Christ, the narrator demonstrates an ultimate intensity of the struggle with everything old:

We furiously splash out your blood
Like water from the washstand.

Tverd', tverd' za vihry zybim... [Shaking the firmament...] (*Poety-imazhimisty* 1997, 202).

In the poem *Konditerskaja solnc* (Confectionery of Suns), the identified three motifs are very consistently developed and are closely intertwined.

In harnesses of revolutionary blizzards,
The Earth – conflagration girdles.
The Earth is orbiting, coated in fires.
No mercy, no love.
Like sugar in a mortar –
Children's bones – a truck of deaths...

Konditerskaja solnc [Confectionery of Suns] (*Poety-imazhimisty* 1997, 206).

All motifs have symbolic subtexts: setting on fire symbolizes parting with the past and transition to the future; the blood is a beneficial fertilizing symbol of vitality, but at the same time, due to its crimson colour it is a symbol of war and power; and the death is an integral stage of the world existence and human life, during which they advance to the next logical stage.

The political implications of the lyric poetry by A. Marienhof in the late 1910s – early 1920s were based on his enthusiasm for the ideas of various political parties and movements, and above all, the Bolshevik party to which he swore his allegiance. He was well acquainted with some of the prominent figures of the revolution (L. Trotsky and others). According to one of the contemporary authors, "A. Marienhof accepted the revolution not from outside but from inside". It resulted in the fact that "already in 1918 he joined the governmental service" (Pashinina, 2014). This also resulted in the polemical thrust of his poetry, echoing his disputes with those poets who believed that Russia's destiny was to be Christ's vineyard. For example, according to M. Voloshin, "the mission of Russia is to be the synthesis of life and religious consciousness".

The Revolution archetype, embodied and transformed in the lyric poetry by A. Marienhof, has another characteristic related to the aesthetics of Imaginism. It is totally theatrical: any detail or landscape description contains allusions to human physiology or histrionic poetics of the circus or theatre. A good example is the description of the sky and the city in the poem *Voz'mi moju dushu...* (Take my soul...):

The sky is in red acrobat's leotards,
And the city's a crazy circus.

Voz'mi moju dushu... [Take my soul...] (*Poety-imazhimisty* 1997, 205).

In another poem *Slovo navoznye kuchi kaban...* (Like a wild boar in manure heaps):

Only shrapnel somersault like acrobats
To the crackle of cosmic slaps.

Slovo navoznye kuchi kaban... [Like a wild boar in manure heaps] (*Poety-imazhimisty* 1997, 205).

The acrobat in the cited verses is an archetypal symbol of transposition or a total transformation of all things – a sign of crisis, turning point or reformation. The motif of rotation associated with the acrobat visualisation symbolizes an introduction of a new force factor into reality. The red colour of the acrobat's leotards is a symbol of war and the transformation of hatred for the benefit of the life renewal.

We cannot ignore the factor of the close contacts that A. Marienhof and other imaginists had with anarchists (contribution to "*Zhizn' i tvorchestvo russkoj molodezhi*" [The Life and Works of Russian Youth] anarchist newspaper, communication with some theorists and practitioners of anarchism, use of some of the anarchist ideas in the theoretical declarations of the group, and establishment of a semi-anarchist "Association of Freethinkers" in 1919). The ideas of anarchism were appealing to A. Marienhof and influenced his specific perception and poetic interpretation of the Revolution archetype. His attitude to the revolution was expressed in the following words: "Believe me, I am just a happy lunatic / Who staked everything on the October."

Of all the revolutionary slogans (liberty, equality, fraternity), he was attracted only by the liberty understood in the way Max Stirner treated it: any codes of conduct are rejected; an individual's arbitrary opinion determines truth in any particular situation ("I am the criterion of truth"); individuals seek their own freedom, not the social liberty. The word "anarchy" becomes a leitmotif

in the poem *Konditerskaja solnc* (Confectionery of Suns) (it occurs three times in a medium-length text). The revolution is provocatively presented as a universal anarchy (*Konditerskaja solnc* (Confectionery of Suns), *Dnes'* (Today), *Bagrovyyj mjatezha palec...* (The crimson finger of Riot...), *Slovnno navoznyje kuchi kaban...* (Like a wild boar in manure heaps)):

As the Earth - cancan on the lancet with the torch of rebellion,

Crowned with glorious disasters.

