



LIETUVOS EDUKOLOGIJOS UNIVERSITETAS

FILOLOGIJOS FAKULTETAS

KALBA IR KONTEKSTAI

Mokslo darbai

2012 m. V (1) tomas

edukologija

2012, Vilnius

Mokslo darbų „Kalba ir kontekstai“ V (1) tomas apsvairstytas Filologijos fakulteto Tarybos posėdyje 2012 06 25 (protokolo Nr. 8) ir rekomenduotas spaudai.

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LITHUANIAN UNIVERSITY OF EDUCATIONAL SCIENCES

FACULTY OF PHILOLOGY

LANGUAGE IN DIFFERENT CONTEXTS

Research papers
2012 Volume V (1)

edukologija

Vilnius, 2012

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*I. ŽODIS IR KONTEKSTAS /
THE WORD IN THE CONTEXT*

FRIENDS IN MORE WAYS THAN ONE

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ABSTRACT

Using Anna Wierzbicka's "Understanding Cultures Through Their Key Words" (1997) as a basic framework, this paper analyses patterns of friendship in Czech culture today and attempts to relate these to the lexical options available to native English speakers. The Czech language has three commonly used terms, all of which may be rendered in English as friend, namely *přítel*, *kamarád* and *známý*. The main focus of the paper is on the first two items: an examination of contemporary Czech texts suggests that while these often appear to be used synonymously, they sometimes contain subtle nuances of meaning – such as in a newspaper column entitled "Je víc kamarád nebo přítel?" (What is more: a *kamarád* or a *přítel*?). Furthermore, there are communicative contexts in which one or the other option is not only preferable but even compulsory since the Czech concept of 'friendship' is more closely defined than the English. The analysis also incorporates some comparable examples from Lithuanian sources.

Key-words: friends, familiarity, lonely hearts, translation, Czech, Lithuanian, English.

INTRODUCTION

In an interview which appeared in the March 2012 UK edition of *Men's Health*, footballer David Beckham states:

(1a) *I've got my wife. I've got my four kids. I've got parents, grandparents still, and three really good friends. It's all you need. I'd rather have three really good friends than 20 good friends.* (p. 106 – italics in original)

An online Czech daily newspaper translated this text thus:

(1b) *Mám manželku. Mám čtyři děti. Mám rodiče, ještě i prarodiče a tři opravdu dobré přátele. To je vše, co potřebuju. Raději mám tři opravdu dobré kamarády než 20 jen dobrých.*¹

The translation is of interest in as much as two separate lexical items in Czech, *přátelé* and *kamarády*, are used to render the one English word *friends*, thereby im-

¹ http://revue.idnes.cz/maam-jen-tri-skutecne-pratele-priznal-david-beckham-fxd /lidicky.aspx?c=A120208_121927_lidicky_nh

plying a lack of any significant difference between these two Czech terms for ‘friend’ and their derivatives:

Table 1. Translating ‘friend’ and its derivatives

CZECH	ENGLISH	LITHUANIAN
přítel(-kyně) kamarád(-ka)	friend	bičiulis, bičiulė draugas, draugė
přátelství kamarádství	friendship	bičiulystė draugystė
přátelit se kamarádít se	to be/make friends with	bičiuliautis, susibičiuliauti draugauti, susidraugauti

Table 1 demonstrates how English lexis on its most basic level does not distinguish between male and female friends. Czech and Lithuanian, on the other hand, not only make the gender distinction but also have two sets of masculine-feminine pairings, both of which could translate into English as ‘friend’. Initially, this may seem not to pose too much of a linguistic conundrum; indeed, the following examples also appear to support the idea that the choice of *přítel* or *kamarád* in Czech is primarily a matter of personal preference, possibly motivated in this particular instance by the principle of what Cook (1989) refers to as ‘elegant repetition’:

- (2a) *Říkáte, že se s lidmi seznamujete, aby byli vašimi přáteli. Přesto jste v případě Šárky Grossové spojila přátelství s obchodem. Nemůžete si tím své kamarádství zkažit?*
- (2b) *You say that you become acquainted with people so they can be your friends (přáteli). Nonetheless, in the case of Šárka Grossová you combined friendship (přátelství) with business. Isn't this the way to spoil your friendship (kamarádství)?*
- (3a) *Dejme podnikatelům a politikům nějaký návod k používání. Aby věděli, já jsem teď politik a nesmím se s nikým kamarádit. Pokud s těmito lidmi přátelíte, můžete tušit, že to může být problém.*
- (3b) *Let's give entrepreneurs and politicians some kind of instructions for use. So they know that now I'm a politician and I can't be friends (kamarádit [se]) with anyone. If you are friends (přátelíte) with these people then you can expect problems.*

(Both examples from *MF Dnes*, 26.3.2005)

However, while it is true that sometimes the two terms are used interchangeably, on other occasions a clear distinction is made by native Czech speakers:

- (4a) *Podle sympatií si vybírám kamarády. A z některých kamarádů, pokud mě nezklamou, se časem stanou přátelé. (Hana Marvanová in *Story* no. 12, 1997)*

Here, the English translator faces a dilemma since a literal translation would be less than helpful:

(4b) *I choose my friends (kamarády) according to their nature. And, given time, some of these friends (kamarádů), if they don't disappoint me, become my friends (přátelé).*

Further evidence of a difference in the Czech and English perceptions of friendship is provided by Adamec (2004) in a newspaper column entitled *Je víc kamarád nebo přítel?* which, literally translated, would read *What is more: a friend (kamarád) or a friend (přítel)?*

Thirdly, a look at lonely hearts columns in various Czech newspapers and popular magazines will reveal such texts as:

(5a) *Jsem muž 52/172/70. Hledám přítelkyni nebo kamarádku*

(5b) *Male 52/172/70 seeks friend (přítelkyně) or friend (kamarádka)*

(6a) *Jsem 45/163/55. Hledám spolehlivého muže, kamaráda, přítele ve věku 46-50 let*

(6b) *[Female] 43/163/55 seeks reliable man, friend (kamarád), friend (přítel) 46-50.*

SOURCE: Inwest 12.04.2012

In what follows we will examine the distinctions sometimes made between the Czech terms for 'friend' and consider how these may be rendered in English. The analysis and search for pragmatic equivalents in translation will be based on British English.

1. CONCEPTS OF FRIENDSHIP

Extensive research into concepts of friendship has been carried out by Wierzbicka (1997), who offers numerous examples from Russian, Polish and Anglo-Australian culture. As she notes:

In a situation where a speaker of English may describe someone as "a friend of mine" a Russian speaker is forced to analyze the relationship much more deeply and to decide whether the person in question should be described as *drug, podругa, prijatel'nica* or *znakomaja* (in the case of a female), or as *drug, prijatel', tovarišč* or *znakomyj* (in the case of a male). In English, one can differentiate between various kinds of friends if one wants to, but one doesn't have to do so: adjectival modifiers are only optional extras; but different nouns (as in Russian) provide a different grid and force speakers to make more specific choices (Wierzbicka, 1997, 58).

One might question the appropriateness of the word 'force' here since deciding whether to use, say, *drug, prijatel'* or *tovarišč* is not in itself a major lexicological problem for a Russian speaking his/her native tongue: it only becomes one if this differentiation is to be rendered in a foreign language which has no one-to-one equivalents or, alternatively, if an English text containing the blanket term 'friend' is being translated into Russian. Even then, the translator's dilemma need not be an insurmountable barrier to mutual comprehension since, as Montgomery (1995, 227) states, "we can always think our way around the edges of the categories supplied by

our own language.” That said, conveying certain nuances succinctly and accurately is not always a straightforward task – especially in translations whose setting precludes the possibility of explanatory notes or lengthy circumlocutions.

Bilingual Czech-English dictionaries indicate that *kamarád*, in addition to *friend*, also covers *mate* and *pal*; it is doubtful, however, whether using *pal* or *mate* for *kamarád* in extract (4a) above would aid comprehension since there is persuasive evidence to suggest English native speakers do not necessarily differentiate between *friend* on the one hand and *pal* or *mate* on the other. Here, for instance, is part of a *Sun* newspaper commentary on the afore-mentioned Beckham interview in *Men’s Health*:

The truth is, it’s an amazing accomplishment to get to your late thirties, like Becks, and still have three great mates left. Most of our pals fall by the wayside as partners, kids, marriage, divorce, emigration, general laziness and, sadly, even death take their toll.

But true friendship endures. Only two of my best mates live in the same city as me – and one is in New York. Put us around the same pub table and it’s like we’ve never been apart (Daubney in *The Sun*, 9th February 2012).

In essence then, according to these terms of reference, ‘great mates and pals’ are on the same level as ‘true friends’: the only difference is in register, not the quality or depth of the friendship as perceived by the parties involved. The same could be said of similar informal terms for *friend* such as *chum* and (the mainly American) *buddy*. Thus, to translate *Je víc kamarád, nebo přítel?* as *What is more: a mate or a friend?* would more likely hinder than assist understanding. A further problem would also arise of how then to render in English the Czech *kámoš(-ka)*, an informal derivative of *kamarád(-ka)*.

As a starting point for analysis of the lexical items available to Czech native speakers, one would suggest the key to the Marvanová quote in (4a) lies in the Czech perception of friendship having three stages of development: *známost-kamarádství-přítelství*. The people involved in these relationships are *známý-kamarád-přítel*, the corresponding feminine forms being *známá-kamarádka-přítelkyně*. Here an analogy may be drawn with Lithuanian, which has *pažintis-draugystė-bičiulystė*, then *pažįstamas(-a)-draugas(-ė)-bičiulis(-ė)*.

Experience of teaching translation courses at tertiary level in the Czech Republic indicates that *známý* as a noun² is often translated into English by native Czech speakers as *acquaintance* even though, as Sparling (1989) points out, *acquaintance* occurs much less frequently in English texts than *známý* in Czech. In other words, formally equivalent counterparts found in bilingual dictionaries are not always pragmatically appropriate in translation (for some further examples of this see Odlin, 1989). Thus, while *známý* (plus the female *známá*) has its direct Russian equivalent in *знакомый* (female *знакомая*), it tends more commonly to be expressed in English as *somebody I know*.

² Since it can also be an adjective meaning *familiar* or *[well-]known*.

A *kamarád* is somebody one enjoys talking to and in general socialising with (cf. the jocular phrase *kamarád z mokré čtvrti* – literally *a friend from the wet district*, in other words *boozing partner*, akin to the Lithuanian *sugėrovas* and Russian *собутельник*), but not necessarily a person to whom one would divulge one's most intimate secrets. The Russian equivalent to *kamarád-ka* is *приятель-ница*. *Kamarád* is also the word generally used amongst children of kindergarten and primary school age, presumably since both *známý* and *přítel* would sound 'too adult', so to speak. As regards the latter term, Adámek (2004) observes that one can have as many childhood 'kamaráds' as one wishes but it would be inappropriate to speak of 'přítels' at such an early stage of one's life; he suggests the distinction begins with the onset of puberty and the serious need to have somebody in whom one can confide one's innermost feelings, doubts and fears.

Hence a person one trusts implicitly and is confident will always be prepared selflessly to help in a crisis is a *přítel*. The *přítel*-friendship bond is much closer than that of a *kamarád*-friendship and it is logical to assume people will have fewer 'přítels' than 'kamaráds'. This is indicated by the proverb *A friend in need is a friend indeed*, whose Czech translation reads *V nouzi poznáš přítele* (literally: *In need you will recognise a friend*). Russian has *друзья познаются в беде*; Lithuanian, interestingly, is less specific here: Keinys (2000) gives both *Bičiulį nelaimėje pažinsi* and *Tikrą draugą nelaimėje pažinsi*.

During the course of the research, 53 Czechs of varying ages between 18 and 45 were questioned on how they would explain the *přítel-kamarád* distinction to a native English speaker studying Czech. A significant majority (41 respondents) stated that the primary difference lies in the fact one can have many 'kamaráds' but relatively few 'přítels'. (For the record, the remaining 12 respondents, all between the age of 18 and 25, emphasised first and foremost the sexual relationship aspect of *přítel-kyně*; this will be discussed in more detail below.) What might be called the "quality versus quantity" explanation is borne out by various articles and talkboard discussions on the Internet. The Czech text below, for example, is taken from a blog and reproduced here as it appeared on the website, without diacritics. In the English translation, the terms *kamarád* and *přítel* will be naturalised, as it were.

(7a) *Mam jednoho kamarada. Možno bych mel napsat: mam jednoho pritele. On je totiz opravdu velky rozdil mezi temito dvema slovy. Kamaradu mam totiz spousty. Ten opravdovy pritel je ale jen jeden. Dlouho se hleda, ale kdyz ho jednou najdete, byva to na cely zivot. Kamaradi prichazi a zase mizi, on ale jde celym mym zivotem. A pritom to byl dlouhou dobu jen kamarad. Postupem casu se ale kamaradstvi zmenilo v pratelstvi. V opravdove pratelstvi. A to zustava.*³

(7b) *I have one kamarad. Maybe I should say: I have one pritel. There is a really big difference between these two words. The fact is I have plenty of kamarads. But*

³ <http://ax.bloguje.cz>

I've only one genuine přítel. The search is a long one but once you find him, it's usually for life. Kamarads come and go but he [the přítel] is with me all my life. Even if for a long time he was only a kamarad. But in the course of time kamaradství turned into přátelství. Into real friendship. And that remains.

With this in mind, namely the idea that a *kamarád* can subsequently become a *přítel*, one might suggest the following English translation of the Marvanová quotation in (4a):

(4c) *I choose people I like being with according to their nature. And sometimes, if they don't disappoint me, such people subsequently become my friends.*

This admittedly involves an *ad hoc* rendering of *kamarádi* but such is the nature of the differentiation in Czech usage that no one-to-one English equivalent can be found which would be appropriate or even meaningful in all contexts.

A further factor to be considered is the sociolinguistic setting. Here are some extracts from David Storey's novel *This Sporting Life* and the published Czech translation. In all four instances the speaker is Maurice Braithwaite, a rugby league player: in (8) and (9), he is addressing Mr Weaver, the businessman owner of the team Maurice plays for; in (10) and (11) he is talking to a team-mate, Arthur Machin, who is from a similar working-class background to Maurice himself. The Czech translator makes his lexical choices accordingly, using the very formal (in this context) *kolega* for *mate* in the first instance (8) but *kámoš* in the second (11); then in (9) the informal *pal* is translated by the neutral *známý*, while the neutral *friend* in (10) becomes the informal *kámoš* – the same term as is used for *mate* in (11)⁴.

(8a) "You can fix it with one of your mates." (p. 17)

(8b) "Můžete to udělat dohromady s nějakým kolegou." (p. 15)

(9a) "And you'll fix it with a pal for the plate?" (p. 18)

(9b) "A zařídíte to s nějakým tím známým, aby udělal ten můstek, vidíte?" (p. 16)

(10a) "You've one friend, Art, and that's me." (p. 71)

(10b) "Jednoho kámoše máš, Arte, a to jsem já." (p. 60)

(11a) "I'd kill you for that, Art, if I hadn't reckoned on you as my mate!" (p. 156)

(11b) "Dybys nebyl můj kámoš, Arte, zakroutil bych ti za to chřtán!" (p. 133)

2. PERSONAL RELATIONSHIPS

Czech has *milenec–milenka* for *lover*; and *partner(-ka)* for *partner* (in the similar various senses as in English, cf. *business partner*, *dancing partner*); the Lithuanian equivalents here would be *mylimasis–mylimoji* and *partneris(-ė)*. The Czech term

⁴ There are, of course, other factors to be considered here, such as the T-V pronoun distinction (expressed in Czech via the verb endings): Maurice uses the polite form to Mr Weaver and the familiar form to Arthur. In order to convey something of Maurice's relatively informal language when addressing Weaver, the translator adopts a compensatory strategy, using the informal 'nějakým' which, in Standard Czech would be 'nějakým'. Such considerations, however, take us beyond the scope of the current paper.

druh – which is related etymologically to the Lithuanian *draugas* (Machek, 1997) – and its feminine form *družka* are more formal expressions for *partner*, used most frequently in legal parlance and serious newspaper reports to describe a couple who are co-habiting. In a less formal context, *lover* and *partner* (in the sense of *druh–družka*) can be covered by *přítel/-kyně*.

In Standard Czech, *přítel* has irregular plural forms in the nominative and accusative cases (*přátelé*) and the genitive plural (*přátel*). However, recent years have seen the emergence of a non-standard genitive plural form, namely *přítelů*, which is in popular use in the specific context of ‘boyfriends’. The following example is characteristic of its kind:

(12a) *Valentýn je za dveřmi a většina dívek a žen od svých přátelů, manželů i milenců očekává nějaké romantické gesto, dárek či počín.*⁵

(12b) *Valentine’s Day is just round the corner and most girls and women expect from their boyfriends, husbands and lovers some sort of romantic gesture, gift or deed.*

The *přítelů* form is hitherto unmentioned in dictionaries and grammar books, and informal conversations with Czech friends and acquaintances indicate not all native Czech speakers would approve of it ever being codified as an acceptable norm. The following somewhat idiosyncratic piece, however, needlessly employs the very form which the author then straightaway purports to dislike.

(13a) *[M]ám spoustu kamarádů a kamarádek, spoustu přátelů a přítelkyň. Tedy přítelů a přítelkyň ne v tom zprofanovaném smyslu, v jakém se tato slova většině lidí vybaví. Mimochodem, čeština je krásná i záludná, klidně jsem mohl použít jediného slova – přítel, že?*⁶

(13b) *I have plenty of [mates and] friends of both sexes. Here I mean přítels and přítelkyněš not in the debased sense that most people interpret these words. By the way, Czech is beautiful and deceptive: I could easily have used one single word – přítel, couldn’t I?*

The whole point about *přítelů* is that it is used only in the ‘debased sense’ and was evidently coined precisely for this purpose. Using the standard form is potentially ambiguous and hence may require further clarification, as in Morton (1993) talking about Lady Diana Spencer before she became Princess of Wales:

(14a) *There were lots of boyfriends but none became lovers.* (Morton, 1992, 44)

(14b) *Diana měla spoustu přátel, ale žádný z nich se nestal jejím milencem.*

(Morton, 1993, 58)

The short texts below are typical of the sort found in lonely hearts columns in various Czech newspapers and magazines. These particular examples appeared in the Plzeň advertising weekly ‘Inwest’; a close translation is provided though, as described

⁵ <http://www.snubni-prsten.cz/magazin/zasnuby/112-special-romantika-na-valentyna.html>

⁶ http://archiv.neviditelnypes.lidovky.cz/clanky/2003/10/33390_10_0_0.html

in what follows, both format and lexis would require considerable modification prior to entry in a comparable English publication.

- | | | |
|--|--|--|
| (15) KAMARÁDA
A PŘÍTELE
<i>Hledám hodného muže do 40 let, který by byl dobrým kamarádem pro mé děti... a mně něžným a spolehlivým přítelem</i> | A FRIEND
AND PARTNER
<i>I'm looking for a kind man up to the age of 40, who will be a good friend to my children ... and to me a gentle and reliable partner</i> | DRAUGAS
IR PARTNERIS
<i>Ieškau geraširdžio vyro iki 40, būsiančio draugu mano vaikams... , o man švelniu ir patikimu partneriu</i> |
| (16) MŪŽEŠ BŪT ODKUD-KOLIV
<i>... hledám přítele, kamaráda a nekuřáka v jedné osobě</i> | NO MATTER WHERE YOU'RE FROM
<i>... I'm looking for a partner, friend and non-smoker all in one</i> | NESVARBU IŠ KUR ESI
<i>... Ieškau nerūkančio vyro, gyvenimo partnerio ir draugo viename asmenyje</i> |

SOURCE: *Inwest* 23.02.1999

It will be seen that lonely hearts ads in English differ considerably in style, traditionally employing a third person format and numerous space-saving abbreviations which have become a commonly accepted part of the genre. The most significant point of note for the purposes of this paper is the *friendship–relationship* (f/ship–r/ship) distinction, which would correspond to *kamarád/ka– přítel/kyně* in Czech.

- | | |
|--|---|
| (17) <i>Sexy lady, 44, 5'8, size 16, long hair, blue-green eyes WLTM TDH M, under 50 for f/ship initially.</i> | <i>Tall M, 50, attract, GSOH, OHAC, seeks mature lady for f/ship poss r/ship.</i> |
|--|---|

SOURCE: *London Lite*, 25 July 2007

Lithuanian lonely hearts differ in format from English ones and have more in common with the Czech in that the ads are usually written in full sentences:

- | | |
|--|---|
| (18) <i>Susipažinsiu rimtai draugystei su 25-29 m. liekna, aukštesne nei 170 cm. mergina, kuri gali būti ir iš Vilniaus raj.</i> | <i>I seek a serious friendship with a 25-29 y.o. slim, taller than 170 cm. girl, who may as well be from the Vilnius reg.</i> |
|--|---|

SOURCE: *Savaitė su TV Nr.8, 2006 vasario 22d.*

Keinys (2000) defines *mergina* as ‘a young mature girl or woman, an unmarried one’. For an adult young unmarried man there is another word: *vaikinas*. *Vaikinas* and *mergina* can be perceived as *draugas–draugė* (friend), which in this context could imply more than “just a friend”. Here use of the possessive determiner would be of great importance: thus *mano vaikinas* would automatically be interpreted in the sense of *my boyfriend* while *mano draugas* could be either *my friend* or *my boyfriend*; similarly *mano mergina* is *my girlfriend* and *mano draugė* either *my friend* or *my girlfriend*.

(19a) *Mano vaikinas labai gerai sutarė su savo klasės drauge. Ji buvo jo geriausia draugė.<...> Puikiai pažinojau tą merginą, viskas atrodė gražu ir nekalta.*⁷

(19b) *My boyfriend got on really well with his classmate. She was his best friend. <...> I knew that girl well, everything seemed to be nice and innocent.*

CONCLUDING REMARKS

Further research will focus on gathering more sample texts from popular contemporary written sources with an emphasis on increasing the Lithuanian data. Ideally we would like to find English originals, fiction and non-fiction, which have been translated into both Czech and Lithuanian.

Another possible avenue of investigation would be variations in usage between different age groups: for instance, anecdotal evidence seems to indicate elderly Czechs use *známý* considerably more often in situations where the younger generation would prefer *kamarád*. Further in the same vein, it would be interesting to ascertain at which stage in a Czech’s life *známý* becomes an active vocabulary item – whether it is, say, more or less contemporaneous with the *přítel–kamarád* dichotomy or has more in common with the workplace and the contacts one acquires through professional or interest-group association.

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SANTRAUKA

DRAUGUS GALIMA VADINTI ĮVAIRIAI

Andrew Tollet, Loreta Andziulienė

Remiantis Annos Wierzbickos darbu "Understanding Cultures through their Key Words" (1997), straipsnyje nagrinėjami draugystės modeliai dabartinėje čekų kultūroje bei bandoma juos sieti su leksiniais atitikmenimis anglų kalboje. Čekų kalboje yra trys dažniausiai vartojami terminai, t. y. přítel, kamarád ir známý (bičiulis, draugas ir pažįstamas), kurie visi į anglų kalbą verčiami vienu žodžiu *friend*. Straipsnyje pagrindinis dėmesys skiriamas žodžiams přítel ir kamarád. Šiuolaikinės čekų tekstų literatūros analizė rodo, kad nors dažnai šie žodžiai vartojami sinonimiškai, kartais esama ir subtilių prasminių niuansų, pvz., laikraščio skilties antraštė 'Je víc kamarád nebo přítel?' (Kas daugiau: kamarád ar přítel?). Kadangi čekų kalboje „draugystės“ sąvoka yra kur kas griežčiau apibrėžiama nei anglų kalboje, tai tam tikrose komunikacinėse situacijose ar kontekstuose vienas ar kitas žodis įgyja pranašumą ir tampa nepakeičiamu. Straipsnyje pateikiama pavyzdžių ir iš lietuviškų šaltinių.