Human flesh, half a pound - I need this like air!

"A-a-a-narchy..."

Konditerskaja solnc [Confectionery of Suns] (*Poety-imazhimisty* 1997, 209).

The national aspect of the Revolution archetype in the poetry by A. Marienhof included sentiments and motifs developed by the "Scythians" literary movement (R.V. Ivanov-Razumnik, A. Blok, S. Yesenin, N. Klyuev et al.). According to famous philosopher N. Berdyaev, "the Scythian ideology emerged during the revolution. It was a form of obsession with the revolutionary element by the people capable of poetizing and mystifying it... The modern Scythians sing hymns to pre-cultural rather than super-cultural state; they are prone to pagan nationalism turning into non-Christian and anti-Christian messianism" (Berdyaev 2012, 234). It is in the publications by I.V. Ivanov-Razumnik, permeated with the ideas of the messianic role of the Russian Revolution, that we can see the image of the revolution as a fiery whirlwind. "Yes, a fiery whirlwind is sweeping Russia - A whirl of plague, a whirl of dust, a whirl of stench. The whirlwind carries the seeds of spring. The whirlwind is moving to the West. Our Scythian wind will whirl and curl the Old West and turn over the whole world." Elaborating on the idea of the Scythian character of the XX-century Russians in his article "Scythians" (1917), R.V. Ivanov-Razumnik describes historical features of the Scythian - a "free steppe" person, persistent, strong, daring and victorious. This portrait shows features that were very important for A. Marienhof: Scythians do not care about "+- taboos imposed by clerics", "hypocritical bans by politicians"; they are strangers to the "bourgeois noisy crowd" (Berdyaev 2012, 234). R.V. Ivanov-Razumnik actualized and romanticized the spiritual Scythianism, which, in his opinion, should be understood as Narodnichestvo (Russian populism) - a rebellious movement relying on ancestral powers and opposing the movement of Zapadnichestvo (Westernism) without rejecting the West. A. Marienhof, following the "Scythians", perceived the Russian Revolution as a revolt of the Russian soil, slightly flavoured with the Marxist ideology.

The motivic structure of the poems by A. Marienhof gives grounds to assume his thorough knowledge of the Scythianism ideas. The poem *Oktyabr* (October) contains an image overtly borrowed from the "Scythians": "Who will break the gallop of Scythian horses?" Adopting the concept of Scythianism as a mental state and representation of the Russian mentality inheriting the Scythianism, A. Marienhof poetizes the Scythian features of the revolution and Russian revolutionaries. He highlights that aspect of the revolution which is associated with arbitrariness and outrage, "What fools've brought the winged, clawed blizzards / Upon the earthly world?" He associates the contemporary events with the riots of the XVII century, when "the people did not know of democratic institutions and were not accustomed to the rule of law" (Ivanov-Razumnik 1917, 8). V. Kantor indicates that "the October Revolution was the first victorious revolt in the Russian history" (Kantor 2007, 272). M. Gorky adhered to a similar point of view, "I cannot see distinct elements of a social revolution in this explosion of zoological instincts. It is a Russian revolt" (Gorky, 1990, 107). N. Berdyaev actually meant the same when he focused attention on the propensity of the Russian people to spontaneity, revolt, nihilism and arbitrary rule (Berdyaev, 2012). Russia in the poetry by A. Marienhof looks possessed with demons, intoxicated and sinful. Such representation of the revolution was also based on the Imaginism program provisions, which were oriented to corporeal, physiological perception of reality.

The Revolution archetype in the works by A. Marienhof has a binary structure. The narrator detects the split of the Russian society into two opposing camps: on the one hand, a revolutionary city awakening Russia, cruelly though, to a new life and, on the other, the remnants of the former life, hiding in churches and quiet corners of the provincial towns and villages. The aggressive city takes

the offensive and intends to win, while the village is passive, lurking in anticipation of better times. The city is an embodiment of atheism and revolt, while the village is an embodiment of the traditional Russian life – it faithfully preserves the covenants of the olden time and prevents the disintegration of the society, which provokes the narrator's ironic comments:

Only
A poet sees a poem in anarchy,
Poems – in halos of fires,
While they seek
Peace on earth, good will toward men.

Konditerskaja solnc [Confectionery of Suns] (*Poety-imazhimisty* 1997, 208).