SUR L'ADJECTIF QUALIFICATIF – ÉPITHÈTE ET SON TRANSFERT VERS LE LITUANIEN

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ABSTRACT

The function of an epithet can be performed by different parts of speech, such as qualitative adjectives, present and past participles, nouns, adverbs, prepositions, ordinal and cardinal numerals and indefinite adjectives. However, the qualitative adjective performs the function of an epithet most frequently. Thus, an epithet is commonly perceived as the qualitative adjective within the nominal phrase.

The French and Lithuanian languages differ in their morphological and syntactical structures which predetermines inequivalence of the function. In the French language the qualitative adjective performs the function of an epithet, however, in the Lithuanian language it can function as an epithet, attribute, or can be omitted. When the qualitative adjective is used in set expressions in the French language, the analysis of its function in the Lithuanian language is irrelevant.

Key-words: *qualitative adjective, function of an epithet, function of an attribute.*

Le but de cette étude est de présenter la fonction d'épithète surtout le cas où elle est assumée par l'adjectif qualificatif et d'analyser son transfert vers le lituanien.

Le terme d'épithète, avant d'être utilisé en grammaire, a longtemps connu un emploi rhétorique: il désignait alors le recours à l'adjectif pour qualifier de manière stéréotypée certains noms (le bouillant Achille, les vertes prairies). (D. Denis, A. Sancier – Château, 1994, 198)

Dans les œuvres fondamentales françaises la fonction d'épithète est généralement attribuée aux parties du discours suivantes:

- à l'adjectif

Je cherchai à me rappeler tous les visages durs, rassurants d'Anne: l'ironie, l'aisance, l'autorité. (F. Sagan, 1963, 22)

- au participe présent ou participe passé

Elle ne refuserait pas: cela se lisait dans ses yeux brillants, [...]. (H. Troyat, 1981, 85)

Or la voir fâchée détruisait tout le calme qu'elle m'avait apporté un instant avant, [...]. (M. Proust, 1987, 106)

- au substantif (lorsqu'il exprime une caractéristique)

Béatrice était toute lumière; [...], elle eût goûté au cloître le bonheur de n'être qu'à Dieu; [...], cette agnelle trouva dans la foi évangélique l'herbe verte, le sel et l'eau pure. (M. Yourcenar, 1991, 118)

- à l'adverbe

Le sourire aussi, pas mal. (M. Duras, 1992, 24)

- à la préposition

Et je serai toujours là à regretter tout ce que je fais, tout ce que je laisse [...], les vieilles chiqueuses de bétel des places arrière, les enfants sur les porte-bagages, la famille de Sadec, l'horreur de la famille de Sadec, son silence génial. (M. Duras, 1991, 44)

- au numéral ordinal ou cardinal

Mais il m'a coupé et m'a exhorté une dernière fois, dressé de toute sa hauteur, en me demandant si je croyais en Dieu. (A. Camus, 1994, 107)

- à l'adjectif indéfini

J'étais étendu et je devinais l'approche du soir d'été à une certaine blondeur du ciel. (A. Camus, 1994, 174)

Cependant tous les linguistes étudiés mettent l'adjectif en tête de la liste pour la fonction d'épithète et recourent presque à la même définition. M. Grevisse (1961, 151) la présente de la manière suivante: «l'adjectif qualificatif accompagnant le nom pour exprimer, sans l'intermédiaire d'un verbe (exprimé ou sous-entendu), une qualité de l'être ou de l'objet nommé s'appelle épithète». Selon D. Denis et A. Sancier - Chateau (1994, 196), l'épithète désigne une fonction adjectivale: elle est un complément, de nature essentiellement adjectivale, se rapportant exclusivement au nom ou au pronom. Dans le Précis de grammaire française de M. Grevisse (1969, 42), on accentue qu'une épithète est un adjectif qualificatif. M. Riegel, J.- Ch. Pellat et R. Rioul dans la Grammaire méthodique du français (1999, 106), attribuent la fonction d'épithète d'abord à l'adjectif. «La fonction d'un mot ou d'un groupe de mots est le rôle que cet élément joue dans la structure d'ensemble de la phrase où il est employé. C'est pourquoi une fonction se définit toujours en termes relationnels: un adjectif sera épithète d'un nom, attribut du sujet / du complément d'objet direct ou apposé à un groupe nominal, de même qu'un groupe nominal sera, selon les théories syntaxiques, sujet du verbe ou de la phrase.»

Comme nous traitons l'épithète en tant qu'adjectif, nous allons nous concentrer sur l'analyse de l'adjectif épithète en français et son transfert en lituanien.

Par conséquent, nous sommes obligés de repenser à ce que nous entendons par un adjectif qualificatif. D'après la définition traditionnelle, les «vrais» adjectifs qualificatifs (dans cet article nous n'allons pas aborder le problème des adjectifs qualificatifs et des pseudo-adjectifs), sont des mots qui «expriment une manière d'être, une qualité de l'être ou de l'objet désigné par le nom auquel ils sont joints.» (M. Grevisse, 1961, 275). Traité comme mot que l'on joint à d'autres mots pour en modifier le sens, l'adjectif qualificatif nous oblige à nous expliquer la notion de qualification.

P. Charaudeau (1992, 325-326) définit la propriété comme «la qualité particulière qui identifie l'être à travers une manière d'être (des yeux bleu céleste – adjectif) ou une manière de faire (il travaille lentement – adverbe)», et il définit la qualification comme «un processus qui consiste à attribuer une propriété à un être (la propriété dépend toujours de quelque chose d'autre que d'elle-même), en incluant celui-ci dans un nouveau sous-ensemble.

Nous allons nous baser sur l'analyse du processus de qualification des êtres ou des objets qui correspond au cas où les propriétés les identifient à travers ses états qualificatifs.

L'adjectif qualificatif est toujours en rapport avec un substantif. Sauf le cas où l'adjectif qualificatif lui-même est employé en fonction de substantif ou d'adverbe.

Les linguistes M. Riegel, J. - Ch. Pellat, R. Rioul (1999, 180), D. Denis (1994, 196) ainsi que J. - C. Chevalier, C. Blanche - Benveniste, M. Arrivé (1992, 202) sont bien d'accord que de toutes les modifications, c'est l'adjectif en position d'épithète qui apparaît le plus étroitement uni au substantif. Le rapport de sens qui l'unit à ce substantif est établi en dehors du temps marqué par le verbe de la phrase.

Le pauvre Cyril n'avait pas vu sans un certain ahurissement nos transformations intérieures. (F. Sagan, 1963, 65)

L'épithète pauvre est attachée à Cyril de façon continue, alors que le verbe indique le moment précis de l'action dans le passée.

À l'oral, aucune pause vocale importante ne le sépare du substantif, à l'écrit, aucun signe de ponctuation ne l'en éloigne. Il ne peut être séparé du substantif que par une autre épithète (Et au bizarre petit bruit qui a traversé la cloison, j'ai compris qu'il pleurait. (A. Camus, 1994, 65)) ou par un complément prépositionnel du nom (Elle déchiqueta un morceau de jambon, but une gorgée de bière âcre et mousseuse et songea à Françoise qui, en ce moment, dominant son dégoût, dînait en famille. (H. Troyat, 1981, 260)).

P. Charaudeau (1992, 41) souligne que «du point de vue de la construction de la phrase, on a coutume de dire que les adjectifs (et les adverbes) qualificatifs sont facultatifs dans la mesure où leur suppression n'affecte pas la phrase dans son existence comme unité syntaxique. Mais cette caractéristique est purement formelle, car du point de vue de sens, il peut se produire que l'adjectif constitue l'enjeu de l'information» et attribue un sens particulier. M. Grevisse (1961, 151) précise qu'on établit parfois, au sujet de l'adjectif qualifiant le nom, une distinction entre le qualificatif et l'épithète: le qualificatif est nécessaire au sens de la proposition (la phrase); l'épithète, sans être indispensable au sens de la proposition, sert à mettre en relief tel ou tel caractère de l'être ou de l'objet dont on parle.

On dit parfois que l'adjectif est inapte à fonctionner comme épithète dans le syntagme des pronoms (grand-chose, autre chose, aucun, nul, tout, quoi, etc.). Pour leur attribuer une qualification, la langue recourt à l'intervention de la préposition de. Dans le cas présent D. Denis et A. Sancier - Chateau l'appelle épithète indirecte (1994, 197).

Très longuement il le regarde et puis il lui dit tout à coup, très calmement, quelque chose de terrible. (M. Duras, 1992, 98)

Pourtant M. Arrivé, F. Gadet soulignent dans la Grammaire d'aujourd'hui (1986, 36) et la Grammaire du français contemporain (1992, 202) l'indique également que cette remarque est fautive pour les pronoms suivants: formes simples, pronom possessif (uniquement dans l'expression le mien propre) et adjectif numéral utilisé comme prénom.

Et cependant ce n'était pas seulement la lassitude d'Odette qu'il s'ingéniait à prévenir, c'était quelquefois aussi la sienne propre; sentant que depuis qu'Odette avait toutes facilités pour le voir, elle semblait n'avoir pas grand-chose à lui dire, [...]. (M. Proust, 1987, 345)

Toujours dans la Grammaire d'aujourd'hui (1986, 36), on souligne que le nom propre est aussi inapte à recevoir une épithète dans les mêmes conditions que le substantif. Il suffit toutefois de faire apparaître l'article défini dans le syntagme du nom propre pour lui permettre de recevoir une qualification:

Le gros Philibert qui avait du talent pour la danse s'offrait parfois à montrer à Bénédicte des figures nouvelles[...]. (M. Yourcenar, 1991, 114)

Cependant quelques exemples aperçus dans les œuvres littéraires prouvent la possibilité de l'emploi de l'épithète avec le nom propre précédé de l'article indéfini :

Wiwie troublée le trouvait beau comme le sombre Christ de bois peint gisant près d'eux sous une arche et elle s'empressait autour de lui telle une petite Madeleine innocente. (M. Yourcenar, 1991, 70)

Dans *Le Bon usage* (1969, 152), M. Grevisse distingue trois sortes d'épithètes:

- l'épithète de nature, qui exprime une qualité permanente, essentielle d'un être ou d'un objet, une propriété tenant à la nature de cet être ou de cet objet:

Des rubriques tracées au sang rouge. (M. Yourcenar, 1991, 16)

- l'épithète de caractère, qui exprime une qualité vraiment distinctive et individuelle:

Souvent par monts et par vaux, [...], à Anvers où il venait d'entrer en compte à deux avec l'aventureux Lambrecht von Rechterghem pour le commerce du poivre et des autres commodités d'outre-mer, à Lyon, [...], il confiait le gouvernement du ménage à sa jeune sœur Hilsode. (M. Yourcenar, 1991, 23)

- l'épithète de circonstance, qui indique une qualité actuelle et transitoire de l'être ou de l'objet désigné:

On crut d'abord à quelque ambitieux détour. (M. Yourcenar, 1991, 22)

Notre étude choisie se propose d'analyser le transfert de la fonction de l'adjectif qualificatif épithète du français vers le lituanien. Avant de nous lancer dans cette étude, il est important de noter que les deux langues comparées tout en étant d'origine indo-européenne diffèrent d'après leur système morphologique et syntaxique. Le français est une langue analytique tandis que le lituanien est une langue synthétique.

En nous basant sur ce fait, nous osons, en guise d'hypothèse, présumer la possibilité de changement de fonction.

En vue d'illustrer notre hypothèse, nous avons choisi les œuvres littéraires suivantes: M. Duras - *L'Amant* (1992), la traduction de P. Bieliauskas – Meilužis (1999), A. Camus – *L'Étranger* (1994), la traduction de L. Rapšytė – Svetimas (2002), H. Troyat – *Les Eyglètiere* (1981), la traduction de J. Naujokaitis – Eglėtjerų šeima (1995). Les exemples repérés nous permettent d'observer les cas suivants:

- la fonction d'épithète assumée par l'adjectif qualificatif coïncide dans les deux langues analysées:

C'était à quelques mois de notre séparation définitive, c'était à Saigon, tard le soir, nous étions sur la grande terrasse de la maison de la rue Testard. (M. Duras, 1992, 104)

Tai atsitiko likus keletui mėnesių iki mūsų išsiskyrimo, Saigone, vėlai vakare; mes sėdėjome didžiojoje mūsų namo terasoje, Testaro gatvėje. (trad. P. Bieliauskas, 1999, 80)

J'ai retrouvé dans l'eau Marie Cardona, une ancienne dactylo de mon bureau dont j'avais eu envie à l'époque. (A. Camus, 1994, 34)

Vandeny susitikau Mari Kardona, buvusių mūsų įstaigos mainininkė, kuri vienu metu man patiko. (trad. L. Rupšytė, 2002, 20)

Après les présentations, il s'assit en face d'elle, parmi les jeunes gens, accepta un sandwich, un verre de vodka, prononça quelques phrases aimables... (H. Troyat, 1981, 187)

Pristatytas Madlenai, jis atsisėdo prieš ją tarp naujųjų svečių, paėmė sumuštinį ir taurelę rusiškos degtinės, pasakė keletą malonių žodžių... (trad. J. Naujokaitis, 1995, 158)

- la fonction d'épithète assumée par l'adjectif qualificatif en français se transforme en fonction d'attribut du sujet en lituanien:

Les corps des hommes ont des formes avares, internées. (M. Duras, 1992, 89)

Vyriško kūno linijos – šykščios ir griežtos. (trad. P. Bieliauskas, 1999, 68)

Ma cigarette avait un goût amer. (A. Camus, 1994, 77)

Mano cigaretė buvo karti. (trad. L. Rupšytė, 2002, 46)

Après un repas si maigre et si rapide qu'il ne pesait guère sur l'estomac, ils retournèrent au «Soufflot» et se tapèrent quatre sandwiches pain riche et quatre cafés nature. (H. Troyat, 1981, 126)

Pietūs buvo greiti ir menki, Žanas Markas bemaž nepajuto, kad valgęs. Sugrįžę į „Suflo“, jie užsisakė po sandvičių iš rupios duonos ir juodos kavos. (trad. J. Naujokaitis, 1995, 107)

- la fonction d'épithète assumée par l'adjectif qualificatif se transforme en fonction du sujet en lituanien:

Le frère aîné souffre de ne pas faire librement le mal [...]. Le petit frère d'assister impuissant à cette horreur, cette disposition de son frère aîné. (M. Duras, 1992, 75)

Vyresnysis brolis kenčia dėl to, kad negali nekludomas daryti bloga [...]. Jau nesnysis - todėl, kad yra bejėgis to siaubo, to potraukio, graužiančio vyresnįjį brolių, stebėtojas. (trad. P. Bieliauskas, 1999, 57)

Dans les exemples relevés dans les œuvres mentionnées, nous avons remarqué l'absence des adjectifs qualificatifs dans la traduction par rapport à la phrase originale. Étant donné que les adjectifs qualificatifs en fonction d'épithète sont omis dans la version lituanienne, il s'avère impossible de parler de leur fonction. L'omission des adjectifs est illustrée dans les phrases suivantes:

C'est ce que je vois au-delà de l'instant, dans le grand désert sous les traits duquel m'apparaît l'étendue de ma vie. (M. Duras, 1992, 126)

Tai vienintelis dalykas, kurį išvelgiu už dabarties ribų nusidriekusiame priešais mane mano būsimo gyvenimo dykumoje. (trad. P. Bieliauskas, 1999, 96)

Je lui ai retracé ce que déjà je lui avais raconté: Raymond, la plage, le bain, la querelle, encore la plage, la petite source, le soleil et les cinq coups de revolver. (A. Camus, 1994, 105)

Pakartojau tai, ką jau buvau minėjęs: Reimonas, paplūdimys, maudymasis, arabai, vėl paplūdimys, šaltinis, saulė ir penki revolverio šūviai. (trad. L. Rupšytė, 2002, 62)

A côté de son cahier, le bois du pupitre était gravé de sentences anciennes: «Le bac, c'est comme la lessive: on mouille, on sèche et on repasse...». (H. Troyat, 1981, 235)

Medinis suolas po jo sąsiuvinį išraižytas sentencijomis: „Egzaminai — skalbimo mašina: čia tavo murdo, trina, gręžia...“ (trad. J. Naujokaitis, 1995, 199)

Les expressions figées constituent le cas à part. Dans ces cas-là, on cherche à trouver dans la traduction un équivalent ou un analogue. Forcément on n'a pas toujours la possibilité de garder la même fonction. Observons les exemples suivants:

C'est maintenant qu'il reprend de grands airs. (H. Troyat, 1981, 40)

Tik dabar ima riesti nosį. (trad. J. Naujokaitis, 1995, 34)

Elle parle de la prostitution éclatante et elle rit, [...], de cette jeune enfant qui était jusque-là cachée dans les postes de brousse et qui tout à coup arrive au grand jour et se commet dans la ville au su et à la vue de tous, [...]. (M. Duras, 1992, 113)

Ji kalba apie viešai demonstruojamą prostituciją ir juokiasi, [...], niekas nevalios atsispirti [...], prieš šitą mergaičiukę, kuri iki šiol tūnojo pasislėpusi džiunglėse, o dabar, ūmai, išeina į dienos šviesą ir dideliame mieste, visiems matant, [...]. (trad. P. Bieliauskas, 1999, 86)

Comment osait-elle montrer à ses premiers enfants le nouveau venu, dodu et baveux, symbole du plaisir qu'elle prenait avec le remplaçant de leur père? (H. Troyat, 1981, 78)

Kaip ji gali rodyti pirmiesiems savo vaikams šitą naujagimį, tą apsisėilėjusį rubuilį, simbolizuojantį malonumus, jos patirtus su žmogum, užėmusiu jų tėvo vietą? (trad. J. Naujokaitis, 1995, 67)

Elle ne skiait presque pas et passait son temps à se brunir, sur une chaise longue, au terminus de l'un ou l'autre des téléphériques; [...]. (H. Troyat, 1981, 102)

Ji beveik neslidinėjo, o per dienas kaitinosi žezlonge prieš saulę vieno ar kito kabančio kelio viršutinėje aikštelėje; [...]. (trad. J. Naujokaitis, 1995, 86)

Dans les cas des expressions figées, l'adjectif qualificatif n'est pas considéré comme un mot à part, au contraire, il constitue une unité unanime avec le substantif. Donc, dans notre cas, il serait inutile d'analyser le transfert de fonction d'épithète en lituanien.

CONCLUSION

En guise de conclusion on pourrait dire que la fonction d'épithète peut être assumée par quelques parties du discours, notamment: l'adjectif qualificatif, le participe présent ou participe passé, le substantif, l'adverbe, la préposition, le numéral ordinal ou cardinal et l'adjectif indéfini. Pourtant les linguistes étudiés attribuent à priori la fonction en question à l'adjectif qualificatif. Dans ce cas, l'épithète est comprise comme l'adjectif qualificatif qui accompagne le substantif pour le qualifier.

Le français et le lituanien diffèrent d'après leur système morphologique et syntaxique, par conséquent la fonction d'épithète assumée par l'adjectif qualificatif ne coïncide pas toujours dans les deux langues. Grâce à l'analyse faite, nous avons eu la possibilité de prouver la variété de fonction du transfert vers le lituanien. En gardant toujours la fonction d'épithète en français l'adjectif qualificatif en lituanien accomplit les fonctions suivantes: la fonction d'épithète, la fonction du sujet, la fonction d'attribut du sujet. L'analyse de fonction d'épithète serait inutile dans le cas où l'adjectif qualificatif en fonction d'épithète est omis ou il est employé dans des formules figées.

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SANTRAUKA

APIE KOKYBINĮ BŪDvardINĮ EPITETĄ IR JO PERTEIKIMĄ LIETUVIŲ KALBOJE

Lina Česnulevičienė

Epiteto funkciją gali atlikti kelios kalbos dalys, tai yra: kokybinis būdvardis, esamojo ir būtojo laiko dalyviai, daiktavardis, prieveiksmis, prielinksnis, kelintinis ar kiekinis skaitvardis ir nežymimasis būdvardis. Vis dėlto visi lingvistai kokybinį būdvardį, galintį atlikti epiteto funkciją, pamini pirmąjį. Taigi epitetą dažniausiai yra suprantamas kaip kokybinis būdvardis, lydintis ir charakterizuojantis daiktavardį.

Prancūzų ir lietuvių kalbos skiriasi savo morfologine ir sintaksine struktūra, tai lemia funkcijų neekvivalentiškumą. Kokybinis būdvardis prancūzų kalboje, atliekantis epiteto funkciją, lietuvių kalboje gali būti perteikiamas keliais variantais: epiteto funkcija, atributo funkcija, veiksnio arba visiškai nefigūruoti sakinyje. Tokiu atveju, kai kokybinis būdvardis prancūzų kalboje yra vartojamas nuolatinuose junginiuose, mūsų analizuojamu atveju nėra vertinga aptarti jo funkciją.

ZU ÜBERSETZUNGSMÖGLICHKEITEN DES MODALVERBS *SOLLEN* IN EVIDENTIELLER LESART INS LITAUISCHE

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ABSTRACT

*The article aims at clarifying how the German modal verb *sollen*, when used evidentially, could be translated into the Lithuanian language and what are the trends in the usage frequency of different equivalents. The article presents a pilot research based on 74 excerpts from contemporary German literature and the corresponding translations of the literary works into the Lithuanian language. It has been established that the most frequently recurring equivalents are *verba dicendi et sentiendi*. The oblique mood (*modus relativus*) was used less frequently.*

Key-words: modal verb *sollen*, epistemic modality, evidentiality, German, Lithuanian, translation.

EINLEITUNG

Im vorliegenden Beitrag werden die Ergebnisse einer Studie vorgestellt, deren Ziel darin bestand, die Übersetzungsmöglichkeiten des Modalverbs *sollen* ins Litauische zu erfassen und zu untersuchen, die Auftretenshäufigkeit der Äquivalente statistisch auszuwerten und somit ihre Verwendungstendenzen herauszuarbeiten.

Das Korpus wurde aus 74 Passagen mit der evidentiellen Verwendung des Modalverbs *sollen* im deutschen Original mit ihren jeweiligen litauischen Übersetzungen zusammengestellt. Die Belege stammen aus insgesamt 16 Werken der deutschen schönggeistigen Gegenwartsliteratur. Grundlage des Korpus bildet eine Textrezeption von etwa 5000 Druckseiten. Dies weist darauf hin, dass das evidentielle *sollen* in der Belletristik eine niedrige Vorkommensfrequenz aufweist. Die Übersetzungen ins Litauische liegen von 13 verschiedenen Übersetzern vor, was die Wahrscheinlichkeit verringert, dass das Gesamtergebnis der Untersuchung auf individuellen Vorlieben des einen oder anderen Übersetzers beruht. Jede Passage kommt im Korpus jeweils nur ein Mal vor, so dass die Übersetzungen untereinander nicht verglichen werden können. Im Beitrag werden keine ganzen Passagen, sondern daraus gekürzte Belegstellen präsentiert.