The lyrical hero of the poem *Slepye nogi* (Blind Legs) experiences an overt hostility towards those dreams of peace and quiet. He dreams of the development of Bolshevik ideas: destruction of the former Russian way of life and the Orthodox Church. In order to clarify his position, the lyrical hero introduces lexical units with negative connotations ("cadaverous quiet", "loyalty of a ... dog"; peasant feelings are "slavish yearning"):

The Tatar cheekbones of sandy hills,
Valleys' green foreheads –
I'd smashed this cadaverous quiet
With iron-foundry throb and roar.
It's not for me to drag behind a cart of gypsy chattels
With loyalty of a dog
Or dream of serene skies
With slavish yearning.
And when the blind legs, thrown off the track,
Start looking for a new one,
I know: There are pilgrims singing
Of the same God in unvarying voices.

Slepye nogi [Blind Legs] (*Poety-imazhimisty* 1997, 223).

Destruction of the old and painful creation of the new forms of life are in the structural and semantic archetypal core that dominates Marienhof's poetic world vision. At that time A. Marienhof mainly perceived the revolution as a universal "meat grinder", which was gorgeous in its spill of blood and debauchery. However, for him, the revolution was also a contradictory and complicated birth of a new world, associatively comparable to the physiological process of childbirth threatening the expectant mother's life.

In the early 1920s, most of the lyric poems by A. Marienhof provocatively actualized the archetype of a "Russian revolt", that is poetically specified through various motifs and, above all, through the image of an "unbridled Russian horse".

Blood clots here and there,
Squares like kerchiefs of tuberculosis patients –
The unbridled Russian horse's hooves
Are menacingly kicking the sky.

Tolpy, tolpy, kak neuemnye roschi... [Crowds, crowds, like irrepressible groves...] (*Poety-imazhimisty* 1997, 207).

Bloody cups of squares to the last drop.
Artillery fangs
In street arteries,
Tearing pieces of human flesh.
Look there –
It's an unbridled Russian horse kicking the sky.

Konditerskaja solnc [Confectionery of Suns] (*Poety-imazhimisty* 1997, 204).

The semantics of the Horse archetype has a wide range of meanings: a blind force of primordial chaos, unbridled passion, unrestrained instinct, impulse, unconscious power, thrust ahead, craving

for change, drastic search for new developments, courage and despair. The author distinguishes devilish traits in the irrepressible, madly rushing horses symbolizing the revolution:

Tinkle, tinkle, red sleigh bells!
Hey, you devils! Horses! Horses!

Jej! Beregites'... (Hey! Beware ...) (*Poety-imazhimisty* 1997, 204).

Marienhof poetizes the Russian boldness and anarchic uncontrollable motion:

Daring? – Daring. – Wild and reckless,
Bold like falcons - sure not crows!

Jej! Beregites'... (Hey! Beware ...) (*Poety-imazhimisty* 1997, 204).

It is interesting to note that, when speaking about the daring character, the author defines it with a colloquial word *zabubennaja* (unruly, reckless, desperate) and relates it to falcons. Semantics of the word "falcon" suggests the meanings of excellence, strong desire, light and freedom; the Falcon is a solar symbol of victory. At the same time any connection of such daring boldness with the crow is rejected because the crow is a bird associated with death, loss and war.

The revolutionary masses are described as carriers of anarchist sentiments and hatred of all things related to the past (*Tolpy, tolpy, kak neuemnye roschi...* (Crowds, crowds, like irrepressible groves...), *Jej! Beregites'...* (Hey! Beware ...), *Marsh revolucij* (The March of Revolutions), *Razvratnichaju s vdohnoveniem* (Fornicating with Inspiration)). They are named "savagely, nomad hordes of Asia", uncontrolled masses, "gangs", "herds of peoples", crowds, "we". These definitions are associated with the peasant revolts led by Razin and Pugachev. In this regard one of the most significant Russian archetypes is actualized – the archetype of arbitrariness and outrage:

Russia's unruly outlaw,
With four fingers
Whistling.
Daring boldness,
Centuries' wizards have not bewitched you!

Razvratnichaju s vdohnoveniem (Fornicating with Inspiration) (*Poety-imazhimisty* 1997, 202).

The clean people will moan
At my fair and just trial,
When we assault together
Golden-domed Moscow.
We'll flood with the Boyar blood
Cellars and basements with goods,
We'll sail with ushkuiniks on the Volga
Downstream and to the Urals ridges.

Ja prishel k tebe, drevnee veche... [I've come to you, the ancient veche...] (*Poety-imazhimisty* 1997, 202).

The images of "crowds", "hordes", "gangs" and "herds" symbolize an unconscious, spontaneous, amorphous and uncontrolled nature of the revolution, which acting characters are nameless. In this context the poet plays upon the Man of the Crowd archetype, the semantics of which can be defined as the embodiment of the banality. The Man of the Crowd has no individuality, view of life, own face, soul, name or character. He is the one who pours blood on the streets and commits senseless outrage, willing to crucify Christ again.

Revolutionaries and the lyrical hero himself are grave diggers for the old world (*Oktyabr* (October), *Ja prishel k tebe, drevnee veche...* (I've come to you, the ancient veche ...), *Zastol'naja beseda* (Table Talk)), who have rejected the God and are burning with hatred for the perishing world. They embody the immensity of the Russian soul, nature and will, and they are convinced destroyers who would not stop at mass casualties. They enthusiastically take part in the destruction of the sacred core of Russian society – the monarchy and Orthodox Christianity, releasing the forces of Chaos, which alone can give birth to a new Cosmos:

Avenged is Razin's execution
And Pugachev's
Plucked beard.

Dikie kochevye ordy Azii... [Savage, nomad hordes of Asia...] (*Poety-imazhimisty* 1997, 197).

Sobbing, pood-kettlebell lumps in the throat,
While the bloody revenge was praying in swears...

Anatolegrad [Anatolygrad] (*Poety-imazhimisty* 1997, 225).

Blood spitting disgracefully
Into God's holy-fool eyes.
Here in red on the black:
"Mass terror".
There'll be enough flesh
For the winds' brooms to sweep.
Here, in this pile of skulls
Is our red revenge.

Krov'ju pljuem zazorno... [Blood spitting disgracefully...] (*Poety-imazhimisty* 1997, 197).

Is not the past crushed like a dove
By a wild car
That jumped out of the garage?!

Kazhdyj nash den'... [Each our day...] (*Poety-imazhimisty* 1997, 203).

The revolution at the same time implies the birth of a new religion which does not follow Christianity in any detail (*Tolpy, tolpy, kak neuemnye roschi...* (Crowds, crowds, like irrepressible groves...), *Kazhdyj nash den'...* (Each our day...)). A. Marienhof wrote about his views of the revolutionary period in his autobiographic novel *Moj vek, moi druz'ja I podrugy* (My Century, My Friends and Girlfriends), stating that the "brilliant obscurantism of V. Rozanov of 'The Apocalypse of our Time' period" was not alien to him and Yesenin. He agreed with Rozanov's perception of the revolution as a resolution to the conflict between Christ and Jehovah-Sun in favour of the latter (*Tolpy, tolpy, kak neuemnye roschi...* (Crowds, crowds, like irrepressible groves...), *Slepye nogi* (Blind Legs)):

Horseshoes were squishing
In urine and the blood slush...
It was in those days that new Sabaoth
Was born in Muscovy.

Tolpy, tolpy, kak neuemnye roschi... [Crowds, crowds, like irrepressible groves...] (*Poety-imazhimisty* 1997, 203).

According to Yu. Bobretsov, for A. Marienhof, even the Sun "is devoid of any sacred prerogatives, considered only as a 'lighting device', the only function of which is to illuminate the 'Ego' in the darkness of times" (Bobretsov 2014).

The revolution brings the brutality, seas of blood and rejection of Christ's ideals (*Dazhe grjaznymi, kak trgovok podoly...* (Even as dirty as market women skirts...), *Tverd', toerd' za vihry zybim...* (Shaking the firmament...), *Krov'ju pljuem zazorno...* (Blood spitting disgracefully...), *Anatolegrad* (Anatolygrad), *Ostrym holodnym prorezhu kilem...* (I'll cut with a sharp cold keel...)):

And the earth, like a butcher's apron,
Is soaked in blood of people slaughtered like bulls...
"Christ has risen!"

Bagrovyyj mjatezha palec... [The crimson finger of Riot...] (*Poety-imazhimisty* 1997, 204).