1. ZUR EVIDENTIALITÄT UND ZUM MODALVERB *SOLLEN* ALS EVIDENTIALITÄTSMARKER

Die Kategorie der Evidentialität betrifft die sprachliche Enkodierung der Informationsquelle und wird in letzter Zeit in verschiedener Hinsicht erforscht. Da die Evidentialität mit der Epistemizität eng zusammenhängt, wird u. a. der Frage nachgegangen, ob die Evidentialität als Teil der (epistemischen) Modalität oder als eine selbstständige Kategorie aufgefasst werden sollte (vgl. de Haan, 2001; Diewald/Smirnova, 2010; Smirnova/Diewald, 2011; Leiss, 2011). Laut de Haan stehen die beiden Phänomene in keiner engen Beziehung (vgl. de Haan, 2001, 201, 203). Auch Smirnova/Diewald plädieren dafür, Evidentialität und Modalität als zwei distinkte Kategorien anzusehen, denn bei der Modalität bilde die Kernfunktion die sprecherbasierte Faktizitätsbewertung, während das zentrale Merkmal der Evidentialität der Verweis auf eine Informationsquelle sei (vgl. Smirnova/Diewald 2011, 106). Solche Diskussionen entstehen nicht zuletzt deswegen, weil es sich, zumindest auf den ersten Blick, bei den epistemischen und evidentiellen Markern zum großen Teil um dieselben Ausdrucksmittel handelt, z. B. Modalverben, Modaladverbien und den Konjunktiv. Wenn in der deutschen Linguistik der Beziehung zwischen der Epistemizität und der Evidentialität in Verbindung mit verschiedenen sprachlichen Mitteln öfter nachgegangen wird (vgl. u. a. Socka 2011 zu reportativen Satzadverbien im Polnischen und Deutschen; Smirnova/Diewald 2011 zur indirekten Rede; Letnes 2011 zu den Verben *werden* und *sollen*), so sind in litauischen Sprachforschung solche konkreten Untersuchungen noch relativ selten. Als Evidentialitätsmarker des Litauischen scheint vor allem ein grammatisches Mittel, nämlich der sog. *Modus relativus*⁸ zu gelten (vgl. Ambrazas, 1997; Holvoet, 2004; 2007; Wiemer, 2006). Als wohl die einzige ausführlichere Arbeit zu den lexikalischen Evidentialitätsmarkern des Litauischen kann der Beitrag von Wiemer „Lexical markers of evidentiality in Lithuanian“ (2007) gelten, worin sich der Autor verschiedenen, häufig parenthetischen Verbalformen, Adverbien und Partikeln widmet. Die lexikalischen Mittel lassen sich laut Wiemer deutlich in zwei Gruppen einteilen, je nachdem, ob sie die Funktion des Hörensagens oder die der Inferenzialität erfüllen. Nur einige seien in beiden Domänen zu finden (vgl. Wiemer, 2007, 176). Interessant erscheint Wiemers Feststellung, dass nur einige wenige der untersuchten Evidentialitätsmarker, nämlich die Präpositionen *anot*, *pasak* ‚laut, gemäß‘ und die Verbform *girdi* ‚angeblich‘ (wörtlich: *hör(e)!*), frei von einer epistemischen Färbung seien. Unklar sei jedoch, ob die Färbung ein Teil der lexikalischen Bedeutung der Marker sei oder an den pragmatischen Einflüssen liege (vgl. Wiemer, 2007, 199). Wie dem auch sei, so zeugt diese Beobachtung meiner Meinung nach nur noch einmal davon, dass Evidentialität und Epistemizität auf der theoretischen Ebene zwar voneinander getrennt werden können, in der Praxis jedoch in der Regel einher-

⁸ Hierbei handelt es sich um einen speziellen Modus, der dazu dient, das indirekt Erlebte und Gehörte auszudrücken, der mit Hilfe aktiver Partizipien gebildet wird (vgl. Ambrazas, 1997, 310) und der in seiner Funktion etwa dem deutschen Referatskonjunktiv entspricht.

gehen. Dies ist der Standpunkt, den ich hier im Weiteren bezüglich des Modalverbs *sollen* vertreten möchte, denn dieses Modalverb dient in evidentieller Funktion in erster Linie dazu, das Hörensagen auszudrücken. Allerdings wird das Hörensagen, da der Sprachbenutzer für die Richtigkeit der Information nicht bürgen kann, auch von Unsicherheit oder Vermutung, also Epistemizität, begleitet.

Das Modalverb *sollen* wird in der Fachliteratur häufig als einer der Evidentialitätsmarker des Deutschen angeführt (s. dazu auch Letnes, 2011). Diewald/Smirnova zufolge drücke *sollen* vermittelte, reportive Evidentialität aus (vgl. 2011, 107). Ähnlich dazu auch Socka, wonach Reportativität (Hörensagen) eine Subdomäne der Evidentialität sei; zu den reportativen Ausdrücken gehören u. a. die Adverbien *angeblich* und *vorgeblich* sowie die Modalverbkonstruktionen *wollen/sollen* + Infinitiv (vgl. Socka, 2011, 49). In der litauischen Sprachforschung dagegen werden die Modalverben⁹ in Bezug auf Evidentialität nicht erwähnt. Das deutsche Modalverb *sollen* verfügt im Litauischen über keine direkte Entsprechung und die evidentielle Färbung muss demzufolge in der Übersetzung durch andere, für das Litauische typische sprachliche Mittel wiedergegeben werden.

2. ZU LITAUISCHEN ENTSPRECHUNGEN DES MODALVERBS *SOLLEN* IN EVIDENTIELLER FUNKTION

Die Tatsache, dass die Evidentialität universellen kognitiven und semantischen Charakter trägt und somit für die deutsche als auch für die litauische Sprache kennzeichnend ist, bildete eine Grundlage für die Untersuchung, welche Evidentiale in litauischen Übersetzungen die Funktion des deutschen Modalverbs *sollen* erfüllen können. Im Zuge der kritischen Auseinandersetzung mit den Äquivalenten zu *sollen* in den litauischen Übersetzungen standen zwei Fragen im Fokus: Wurde die evidentielle Bedeutung wiedergegeben? Wenn ja, welche sprachlichen Mittel wurden zu diesem Zweck eingesetzt? Als eine korrekte Übersetzungsvariante ließ sich eine solche bezeichnen, die die Bedeutung des Hörensagens des deutschen Originals in der Zielsprache Litauisch wiedergibt. Diese Untersuchungen zusammengefasst, lassen sich alle untersuchten litauischen Äquivalente in drei Gruppen einteilen. Eine weitere Gruppe bilden die Belege, in denen es sich um Nulläquivalenz handelt.

Gruppe 1. Die Verben des Sagens und der Wahrnehmung stellen die erste und die umfangreichste Gruppe dar, der insgesamt 39 Belege zugeordnet wurden. Die absolute Mehrheit der Belege wird durch die Verben des Sagens repräsentiert.

In 13 Belegen findet sich die subjektlose Verbform *sako* ‚[sie] sagen/man sagt‘ (3. Pers. Pl. Präsens von *sakyti* ‚sagen‘):

- (1) „Was ist los?“ (...) *Plötzlich hieß es: „Kühlemann soll tot sein.“* (H. Mann „Der Untertan“)

⁹ Zum einen ist die Kategorie der Modalverben des Litauischen nicht klar herausgearbeitet, zum anderen jedoch lassen sich zu den meisten klassischen deutschen Modalverben litauische Äquivalente finden, vor allem in deontischer, aber auch in epistemischer Bedeutung.

„Kas atsitiko?“ (...) Staiga kažkas pareiškė: „**Sako**, Kiulemanas mirė.“

In weiteren elf Belegen wird die Verbform *sako* vom *Modus relativus* begleitet. Solche Redundanzen wirken im Litauischen nicht als störend oder ungewöhnlich, vgl. dazu auch Wiemer: „Multiple marking of hearsay is nothing extraordinary in Lithuanian.“ (Wiemer, 2007, 202)

- (2) *Das Militär soll bereits mit einem Zug demonstrierender Arbeiter **zusammengestoßen sein**.* (E. M. Remarque „Der Weg zurück“)

Sako, kažkur jau įvykę kariuomenės susidūrimai su demonstruojančiais darbininkais.

Das Verb *sakyti* ‚sagen‘ ist in der Gruppe der Verben des Sagens vorherrschend. Hinzu kommen drei weitere Verben, die jedoch nicht die gleiche Auftretenshäufigkeit erreichen und sich in jeweils nur einem Beleg finden. Hierbei handelt es sich in erster Linie um das Verb *šnekėti* ‚reden‘, begleitet von der Quellenangabe *žmonės* ‚Menschen‘ als Subjekt, und die Verbform *kalbama* ‚man spricht/es wird gesprochen‘ des Verbs *kalbėti* ‚sprechen‘ als neutrales Partizip Präsens Aktiv. Beide Verben erscheinen in Begleitung des *Modus relativus*:

- (3) *Er, Crampas, soll nämlich ein Mann vieler Verhältnisse sein, ein Damenmann, etwas, was mir immer lächerlich ist (...).* (Th. Fontane „Effi Briest“)

Žmonės šneka, kad Krampasas visur užmezga romanus ir ešąs moterų garbintojas, man tokie vyrai visados atrodo juokingi (...).

- (4) „Ich würde die alte Dame gerne bei uns empfangen“, äußerte sie, „obwohl sie ja etwas jüdisches Blut **haben soll**.“ (K. Mann „Mephisto“)

– Mielai pasikviesčiau pas mus senąją damą, – sakydavo ji, – nors, tiesa, **kalbama**, kad ji **turinti** šiek tiek žydiško kraujo.

Das dritte Verb ist das Verb *pasakoti* ‚erzählen‘ in subjektloser Verwendung.

Die Verben der Wahrnehmung sind in der Gruppe 1 nur durch das Verb *girdėti* ‚hören‘ vertreten. Die Verbform *girdėjau* ‚[ich] hörte‘ (1. Pers. Sg. Vergangenheit) ist in insgesamt 12 Belegen zu finden, in drei davon wird zusätzlich der *Modus relativus* verwendet:

- (5) *Ihre Mutter soll im Elsaß leben und ziemlich reich sein, sich aber wenig um sie kümmern (...).* (E. M. Remarque „Der schwarze Obelisk“)

Girdėjau, kad jos motina gyvenanti Elzase ir esanti gana turtinga, bet dukterimi mažai **tesirūpinanti** (...).

Gruppe 2. Hierzu zähle ich diejenigen Übersetzungsvarianten, in denen der *Modus relativus* als der einzige evidentielle Marker vorhanden ist. Diese Gruppe besteht aus elf Belegen.

- (6) *Armgard selbst hat mir (...) einen Brief geschrieben, in dem sie sich äußerst entzückt über den Bräutigam ausläßt. Es soll ein bildschöner Mann sein und von vornehmem Wesen. Wie glücklich sie sein muß!* (Th. Mann „Buddenbrooks“)

Pati Armgarda (...) parašė laišką, kuriame nepaprastai žavisi savo sužadėtinium. Tai esąs nuostabiai gražus vyras ir kilnus žmogus. Tur būt, ji labai laminga!

Der Beleg (6) illustriert idealerweise die Unterschiede sowie den Überschneidungsbereich des rein epistemischen und des evidentiellen Gebrauchs der Modalverben (Modalverb *sollen* vs. *müssen*). Während die mit *sollen* ausgedrückte Information aus dem Brief hervorgeht und das Urteil einer dritten Person darstellt, bringt das Modalverb *müssen* die Einstellung der Sprecherin zum Ausdruck. In beiden Fällen kann die Information nicht verifiziert werden, so dass beide Modalverben eine Vermutung ausdrücken. Dementsprechend werden in der litauischen Übersetzung jeweils unterschiedliche sprachliche Mittel eingesetzt, um die rein epistemische und die evidentielle Bedeutung wiederzugeben.

Gruppe 3. Unter „Sonstiges“ fallen litauische Äquivalente, die zwar eine gelungene Übersetzung bieten, jedoch klein an der Zahl sind.

In drei Belegen sind die litauischen Partikeln *neva, esą*, angeblich, begleitet vom *Modus relativus*, zu finden:

(7) *Wenn ich morgen nicht die Waschfrau zu verteidigen hätte, die bei Wulckows Unterhosen gestohlen haben soll, vielleicht würde ich den Hamlet spielen. Prost!* (H. Mann „Der Untertan“)

Jeigu rytoj man nereikėtų ginti skalbėjos, kuri pas Vulkovus, neva, pavogusi apatines kelnes, gal būt, aš suvainčiau Hamletą. Į sveikatą!

Die unpersönliche parenthetische Verbform *rodos*, ‚[mir] scheint‘ ist ebenso in drei Belegen vorhanden:

(8) (...) und wenn er wirklich in einer Seestadt wohnt, Kessin **soll** ja so was **sein**, nun, da muß ich ihm in diesem Matrosenkostüm eigentlich am besten gefallen (...). (Th. Fontane „Effi Briest“)

(...) o jei tikrai gyvena pajūrio mieste, juk Kesinas, **rodos**, yra prie jūros, tai su šia jūreiviška suknele turėčiau jam labiausiai patikti (...).

In zwei Belegen kommt die Evidentialität mithilfe der Präpositionen *anot, pasak*, ‚laut/ nach/gemäß‘ zum Ausdruck, und zwar mit einer genauen Quellenangabe der Information:

(9) „Er wollte ja schon immer Minister oder so was werden. (...) Das **soll** ja ganz **leicht sein**.“ (H. Mann „Der Untertan“)

– Jis visuomet svajodavo tapti ministru arba kažkuo panašiu. (...) **Anot jo**, tai visiškai paprasta (...).

Einen Einzelfall stellt der Hauptsatz *Sklinda kalbos*, ‚Gerüchte gehen um‘ dar. Im deutschen Originalsatz liegt eine zweifache Markierung der Evidenz vor. Im Litauischen entscheidet sich der Übersetzer für einen Evidenzmarker:

(10) *Es heißt, daß Militär in den Kasernen **zusammengezogen worden sein soll**.* (E. M. Remarque „Der Weg zurück“)

Sklinda kalbos, kad į kareivines sutraukta kariuomenės.

Einen ähnlichen Fall stellt Beleg (11) dar:

- (11) *Meint ihr, ich **fall** euch auf den Schwindel rein, daß Magda ihre Spitzenbluse selbst **gemacht haben soll**? Das könnt ihr dem Esel erzählen!*“ (H. Mann „Der Untertan“)

*Manote, **patikėsiu** jūsų **pasakėlėmis**, jog Magda pati pasisiuvo nėrinių palaidinukę? Verčiau papasakokite jas tam savo asilui!*

Der Sprecher distanziert sich mit Hilfe der Redewendung *auf j-s Schwindel reinfallen* und des Modalverbs *sollen* von der Wahrheit der Proposition, weil die Information nicht von ihm stammt. In der litauischen Übersetzung wird die Zahl der Evidenzmarker reduziert, indem nur die erwähnte Redewendung durch das kommunikative Äquivalent *patikėti jūsų pasakėlėmis* ‚euren Märchen glauben‘ übersetzt wird. Eine gewisse zusätzliche Wirkung ist im Beleg (11) auch dem Verb *meinen*, der Frageform der Äußerung sowie der Replik *Das könnt ihr dem Esel erzählen!* zuzuschreiben. Diese Wirkung wird durch entsprechende Mittel auch in der litauischen Übersetzung beibehalten.

Gruppe 4. Ein Teil der Übersetzungen weist keine evidentielle Färbung auf. Dabei lassen sich solche Fälle noch einmal untergliedern.

In vier Belegen ist nur die epistemische Bedeutung (Vermutung), aber nicht die evidentielle (Hörensagen) vorhanden:

- (12) (...) er **soll** ein von den Deutschen eingeschleuster Spitzel **gewesen sein**, auf Pelzer und seine gemischte Belegschaft angesetzt (...). (H. Böll „Gruppenbild mit Dame“)

(...) jis galėjo būti vokiečių siūstas šnipas, turintis sekti Pelcerį ir jo nevienalypi personalą (...).

Zehn litauische Belege enthalten weder die epistemische noch die evidentielle Färbung:

- (13) *Und nun bitt' ich Sie, wenn man hinaufsieht und bedenkt, daß viele davon doch hundertmal **größer sein sollen** als die Erde, wie wird einem da zu Sinn?* (Th. Mann „Tonio Kröger“)

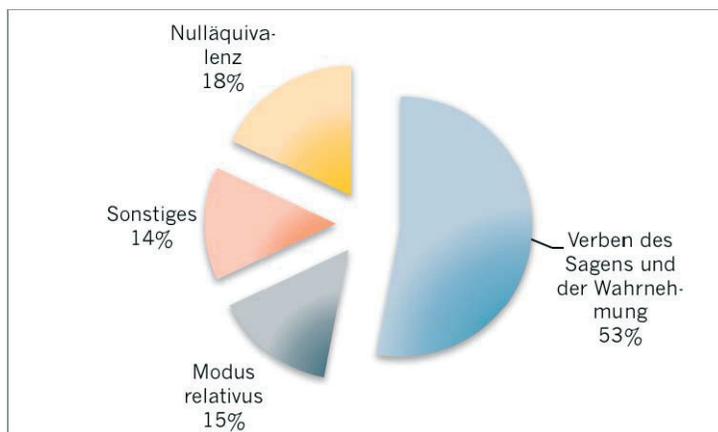
Iš tikrųjų, kai pasižiūri aukštyn ir pagalvoji, kad daugelis jų šimtą kartų didesnės už mūsų žemę, širdy pajunti kraupulį.

ZUSAMMENFASSUNG UND SCHLUSSBEMERKUNGEN

Die Untersuchung zu Übersetzungsmöglichkeiten des evidentiell verwendeten Modalverbs *sollen* ins Litauische hat gezeigt, dass am häufigsten die Verben des Sagens und der Wahrnehmung als Äquivalente in Frage kommen. Die Wahl der Übersetzer fiel auf diese Verben in 53 % aller analysierten Fälle (s. Diagramm 1). Jedoch zeichnen sich die Verben des Sagens und der Wahrnehmung nicht durch eine Verwendungsvielfalt aus, denn es handelt sich hierbei größtenteils nur um zwei Verben bzw. Verbformen: *sako* ‚man sagt‘ (62 %) und *girdėjau* ‚ich habe gehört‘ (31 %).

Der *Modus relativus* wurde als Evidenzmarker des Litauischen in 15 % der Belege bevorzugt. Hierzu wurden nur die Fälle gezählt, in denen dieser Modus als das einzige evidentielle Ausdrucksmittel vorkam. Insgesamt war der *Modus relativus* in 39 % der Belege zu finden, was bedeutet, dass in 24 % aller untersuchten übersetzten Fälle eine zweifache Markierung der Evidentialität auftrat, in der Regel durch den *Modus relativus* und die bereits erwähnten Verben des Sagens und der Wahrnehmung.

Diagramm 1. Übersetzungsvarianten des Modalverbs *sollen* in evidentieller Lesart ins Litauische



Unter „Sonstiges“ fallen einige, prozentual gesehen wenig gewichtige Marker der Evidentialität. Hierzu zählen vor allem die litauischen Partikeln *neva*, *esą* ‚angeblich‘ und die unpersönliche parenthetische Verbform *rodos*, [mir] ‚scheint‘.

18 % der Belege verfügen in der litauischen Übersetzung über keine evidentielle Schattierung.

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SANTRAUKA

APIE VOKIEČIŲ KALBOS MODALINIO VEIKSMAŽODŽIO *SOLLEN* EVIDENCINIO VARTOJIMO ATVEJŲ VERTIMĄ Į LIETUVIŲ KALBĄ

Gražina Droessiger

Straipsnio tikslas – išsiaiškinti, kaip į lietuvių kalbą gali būti verčiamas vokiečių kalbos modalinis veiksmažodis *sollen*, pavartotas evidencine funkcija, ir kokios yra skirtingų atitikmenų vartojimo dažnumo tendencijos. Straipsnyje pristatomas atliktas žvalgomasis tyrimas, kuriam buvo pasitelktos ištraukos iš šiuolaikinės grožinės vokiečių literatūros ir atitinkamos ištraukos literatūros kūrinių vertimuose į lietuvių kalbą. Tyrimas parodė, kad dažniausiai lietuvių kalboje evidencinei reikšmei perteikti buvo vartojami sakymo ir jutimo reikšmės veiksmažodžiai ir netiesioginė nuosaka.

THE PROPERTIES OF *HAVE*- CONSTRUCTIONS WITH UNCOUNTABLE NOUNS IN ENGLISH AND LITHUANIAN

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ABSTRACT

Due to the process of globalization some have-constructions borrowed from English have entered the Lithuanian language. The article aims at describing the properties of have-constructions with uncountable nouns in English and Lithuanian and investigating the linguistic evidence for the possibility to incorporate the borrowings of English have-constructions into Lithuanian.

*The article studies have-constructions as instances of predicative possession and describes their properties in terms of semantic, syntactic and structural characteristics as well as countability. The contrastive analysis of have-constructions in English and Lithuanian shows that have-constructions have the same syntactic structure in both languages, but English has more semantic types, whereas Lithuanian is richer in structural patterns of have-constructions. The research also demonstrates that there is no linguistic evidence for the use of English borrowings such as *have a good time, have a rest, have dinner, and alike* in the Lithuanian language.*

Key-words: *have-constructions, contrastive and corpus-based analysis, borrowings, predicative possession, abstract possession, possessor, possessee, stative and dynamic constructions.*

INTRODUCTION

The term *Have*-constructions is related to possessiveness. However, it is not always associated with what Stassen (2009) calls 'real' possession, i.e. the possession in its 'prototypical' sense when the ownership is clearly expressed and the verb *have* can be substituted for the verb *own* (cf. Stassen, 2009, 10, 11). *Have*-constructions can also refer to relationship (*have a sister*), quality (*have green eyes*), state (*have a cold*), process (*have a swim*), etc. (cf. Francis, 2000, 87). According to Fromm (2005), the tendency to use the verb *have* with nouns to describe actions or processes in western languages shows the growing importance of possession (cf. Fromm, 2005, 34, 36). The English

language is one of the so-called 'Have' languages¹⁰ where *have*-constructions are widely used to express not only qualities and states, but also actions and processes. In the process of globalization the growing cultural development brings about linguistic changes into different languages. One of such languages is Lithuanian. Lithuanian is one of the oldest and most archaic Indo-European languages (cf. Zinkevičius, 1996, 41); however, in the last two decades it has witnessed quite many changes among which are the borrowings of *have*-constructions from English.

In this article I will try to investigate the linguistic evidence for the possibility to incorporate the borrowings of English *have*-constructions into the Lithuanian language. The aim of the article is twofold: to present a contrastive analysis of *have*-constructions with uncountable nouns in English and Lithuanian and to study the usage of borrowed *have*-constructions in both languages. For this purpose, the properties of *have*-constructions with uncountable nouns are analysed in the two languages. The *have*-constructions with uncountable nouns are chosen for analysis because most commonly used English borrowings contain uncountable nouns.

The research is contrastive¹¹ and corpus-based. All the data for comparison is collected from two corpora: the British National Corpus (BNC) (<http://corpus.byu.edu/bnc/>) and the Corpus of the Contemporary Lithuanian Language (LLC) (<http://tekstynas.vdu.lt/>; <http://donelaitis.vdu.lt/>). The corpora are used for two purposes: to select the data for analysis, i.e. *have*-constructions, and to verify the grammatical number of nouns¹² in *have*-constructions. The grammatical number is checked with the help of the quantifiers such as *much/many* and *little/a few* used with uncountable nouns. The data for analysis is selected from about 2000 instances of the *have*-construction in English and approximately 5000 instances of the verb *have* in Lithuanian¹³. The selected data includes 70 English and 39 Lithuanian cases of *have*-constructions with uncountable nouns¹⁴.

¹⁰ Not all languages possess *have*-constructions for some languages have no verb *have*, in other languages such constructions are only incidental cases, thus all languages can be subdivided into two groups: 'Have' languages and 'Be' languages (cf. Stassen, 2001, 955; Isačenko, 1974, 43, 44; Fromm, 2005, 38).

¹¹ The research method is contrastive in the following sense. Starting out from the description of the data of the two languages, it involves two steps: first, the stage of description where the *have*-constructions in both English and Lithuanian are identified; second, the structures in question are juxtaposed for comparison in order to come up with similarities and discrepancies (cf. James, 1980, 30).

¹² Such necessity arose from the fact that none of Lithuanian dictionaries indicate the category of number with the entry; though English dictionaries give the information about the category of number, most uncountable nouns that are used in *have*-constructions are referred to as having both singular and plural form.

¹³ In LLC the access to collocations with *have*-constructions is limited to one at a time, thus the constructions under investigation are selected from different instances of the verb *have*.

¹⁴ The investigation includes only the instances of *have*-constructions the number of which in the corpora exceeds four cases.

1. HAVE-CONSTRUCTIONS AS INSTANCES OF PREDICATIVE POSSESSION

Possession involves two basic elements: the possessor, i.e. the owner of something possessed, and the possessee or possessum, i.e. something owned. *Have*-constructions express predicative possession (a) as opposed to adnominal (or attributive) possession¹⁵ (b) (cf. Stassen, 2001, 954):

- (1) a. *John has a motorcycle.*
b. *John's motorcycle (got stolen).*

In predicative possession the possessive relation is expressed predicatively, it has a verbal nature and is described at the sentence level, whereas in the case of adnominal possession the possessive relation is of nominal nature, i.e. it is manifested by “a possessive pronoun or genitive phrase modifying a noun” and is analysed at the phrase level (König, 2001, 970, Holvoet, 2005, 148).