The Revolution archetype in the poetry by A. Marienhof includes a specific feature of neuroticism and psychoticism of individuals and the society as a whole. If we take a closer look at the mental state of the lyrical hero in the poetry by A. Marienhof in the 1920s, we cannot fail to see his unstable, low or bluntly bad moods, the ease with which he sinks into the negative state and the difficulty of getting out of it. The low emotional state, hostility to the church, the village and many other things, grievances, anxiety, irritability, fatigue, inability to tolerate stress in life – all these symptoms are indicators of his mental anguish. They correlate with his mentality characterized by deviations, disorders and diseases. In one of the poems written in 1917 Marienhof defines people of his generation as "painfully unhealthy" because they are "cut off" from God, "like coupons from the

bond series". The hero is experiencing a constant mental anguish, his focus revolving around the happenings; he is always on edge, tense and irritated, therefore he cannot concentrate and is simply inadequate. His strategy may be immoral (*Magdalena* (Magdalene)), and his constant alienation from the true culture leads to violation of cultural norms and taboos.

The well-known scholar of Marienhof, V. Sukhov, wrote in one of his articles that the works by A. Marienhof in 1918-19 "can be interpreted as a kind of obsession with demonism": "The revolution in the poetry by A. Marienhof was associated with raging of demonic forces and a kind of Satanism" (Sukhov 2007, 192). The question is what kind of forces were behind the "raging of demonic forces" and Satanism. In response to this difficult question, we can assume that for A. Marienhof the demonic forces and demonism were metaphors of Bolshevism and the Soviet power, with which he had become largely disillusioned because of their desire to create a new form of despotism in Russia, their policy of levelling personality and the trend towards the infringing the freedom of artistic creativity. There was a total spiritual disorientation among the Russian population. A. Marienhof was apparently beginning to understand that his acceptance of ill-conceived ideas and the rejection of the fundamentals of human existence were wrong. Here we can see another aspect of the Revolution archetype that is contained in the semantics of the word derived from Latin *revolvere* (roll back). A. Marienhof apparently felt that the Bolshevik revolution, after breaking with the trappings of Tsarism, began a return to the tradition of tyranny in its purest form, to the absolutist model of the society. One of the contemporary politicians remarks in this regard, "After all, what is Bolshevism in the long run? It is Tsarism in its extreme form, even tougher than before" (Surkov).

Therefore the poetry by A. Marienhof consistently develops the motif of madness. It is evident in the self-presentation of the lyrical hero of the poem *Magdalena* (Magdalene) ("And I - bunches of madness...") who appeals to God to save him "kopecks of common sense". In his perception both revolutionary Russia and the whole world have gone mad:

Doctor, doctor, unchain the shackles
From the forehead of equators,
Remove the rubber jaws of insanity...

Magdalena [Magdalene] (*Poety-imazhimisty* 1997, 219).

He diagnoses his mental illness himself and says that he is treated by a psychiatrist:

I do have the honour
To be treated by a famous psychiatrist...

Magdalena [Magdalene] (*Poety-imazhimisty* 1997, 216).

In the poem *Anatolegrad* (Anatolygrad) the lyrical hero in his madness is trying to seek salvation for himself:

Oh, madness dog, give me your paw of madness,
Let my insanity be quiet.

Anatolegrad [Anatolygrad] (*Poety-imazhimisty* 1997, 225).

The madness becomes a mode of thinking of the lyrical hero:

For the second day my thoughts are tossing
Mooring lines onto piers of madness
And putting out the gang boards.

Ruki galstukom [The tie of hands] (*Poety-imazhimisty* 1997, 228).

In the poem *Vstrecha* (The Meeting) the madness appears as a living being:

And next the quiet insanity on four legs:
"Why are you howling?"

Vstrecha [The Meeting] (*Poety-imazhimisty* 1997, 232).

The madness apparently is a constant component of the lyrical hero's mentality. In *Sentjabr'* (September) he is thinking about suicide:

I'll open a blue gutter near the palm -
The boiling water pouring out,
Ice pouring in.

Sentyabr' [September] (*Poety-imazhimisty* 1997, 236).

The altered states of consciousness are expressed in the poetry by A. Marienhof through the distortion of speech and hallucinations. For example, in his poem *Magdalena* (Magdalene) he creates a portrait of a man in the style of Picasso's paintings:

Look here, look: his conk to the left,
A bowler on a boot
And a galosh on his bald head...

Magdalena [Magdalene] (*Poety-imazhimisty* 1997, 215).

Back in the 1920s, V.S. Grinevich stated that the imaginists returned to the pre-logical way of thinking inherent in schizophrenics. Speaking about the poetry by A. Marienhof, he emphasized that "the logical links are weak, author's reasoning disintegrates into a series of images that are not syntactically connected and are more sensuous than subjective – they are rather complexes of sensations making up changeable, fluid pictures... It is as primitive, sensuous and torn into asyntactical images as the thinking of some schizophrenics suffering from disintegration of higher logical functions, which results in emergence of mechanisms inherent in archaic primitive thinking (Grinevich 1928, 36-45). As an example, the scholar cites a fragment from the poem *Konditerskaja solnc* (Confectionery of Suns):

Morning sails of clouds,
A crescent fair head
In charred brands of sunrays.
City tongues of streets into the sky plate,
And I am a lancet in the saucers of hatred
Of all uniformly.
"Human flesh, half a pound – I need this like air!"
Crowned with riots,
With a torch of rebellion,
From twelve to twelve is stuck on the clock
The hand of justice.

Konditerskaja solnc [Confectionery of Suns] (*Poety-imazhimisty* 1997, 206).

Indeed, the poem imitates the autistic mode of thinking, but we should mention that from the very beginning the aesthetic program of Imaginism was focused on such avant-garde experiments. Let us remind their core message: "Connecting individual images in a poem is a mechanical process, not organic... a poem is not an organism but a catalogue of images... The image is free from the logic and meaning." Reviewing the poem *Magdalena* (Magdalene), V. Shershenevich approvingly notes the poet's loyalty to the program provisions of Imaginism: "'Magdalena' pleases with the nearly complete absence of content as a topic, as an anecdote. There are no ready, easy maxims; it also does not contain any pre-prepared 'intelligent' thoughts or 'winning' expressions. It is not tightly knit with its inner lyricism (...). The integration is achieved on the basis of multiple themes (polythematic principle). (...) Marienhof constructs his poem with the image instrumentation" (*Poety-Imazhinisty* 1997, 535).

The Revolution archetype in the lyric poetry by A. Marienhof is generally presented as a war – the chaos breaking the strongholds of culture – and the cruelty for the sake of revolutionary goals. The Revolution archetype is poetically recreated through images of natural elements: a whirlwind, flame, blizzard or whirlpool. This approach was typical of many writers in the 1920s. For N. Klyuev and S. Yesenin, the revolution is Razin's and Pugachev's revolt, for A. Blok – a perturbed element ("Wind, wind – over all God's earth!"), for B. Pilnyak – a blizzard, and for Vs. Ivanov – peasant outrage. The specific character of the Russian Revolution, as seen by M. Voloshin and A. Blok, is a combination of "carnival" with the messianic eschatological historicism. As marked out by I. Brazhnikov, "for M. Voloshin, A. Blok and S. Yesenin the historiosophical view of the revolution is sacrificing Russia for the sake of the world transformation" (Brazhnikov 2011 23). The revolution is similarly perceived in the works by A. Marienhof, where the most striking revolutionary features and the related key metaphors are blood, violence, robbery, riot and rebellion. Nevertheless, A.

Marienhof, as other romantic writers of the 1920s, often glorifies it, creating poetic chronicles and marches of revolution. In the poem *Zastol' naja beseda* (Table Talk) he proclaims:

Many years,
Many years,
Many years
Mayest thou live – Revolution!

Zastol' naja beseda [Table Talk] (*Poety-imazhimisty* 1997, 249).

Thus, we can conclude that the Revolution archetype was ambiguously embodied in the poetry by A. Marienhof in the first half of the 1920. The ambiguity manifests itself in the binary structure of the archetype and the principles of his poetic world vision, as well as in the mentality of the characters of his lyric poetry – the narrator and lyrical and role-playing heroes. The Revolution archetype is imbued with additional national connotations due to the poet's infatuation with the ideology of anarchism and Scythianism, which brought the mystical and naturalistic motifs into his poetry. However, the impact of Bolshevism on the creative consciousness of A. Marienhof was also significantly – its influence generated images showing both the author's critical attitude and polemics with the belief system of the movement "Scythians".

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