On the basis of encoding the possessor and the possessee, Stassen (2009) distinguishes four types of predicative possession (cf. Stassen, 2009, 48-50, 54, 55, 57, 58, 62-64):

- **Locational Possessive** (intransitive): contains a locative/existential predicate manifested by a verb with the rough meaning of *to be*; the possessee NP functions as a grammatical subject and agrees with predicate of the sentence; the possessor takes the oblique form.
- **With-Possessive** (intransitive): contains a locative/existential predicate manifested by a verb with the rough meaning of *to be*; the possessor NP functions as a grammatical subject; the possessee takes the oblique form.
- **Topic Possessive** (intransitive): contains a locative/existential predicate manifested by a verb with the rough meaning of *to be*; the possessee NP functions as a grammatical subject; the possessor has the status of sentence topic.
- **Have-Possessive** (transitive): the predicate is expressed by a *have*-verb; the possessor NP functions a subject; the possessee NP has the function of a direct object.

According to Stassen (2009), English has only one type of predicative possession – *have*-possession, whereas in Lithuanian the predicative possession can be expressed by *have*- (2 a) and *locational*-possessives (2 b) (cf. Stassen, 2009, 749):

- (2) a. *I have blue eyes.* (Heine, 1997, 34)
b. *Aš turiu lauką.* (Stassen, 2009, 46)
“I have a field.”
c. *Mano kaimyno yra ilgas laukas.* (Stassen, 2009, 46)
(My neighbour's is a long field.)

¹⁵ The study of Lithuanian possessives mostly focuses on the adnominal type (cf. Ambrazas, 1997, 562-569; Vaičiulytė-Semėnienė, 2006, 151-178), thus the descriptive analysis of predicative possession is mainly based on English data which applies to Lithuanian as well.

“My neighbour has a long field.”

Following Stassen (2009), the difference between the two types of encoding in Lithuanian is not semantic, but rather stylistic¹⁶ (cf. Stassen, 2009, 46).

In Lithuanian the predicative possession can also be expressed by the constructions with the verb *be* where the possessee is marked by a genitive (GEN.) (3 a, b) and the constructions with the verb *be* and the possessor in dative¹⁷ (DAT.) (3 c, d). Some of them can be interchangeable with a *have*-construction:

- (3) a. *Mergaitė geros širdies.* (Balkevičius, 1998, 64)
(The girl (is) good (GEN.) heart (GEN.))
“The girl has a good heart.”
Mergaitė turi gerą širdį.
“The girl has a good heart.”
- b. *Žemaičiai atkaklaus būdo.* (Balkevičius, 1998, 64)
(Samogitians (are) tough (GEN.) temper (GEN.))
“Samogitians have a tough temper.”
Žemaičiai turi atkaklų būdą.
“Samogitians have a tough temper.”
- c. *Jam buvo tik septyneri metai.* (Holvoet, 2005, 150)
(Him was only seven.)
“He was only seven”
**Jis turi septynerius metus.*
“*He has seven years.”
- d. *Vaikui sloga.* (Holvoet, 2005, 150)
(The child (DAT.) (is) a head cold.)
“The child has a head cold.”
Vaikas turi slogą.
“The child has a head cold.”

However, the usage of constructions in (3 a, b) is limited: the possessee expressed by a noun must be modified, usually by an adjective; otherwise it would render the sentence ungrammatical.

Heine (1997) differentiates between *have*-constructions and *belong*-constructions. Both types differ in that in *have*-constructions the emphasis is on the possessor and the possessee is usually indefinite, whereas in *belong*-constructions it is the possessee that is emphasized and it is always definite (cf. Heine, 1997, 29-31). In addition, *belong*-constructions are associated only with ownership, and *have*-constructions “express a wider range of possessive notions, including ownership” (Heine, 1997, 32).

¹⁶ Stassen (2009) admits that the *locational*-strategy of encoding possessive predication in Lithuanian is old-fashioned and formal (cf. Stassen, 2009, 46).

¹⁷ Holvoet (2005) describes such constructions as relict (cf. Holvoet, 2005, 150).

Semantically, Stassen (2001; 2009) distinguishes between the following types predicative possession¹⁸ (cf. Stassen, 2001, 954; 2009, 16-19):

- **Alienable possession:** the relation between the possessor and the possessed object is [+ Time Stable] and [+ Control]; it is a ‘prototypical’ type of possession and indicates the ownership (e.g., *John has a motorcycle*).
- **Inalienable possession:** the relation between the possessor and the possessed object is [+ Time Stable] and [- Control]; it refers to kinship relations, and part-whole relations such as between a body and its parts (e.g., *Every person has four grandparents*).
- **Temporary possession:** the relation between the possessor and the possessed object is [- Time Stable] and [+ Control]; it can be characterized in terms of availability at a certain point in time and may be described by phrases “to have on one’s person”, “to have at one’s disposal”, “to carry with oneself” (e.g., *Look! He’s got a knife*).

Anderson (1971) proposes to consider the third semantic type of predicative possessives a sub-type of locational¹⁹ which can be described as abstract locational (cf. Anderson, 1971, 113):

- (4) a. *I have a compass with/on me.*
b. *I have a compass among my possessions.*

However, Stassen (2009) points out that the parallelism between locational and possessive encoding is not universal. In English the transitive verb *have* has non-locational possession features, i.e. the verb has no meaning of ‘to be’ (cf. Stassen, 2009, 13). Heine (1997) supports this view claiming that locational and possessive constructions differ in that they show different morphosyntactic behaviour and are different in meaning (cf. Heine, 1997, 42).

Heine (1997) elaborates Stassen’s analysis on semantic types of predicative possession adding two more types: inanimate, in which the possessor is inanimate (5 a), and abstract, where the possessee is not a physical object (5 b) (cf. Heine, 1997, 34, 35; Stassen, 2009, 17, 19):

- (5) a. *My study has three windows.*
b. *He has no time.*

Stassen (2009) argues that abstract possession “is so far removed from the concept of ownership that one may doubt whether it can be characterized as a subtype of possession at all” (Stassen, 2009, 20). Abstract possession is very different from alienable possession with regard to parameters of Time and Control: [- Time Stable], [- Control], and, even if it is assumed as one more type of possession, it occupies

¹⁸ The notion of possession is defined on the basis of two parameters: Time and Control which are characteristic of cognitive linguistics, i.e. “with reference to the extent of control the possessor has over the possessee <...>, and the length of time during which the possessee is located in proximity to the possessor” (Heine, 1997, 38).

¹⁹ The locational character of *have*-constructions is also emphasized by Bach (1967), Freeze (1992), Lyons (1977), and others (cf. Stassen, 2009, 12, 13).

a peripheral position (cf. Stassen, 2009, 17, 20). However, Heine (1997) states that “neither time nor control seem to be sufficient to understand or describe possession” and proposes ‘prototypical properties’ as the basis of characterization of possessive notions (Heine, 1997, 39):

- The possessor is a human being.
- The possessee is a concrete item.
- The possessor has the right to make use of the possessee.
- Possessor and possessee are in spatial proximity.
- Possession has no conceivable temporal limit.

With reference to the characterization above, abstract possessives are described as constructions where the possessor is a human being, possessor and possessee are in special proximity, and possession may or may not have conceivable temporal limit (cf. Heine, 1997, 39). Such a view contradicts Stassen’s opinion; however, it seems more appropriate because any human experience is inevitably related to time and space.

2. PROPERTIES OF *HAVE*-CONSTRUCTIONS

Semantically, *have*-constructions fall into two semantic groups: stative and dynamic. *Have*-constructions with stative meaning refer to possession or similar relations and express a state (e.g., *(She has many virtues/two sons)*), whereas dynamic *have*-constructions refer to experience and express an event as well as imply agentivity, i.e. an active doer of the action concerned (e.g., *He had a swim*). Stative *have*-constructions can also be subdivided into those that express quality (e.g., *Mary has blue eyes*) and state (e.g., *Mary has a bad cold*) (cf. Quirk et al., 1991, 178, 200; Huddleston & Pullum, 2010, 111).

Stative and dynamic *have*-constructions also differ in that dynamic *have*-constructions occur with the progressive aspect and the imperative mood, whereas stative – do not. One more difference is that the verb *have* in statives can behave as either a lexical or auxiliary verb, i.e. they may have the negative form manifested by *don’t have* or *haven’t*, and *have* in dynamic constructions functions only as a lexical verb (cf. Quirk et al., 1991, 200; Huddleston & Pullum, 2010, 112).

Have-constructions are also interesting syntactically²⁰; however, deep syntactic analysis of such constructions is out of scope of the present study. Thus, syntactic properties of *have*-constructions are described only briefly. Syntactically, *have*-constructions are analysed as transitive structures where the lexical verb *have* takes a direct object as its complement (cf. Stassen, 2001, 955).

Structurally, *have*-constructions may occur in two patterns (cf. Herbst et al., 2004, 378, 379):

²⁰ In modern linguistics the verb ‘have’ in *have*-constructions is analysed as having different syntactic status: a lexicalized functional head, a copular verb, etc. (for a detailed account refer to Dikken (1997), Belvin & Dikken (1997), Postma (1997), Ritter & Rosen (1997), etc.).

+NP²¹ (e.g., *If you are having a drink with the lads, ring him and explain.*)

+N to-INF (e.g., *She and dad loved having visitors to stay.*)

3. CONTRASTIVE ANALYSIS OF *HAVE*-CONSTRUCTIONS WITH UNCOUNTABLE NOUNS²² IN ENGLISH AND LITHUANIAN

As previously indicated, *have*-constructions are instances of predicative possession. Most *have*-constructions with uncountable nouns belong to the abstract type of predicative possession²³.

- (6) a. *We have an understanding, he and I, and I am very discreet.* (BNC)
b. *The townships of the South have a charm of their own <...>* (BNC)
c. *Aš jau turėjau supratimą, kaip reikia dirbti...* (LLC)
(?) *“I already had an understanding how I should work <...>”*
d. *Aš myliu aktorius. Jie turi šarmo.* (LLC)
“I love actors. They have charm.”

Most Lithuanian *have*-constructions with uncountable nouns refer to ability (e.g., *turėti nuojautą* “have intuition”, *turėti atmintį* “have a memory”, *turėti vaizduotę* “have imagination”, etc.), quality (e.g., *turėti sąžinės* “have a conscience”, *turėti gudrumo* “have shrewdness”, *turėti garbės* “have honour”, etc.), state (*turėti ramybės* “have peace”, *turėti pykčio* “have anger”, *turėti laimės* “have happiness”, etc.), whereas almost half of English *have*-constructions express an event (e.g., *have dinner*, *have a swim*, *have a try*, etc.), quality (e.g., *have a reputation*, *have a taste*, etc.), abstract concept (e.g., *have an influence*, *have a destiny*, etc.), etc.²⁴. However, *have*-constructions with dynamic meaning have not been analysed in terms of predicative possession. Would that imply that dynamic *have*-constructions do not express predicative possession? The question can be answered if we demonstrate that the possessor and possessee, the two entities involved in possession, are present in dynamic *have*-constructions. Let’s consider the following examples of dynamic *have*-constructions:

- (7) a. *Have a read of my newspaper.* (BNC)
b. *Why don’t you come down and have a swim?* (BNC)
c. *I’ll have to have a talk with her.* (BNC)
d. *Simon can I have a try?* (BNC)

All the examples above have a possessor that is a human being which is typical of possession (cf. Stassen, 2009, 12). The examples with dynamic *have*-constructions also seem to have the same characteristics in terms of semantic features of Time and Control, i.e. possessor and possessee are in special proximity, and possession may or may not have conceivable temporal limit. However, this is not the only similarity.

²¹ NP stands for a noun phrase, N – for a noun, INF – for infinitive.

²² The research includes only cases with Singulartantum.

²³ A few concrete nouns used in *have*-constructions, depending on the situation, may be both countable and uncountable: e.g., *have (a) property*, *have a home*.

²⁴ English has a wider variety of semantic contexts than Lithuanian.

The possessee in stative constructions is manifested by an abstract noun; so is the ‘possessee’ of dynamic constructions. One of the main features of predicative possessives is that the verb *have* is transitive (cf. Stassen, 2001, 955). The same feature is characteristic of dynamic constructions. Furthermore, syntactically the ‘possessee’ of dynamic constructions behaves in a similar way to that of stative constructions, namely, it can function as a subject (8 a) or a predicative (8 b) of the sentence as well as it can be modified (8 c):

- (8) a. *The idea is to use music and sound as a background.* (BNC)
Rest is now the accepted cure. (BNC)
Talk is evanescent but writing leaves footprints. (BNC)
 b. *A fan is a good idea in any bathroom <...>* (BNC)
What you need is rest and good food. (BNC)
What we would be looking for from you is a talk of some 15–20 minutes... (BNC)
 c. *Listen! I have a great idea.* (Stassen, 2009, 19)
Please take the break to have a good rest <...> (BNC)
I had a long talk with Nora this morning. (BNC)

The main difference between dynamic and stative constructions is that the former refer to the process or event, whereas the latter are related to experience. However, sometimes stative *have*-constructions may occur with the progressive, and “it is a sign that they have been in some sense reinterpreted as containing a dynamic predication. For example, *Peter is being awkward* signifies that ‘awkwardness’ is a form of behaviour or activity, not a permanent trait” (Quirk et al., 1991, 200). On the other hand, a process or an event could be experienced: e.g., <...> *circumstances make them highly likely to experience an event to which they are particularly vulnerable <...>* (BNC). In addition, some stative *have*-constructions can be substituted by a verb which is characteristic of dynamic *have*-constructions: e.g., *have an influence* – *to influence*, *have knowledge* – *to know*, *turėti supratimą* (ACC.)/*supratimo* (GEN.)²⁵ “have an understanding” – *suprasti* “to understand”, *turėti pyktį* (ACC.)/*pykčio* (GEN.) “have anger” – *pykti* “to be angry”. Thus we could claim that process/event and experience are interrelated. All in all, dynamic *have*-constructions have all the feature characteristic of *have*-possessives: the predicate is expressed by a *have*-verb, the possessor NP functions a subject, and the possessee NP has the function of a direct object (cf. Stassen, 2001, 955); therefore, we may state that dynamic *have*-constructions could be regarded as a subtype of abstract possessive predication.

The contrastive analysis of English and Lithuanian data shows that the languages differ in that only one type of *have*-constructions is characteristic of Lithuanian, namely, stative constructions. Lithuanian employs verbs to express processes/events,

²⁵ The object NP in such constructions can be marked by both an accusative and genitive.

whereas in English both *have*-constructions and verbs are used to denote processes/events²⁶:

- (9) a. *We used to have a laugh about that very often.* (BNC)
We used to laugh about that very often.
b. *Norėjote iš jų pasijuokti?* (LLC)
“Did you want to have a laugh/to laugh at them?”

Some English dynamic *have*-constructions can have Lithuanian equivalents manifested by transitive constructions other than *have*:

- (10) a. *We shall therefore have a focus on three continents.* (BNC)
Todėl mes sutelksime dėmesį į tris žemynus.
“We shall therefore focus (our attention) on three continents.”
b. *You can have tea at their house.* (BNC)
Tu galėsi išgerti arbatos pas juos namuose.
“You can drink tea at their house.”

A few Lithuanian *have*-constructions have no English counterparts at all:

- (11) a. *Žmogus privalo turėti idealizmo <...>* (LLC)
(?)“Man must have idealism <...>”
b. *Turiu labai gerą intuiciją.* (LLC)
(?)“(I) have a very good intuition.
c. *Turi gerą iškalbą ir organizacinių gabumų.* (LLC)
(?)“(He/she) has eloquence and organizational skills.”

As already indicated, the countability of nouns is checked with the help of quantifiers. The countability testing is based on two parameters: the countability of the noun within the *have*-construction (+Pl/-Pl(ural)) and the use of the noun with quantifiers *much/many* and *little/a few* (+/-much/little, +/-many/a few). In terms of countability, all the nouns used in *have*-constructions fall into the following groups:

- -PL, +much/little, -many/a few (Engl./Lith.): e.g., *It wasn't much read until they rediscovered it <...>* (BNC), *Tai suteikia labai daug pasitikėjimo.* (LLC) “It gives very much confidence.” The group is numerous in both English and Lithuanian.
- -PL, -much/little, -many/a few (Engl./Lith.): e.g., *I have a fancy to show myself as far as Newport and Cardiff <...>* (BNC), *<...> jaunimas turi labai išlavintą vaizduotę <...>* (LLC) “<...> the youth have a very well developed imagination <...>”. The group is small; it includes only five instances in both English and Lithuanian. In English all the *have*-constructions of this group are dynamic. The English equivalents of Lithuanian constructions that belong to this group contain nouns that could be used with quantifiers *much/little* (e.g., *(have) much imagination, (have) much support*).

²⁶ Out of 70 instances of English *have*-constructions 31 belong to the dynamic type. This fact partly explains the difference in the number of *have*-constructions in English and Lithuanian.

- -PL, +much/little, +many/a few (only Engl.): e.g., *And I don't think planning will have much influence on that.* (BNC), *In the realm of ideas, there were many influences throughout the period <...>* (BNC), *The whole collection shows the many influences on the island of Madeira in the past.* (BNC). The complement of the verb *have* may be both singular and plural; however, within the *have*-construction, only the singular form is found. The group is rather small, it contains only seven instances that include both dynamic and stative *have*-constructions.
- +PL, +much/little, +many/a few (Engl./Lith.): e.g., *I never had much interest before <...>* (BNC), *Children have so many interests <...>* (BNC), *Nepaisant to, žmonės turėjo daug vilties.* (LLC) “Despite that, people had much hope.”, *<...> turiu daug vilčių.* (LLC) “<...> (I) have many hopes.” The group is rather big in both languages, but in English it is twice as big as in Lithuanian for the reason that it includes both dynamic and stative *have*-constructions.

Syntactically, English and Lithuanian *have*-constructions have the same structure: the verb *have* takes an object, expressed by an NP, as its complement. However, there is one difference between English and Lithuanian *have*-constructions in terms of word order. In English the object always follows the verb *have*, whereas in Lithuanian, due to relatively free word order, the object can also precede the verb *have*:

- (12) a. *Turime solidžios patirties prekybos finansavimo srityje <...>* (LLC)
 “(We) have solid experience in the sphere of trade financing <...>”
 b. *Buvom naivūs, patirties neturėjom <...>* (LLC)
 ((We) were naïve, (we) experience didn't have <...>)
 “We were naïve, we didn't have experience <...>”

In terms of structural characteristics, all *have*-constructions fall into three groups:

- HAVE + NP (Engl./Lith.): e.g., *have a long think/a quiet drink/a close friendship* (BNC), *turėti gerą išsilavinimą/sportinio pykčio/grazią viltį* (LLC) “have a good education/anger in sports/great hope”.
- HAVE + N to-INF (Engl./Lith.): e.g., *have a destiny to fulfill/a price to pay* (BNC), *turiu stiprybės atsisėsti prie rašomojo stalelio/erdvės atsistoti* (LLC) “have strength to sit down at the desk/space to stand up”.
- HAVE + N + S²⁷ (only Lith.): e.g., *Kiekvienas iš mūsų turi savo supratimą, kaip investuoti lėšas.* (LLC) “Each of us has own understanding how to invest funds.”, *Turiu blogą nuojautą, kad rinktinėje yra nesutarimų.* (LLC) “(I) have bad intuition that there are disagreements in the team.”. All *have*-constructions that are followed by a clause can be substituted by a verb: *turėti supratimą* “have an understanding” – *suprasti* “understand”, *turėti nuojautą* “have intuition” – *nujauti* “intuit”.

²⁷ S stands for a clause.

All in all, *have*-constructions in English and Lithuanian show both similarities and differences. English and Lithuanian *have*-constructions are similar in that they have the same syntactic structure: the verb *have* + NP object. In terms of word order of the elements in the *have*-construction, both languages differ in that English has very rigid word order, thus the object complement follows the verb, whereas in Lithuanian, due to relatively free word order, the object complement can also precede the verb.

In terms of countability of the noun used in the *have*-construction, English is different from Lithuanian in that *have*-constructions may affect the countability of the noun since some nouns can have both a singular and plural form, but within the *have*-construction their grammatical number is limited only to the singular form.

Lithuanian is richer than English in the number of structural patterns of *have*-constructions. Both languages have two identical structural patterns: HAVE + NP and HAVE + N to-INF; however, Lithuanian has one additional pattern: HAVE + N + S. Such a difference could be explained by the fact that Lithuanian has more freedom in the use of relative clauses. English seems to have restrictions in the use of relative clauses related to states.

The languages also differ in that Lithuanian has only stative *have*-constructions, and English dynamic constructions are expressed in Lithuanian by a verb. This fact could lead to the conclusion that English has more nominal characteristics since verbs can be easily interchanged with *have*-constructions where the meaning conveying part is nominal. Some Lithuanian *have*-constructions have no English equivalents. All of them refer to some personal qualities; thus the reason for this difference could be the importance of certain qualities in both cultures. However, this view is based on the limited number of data and needs further investigation.

4. ENGLISH BORROWINGS IN LITHUANIAN: HAVE A GOOD TIME

There is a number of English borrowings of *have*-constructions in Lithuanian. The list includes such borrowings as *turėti gerą laiką* “have a good time”, *turėti pietus* “have dinner”, *turėti poilsį* “have a rest”, etc.

- (13) a. <...> užsidirbau, turėjau gerą laiką ir ačiū jums. (www.google.lt/)²⁸
“<...> (I) earned some money, had a good time and thank you.”
b. Vakarienė tai įvairi būna, priklauso ar turėjau pietus ir kokius.
(www.google.lt/)
“Supper can be different, it depends if I had dinner and what dinner.”
c. Taip turėjau tokį „poilsį“, kol nesužinojau <...> (www.google.lt/)
“Yes, I had such a “rest” until I learnt <...>”

The borrowed *have*-construction most widely used in Lithuanian is *turėti gerą laiką* “have a good time”. The construction *turėti gerą laiką* “have a good time” should

²⁸ Google search is used because the LLC provides only few examples of English borrowings.

not be confused with the construction *turėti laiko* “have time” – in both of them the NP object is uncountable, but the former is dynamic, whereas the latter is stative. *Turėti pietus* “have dinner” and *turėti poilsį* “have a rest” are also dynamic. As a result these constructions should be used with the imperative mood²⁹. However, the analysis shows that these constructions cannot be used with the imperative mood. Unlike English, Lithuanian stative *have*-constructions can be used with the imperative mood; however, they are limited to the nouns expressing ability or inner quality:

- (14) a. *Turėk proto, Jokūbai!* (LLC)
 “Have brain/reason, Jokūbas!”
 b. *Mėta, turėk sąžinės!* (LLC)
 “Have honesty/conscience, Mėta!”
 c. *Turėk, Alfa, kantrybės!* (LLC)
 “Have patience, Alfa!”

The constructions in (13 b, c) are similar to some stative *have*-constructions which can be substituted by a verb: cf.: *turėti pietus* “have dinner” – *pietauti* “dine”, *turėti poilsį* “have a rest” – *ilsėtis* “to rest” and *turėti supratimą* “have an understanding” – *suprasti* “understand”, *turėti nuojautą* “have intuition” – *nujauti* “intuit”. However, the former constructions differ from stative ones in that their object NP cannot be interchanged by a genitive form: * *turėti pietų* (GEN.) “have dinner”, **turėti poilsio* (GEN.) “have a rest”, nor can they have the structural pattern HAVE + N + S, i.e. can be followed by a clause.

All in all, there is no evidence that the dynamic *have*-constructions could have a direct equivalent in Lithuanian. They have no appropriate linguistic properties for that.

CONCLUSIONS

The contrastive analysis of the properties of *have*-constructions in English and Lithuanian shows that these constructions have similarities as well as differences in the two languages. They are similar in their syntactic structure: the verb *have* + NP object, but differ in word order properties – only in Lithuanian *have*-constructions the NP object may both follow and precede the verb *have*, whereas in English the NP object can only follow the verb *have*. The languages also differ in that only in English *have*-constructions affect the countability of the noun, i.e. there are cases when in combination with the verb *have* the NP object acquires a singular form. Lithuanian has more structural patterns of *have*-constructions. English *have*-constructions are limited only to two structural patterns: HAVE + NP and HAVE + N to-INF, whereas Lithuanian has, in addition, the structural pattern HAVE + N + S, which demonstrates that the Lithuanian language has more freedom in the use of relative clauses. English

²⁹ Lithuanian has only two aspective meanings – imperfective and perfective (cf. Švenčionienė, 2006, 138), thus Lithuanian *have*-constructions can be analysed only in terms of the imperative mood.

and Lithuanian have different semantic types of *have*-constructions: English has both dynamic and stative *have*-constructions, and Lithuanian is restricted only to stative constructions. Finally, the analysis of English borrowings of dynamic *have*-constructions shows that there is no linguistic evidence for the use of such borrowings in the Lithuanian language.

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SANTRAUKA

TURĖTI KONSTRUKCIJŲ SU NESUSKAIČIUOJAMAIŠ DAIKTAVARDŽIAIS YPATYBĖS ANGLŲ IR LIETUVIŲ KALBOSE

Judita Giparaitė

Dėl globalizacijos lietuvių kalboje atsirado naujų *turėti* konstrukcijų, pavyzdžiui, *turėti gerą laiką*, *turėti pietus*, *turėti poilsį* ir kitų, kurios būdingos anglų kalbai. Straipsnio tikslas išanalizuoti *turėti* konstrukcijų su nesuskaičiuojamais daiktavardžiais ypatybes, kuriomis remiantis būtų patvirtinta ar paneigta tokių skolinių iš anglų kalbos vartojimo galimybė lietuvių kalboje. Surinkta medžiaga rodo, kad, skirtingai nei anglų kalboje, lietuvių kalbai nėra būdingos su veiksmu siejamos *turėti* konstrukcijos. Tokias konstrukcijas iš anglų kalbos reikėtų versti pavartojant veiksmažodžius.

FUNKTIONEN DES IMPERATIVS IM DEUTSCHEN UND LITAUISCHEN AM BEISPIEL AUSGEWÄHLTER WAHRNEHMUNGSVERBEN

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ABSTRACT

The research object is German and Lithuanian imperative sentences with sensory verbs. The aim of the research is to identify functions of the imperative mood of these verbs, to describe and compare their usage in the German and Lithuanian languages.

The directive function and its variants from an order or a dictate to a request or advice are traditionally regarded as the major function of the imperative mood. However, the research revealed that the imperative mood of some sensory verbs – first of all, those of seeing and hearing – also serve the phatic and emotive functions. These verbs lose their primary meaning, contribute to the organization of the discourse and acquire characteristics similar to those of interjections.

***Key-words:** the imperative mood, sensory verbs, the function of the imperative mood.*

EINLEITUNG

Es ist allgemein bekannt, dass die Grundfunktion des Imperativs darin besteht, Aufforderung auszudrücken. Wenn man aber den Gebrauch der Imperative in (1) und (2) näher betrachtet, ist klar erkennbar, dass weder *sieh* noch *hör* hier kaum etwas mit der Aufforderung zu tun haben, sie fungieren eher als bestimmte Signale im Satz bzw. im Text:

- (1) *Und dann müssen wir (...) ja sehen, daß wir da hinkommen. **Sieh**, und dann fahren wir los nicht, und dann müssen wir sehen, **sieh**, und dann ist da eine tüchtige Brandung (...)* (IdS DGD)
- (2) *Als sie endlich nach Hause wollen, fragt der eine den anderen: „Du, **hör** mal, gehen wir zu Fuß oder nehmen wir einen Hund?“* (IdS W-öffentlich Braunschweiger Zeitung, 08.06.2007)

Den **Untersuchungsgegenstand** des vorliegenden Beitrags bilden Imperativsätze des Deutschen und des Litauischen, die ein Wahrnehmungsverb enthalten. Das sind:

1. Verben des Sehens (dt. *sehen, schauen, gucken*, auch ihre präfixalen Bildungen *ansehen, zusehen, anschauen*; lt. *(pa)žiūrėti, matyti, (pa)žvelgti*);
2. Verben des Hörens (dt. *hören*, auch ihre präfixalen Bildungen *anhören, zuhören*; lt. *(pa)klausyti, girdėti*);
3. andere Wahrnehmungsverben (dt. *riechen, spüren, fühlen*; lt. *uosti, jausti, justti*).

Das **Ziel** der Untersuchung liegt darin, die Funktionen des Imperativs der Wahrnehmungsverben im Deutschen und Litauischen zu bestimmen sowie Gemeinsamkeiten und Unterschiede im Gebrauch der untersuchten Imperative in beiden Sprachen aufzudecken. Das **Untersuchungsmaterial** wurde den Textkorpora der gesprochenen und der geschriebenen Sprache des Deutschen und des Litauischen entnommen. Zum Deutschen wurden für die Analyse folgende Korpora herangezogen:

1. Wortschatz Universität Leipzig (weiter: WUL),
2. Cosmas II, Archiv der geschriebenen Sprache W-öffentlich (Institut für deutsche Sprache in Mannheim) (weiter: IdS W-öffentlich),
3. DGD – Archiv für Gesprochenes Deutsch (Institut für deutsche Sprache in Mannheim) (weiter: IdS DGD).

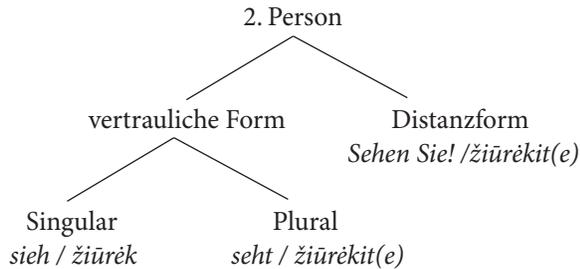
Das Untersuchungsmaterial zum Litauischen stammt aus dem Textkorpus der litauischen Gegenwartsprache (*Dabartinės lietuvių kalbos tekstynas*) der Vytautas Magnus Universität Kaunas (weiter: DLKT), die Auswahl der Belege für die Untersuchung beschränkt sich auf Belletristik, Publizistik und gesprochene Sprache.

1. ZUM IMPERATIV

Der Imperativ ist ein Teil des deontischen Systems: Er wird in Direktiven verwendet, die den Kern des deontischen Systems bilden. Der Imperativ ist eine Form, durch die die deontische Bedeutung, u.z. Wünsche des Sprechers, zum Ausdruck gebracht werden (vgl. Holvoet, Judžentis 2004, 103). Auf die Diskussion zur Theorie des Imperativs wird hier nicht weiter eingegangen. Es liegt eine eindeutige Gemeinsamkeit in beiden Sprachen vor: Der Imperativ hat ein unvollständiges Paradigma. Man ist sich einig darüber, dass der Imperativ im Deutschen folgende Formen hat: 2. Person Singular und Plural. Bezüglich anderer Formen gehen die Meinungen auseinander. Z. B. U. Engel (1991), Duden Grammatik (1995) und H. Weinrich (2007) rechnen dem Imperativ auch die 1. Person Plural, den sog. Adhortativ, und die Distanzform zu. Sie betrachten den Imperativ als Modus. Dagegen sprechen Donhauser (1986) und die IDS Grammatik (1997) vom Imperativ als Halbmodus und zählen dazu nur eine Singular- und eine Pluralform.

Der litauische Imperativ wird als Modus betrachtet (neben Indikativ, Konjunktiv, indirektem Modus und Optativ) (Ambrasas, 1996, 308f). Das Litauische verfügt über

folgende Imperativformen: 2. Person Singular und Plural; die Grammatik der litauischen Sprache ordnet dem Imperativ auch den Adhortativ zu. Im Litauischen fallen die 2. Person Plural und die Distanzform zusammen, das Subjekt entfällt in beiden Fällen, während im Deutschen die Distanzform obligatorisch mit dem Subjekt steht. Im Gegensatz zum Deutschen fällt die 2. Person Plural mit der 2. Person Indikativ Präsens Plural nicht zusammen. Für die Zwecke der vorliegenden Untersuchung erwiesen sich folgende Imperativformen als relevant:



In den analysierten Belegen kommen im Deutschen am häufigsten die 2. Person Singular und die Distanzform vor. Im Litauischen überwiegt die 2. Person Singular. Die Imperative der Wahrnehmungsverben ordnen sich in absteigender Reihenfolge wie folgt an:

1. im Deutschen: *sehen, hören, schauen, gucken, fühlen, spüren, riechen.*
2. im Litauischen: *žiūrėti* [sehen], *klausyti* [hören], *matyti* [sehen, schauen], *pasižiūrėti* [ansehen], *uosti* [riechen], *jausti* [fühlen, spüren].

2. ZU FUNKTIONEN DES IMPERATIVS

Die Grundfunktion des Imperativs ist Aufforderung bzw Ausführungsfunktion im Sinne L. Hoffmanns (2009, 859). Aufforderung kann sehr breit aufgefasst werden, z. B. als Befehl, Bitte, Rat, Anweisung, Warnung, Drohung, Erlaubnis, Verbot, Ermahnung. In der Literatur werden die genannten Sprachhandlungen unter „Direktiven“ zusammengefasst (vgl. IDS-Grammatik, 1995; Hoffmann, 2009; Gudavičienė, 2007; Holvoet, Judžentis 2004). Der Imperativ wird verwendet, wo direkte Aufforderung akzeptiert wird, er wirke „sehr brüsk und oft kommunikationsstörend“ (Engel, 1991, 48). Der Imperativ wird in schriftlichen Texten relativ selten gebraucht. Das ist ein Phänomen der gesprochenen Sprache. Seine Verwendung in den Texten ist vor allem dann möglich, wenn die Texte dialogischen Charakter haben.

Außer der Aufforderung werden in der Forschungsliteratur folgende Funktionen des Imperativs unterschieden:

- Narrativer Imperativ / phatischer Imperativ / interjektionaler Imperativ (Kleinknecht, 2003)

- Imperativ als Diskursmarker. Unter Diskursmarkern versteht man eine Gruppe von sprachlichen Zeichen, die vor allem „in der gesprochenen Sprache vorkommen und sich durch ihre grammatische Position im Satz sowie über ihre Bedeutung für die Text- und Gesprächsorganisation definieren lassen“ (Auer, Günthner, 2003, 1). Laut Auer und Günthner erfüllen sie unterschiedliche Funktionen, die mit der Verknüpfung von Äußerungen, mit der Gliederung der Texte und mit Beziehung zwischen Sprecher und Hörer verbunden sind.
- Evaluative Funktion: Imperativ wird zum Zweck der innenperspektivischen Bewertung verwendet. (Hoffmann, 2009, 859)

3. EMPIRISCHE UNTERSUCHUNG

Für die Zwecke der vorliegenden Untersuchung wurden in den Korpora je die ersten 200 Belege einer bestimmten Imperativform analysiert, um ihre Funktion zu bestimmen³⁰. Nicht alle untersuchten Lexeme wurden in allen Imperativformen belegt. Es wurde daher keine quantitative, sondern eine qualitative Analyse durchgeführt. Es lassen sich folgende Funktionen der Imperative von Wahrnehmungsverben im Deutschen und Litauischen aussondern:

I. Imperativ als AUFFORDERUNG

Der Sprecher möchte den Angesprochenen zu einem bestimmten Verhalten veranlassen. Eine solche Aufforderung wird von allen untersuchten Verben in allen Imperativformen belegt:

- (3) *Viele attraktive Veranstaltungen begleiten Sie durch dieses Jahr, wie zum Beispiel der Frühlingsbrunch am 30. 3. und 6. 4. und das „Fest der Sinne“ am 12. 4. unter dem Leitspruch „Erwecke deine Sinne – **sehe, höre, spüre, schmecke, rieche.**“* (IdS W-öffentlich Niederösterreichische Nachrichten, 19.03.2008).
- (4) *„Gehen Sie rein“, hatte der Architekt empfohlen, „und **spüren Sie**, wie es auf Sie wirkt.“* (WUL fr-aktuell.de vom 10.05.2005)
- (5) *Visur **matyk** mane, visur **girdėk** mano balsą. **Užuosk** visur mano kvapą.* (DLKT) [Sieh mich überall, hör überall meine Stimme. Rieche überall mein Geruch.]
- (6) *Nieko nedarykite, tik **matykite** tai, kas matyti, **jauskite** tai, ką jaučiate, **girdėkite** tą, kas girdisi.* (DLKT) [Unternehmen Sie nichts, sehen Sie nur das, was sich sehen lässt, fühlen Sie das, was Sie fühlen, hören Sie das, was sich hören lässt.]

³⁰ Auf die Syntax (Stellung), Partikelgebrauch und andere mögliche Fragen zum Thema konnte im Rahmen dieser Untersuchung nicht eingegangen werden. Die Untersuchung beschränkt sich nur auf die Funktionenbestimmung der Imperative am Beispiel ausgewählter Wahrnehmungsverben.

Eine durch Wahrnehmungsverben ausgedrückte Aufforderung ist in der Regel neutral (vgl. Belege 3-6), es lässt sich nicht immer unterscheiden, ob die Aufforderung Befehl, Bitte, Anweisung etc. ist. Befehl wird meistens mit negierten Imperativen ausgedrückt:

- (7) „Rette dein Leben und **sieh** nicht hinter dich.“ (WUL berlinonline.de vom 05.06.2005)
- (8) **Neklausykite** tokių šnekų! (DLKT) [Hören Sie / hört nicht auf solches Ge- rede!]

Warnung kann ebenfalls durch Imperative zum Ausdruck gebracht werden:

- (9) *Als Fabrice Tiozzo beim Wiegen am Freitag seinen Oberkörper entblößte, sah das wie eine eindeutige Warnung in Richtung von Dariusz Michalczewski aus: **Sieh her**, der Champion ist gut vorbereitet.* (WUL abendblatt.de vom 27.02.2005).
- (10) **Žiūrėk**, vaikeli, kad per tas draugystes mokslai nenuėity šuniui ant uodegos, - su nerimu galvą linguoja motina. (DLKT) [Sieh, Kind, dass durch diese Freundschaften dein Studium nicht umsonst ist, - die Mutter wiegt aufgeregt den Kopf.]

Eine weitere Art der Aufforderung wäre Rat, zu dem der Angesprochene nicht verpflichtet ist:

- (11) *Und **schau**, dass du in deiner Stadt einen guten Trainer findest, der dir auf deinem neuen Schritt hilft.* (WUL spiegel.de vom 04.06.2005)

II. Imperativ OHNE AUFFORDERUNG

1. Phatische Funktion des Imperativs.

Die Aufgabe des Imperativs ist die Aufmerksamkeit des Hörers auf das Gesagte / auf den Text zu lenken. Ein solcher Imperativ richtet sich nicht direkt vom Sprechenden auf den Hörenden. Er tritt als Redeauftakt auf oder signalisiert die Redefortsetzung. Im Sinne Roman Jakobsons (1981, 19) kann man diese Funktion als phatische Funktion des Ausdrucks bezeichnen. Der Imperativ dient zur Kontaktherstellung bzw. -aufrechterhaltung. Die Untersuchung hat gezeigt, dass die phatische Funktion nur von Verben des Sehens und des Hörens sowohl in der vertraulichen als auch in der Distanzform übernommen wird, wobei die vertrauliche Form überwiegt:

- (12) *Na, **schau** Sie, da war der Krieg, hat mein (PAUSE) ist mein erster Vater gefallen, ein paar Jahre später hat meine Mutter (PAUSE) wo der Krieg aus war (PAUSE) hat meine Mutter wieder geheiratet, wieder den Bruder von ihrem ersten Mann (...) Na, **schau** Sie, dann muß‘ ich daheim arbeiten, bis ich geheiratet hat‘ (PAUSE) bis achtundzwanzig (PAUSE) muß ich viel arbeiten.* (IdS DGD)
- (13) ***Sieh** mal, ich habe mit Roy Orbison gemeinsam im Studio gesessen und Gitarre gespielt, ich bekomme Anrufe von Julio Iglesias (...)* (WUL welt.de vom 14.05.2005)

- (14) *Dabar irgi, žiūrėk, - susirgau, viena esu, dulkės namuose baigia įsikalniauti.* (DLKT) [Jetzt auch, sieh, - ich wurde krank, ich bin alleine, zu Hause ist überall Staub.]
- (15) *Klausyk, ta stipendija man tikras išsigelbėjimas, su siaubu laukiu, kai nebe-gausiu.* (DLKT) [Hör, das Stipendium ist für mich eine richtige Rettung, mit Entsetzen warte ich auf die Zeit, wenn ich keins mehr bekomme.]

Die Kontaktaufnahme kann auch nur gedacht sein:

- (16) *Jeden engen Punkt, jeden schönen Ball feiert er als wolle er sagen: **Seht her**, ich bin gekommen, um euch zu besiegen.* (WUL archiv.tagesspiegel.de vom 25.05.2005)
- (17) ***Seht her** Leute, scheint sie zu sagen, es gibt ein Leben jenseits des roten Tep-pichs und auch dafür benötigt Frau das passende Outfit.* (WUL stern.de vom 08.02.2006)

2. Emotive Funktion (vgl. Jakobson 1981, ebenda)

Damit ist gemeint, dass durch die Sprache etwas vom Sprecher selbst zum Aus-druck kommt und er etwas über seine Person aussagt. Durch den Imperativ, der keine Aufforderung ist, bewertet der Sprecher das Gesagte oder zeigt seinen Standpunkt zum Sachverhalt. Durch den Imperativ können z. B. Empörung und Vorwurf, Über-raschung, Freude u. a. zum Ausdruck gebracht werden. Häufiger verwendet man den Imperativ in beiden Sprachen zum Ausdruck negativer Gefühle und Emotionen. Diese Funktion wird wiederum nur von den Verben des Sehens und des Hörens übernommen. In den meisten Belegen steht der Imperativ in der vertraulichen Form Singular. Besonders in der emotiven, aber auch in der phatischen Funktion nähern sich die behandelten Imperative den Interjektionen. Man kann die phatische und die emotive Funktion nicht immer eindeutig auseinanderhalten.

Belege zur Illustrierung der emotiven Funktion:

- Überraschung / Verwunderung

- (18) *Eine schreibende Frau mit Humor, **sieh mal an!*** (WUL welt.de vom 19.11.2005)
- (19) *Aleksas paglostė man galvą ir tarė: - **Žiūrėk** tu man, kaip pasikeitė šuva.* (DLKT) [Aleksas streichelte meinen Kopf und sagte: - Sieh mal (sieh du mir), wie sich der Hund verändert hat.]

- Tadel / Kritik

- (20) *„**Hört, hört**“, sagte der Vater, „spricht man so mit einem liebenden Vater“?* (WUL: archiv.tagesspiegel.de vom 11.09.2005)
- (21) *Dieve, Mile, aš tavęs nepažįstu! **Pažiūrėk**, į ką tu pavirtai. Tikra ragana.* (DLKT) [Gott, Mile, ich erkenne dich nicht! Sieh, was ist aus dir geworden. Eine richtige Hexe.]

- Empörung

- (22) *Na **hör mal!** Warum kann der Finanzchef des Elektrizitätswerks des Kantons Thurgau einfach so 28 Millionen in den Sand setzen?* (IdS W-öffentlich St. Galler Tagblatt, 22.10.2008)

- (23) *Įrankių, klausyk, jam prisireikė! Ko dar paprašysi, kavalieriau?* (DLKT) [Er braucht, hör, Werkzeug! Was willst du noch, Kavalier?]

- Funktion des Signals

Eine interessante Gruppe stellen die Sätze des Deutschen dar, die im vorausgehenden Satz Wörter *Signal*, *signalisieren*, *Motto* enthalten. Der darauf folgende Satz wird durch Imperative eingeleitet, die die vorausgehende Aussage verstärken. Auffallend ist, dass in diesem Fall die vertrauliche Person Plural verwendet wird. In den analysierten Belegen kamen nur Sätze mit dem Verb *sehen* vor. Äquivalente im Litauischen fehlen.

- (24) *Diese Aktion wollte der Brasilianer als Signal verstanden wissen: **Seht her**, mit mir ist wieder zu rechnen.* (WUL berlinonline.de vom 15.07.2005)

- (25) *Es ist eine Art Posing, nach dem Motto: **Seht mal her**, ihr Konkurrenten, was wir für einen Kader haben!* (WUL sueddeutsche.de vom 22.11.2005)

- Vermutung

In dieser Funktion fanden sich Belege nur im Litauischen. Alle anderen Verben im Satz stehen im Futur, der Imperativ erfüllt die phatische Funktion und drückt dabei eine Vermutung aus. Die Imperative in den Belegen (26) und (27) gehören sowohl in den deontischen als auch in den epistemischen Bereich. In dieser Funktion kamen lediglich Belege mit den Verben des Sehens vor.

- (26) *Toks patyręs žmogus kaip Petrauskas tik pasijuoks ir, **žiūrėk**, dar kreipsis į policiją.* (DLKT) [Ein solch erfahrener Mensch wie Petrauskas wird nur lachen und, sieh, er wird sich noch an die Polizei wenden.]

- (27) *Kol sugrįš, tai, **žiūrėk**, prabėgs kokia valanda, o nepažįstamasis gal jau bus išvažiavęs.* (DLKT) [Bis (er/sie) zurückkommt, sieh, vergeht eine Stunde, dann wird der Unbekannte vielleicht schon weg sein.]

Bei den Imperativen ohne Aufforderung ist die Bedeutung der Wahrnehmungsverben verblasst. Es kommt gelegentlich vor, dass die Imperative im Widerspruch zum Satzinhalt stehen. Es widerspricht der Logik, wenn man sagt, dass man sehen sollte, was man spricht und was man hört, vgl.:

- (28) *Koks skirtumas, kada tas buvo, tai **pažiūrėk**, ką tu dabar kalbi.* (DLKT) [Es ist nicht wichtig, wann das war, sieh, was du jetzt sprichst.]

- (29) *Wohl ahnend, daß das Geräusch nicht wirklich gut ist, aber auch endlich mal eine Runde gewinnen wollend, fahre ich also weiter, und **siehe** da: das Geräusch hört auf.* (WUL abendblatt.de vom 09.01.2005)

ERGEBNISSE

Die Imperative aller untersuchten Wahrnehmungsverben können Aufforderung verschiedener Art ausdrücken. In der Regel ist solche Aufforderung eine neutrale Veranlassung an den Partner etwas zu tun.

Für beide untersuchten Sprachen wird zahlreich die Verwendung des Imperativs ohne Aufforderung belegt. In dieser Funktion treten aber nur die Verben des Sehens

und des Hörens auf. Dabei bezeichnen sie nicht immer das Sehen und das Hören; die Bedeutung der Wahrnehmung ist verblasst. Man kann den Imperativ, der keine Aufforderung bezeichnet, immer weglassen, grammatisch ist er nicht notwendig.

Imperative ohne Aufforderung erfüllen die phatische und die emotive Funktion und nähern sich sowohl im Deutschen als auch im Litauischen den Interjektionen. Viele Merkmale der Interjektion treffen auf die untersuchten Imperative zu: Mündlichkeit, Expressivität, Abhängigkeit von der Intonation, Ausdruck einer Empfindung des Sprechers bzw. eines Signals der Kontaktaufnahme. Manche Merkmale treffen auf die Imperative teilweise zu: Unflektierbarkeit, syntaktische Unverbundenheit, Satzwertigkeit. Die Basisverben des Sehens und des Hörens verhalten sich eher interjektionsartig als präfigierte oder negierte Verben. Das trifft sowohl auf das Deutsche als auch auf das Litauische zu.

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QUELLENVERZEICHNIS

1. DLKT: Dabartinės lietuvių kalbos tekstynas. Abrufbar unter: <http://tekstynas.vdu.lt>
2. DGD: Archiv für Gesprochenes Deutsch (Institut für deutsche Sprache in Mannheim). Abrufbar unter: <http://agd.ids-mannheim.de/datenbanken.shtml>
3. IdS W-öffentlich: Cosmas II, Archiv der geschriebenen Sprache W-öffentlich (Institut für deutsche Sprache in Mannheim). Abrufbar unter: <https://cosmas2.ids-mannheim.de/cosmas2-web/>

4. WUL: Deutscher Wortschatz-Portal. Abrufbar unter: <http://wortschatz.uni-leipzig.de>

SANTRAUKA

KAI KURIŲ JUTIMINIŲ VEIKSMAŽODŽIŲ LIEPIAMOSIOS NUOSAKOS FUNKCIJOS VOKIEČIŲ IR LIETUVIŲ KALBOSE

Skaidra Girdenienė

Tyrimo objektas – vokiečių ir lietuvių kalbų liepiamieji sakiniai su jutimniais veiksmažodžiais. Tyrimo tikslas – nustatyti šių veiksmažodžių liepiamosios nuosakos funkcijas ir aprašyti bei palyginti jų vartoseną vokiečių ir lietuvių kalbose.

Pagrindine liepiamosios nuosakos funkcija tradiciškai laikoma direktyvinė funkcija ir įvairios jos atmainos nuo įsakymo ar liepimo iki prašymo ar patarimo. Tačiau tyrimas parodė, kad kai kurių jutiminių – visų pirma matymą ir girdėjimą žyminčių – veiksmažodžių liepiamoji nuosaka atlieka dar ir fatinę bei emotyvinę funkcijas. Šie veiksmažodžiai netenka savo pirminės reikšmės, prisideda prie diskurso organizavimo ir tampa artimi jaustukams.

BŪDINGESNI PRIESAGINIŲ DAIKTAVARDŽIŲ VERTIMO ATVEJAI MOKSLO KALBOS KONTEKSTE

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SANTRAUKA

Straipsnio tikslas yra panagrinėti priešaginių daiktavardžių vartosenos tendencijas profesinėje kalboje. Remiantis aprašomuoju metodu, lyginamąja veiksmažodinių daiktavardžių vartosenos lietuvių ir rusų kalbose analize, stengiamasi pabrėžti priešaginės kilmės veiksmažodinių daiktavardžių paplitimą ir atliekamą svarbų vaidmenį techninėje kalboje. Atsižvelgiama į veiksmažodinių daiktavardžių funkcionavimo dėsninumus ir į tai, kaip jie atliepia besikeičiančios techninės kalbos poreikius. Daiktavardis atlieka vieną iš svarbiausių funkcijų gramatiniame diskurse. Daiktavardinių veiksmažodžių viena iš pagrindinių funkcijų yra nominacija (įvardijimas), tačiau tai nesuteikia tekstui stilistinės išraiškos galimybių. Mokslo sąvokos ir terminai, reiškiami veiksmažodiniais daiktavardžiais, atspindi mokslo turinį. Straipsnyje aptariami keli charakteringi veiksmažodinių daiktavardžių vartosenos atvejai, jų vertimo į lietuvių kalbą galimybės.

Raktiniai žodžiai: vertimas, mokslo kalba, techninė kalba, priešaginės kilmės veiksmažodiniai daiktavardžiai, profesinė kalba,

ĮVADAS

Vertimo mokslas palyginti jaunas, tačiau darbų, skirtų vertimo teorijai ir praktikai, publikuota nemažai. Ypač reikšmingi tyrinėjimai iš dabartinės kalbotyros pozicijų. Lingvistinė vertimo teorija pateikia dvi pagrindines vertimo koncepcijas:

- vertimo kaip proceso;
- vertimo kaip rezultato.

Akivaizdu, jog komunikacinis vertimo aspektas apima ir vertimo procesą, ir jo rezultatą, ir lingvistinių bei ekstralingvistinių veiksnių visumą, apibrėžiančią skirtingų kalbų vartotojų bendravimo pobūdį ir galimybes.

Nemažai yra lingvistinių tyrinėjimų, susijusių su veiksmažodiniais daiktavardžiais, nes žodžių darybos duomenys, išlaikydami atskiras semantines vedinio charakteristikas, yra savotiškoje daiktavardžio ir veiksmažodžio „sinkretizmo zonoje“, t.y. veiksmažodinių daiktavardžių leksinė reikšmė apima veiksmo ar būsenos veiksmažodžius, iš kurių jie sudaryti su daiktavardine reikšme. Nagrinėjamos problemos aktualumą nulėmė būtinybė išsamiau patyrinti mokslinio techninio stiliaus leksines gramatines

ypatybes. Šio straipsnio tikslas yra aptarti rusų kalbos priesaginius daiktavardžius (daugiausia dėmesio skiriant veiksmažodinės kilmės daiktavardžiams) ir jų vertimo į lietuvių kalbą atitikmenis profesiniame tekste.

Tyrimo uždaviniai:

1. apibrėžti priesaginių daiktavardžių darybinę reikšmę;
2. atrinkti būdingesnius rusiško profesinio teksto priesaginius veiksmažodinius daiktavardžius ir jų vertimo atitikmenis lietuviškame tekste;
3. aptarti rusų kalbos priesaginių daiktavardžių vertimo į lietuvių kalbą ypatumus profesiniame tekste.

Tyrimo objektas: techninio teksto priesaginiai daiktavardžiai.

Tyrimo metodai: aprašomasis ir lyginamasis bei kiekybinė analizė.

Naujausi lingvistikos tyrinėjimai pabrėžia mokslinio teksto interpretavimo vaidmenį ir svarbą tiek terminologiniu požiūriu norminant specialybės kalbą, tiek galimybe verčiant remtis labai informatyviu ir komunikacine prasme reikšmingu tekstu (Солганик, 2003, 98).

1. KAI KURIE TECHNINIO TEKSTO KALBINĖS BAZĖS ASPEKTAI

Verčiant techninį tekstą labai svarbu gerai išmanyti konkrečios srities profesinės kalbos ypatybes, kurios gali nesutapti lietuvių ir rusų kalbose. Vertėjui labai svarbu perprasti nacionalinę kalbinę profesinės kalbos (platesne prasme – mokslinio stiliaus) specifiką. Kai kurių tyrinėtojų nuomone, nėra universalios profesinės kalbos ar mokslinio stiliaus sampratos. Dėl šios priežasties, versdamas kurios nors specialybės techninį tekstą, vertėjas turi pasitelkti mokslinio teksto ypatybes ir tarptautinius terminijos komponentus sinchroniškai juos derindamas su literatūrinėmis konkrečių kalbų normomis (Ткаченко, 1994, 47).

Verčiant svarbu tiksliai vartoti specialybės terminus, kurie funkcionuoja ir rašytinėje, ir sakytinėje techninėje kalboje. Pavyzdžiui, rusų kalboje plačiai vartojami daiktavardžiai su mažybine – malonine priesaga -к-: глазки, головка, гребенка ir kiti. Reikia pabrėžti, kad daiktavardžiai su priesaga -к- semantiškai diferencijuoti skirtingose mokslo srityse: глазки – ne tik gramatiškai gali būti apibrėžiamas kaip mažybinio maloninio daiktavardžio глазок daugiskaita, bet gali turėti ir specializuotas reikšmes: глазок нитеводителя (siūlvedžio akutė); глазок раскладчика (klostytuvo akutė); головки ne tik priesaginio daiktavardžio головка daugiskaita, bet ir револьверная головка (revolverinė galvutė metalo pjovimo staklėse), резцовая головка (pjovimo įrankių galvutė), делительная головка (dalinimo galvutė); гребенка – ne tik mažybinio maloninio priesaginio daiktavardžio vienaskaita, bet ir винторезная гребенка (sriegimo šukos), разметочная гребенка (žymėjimo šukos) ir t.t. Kaip matyti iš pateiktų pavyzdžių, verčiant negalima išvengti morfologinių ar sintaksinių transformacijų.

Moksliniam stiliui būdingas kalbinis ir prasminis apibrėžtumas, sąlygotas dalykinės – teminės vartosenos ypatybių. Bendrinėje kalboje ryški funkcinių stilių diferenciacija: grožinės literatūros kalbos ypatybės skiriasi nuo mokslo ir technikos, meninis stilius yra savotiškoje opozicijoje moksliniam.

Pasak J.A. Belčikovo, mokslinio techninio stiliaus paskirtis – perduoti tikslią, objektyvią mokslinę informaciją, koncepcijas, teorijas, įvairius reiškinius, perteikti medžiagą mokslo ir mokslo populiarinamaisiais tikslais, taip pat mokslinę techninę informaciją (Бельчиков, 2002, 35). Mokslinių techninių tekstų stilius charakterizuojamas minčių dėstymo aiškumu, tikslumu ir lakoniškumu vartojant tikslią ir apibrėžtos reikšmės terminologiją.

Moksliniame techniniame stiliuje galima išskirti tokias terminų grupes:

- paprastieji (vienanariai) terminai – daiktavardžiai;
- sutrumpinti terminai;
- sudurtiniai terminai;
- sudėtiniai (daugiakomponenčiai) terminai;
- terminai – veiksmažodžiai;
- terminai – būdvardžiai.

Mokslinėje techninėje literatūroje šie terminai paplito dėl didelio skaičiaus abstrakčios reikšmės daiktavardžių, kuriuos reikėjo tiksliau apibrėžti terminais – būdvardžiais ir dalyviais, perteikiančiais tikslesnę informaciją.

Kadangi nagrinėjamas objektas yra priesaginiai veiksmažodiniai daiktavardžiai, išsamiau reikia paanalizuoti daiktavardžio sampratą ir patį veiksmažodį. V.V. Vinogradovas pažymi, kad gramatinius daiktavardžio ir veiksmažodžio santykius geriausiai nusako A.A. Potebnios formulė: „Rusų kalboje, kaip ir kitose giminiškose kalbose, išryškėjo vardažodžio ir veiksmažodžio priešstata“ (Виноградов, 1986, 56). Reikia atkreipti dėmesį, kad A.A. Potebnios formulė apima visų kategorijų vardažodžius. Iš jų produktyvesni ir dažniau pasitaiko daiktavardžiai ir būdvardžiai. Ryškiausiai antitezę veiksmažodžiui reiškia daiktavardžiais (Виноградов, 1986, 56). Skirtingai nei veiksmažodžių, daiktavardžių priešdėliai, jeigu jie nėra pabrėžiami su jais susijusių priesagų (pavyzdžiui, žodžiuose заречье, приморье), dažniausiai linkę susiliesti su kamieniu (pavyzdžiui, огород, прибыль, убыток).

Paprastai veiksmažodinių daiktavardžių, neturinčių veiksmo reikšmės priesagų -ывани(е), -ани(е), -ени(е), netgi -к(а), priešdėlis asimiliuojamas šaknies ir praranda morfoliginį individualumą. Pavyzdžiui: сомкнуть – смыкать – смычка.

Daiktavardžiai daro įtaką mokslinės techninės kalbos sintaksės sandarai, sąlygoja ryškius pokyčius visoje sintaksinėje struktūroje, veiksmažodis šiuo atveju nėra toks paplitęs kaip daiktavardis. Daiktavardis (dažniausiai veiksmažodinis), būdamas nominacinės konstrukcijos struktūriniu semantiniu centru, neturi rūšies, asmens, laiko, nuosakos kategorijų, todėl konstrukcijos su šiais daiktavardžiais veiksma, procesą išreiškia labiau apibendrintai (Буе, 2003, 63).

Reikia pažymėti, kad moksliniuose techniniuose tekstuose labai paplito veiksmažodiniai daiktavardžiai, atliekantys terminų funkciją: ощущение, представление,

управление ir kt. Veiksmažodiniai daiktavardžiai paplitę mokslinių darbų santraukose. Veiksmažodinių daiktavardžių gramatinės ir stilistinės ypatybės leidžia juos vartoti įvairiuose kontekstuose. Tačiau siekiant palaikyti tiek lietuvių, tiek rusų kalbos dinamiškumą, gyvumą, perdėtas šios leksinės grupės žodžių vartojimas tekstą daro stilistiškai nepilnavertį (Митрофанова, 1985, 286). Nepagrįstas veiksmažodinių daiktavardžių vartojimas lemia linksnių reikšmių painiojimą. Be to, konstrukcijos su veiksmažodiniais daiktavardžiais, neturinčios laiko, rūšies, asmens kategorijų, dažnai būna neapibrėžtos reikšmės (Митрофанова, 1985, 286).

Minėtų teiginių iliustracijai paanalizuosime du mokslinio techninio teksto sakinius:

1. *При некоторых допущениях такие методы правомерны и получили распространение в практике отечественных и зарубежных заводов для балансирования гибких роторов определенных классов, уравновешенность которых достигается, как правило, обеспечением заданного уровня реакций или вибраций опор* (Левит, 1992, 20).
2. *В силу деформируемости гибкого ротора при его вращении существует конечное или бесконечное множество собственных частот изгибных колебаний системы ротор – опоры в зависимости от распределения масс ротора* (Левит, 1992, 20).

Šie pavyzdžiai patvirtina mokslinės techninės kalbos nominatyvinį pobūdį, kuriam įtakos turi ypač paplitę veiksmažodinės kilmės daiktavardžiai.

Pasak V.P. Danilenko, terminologijai ir terminologizuotai leksikai, kurioje yra vartojamos žodžių darybinės priesagos ir kiti afiksai, būdinga:

1. bendrinėje kalboje produktyvių priesagų vartoseną;
2. terminologinių žodžių darybos priemonių fondo suformavimas.

Pirmajai grupei priklauso priesagos, dažniausiai paplitusios bendrinės kalbos ir profesinės kalbos žodžių daryboje: -ни(е), -к(а), -ость, -изна, -ство, -ец, -ник, -щик, -тель ir kt. (pavyzdžiui, выдавливание, озерность, горение). Antrajai grupei priklauso žodžiai, sudaryti su priesagomis –фикация, -тор, -аж, -изм, -ия, -изация ir kt. (pavyzdžiui, электрофикация азотизация, кристаллизация) (Даниленко, 1977, 111).

Mokslinėje literatūroje sufiksacija, arba priesaginis žodžių darybos būdas, yra labai produktyvus ir apibrėžiamas kaip žodžio ar formos daryba, kai „naujas žodis sudaromas prie kamieno pridėdant kurią nors priesagą“ (pavyzdžiui, глубокий + -ин + -а – глубина, вязкий + -ость – вязкость) (Розенталь, 2002, 206).

Kilmės požįriū A.N. Tichonovas šiuolaikinėje rusų kalboje išskiria rusiškas (pavyzdžiui, -к(а), -ни(е), -ость, -ств(о), -тель, -чик ir kt.) ir skolintines (pavyzdžiui, -аж, -атор, -аци(я), -изм ir kt.) priesagas. Lietuvių kalboje priesagos taip pat skirstomos kilmės požįriū į savas ir skolintas.

Moksliniuose techniniuose tekstuose sudarant daiktavardžius sufiksacijos būdu, išskiriamos tokios produktyviausios priesagos su šiomis reikšmėmis:

- a) veiksmažodinės ypatybės turėtojai -тель, -ник, -щик;

- b) apibendrintos ypatybės -изм, -ость;
- c) įnagio, įrankio, įrenginio samprata, kuria įvardijami įvairūs prietaisai, mechanizmai, skirti įgyvendinti apibrėžtiems procesams, veiksmams -ка, -лк(а), -ник, -ор, -тель ir -тор;
- d) veiksmo procesas -(из)ация, -к(а), -ни(е), -овк(а) ir -фикаци(я).

Priesaginis darybos būdas, kaip ir kiti žodžių darybos su afiksais būdai, sudarant terminus skiriasi griežtesne semantine žodžių darybos morfemų ir modelių specializacija.

2. KAI KURIOS VEIKSMAŽODINIŲ DAIKTAVARDŽIŲ VERTIMO Į LIETUVIŲ KALBĄ YPATYBĖS

Vertimo teorijoje labai svarbi ekvivalentiškumo samprata. Ekvivalentiškumas aiškinamas kaip „originalaus teksto ir vertimo turinio, prasmės, semantinės ir funkcinės – komunikacinės informacijos santykinio atitikimo užtikrinimas“ (Виноградов, 1986, 18). Veiksmažodinių daiktavardžių galimi du vertimo būdai – tiesioginis (kai originalo kalbos veiksmažodinis daiktavardis turi atitikmenį vertimo kalboje) ir vertimas su transformacijomis (fonetinėmis, morfologinėmis, sintaksinėmis ir leksinėmis). Kadangi šiame darbe analizuojamas ne atskiras tekstas, o tik veiksmažodinis daiktavardis kaip jo išskirtinis komponentas, remsimės tik tiesioginiu vertimo būdu.

Moksliniams techniniams tekstams svarbūs veiksmažodinių daiktavardžių su priesaga -ение vertimo atitikmenys. Šių daiktavardžių atitikmenys lietuvių kalboje sudaromi su priesagomis -imas, -ymas: давление – spaudimas; закругление – suapvalinimas; изменение – pakitimas; сотрясение – sukrėtimas; управление – valdymas; расположение – išsidėstymas.

Veiksmažodiniai daiktavardžiai su priesaga -ние rečiau pasitaiko nei su priesaga -ение. Dažniausiai šie veiksmažodiniai daiktavardžiai verčiami su priesagomis -imas/-ymas: вытягивание – ištraukimas, прессование – presavimas, требование – reikalavimas ir t.t.

Gana dažni rusų kalbos veiksmažodinių daiktavardžių su priesaga -к(а) vertimo atitikmenys. Minėti daiktavardžiai dažniausiai verčiami su priesagomis -imas, -ymas: загрузка – įkrovimas, калибровка – kalibravimas, отливка – liejimas ir t.t.

Veiksmažodiniai daiktavardžiai, vartojami konstrukcijose, reiškiančiose veiksmo pobūdį (suvirinimo būdu, formavimo būdu ir pan.), rusų kalboje taip pat vartojami žodžių junginiuose su dėmenimis методом, способом. Tarp analizuojamų veiksmažodinių daiktavardžių dažni atvejai, kai galūnė -к(а) verčiama į lietuvių kalbą galūnėmis -ė, -a. Galima teigti, kad originalo kalbos priesaginius veiksmažodinius daiktavardžius atitinka lietuvių kalbos priesagos -imas/-ymas, retesniais atvejais priesagos -inys, -iklis, -lė, -klas, taip pat daiktavardžiai, sudaryti fleksiniu būdu.

Profesinėje kalboje gana produktyvi priesaga -ация. Lietuvių kalboje ją atitinka tarptautinė priesaga -acija: концентрация – koncentracija, кристаллизация – kris-

talizacija, рекомендация – rekomendacija ir t.t. Galima rasti pavyzdžių ir rišliame tekste:

- 1) *При этом общими рекомендациями являются следующие: ...
Bendros rekomendacijos šiuo klausimu yra tokios: ...*
- 2) *Вследствие того, что крупнозернистой первичной кристаллизацией ...
Kadangi stambiagrūdę pirminę kristalizaciją ...*

Morfologinės charakteristikos pakeitimas, t.y. vertimo atitikmenis reiškiant kitomis kalbos dalimis, turi įtakos transformacijai, sakinio sintaksinės struktūros pasikeitimui. Galimi ir kiti transformacijos būdai – aprašomasis vertimas ir praleidimas. Aprašomuoju būdu veiksmažodiniai daiktavardžiai verčiami panaudojant žodžių junginius. Pavyzdžiui, омыливание – padengimas muilu, создание – pastangų dėjimas ir t.t. Veiksmažodinio daiktavardžio praleidimas sakinyje jau sąlygoja sakinio sintaksinės struktūros pasikeitimą:

При холодной формовке оформление детали обычно расчленяют на переходы, последовательно изменяющие форму заготовки .

Detalė paprastai šaltai formuojama, atliekant perėjimus, nuosekliai pakeičiančius ruošinio formą.

Praleidus veiksmažodinį daiktavardį sakinio struktūra pasidaro sudėtingesnė. Toks sakinytis verčiamas sudėtinu su padalyvine konstrukcija, kai tuo tarpu originale jis yra vientisinis su išplėstinėmis sakinio dalimis:

Возможность воздействия обработкой давлением на расположение волокон, а следовательно, и на служебные свойства деталей можно иллюстрировать следующим примером.

Kaip gali, apdirbant spaudimo būdu, kitaip išsidėstyti pluoštas, taip pat pasikeisti ir detalių darbinės savybės, parodo toks pavyzdys.

Atlikta analizė parodė, kad daugeliu atvejų veiksmažodiniai daiktavardžiai vertimo kalboje yra ekvivalentiški.

IŠVADOS

1. Rusų kalbos veiksmažodinius daiktavardžius galima skirstyti į dvi grupes: reiškiančius veiksmažodžių abstraktus ir žyminčius veiksmažodinės ypatybės turėtojus.

2. Galima teigti, kad mechanikos srities profesiniame tekste dažniausi ir produktyviausi veiksmažodiniai daiktavardžiai su priesagomis: -ение, -ство, -атор, -емость, -ник, -ок, -тель, -чик.

Paminėtus veiksmažodinius daiktavardžius lietuvių kalboje atitinka žodžiai su priesagomis –imas/-ymas. Retesni lietuvių kalboje vediniai su priesagomis -iklis, -inys, -lė, -klas ir pan.

3. Originalų tekstą palyginus su jo vertimu į lietuvių kalbą, galima teigti, kad paplitę du vertimo būdai – tiesioginis ir su transformacijomis. Tačiau dažniausias ir

tiksliausias rusų kalbos veiksmažodinio daiktavardžio atitikmuo lietuvių kalboje – taip pat veiksmažodinis daiktavardis.

4. Naudojant įvairius vertimo metodus, rusų kalbos priesaginiai daiktavardžiai į lietuvių kalbą gali būti verčiami veiksmažodžiais ir jų išvestinėmis formomis – padalyviais, dalyviais. Kadangi moksliniame-techniniame tekste veiksmažodiniai daiktavardžiai labai populiarūs, reikia stengtis rasti jų ekvivalentus tiek lietuvių, tiek rusų kalboje.

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ABSTRACT

THE CHARACTERISTIC TRANSLATION CASES OF THE SUFFIXAL NOUNS IN THE SCIENTIFIC LANGUAGE CONTEXT

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The aim of the article is to investigate the usage of the suffixal nouns in the professional language. Based on the principle of descriptive analysis, an attempt is made to determine the role of the suffixal (verbal) nouns in the technical language, and

its relation to the actual changing practical patterns in the context of different texts representing the technical language. The noun performs an important function in the grammatical discourse. The functions of the verbal nouns are different, and so there is no reliance on stylistic expression possibilities applied in them. Definitions expressed with the help of the verbal nouns mostly reflect essential content of scientific thinking. The paper presents some new aspects of the usage of the verbal nouns and their translation possibilities, as well as some details about translation peculiarities of the professional text.

XENISMEN IN DER ZEITSCHRIFT “DER SPIEGEL“

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ABSTRACT

Xenisms are non-native linguistic elements with a zero level of assimilation in the borrowing language. They do not influence the system of the borrowing language and are outside of this system. The only feature that connects xenisms with an alien, in our case German, language is their spelling corresponding to the norms of German. As xenisms do not demonstrate any signs of assimilation and are linguistic structures completely different from the German language, they cannot be described from the point of view of assimilation processes. Nevertheless they are of interest to linguists as units capable of performing stylistic functions in the text. Xenisms are encountered in the texts published in the magazine “Der Spiegel.” The article attempts at describing functions performed by xenisms, the most important among which are an expressive function, the functions of quoting, naming a new object, creating temporal and local colouring, adding a comic effect, etc.

Key-words: *xenisms, assimilation, borrowed words, stylistic functions.*

EINLEITUNG

In diesem Beitrag werden sprachliche Erscheinungen untersucht, die folgendes Beispiel illustriert:

- „*Priwjet, kak dela, grüße dich, wie geht es?*“ (Der Spiegel, Nr.27/ 02. 07. 07: 41)

Kursiv hervorgehobene Ausdrücke sind unser Beschreibungsobjekt. Fremdsprachige Elemente solcher Art haben keine große Aufmerksamkeit der Sprachforscher verdient, sie sind, wie man in solchen Fällen oft schreibt, nur stiefmütterlich behandelt worden. Die Erklärung soll heißen – Sprachelemente solcher Art stellen nicht-native Einheiten mit Null-Assimilationsgrad in der Nehmersprache Deutsch dar, sind für den Leser unverständlich, haben keinen Einfluss auf das deutsche Sprachsystem, werden nur selten gebraucht und demzufolge aus der linguistischen Betrachtung eliminiert. Da aber erwähnte fremdsprachige Phänomene mit gewisser Regelmäßigkeit in den Presstexten zum Vorschein kommen, müssen sie u.E. doch eingehender beschrieben werden.

Der eigentlichen Untersuchung werden theoretische Vorbemerkungen vorangestellt, die sich auf manche für die Arbeit wichtige Termini beziehen.

1. THEORETISCHE VORBEMERKUNGEN

Kurz sind vor allem die Begriffe *Nehmersprache*, *Gebersprache* zu klären.

In Anlehnung an K. Otto, die *Quellensprache* und *Ursprungssprache* synonymisch verwendet, wie auch *Gebersprache* und *Vermittlersprache*, machen wir auch keinen Unterschied zwischen diesen Termini. „Die Begriffe *Quellensprache* und *Ursprungssprache* ... bezeichnen die in der Untersuchung älteste berücksichtigte Sprachstufe. Die Sprachen, aus denen das Deutsche unmittelbar entlehnt hat, werden als direkte Gebersprachen oder direkte Vermittlersprachen bezeichnet“ (Otto, 2009, 19). Deutsch erweist sich dabei als *Nehmer-* oder *Zielsprache*.

Auch die Termini *Entlehnung*, *Transfer*, *Übernahme* und *Lehnwort* werden hier synonymisch gebraucht.

Von großer Wichtigkeit für die vorgenommene Untersuchung ist der terminologische Status der analysierten Wörter und Ausdrücke. Die zu betrachtende Lexik kommt in den Presse-Texten nicht häufig vor, sieht ungewöhnlich aus, was manchmal zusätzlich noch durch ein besonderes Schriftbild (kursiv oder fettmarkierte Sprachzeichen) gezeigt wird, ist für den deutschen Leser fremd und wirkt deswegen exotisch. Aber mit den sprachlichen *Exotismen* sind diese Einheiten nicht zu verwechseln. „Als *Exotismen* werden meist Wörter bezeichnet, deren Bedeutung auf etwas Exotisches verweist, auf etwas, das es bei uns nicht oder nicht in der Weise wie irgendwo sonst gibt. ... Sie gelten als fremd mindestens aufgrund ihrer Bedeutung, wobei die Fremdheit zumal in Zeiten einer Globalisierung schnell verloren gehen kann“ (Eisenberg, 2011, 33). In dieser Deutung sind *Exotismen* den *Realienbezeichnungen* sehr ähnlich: „*Realienbezeichnungen* benennen gesellschaftliche und natürliche Erscheinungen in einer Kommunikationsgemeinschaft, die in der anderen Gemeinschaft entweder nicht vorkommen bzw. keine äquivalenten Bezeichnungen (Nulläquivalenz) aufweisen, obwohl das Denotat vorhanden ist“. (Belentschikow, zit. nach Goldbach: 31) R. Muhr bezeichnet diese Fremdwörter als *Sachspezifika*, die Einrichtungen und Sachen bezeichnen, die es nur in entsprechenden Ländern gibt (vgl. Muhr: 33). Der Unterschied der zu beschreibenden Übernahmen zu den *Exotismen* und *Realienbezeichnungen/ Sachspezifika* besteht im Grad der Eindeutschung – *Exotismen* sind Wörter, die es innerhalb des deutschsprachigen Raumes ursprünglich nicht gab, weil sie die landeskundlichen Phänomene eines anderen Landes bezeichnen, die aber durch einen internationalen Kulturaustausch bekannt und semantisch selbständig geworden sind (vgl. Römer, Matzke: 449). Aber die semantische Selbständigkeit der erwähnten Lexik ist sehr begrenzt, für den Sprachbenutzer bleibt sie meistens undefinierbar.

Der Gebrauch solcher Ausdrücke hat auch mit dem okkasionellen Gebrauch der Wörter nichts zu tun. Ihr Unterschied zu den *Okkasionalismen* erklärt sich durch das Fehlen des bereits vorhandenen Sprachmaterials. Die Lexik des analysierten Typs stellt originale fremdsprachige Übernahmen dar, die in ihrer unveränderten Gestalt in eine andere Sprache transferiert werden. *Okkasionalismen* dagegen werden nach

bestimmten wortbildenden Modellen der Nehmersprache gebildet, in diesem Sinne sind sie systembezogen und können vom Sprachbenutzer gut verstanden werden.

Das zu analysierende Sprachphänomen scheint dem Code-Wechsel auch sehr ähnlich zu sein, lässt sich doch damit nicht gleichsetzen: „*Der Terminus Kode-Umschaltung bezeichnet ... als komplexe orale Kommunikationsstrategie zweisprachiger Sprecher – einen Wechsel zwischen zwei Sprach(varietät)en innerhalb eines Diskurses, eines Satzes oder einer Konstituente*“ (Földes, 2002, 355). Den Übernahmen des analysierten Typs fehlt (unter anderem) das wichtige Merkmal des Code-Wechsels – das Merkmal der oralen Kommunikation.

In Bezug auf die anfangs zitierten russischen Redensarten steht eins fest – das sind für die deutsche Sprache völlig fremde Wörter. Wie sind sie terminologisch zu qualifizieren? Einige Überlegungen dazu:

Es gibt zahlreiche Versuche, den Fremdheitsgrad eines *Lehnwortes* zu beschreiben. Dabei spielen solche Parameter eine wichtige Rolle wie lautliche, orthographische und morphologische Ähnlichkeit zum deutschen Sprachsystem, kommunikative Relevanz der Übernahme usw. Das Duden Fremdwörterbuch nennt folgende Merkmale der Fremdheit: 1) Komponenten des Wortes (Vorsilben, Endungen), die nicht als muttersprachlich angesehen werden; 2) die für die Muttersprache untypische Lautung und die nicht deutsche Intonation; 3) die fremde Schreibung des Wortes, d.h. die für das Deutsche unüblichen Graphemkombinationen; 4) die Gebrauchsfrequenz des Wortes – je seltener das Wort gebraucht wird, desto fremder wirkt es (Duden Fremdwörterbuch, 2002, 16).

A. Goldbach beruft sich in ihrer Analyse der deutsch-russischen Sprachkontakte auf das Modell von M. Clyne, der ein dreiphasiges Integrationskontinuum ausgearbeitet hat:

Die Transferphase, in der Übernahmen selten bzw. nur einmalig vorkommen und wenig oder gar nicht integriert sind, sich also in einem unsicheren linguistischen Status befinden;

die Fremdphase, wobei Transfers teilweise integriert werden;

die Lehnphase, in der konsequente strukturelle Veränderungen (neue syntaktische Regeln, die Umstrukturierung eines Wortfeldes usw.) die ganze Sprachgemeinschaft betreffen.

Die Übernahmen (oder Transfers) der ersten Gruppe bezeichnet A. Goldbach auch als *Ad-hoc- Entlehnungen*, die den individuellen Sprachgebrauch einer Person kennzeichnen (vgl. Goldbach, 2005, 45).

W. Yang macht folgende Zuordnungen bei seiner Analyse der Anglizismen in der SPIEGEL-Sprache:

- a) Konventionalisierte Anglizismen, d.h. allgemein übliche und bekannte;
- b) Anglizismen im Konventionalisierungsprozess. Im Gegensatz zur ersten Gruppe kommen Anglizismen dieser Gruppe vielen Deutschen fremd vor.
- c) Zitatwörter, Eigennamen und Verwandtes. Die Anglizismen dieser Gruppe werden nur in bestimmten Situationen oder im Zusammenhang mit Amerika,

England, Kanada oder anderen englischsprachigen Ländern gebraucht. Zu dieser Wortkategorie zählt er auch sogenannte fremde Wörter (*Exotismen*), die Gegenstände, Einrichtungen, Erscheinungen, Personen oder Vorgänge bezeichnen, die innerhalb der deutschen Sprachgrenzen nicht vorkommen und deshalb die Bezeichnung behalten, die sie dort tragen, wo sie existieren. Solche Bezeichnungen interpretiert W. Yang als *Zitatwörter* (vgl. Yang, 1990, 9-12).

Nach R. Muhr kann der Fremdheitsgrad eines Lehnwortes durch die Begriffe „integriert“, „teilweise integriert“ oder „nicht-integriert“ beschrieben werden. Er hat damit ein eigenes Modell entwickelt, nach dem der Integrationsgrad einer Übernahme in die Nehmersprache zu bestimmen ist. Das Schema schließt solche Kriterien ein wie (1) kommunikativ wichtige und formal integrierte Ausdrücke; (2) kommunikativ unwichtige und formal integrierte Ausdrücke; (3) kommunikativ wichtige und formal unintegrierte; (4) kommunikativ unwichtige und formal unintegrierte Ausdrücke (vgl. Muhr, 2002, 36-37).

Die hier analysierte Lexik erfasst Ausdrücke, die alle Merkmale der Fremdheit aufweisen, Verständnisprobleme bereiten und kommunikativ nicht relevant sind. Nur eine Besonderheit unterscheidet unser Untersuchungsobjekt von der von R. Muhr genannten vierten Gruppe der Fremdwörter – diese Ausdrücke sind nicht nur kommunikativ unwichtig (das meint doch einen bestimmten, wenn auch minimalen Grad der Gebrauchshäufigkeit), sondern sie werden nur einmalig oder äußerst selten gebraucht, d.h. sie besitzen überhaupt keinen kommunikativen Wert und werden zu anderen Zwecken verwendet.

Die Einheiten des analysierten Typs sind also keine *Exotismen*, weil sie nicht über semantische Selbständigkeit in der Aufnahmesprache verfügen, keine *Okkasionismen*, weil sie nicht mit Hilfe des indigenen Sprachmaterials gebildet sind, keine *code-switchers*, weil sie nicht in der oralen Kommunikation gebraucht werden, keine *Lehnwörter*, da sie keinen Assimilationsgrad im Deutschen aufweisen, und auch keine *Fremdwörter* im üblichen Sinne des Wortes, weil sie nichts zu tun haben mit dem deutschen Sprachsystem. *Fremdwörter* sind Wörter der deutschen Sprache: „*Fremdwörter sind Wörter des Deutschen, auch wenn sie ganz oder teilweise aus anderen Sprachen übernommen sind. Ein Wort aus dem Englischen bezeichnet man als Anglizismus und bringt damit zum Ausdruck, dass es sich nicht um ein Wort des Englischen handelt, sondern um eines, das ganz oder in Teilen aus dem Englischen stammt. (...) Fremdwörter sind zwar Wörter des Deutschen, aber sie bilden einen besonderen Teil seines Wortschatzes*“ (Eisenberg, 2011, 2-3). Die zu beschreibenden Einheiten sind sporadische fremdsprachige Übernahmen, die keine kommunikative Wichtigkeit besitzen, in der aufnehmenden Sprache formal unintegriert bleiben und bei der Übernahme maximal ihre äußere Form beibehalten bei Verlust der Bedeutung der Ausgangseinheit. Ins Deutsche wird nur das Formativ transferiert. Sie stellen *Ad-hoc-Entlehnungen* dar, die meist nur eine einmalige Verwendung kennen.

Diese Lehneinheiten haben in der Linguistik zahlreiche Definitionen gefunden, z.B. *Phänomentyp der nonce loans, Ad-hoc- Entlehnungen, nicht rekurrente Über-*

nahmen, *nonce borrowing* (vgl. Földes, 2005, 79-113). E. Riesel bezeichnet sie als *Gelegenheitsbildungen* und als *einmalige Entlehnungen* aus Fremdsprachen, die durch Thematik und stilistische Aufgaben bedingt sind (vgl. Riesel, 1959, 114), P. Eisenberg und W. Yang als *Zitatwörter* (vgl. Eisenberg, 2011, 3, Yang, 1990, 9), A. Pirojkov als *Barbarismen* oder *fremdsprachige Einstreuungen* (vgl. Pirojkov, 2002, 51) usw.

Für die Analyse von Erscheinungen des genannten Typs entscheiden wir uns für den selten gebrauchten, doch das Wesen uns interessierender fremdsprachiger Übernahmen gut reflektierenden Terminus *Xenismus*. Diesen Terminus gebrauchen wir in Anlehnung an M. Jung, der ihn so definiert: *„Da der Fremdwortbegriff in Deutschland durch die puristisch-nationalistische Tradition besonders belastet ist, meidet ihn die deutschsprachige Linguistik bzw. hat ihn völlig ideologiefrei definiert. ... Für die linguistisch vernachlässigten Aspekte des alten Fremdwort-Begriffs verwende ich den Ausdruck Xenismus, der ein im allgemeinen Sprachgebrauch seltenes, auch in der Linguistik kaum terminologisiertes Wort ist: Einträge in einschlägigen Fachwörterbüchern fehlen. ... In Erweiterung dazu soll Xenismus hier allgemein als sprachstrukturelles Phänomen, das für einen Sprecher auf eine anderssprachige Kultur verweist, verstanden werden...“* (Jung, 1999, 53-54). Der Terminus „Xenismus“ deckt das Wesen der analysierenden Lehnlexik gut auf, indem er auf ihre absolute Fremdheit zum deutschen Sprachsystem verweist, und bestimmt sie als Strukturen, die in der deutschen Sprache keine Wurzeln geschlagen haben.

Das Ziel der Arbeit besteht nicht darin, auf etymologische, semantische oder grammatische Betrachtung der Einzelbelege einzugehen, sondern vor allem in der Analyse von Funktionen und Gebrauchsweisen von *Xenismen* in den SPIEGEL - Presstexten.

2. ANALYSE DER XENISMEN IN DER ZEITSCHRIFT „DER SPIEGEL“

Es wird die Analyse der russischen Sprachelemente im Kommunikationsbereich Presse am Beispiel aktueller Ausgaben der Zeitschrift „der SPIEGEL“ vorgenommen. W. Yang, der Anglizismen am Beispiel des Nachrichtenmagazins Der SPIEGEL untersucht hat, nennt in seiner Arbeit einige Merkmale der SPIEGEL-Sprache. Zu den wichtigsten sprachlichen Eigentümlichkeiten dieser Sprache zählt er den häufigen Gebrauch von Fremdwörtern: *„Seine wichtigste sprachliche Besonderheit besteht jedoch in der Übernahme und Verwendung von Fremdwörtern, besonders aus dem Englischen“* (Yang, 1990, 19). Diese auffallende Besonderheit der Pressesprache stellen auch andere Linguisten fest: *„Der Gebrauch von Lehnwörtern ist ein Teil dieser Besonderheiten. Fremdsprachliches Material, wozu häufig Ausdrücke aus dem fremdsprachlichen Bereich gehören, stellen eine Möglichkeit dar, Informationen aus den unterschiedlichsten Gebieten verständlich und präzise zu vermitteln“* (Otto, 2009, 39).

Die Presse hat, nach dem Zitat von K. Otto, nicht nur informierende, sondern auch unterhaltende Funktion (vgl. Otto, 2009, 39). Das meint die Strategie der Verbindung der Informationsvermittlung mit dem Reiz des sprachlichen Ausdrucks. Die Jour-

nalisten greifen deswegen nicht nur zum Gebrauch von *Lehn-* und *Fremdwörtern*, sondern auch zum Gebrauch solcher unüblichen und ungewöhnlichen Ausdrucksmittel wie *Xenismen*.

In den Presse-Texten, die Russland zum Thema haben, kommt verschiedenartige russische Lexik zum Vorschein. Zum größten Teil sind es *Lehnwörter* und *Fremdwörter*. Beispiele:

- Der „Löwenmensch“, hergestellt aus dem Stoßzahn eines **Mammuts**, ist knapp 30 Zentimeter hoch. (Der Spiegel, Nr. 49/5.12.11: 156)

- „Der **Zar** steht auf einmal ohne Kleider da“, stellt Wiktor Jerofejew fest, Russlands wohl bekanntester Schriftsteller. (Der Spiegel, Nr. 50/12.12.11)

- ... wie die heimische Starsängerin Alla Pugatschowa in einer deutschen Zeitschrift die **Perestroika** des **Kreml**-Chefs kommentiert. (Der Spiegel, Nr. 31/1.8.11: 91)

- In seiner letzten Rede vor der alten **Duma** verlangte er von der Opposition, im Umfeld der Wahlen keine Unruhe zu schaffen. (Der Spiegel, Nr. 48/ 28. 11. 11: 87)

- Zu den rauschenden Kieferwäldern reihen sich Nobel-**Datschen** und Autosalons aneinander. (Der Spiegel, Nr. 23/ 4. 6. 07: 117)

- „Die Instrumente messen den Atem der **Taiga**“, sagt Schulze. (Der Spiegel, Nr.28/ 09. 07. 07: 138)

-Maueröffner Michail Gorbatschow wollte im Zeichen von **Glasnost** das Unrecht wiedergutmachen. (Der Spiegel, Nr.32/ 06. 08. 07: 138)

Doch auch russischsprachige *Xenismen* sind auf den SPIEGEL-Seiten (wenn auch in einer geringen Zahl) festzustellen:

Von seinem Palast in der Kiewer **Uliza** Bankowa steuerte der trinkfreudige ... Ex-Direktor ... seither ... einen Pendelkurs zwischen Ost und West. (Der Spiegel, Nr. 49/ 29. 11.04:135)

- Forscherin Stelzl-Marx übergab im Juni der Redaktion der russischen Fernsehensendung „**Schdi menja – schdu tebja**“ („Warte auf mich, ich erwarte dich“) die Videokassette von Herbert P., die dann vor etwa zwei Wochen ausgestrahlt wurde. (Der Spiegel, Nr.32/ 06. 08. 07: 42)

Aus den angeführten Beispielen geht hervor, dass es authentische Elemente aus der russischen Sprache sind. Dieser Sprachen-Mix hat manchmal die Form von Einzelexemen, manchmal auch ganzer Passagen. Für *Uliza* oder *schdi menja* stehen im Deutschen *Straße/Gasse* und *warte auf mich*. Was veranlasst die Journalisten fremde Sprachelemente zu gebrauchen? Die russischsprachigen *Xenismen* werden zu bestimmten stilistischen Zwecken eingesetzt, ihr Gebrauch entspringt dem Streben nach der Ausdruckskraft und Authentizität.

Wie schon oben angedeutet, werden *Xenismen* hier unter funktionalem Aspekt analysiert.

1) Eine sehr wichtige Funktion der *Xenismen* ist die Funktion eines einzigartigen Sprachdekors, die Funktion der Ethno-Ausschmückung des Textes. Außer der dekorativen Funktion der Sprachausschmückung können die *Xenismen* eine Reihe weiterer Aufgaben in den Texten erfüllen:

2) *Zitieren*. Häufig werden russischsprachige Elemente als *Zitatwörter* gebraucht.

- „**Stoj**“; *ruft der Museumswärter streng*. (Der Spiegel, Nr. 32/ 06. 08. 07: 136)

Den Terminus „Zitatwort“ haben wir schon im Zusammenhang mit der Arbeit von W. Yang erwähnt. Dieser Terminus findet sich auch bei P. Eisenberg, der darunter englische Wörter innerhalb des deutschen Textes versteht und die er streng von den Fremdwörtern unterscheidet (vgl. Eisenberg, 2011, 3). Eine wichtige Aufgabe der *Russizismen* besteht im Zitieren fremder Äußerungen. A. Goldbach konstatiert, dass Zitieren ein häufiges Entlehnungsmotiv ist: „*Zu den stilistischen Entlehnungsmotiven werde ich ebenfalls einige der beobachteten „Zitate“ rechnen. ... Blankenhorn sieht in der Wiedergabe direkter Rede einen wichtigen Auslöser für Code-switching*“ (Goldbach, 2005, 48). Das Zitieren verfolgt das Ziel, die Lebendigkeit fremder Aussagen beizubehalten. A. Goldbach formuliert es so: „*Das Erzählte wirkt damit authentisch. Personen können mittels einer Redewiedergabe charakterisiert werden, ohne dass der Sprecher explizite Einschätzungen geben muss, die als persönliche Meinung angreifbar wären*“ (Goldbach, 2005, 78).

3) *Bezeichnung eines neuen Denotats*. Das sind in erster Linie Waren- und Produktamen. Damit macht man den Leser mit bis dahin unbekanntem Sachen oder Objekten vertraut.

- *Und im Büro der an der Sieben-Prozent-Hürde gescheiterten Demokraten der Jabloko- Partei hängt immer noch ein Plakat von 1996*. (Der Spiegel, Nr. 50/12.12.11: 104)

- *Fast 20 Jahre werden vergehen, bis er im Februar 2011 erstmals darüber spricht, in einem Interview mit der von ihm herausgegebenen Zeitung „Nowaja gaseta“*. (Der Spiegel, Nr. 31/ 1. 8. 11: 91)

- Forscherin Stelzl-Marx übergab im Juni der Redaktion der russischen Fernsehsendung „**Schdi menja – schdu tebja**“ („Warte auf mich, ich erwarte dich“) die Videokassette von Herbert P., die dann vor etwa zwei Wochen ausgestrahlt wurde. (Der Spiegel, Nr.32/ 06. 08. 07: 42)

Jabloko und *Nowaja gaseta* bedeuten in der russischen Sprache *Apfel* und *neue Zeitung*, da aber diese Ausdrücke Namen der Erzeugnisse und Parteien sind, gebraucht man sie im Unterschied zu den meisten Xenismen ohne Übersetzung bzw. Erklärung. Nur im letzten Beispiel ist dies nicht der Fall; der Name der russischen Fernsehsendung wird ins Deutsche übersetzt.

4) *Zeit- und Koloritzeichnung*. Entlehnung als Mittel zur Kennzeichnung des Kolorits.

- *Aleksej Nawalny ist das genaue Gegenteil der Technokraten, die Putin um sich gesammelt hat, ein Internetpolitiker und noch dazu ein echter Kerl, ein „Muschik“*. (Der Spiegel, Nr. 50/ 12. 12. 11)

Entlehnung als Mittel des Zeit- und Lokalkolorits wird von vielen Sprachforschern genannt. Nach der Meinung von A. Pirojkov besteht die Hauptfunktion solcher Lexik eben im Hervorheben des Lokalspezifischen (vgl. Pirojkov, 2002, 41-44). Dieser

Gedanke findet sich auch bei W. Gladrow. Er bemerkt in diesem Zusammenhang, dass durch die Verwendung einer *Materialentlehnung* das Nationale besser gezeigt werden kann, als durch die Verwendung einer muttersprachlichen Entsprechung, die häufig eine Abschwächung des Lokalkolorits zur Folge hat: „*Der Realiencharakter des Denotats wird dem Empfänger ... oft nicht oder wenig bewusst, nationales bzw. regionales Kolorit bleibt unausgedrückt*“ (Gladrow, 1989, 183). A. Goldbach schreibt, dass authentische Lexik „*zusätzliche Bedeutungen mit speziell russisch kulturellem Hintergrund beinhaltet*“ (Goldbach, 2005, 47). „*In stilistischer Hinsicht eignen sich fremde Wörter besonders dazu, Lokalkolorit zu erzeugen*“, resümiert W. Yang (Yang, 1990, 12). Über die Fähigkeit der Fremdwörter, koloristische Wirkungen erzeugen zu können, haben sich auch viele andere Sprachforscher geäußert: „*In der Kunst, in der Musik und in der Literatur wird der Begriff des Kolorits verwendet, um die Farbwirkung, die Klangeigenart, die besondere Stimmung und Atmosphäre einer Schilderung zu kennzeichnen. Auf den Journalismus übertragen heißt das, dass die Zeitung sich besondere Mühe gibt, um die Eigenart des geschilderten in der sprachlichen Fassung gerecht zu werden. Der Journalist erreicht das durch einen anschaulichen, vor allem aber lebendigen Stil und einen breitgefächerten Wortschatz*“. (Pfitzner, 1978, 39, zit. nach O`Halloran, 2002, 128). Über die Vermittlung von Kolorit durch fremdes Wortgut schreibt O`Halloran Folgendes: „*Besitzt das Kolorit einen bestimmten nationalen Charakter, so wird es als Lokalkolorit bezeichnet*“ (O`Halloran, 2002, 133). *Xenismen* sind dazu berufen, exotische Atmosphäre zu erzeugen. E. Riesel sieht in einem, wie sie schreibt, fremdsprachigen Zitat, ein Mittel einer nationalen, historischen und sozialen Koloritzeichnung (vgl. Riesel, 1959, 114). Da die russischsprachigen *Xenismen* authentisches Sprachmaterial darstellen, sind sie besonders gut dazu geeignet, den geschilderten Sachverhalt koloristisch zu färben. Die angeführten Beispiele bestätigen, dass ihre spezifische Aufgabe in der wahrheitsgetreuen Vermittlung des Landesspezifischen besteht.

5) *Steigerung der Glaubwürdigkeit des Geschriebenen*. Um über ein Land zu berichten, muss man sich in diesem Thema auskennen, womöglich auch die Sprache dieses Landes können, das steigert den Vertrauensgrad des lesenden Publikums. Für den Journalisten, der über Russland schreibt, bedeutet das unter anderem *Russizismen* zu gebrauchen, sonst geht die Wahrhaftigkeit des Geschriebenen verloren oder wird zumindest abgeschwächt. In den Presstexten, die Russland thematisieren, haben sich Belege für den Gebrauch der russischen Lexik gefunden, was dem Streben nach Authentizität entspricht. *Russizismen* legen den Texten nicht nur Originalität bei, sondern dienen auch der Überzeugungskraft. Diese Überzeugungskraft ist so groß, dass *Xenismen* häufig sogar dann gebraucht werden, wenn davon ausgegangen werden muss, dass die meisten Sprachbenutzer sie nicht verstehen. Alle schon zitierten Beispiele sind Beweis dafür. In den Berichten über Russland sind *Russizismen* und russischsprachige *Xenismen* sehr gut am Platze, denn sie stellen echtes Sprachmaterial dar.

6) *Komische Effekte*. A. Goldbach hat festgestellt, dass der Gebrauch von Entlehnungen mit emotionalen Einstellungen der Sprecher eng verbunden ist und ironische, verstärkende Effekte hervorrufen kann (vgl. Goldbach, 2005, 47).

- *Wenn er sich in seiner Limousine dem Kreml näherte, kündigten die Männer von der Wache an, „der Präsident trifft gleich ein.“ Kam aber Premier Wladimir Putin angefahren, meldeten sie: „nastojaschtschij jedet“ – jetzt kommt der Echte.* (Der Spiegel, Nr. 40/ 1. 10. 11: 100)

Den SPIEGEL-Texten *verleihen Xenismen* gelegentlich mal eine scherzhafte Note, mal eine sarkastische, aber auf jeden Fall sind sie originell und ungewöhnlich. Durch *Xenismen* kann die Komik des Lebens gut gezeigt werden.

7) *Auffälligkeit*. Durch den Einsatz des Ungewöhnlichen und Fremden werden zusätzliche Effekte erzielt. „*Durch den Sprachwechsel heben sich diese Passagen von der übrigen Erzählung ab und übernehmen neben der Funktion eines Zitates auch noch die stilistische Aufgabe einer Pointierung*“ (Goldbach, 2005, 79). *Xenismen* wirken ungewöhnlich, indem sie den Klang einer fremden Sprache veranschaulichen, ja sogar entfremdend, aber gerade dadurch entstehen erwünschte Reizeffekte. Das seltene Vorkommen der russischsprachigen *Xenismen* auf den SPIEGEL-Seiten macht sie besonders auffällig. Je seltener der Gebrauch ist, desto höher die exotische Wirkung. Russische Redensarten wirken in der deutschen Sprache sehr exotisch und lassen sich deswegen als emotionsgeladene Strukturen betrachten. Der Gebrauch der originellen russischsprachigen Lexik ist eine beabsichtigte Darstellungstaktik: Das sprachlich Ungewöhnliche wird in den Vordergrund gerückt. Auf solche Weise erfüllen *Xenismen* in den SPIEGEL-Texten eine Herausstellungsfunktion. Russischsprachige Lexik wird in den Dienst der Verlebendigung gestellt, dadurch wird eine emotionale Steigerung des Textes erreicht.

8) Aus der Summe dieser Funktionen ergeben sich die Hauptfunktionen der *Xenismen*, nämlich Expressivität und Ausdruckskraft. *Xenismen* ist eine expressive Funktion eigen. E. Riesel betrachtet *einmalige Entlehnungen* aus Fremdsprachen als eine stilistische, nicht als eine lexikologische Kategorie (vgl. Riesel, 1959, 114), weil damit bestimmte stilistische Effekte erzielt werden.

Durch den sprachlichen Realismus der *Xenismen* kann das Besondere und Spezifische aus Alltag, Kultur oder Geschichte eines fremden Landes sehr effektiv hervorgehoben werden. Russischsprachige *Xenismen* sind nichtusualisiertes Lehngut; sie kennen nur Gelegenheitsverwendung, aber diese Sprachmittel sind manchmal ein unverzichtbares Instrument für den Journalisten. Durch *russischsprachige Xenismen* wird ein Bild von Russland vermittelt. Der Leser sieht Russland durch das Prisma der russischen Sprache.

SCHLUSSFOLGERUNGEN

Hinsichtlich des Xenismengebrauchs auf den SPIEGEL-Seiten lässt sich resümierend Folgendes sagen:

a) Die Beispiele zeigen, dass authentische russischsprachige Elemente wenn auch nicht häufig, so doch mit bestimmter Regelmäßigkeit auf den Seiten des SPIEGELS zum Vorschein kommen. Man kann nicht von einer massiven Präsenz des russischen Sprachmaterials sprechen, doch lässt sich aus den untersuchten Belegen ableiten, dass bestimmte „russische“ Themen mit den Besonderheiten der sprachlichen Gestaltung durch *Xenismen* verbunden sind.

b) *Russischsprachige Xenismen* sind an das deutsche Sprachsystem nicht angeglichen. Nach dem Assimilationsgrad bleiben sie weit zurück. Diesem Wortgut fehlen grammatische und orthographische Merkmale der Nehmersprache, die Authentizität der Ausgangsform bleibt unverletzt. *Xenismen* bilden eine besondere Gruppe von Entlehnungen, die zwar den Reiz des sprachlich Ungewöhnlichen haben, aber keinen Mitteilungswert. Sie sind immer an den Kontext gebunden und bedürfen zusätzlicher Erklärung oder Reformulierung. Da sie direkt aus dem Russischen zitiert werden, muss ihre Bedeutung aus dem Gesamtkontext erschlossen oder durch die Übersetzung verdeutlicht werden. Sie sind sehr kontextabhängig. Ohne Kontext und Übersetzung sind sie nicht verwendungsfähig. Derartige Sprachelemente haben keinen fassbaren Inhalt, ihre Aufgabe besteht nicht in der Mitteilung von Information, sondern im Schaffen stilistischer Qualität.

c) Die analysierten Einheiten kommen in erster Linie in den Artikeln vor, die russlandbezogen sind. Wenn man Russland als Thema anbietet, verhilft indigene Lexik auf realistische, objektive und überzeugende Weise, Nationales zu beschreiben. Der Hauptgrund für die Verwendung von *Xenismen* in den Preetexten ist die Rekonstruktion der nationalen Atmosphäre mit sprachlichen Mitteln. Russischsprachige Elemente kommen auf den SPIEGEL-Seiten als sprachliche Repräsentanten eines fremden Landes und einer fremden Kultur vor; deswegen sind sie intendierte Formen der Koloritzeichnung.

Nach Meinung von H. P. Althaus, der sich mit dem Gebrauch von jiddischen Fremdwörtern in Briefen und Gedichten auseinandersetzt, sind jiddische Wörter wie das Salz in der Suppe (vgl. Althaus, 1988, 412). Das gilt mit Recht auch für russischsprachige *Xenismen* in den SPIEGEL-Texten.

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SANTRAUKA

KSENIZMAI ŽURNALU „DER SPIEGEL“

Natalja Jundina

Ksenizmai – tai svetimos kalbos kalbiniai elementai, kurie nėra asimiliuojami skolinančioje kalboje. Ksenizmai neįtakoja kalbos, į kurią jie patenka, ir lieka už šios kalbos sistemos ribų. Vienintelis požymis, kuris sieja ksenizmus su svetima kalba, mūsų atveju vokiečių kalba, – tai vokiečių kalbos normas atitinkanti rašyba. Kadangi

ksenizmai nėra asimiliuojami, o kaip lingvistinės struktūros yra visiškai skirtingi nuo vokiečių kalbos, jie negali būti apibūdinami taikant asimiliacijos procesų kriterijus. Nepaisant to ksenizmai yra lingvistinių tyrinėjimų objektas, kadangi gali atlikti tam tikras stilistines funkcijas tekste. Ksenizmai sutinkami tekstuose, spausdinamuose žurnale „Der Spiegel“. Straipsnyje aprašomos ksenizmų atliekamos funkcijos, tarp kurių svarbiausios yra ekspresyvinė funkcija, citavimo funkcija, naujų objektų įvardijimas, specifiskas laiko ir erdvės perteikimas, komiško efekto sukūrimas.

METAPHORICAL BUSINESS TERMS IN ENGLISH AND THEIR EQUIVALENTS IN LITHUANIAN

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ABSTRACT

Restoration of independence in Lithuania brought about the need for a variety of new terms in different spheres of life, business included. The new phenomena had to be given a name in Lithuanian, thus terms started to be coined or borrowed. Quite a few English business terms are metaphorical in nature, and terminology, Lithuanian terminology included, is rather cautious about using metaphors in terms. The aim of the present research was to carry out a contrastive analysis of metaphorical business terms in English and to reveal the specificity of Lithuanian equivalents offered in translating them. It is demonstrated that metaphoricity is retained only in about one third of Lithuanian business terms, while the rest are either non-metaphorical terms or not even terms but extended definitions or paraphrases.

Key-words: *business terms, metaphor, contrastive analysis, translation, paraphrase.*

INTRODUCTION

Restoration of independence in Lithuania brought about the need for a variety of new terms in different spheres of life, business included. Business sphere was probably the most affected one by the change in the political, economic and social systems, causing not only legal, but also linguistic problems. The new phenomena had to be given a name in Lithuanian, thus terms started to be coined, borrowed, translated and produced. The concepts of the black market, galloping inflation, hard currency, etc. have been known and used before; however, the new realities introduced such terms as money laundering, alligator spreads, bear markets, bullet loans, etc. It is obvious that above-mentioned terms are metaphorical in nature, and terminology, Lithuanian terminology included, is rather cautious about using metaphors in terms. That is why the aim of the present research was to carry out a contrastive analysis of metaphorical business terms in English and to reveal the specificity of Lithuanian equivalents offered in translating them. This can demonstrate basic differences between the two

languages in terms of employing different linguistic means to convey the concepts originally expressed by a metaphor in English. The outcomes of the present research can also have theoretical and practical implications.

To achieve the aim, the following objectives were set: to present a short overview of the understanding of metaphor and its role/functions in terminology; to analyse and compare metaphorical business terms in English and their Lithuanian equivalents. The subject of the present paper being metaphorical business terms in English and their translation equivalents in Lithuanian, about 700 metaphorical business terms were collected from Longman Business English Dictionary (2000), Dictionary of Economics (1994), Macmillan Dictionary of Modern Economics (2006) and The Encyclopedical Lithuanian-English Dictionary of Banking and Commerce (1997). Translation examples for analysis were taken from the translation memory of the European Commission Directorate General for Translation (http://wt.jrc.it/lt/Acquis/DGT_TU_1.0/data/). To select metaphorical business terms, the so-called “metaphor identification procedure” developed by Pragglejaz Group (2007) was applied. Contrastive and discourse analysis methods were employed and the outcomes of the research were classified by establishing groups of equivalent terms.

1. THEORETICAL CONSIDERATIONS

Metaphor is nowadays often treated as a fundamental principle of all language use. In this work, however, we are not talking about the conceptual metaphor, the way it is understood and described in cognitive linguistics (Lakoff, Johnson, 1980); we view it from a linguistic perspective as a shortened comparison, not explicitly expressed, as a transfer, when a name of an action, a thing, a phenomenon or a feature is used to name another action, thing, phenomenon or feature (Marcinkevičienė, 1994, 76). Thus metaphor also performs one of the main functions of language, its nominative function, by highlighting certain aspects of a phenomenon while hiding others (The Linguistics Encyclopedia, 2004, 311). A metaphorical term therefore is a term, motivation of which is based on the transfer of meaning (Kvašytė, 2005, 68). Metaphor in terminology, next to the nominative function, also performs an aesthetic one. According to Reizniece et al (2005), its aesthetic role is important to ensure success of a term, which is dependent on how users accept it. The delighting and surprising nature of metaphor often sparks interest, appeals to senses and thus provides easier adaptation of a new term in our mind and language. Gaivenis also agrees that “nowadays in terminology expressiveness is usually not avoided where distinctive function is more important than the nominative one” (1991, 29). On the other hand, it can be argued that a metaphorical term is somewhat easier to understand than a neologism, so it might be said that a metaphor adds to the understanding and not hinders it.

English business texts are full of examples of various levels of language usage; there are plenty of metaphors in the present-day business world, some ingenious, others simplistic. Metaphorical business terms are a relatively widespread phenomenon in

English. In Lithuanian terminology, efforts to avoid metaphors are obvious. Marina (2003, 39) notices that “neutral, unemotional terms seem to be more rational as well as more appropriate for Lithuanians than emotional metaphoric structures”. Attempts to “demetaphorise” a term often end in a replacement of one metaphor with another, less noticeable one or in a paraphrase (extended definition).

Differences in metaphor use in different languages can be explained by differences in value systems; it is also obvious that different nations view the same pieces of reality from different angles and this often makes it difficult for the speakers of one language to understand the terms of another language. Representatives of the theory of linguistic relativity (Boas, 1966, Sapir, 1964, Whorf, 1979) long ago established that different cultures classify phenomena in different ways, and the difficulty, according to Al-Hassnawi (2007), “will increase a lot when translating between two distant cultures where all traditions, symbols, life conditions and methods of experience representation are different”. That is why the translation of metaphorical business terms from English is potentially problematic.

2. RESEARCH OUTCOMES

This section presents an analysis of equivalents of metaphorical English business terms in Lithuanian according to the pattern of translation. We found that about 20% of the collected metaphorical business terms have Lithuanian equivalents containing metaphors, e.g. brain drain – protų nutekėjimas, brainstorming – minčių lietus, financial pyramid – finansinė piramidė. Also consider the following examples:

- 1) *Ships flying the flag of a State appearing in the black list as published in the annual report of the MOU*

translated

Laivai, plaukiantys su valstybės, įtrauktos į supratimo memorandumo kasmetinės ataskaitos juodąjį sąrašą, vėliava.

- 2) *...the interchange of all relevant information, including that relating to money laundering*

translated

...apsikeitimą visa svarbia informacija, įskaitant informaciją, susijusią su pinigų plovimu.

The fact that metaphor was preserved in the Lithuanian term means that the latter has retained its expressive meaning; most of these metaphors are the so-called dead metaphors, existing in the language for a very long time (e.g. black list, light/heavy industry, price war), others are newly coined but already anchored in usage (money laundering, brain drain).

The next group constituting about 14% of all collected terms was comprised of word-for-word translations of English metaphorical terms, irrespective of whether the metaphor is recognisable or not in Lithuanian: metaphor is preserved in the Lithuanian term, however, it may be transparent (elasticity of demand – paklausos

elastingumas), or ambiguous (green shoe option – žaliojo bato pasirinkimas). Inverted commas are often used in the examples of this group of translations. Sometimes inverted commas are used for the English term as well, signifying the novelty or only the aspiration on the part of the metaphor to become a proper term:

- 3) *Ex-President Salinas created a “bubble economy” which for several years permitted the illusion of prosperity*

translated

Eks-prezidentas Salinas sukūrė „muilo burbulo ekonomiką“. Keletą metų ji padėjo palaikyti klestėjimo iliuziją.

- 4) *The issues of gender segregation of the labour market, including vertical segregation (the glass ceiling) and the gender pay gap are the main subject of the Community programmes*

translated

Darbo rinkos lyčių segregacijos klausimai, įskaitant vertikaliąją segregaciją („stiklo lubos“) ir nevienodi lyčių atlyginimai yra pagrindinė Bendrijos programos tema.

- 5) *Profits from capital invested in an unincorporated enterprise in which the person does not work (“sleeping partners”)*

translated

Pelnas iš kapitalo, investuoto neakcinėje įmonėje, kurioje asmuo nedirba („miegantys partneriai“).

- 6) *Overallotment facilities and “green shoe options” are closely related to stabilisation*

translated

Emisijos paskirstymo perviršio galimybė ir „žaliojo bato pasirinkimas“ yra glaudžiai susiję su stabilizavimu.

Metaphorical terms of this group include more recently coined terms both in English and Lithuanian to reflect new realities in the sphere of business, economics and finance; some of them still border on the use of jargon or shop talk. Dictionaries also tend to be careful not to grant these words and expressions the status of a term and provide them with various translation equivalents (e.g. bubble is given išpūstoji konjunkūra as an equivalent, and only in the examples of usage “bubble economy” is translated as “muilo burbulo ekonomika”).

Another group comprises Lithuanian business terms that are borrowings (anglicisms) of English metaphorical business terms (13%). It is often criticised by Lithuanian linguists due to their concerns about the purity of language, however, some of these terms have secured their place in the language: advance – avansas, broker – brokeris, discount market/rate – diskonto rinka/norma, dumping – dempingas, hyperinflation – hiperinfliacija, margin – marža, etc. to name but a few. Also consider the following examples:

- 7) *Member States shall not restrict the use of those facilities to the clearing and settlement of transactions in financial instruments undertaken on a regulated market or MTF in their territory*

translated

Valstybės narės neapriboja teisės naudotis šiomis sistemomis vien tik atliekant jų teritorijoje esančioje reguliuojamoje rinkoje ar DPS vykdomų sandorių, susijusių su finansinėmis priemonėmis, kliringą ir atsiskaitymą už juos.

- 8) *“Deadweight (DWT)” means the difference in tonnes between the displacement of a ship on summer load-line in water with a specific gravity of 1,025 and the total weight of the ship*

translated

Dedveitas (DWT) yra tonomis išreikštas skirtumas tarp laivo, panirusio į vandenį, kurio savitasis svoris – 1,025, iki vasaros krovos linijos, vandentalpos ir viso laivo svorio.

As it can be seen from the above-given examples, some of them are very new in Lithuanian (dedveitas, kliringas), others are well established in the system of the Lithuanian language. Only time can show whether the former ones are going to survive or will be replaced by the original Lithuanian terms.

The next group accounting for about 10% of the collected examples consists of English metaphorical business terms which have non-metaphorical terms as their equivalents. This can be called a structural reconstruction of English metaphorical terms to result in either a non-metaphorical term or a neologism, e.g. ATM – bankomatas, back office – operacinis banko skyrius, floor price – mažiausia kaina, seed money – pradiniai fondai, job design – darbo rinkos formavimas, etc. Consider the following examples:

- 9) *However, a UCTIS may acquire foreign currency by means of a “back-to-back” loan*

translated

Tačiau KIAVP subjektas gali įsigyti užsienio valiutos pasinaudodamas kompensacine paskola.

- 10) *The FSC gave pre-approval for all banks based on a blanket application filed by KDB, a GOK entity(21)*

translated

FPK, remdamasi bendrąja paraiška, pateikta KPB, kuris yra Korėjos Vyriausybės subjektas, suteikė visiems bankams išankstinį patvirtinimą.

Lithuanian terms in the above-given examples still preserve their term status, even though they lose their metaphoricity. Some aesthetic/emotional value is lost, but the clarity of the term is preserved or even improved.

The largest group accounting for about 43% of all collected examples consisted of cases where the metaphorical business term in English was reduced to sense in Lithuanian, e.g. bottleneck – silpna vieta, kliūtis, problema, cash in hand – grynėji kasoje, job hunter – žmogus, ieškantis darbo, cooling-off period – bandomasis laikotarpis, per kurį galima atsisakyti sutarties, depressed areas – ekonominių sąstingį patiriančios teritorijos, tax holidays – terminuotas atleidimas nuo pelno mokesčio, downsizing – darbuotojų skaičiaus mažinimas, entertainment allow-

ance – reprezentacinės išlaidos, hedging – apsidraudimas nuo rizikos, etc. Consider the following examples:

11) *This project is necessary in this perspective, as it is placed on the critical path*

translated

Šiuo atžvilgiu minėtas projektas yra reikalingas, kadangi jam suteikiama didelė svarba.

12) *...the need to ensure that independent regulatory authorities enforce the rules consistently, especially as regards the fight against white-collar crime...*

translated

...poreikį užtikrinti, kad nepriklausomos reguliavimo institucijos verstų vykdyti taisykles nuosekliai, ypač kovojant su tarnautojų daromais nusikaltimais...

Thus reducing metaphor to sense is the most common translation strategy: English metaphorical business terms lose their metaphorical character and become paraphrases. This may be conditioned by the common rules governing the Lithuanian language, as well as by generally disapproving position of many Lithuanian researchers regarding metaphorical terms. Another explanation of the fact is that many metaphors are culture-specific and therefore cannot be translated literally. Another factor resulting in such outcomes is different types of metaphors. The type of metaphor can have an impact on translation of a metaphorical business term, because different translation strategies exist for different types of metaphor.

It must also be pointed out that there are numerous cases of synonymy in providing equivalents for the metaphorical business terms, e.g. holding company – holdingo bendrovė, also kontroliuojanti bendrovė; maturity – termino data, terminui suėjus, mokėjimo terminas, sandorio termino pabaiga, išpirkimo momentas/metas, grąžinimo terminas; outsourcing – samdymas atlikti paslaugas, kitų įstaigų pasitelkimas, patikėjimas trečiajai šaliai; parent company – patronuojanti, pirminė, motininė, pagrindinė bendrovė, įmonė–steigėja. The existence of numerous synonymous terms in Lithuanian business vocabulary indicates the fact that it is in the ongoing process of formation.

CONCLUSIONS

1. Although metaphoricity is not welcomed by terminologists, both English and Lithuanian terms are sometimes based on a hidden comparison, i.e. are metaphorical. The use of metaphor in terms is determined by a number of linguistic, social, cultural, historical and other factors. It is agreed that metaphoricity in business terms in spite of its drawbacks, may not only add to the understanding of the term but also increase its aesthetic, emotional (in other words – connotative) value.
2. The research has demonstrated that one-fifth (20%) of the analysed metaphorical business terms in English have their metaphorical equivalents in Lithuanian.

Another 14% of English metaphorical business terms were word-for-word translations, which means that in Lithuanian these terms were also metaphorical, although their meaning might not always be absolutely clear. Thus altogether over one-third (about 34%) of the metaphorical business terms in English have their metaphorical equivalents in Lithuanian. It testifies to the fact that Lithuanian business terminology is not totally averse to using metaphors and that connotative – emotional, aesthetic, etc. – characteristics are preserved in Lithuanian.

3. 13% of the English metaphorical business terms have Anglicisms or borrowed English words for their Lithuanian equivalents, in this case their metaphoricity is not retained. Added to 10% of cases when English metaphorical business terms have non-metaphorical equivalents, we see that just over one-fifth (23%) of all examined metaphorical business terms lose their metaphoricity in Lithuanian, while retaining their status of a term.
4. The largest group (43%) consisted of cases where the English metaphorical business term was reduced to sense in Lithuanian. Although some of the cases in this group retained their status of a term in Lithuanian, most of them, however, became paraphrases.
5. Thus about 66% of English metaphorical business terms have non-metaphorical equivalents in Lithuanian. Having in mind the existence of a number of synonymous equivalents among Lithuanian business terms, it can be assumed that this figure is not final. However, it is obvious that English metaphorical business terms have their metaphorical equivalents in Lithuanian only in one-third of the cases. This has implications for translation theory and practice, as well as for teaching Lithuanian students business English. Wider generalisations in terms of English and Lithuanian business vocabularies as systems would be premature, as Lithuanian business vocabulary may contain original metaphorical terms or metaphorical terms borrowed from languages other than English.

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SANTRAUKA

METAFORINIAI VERSLO TERMINAI ANGLŲ KALBOJE IR JŲ LIETUVIŠKI EKVIVALENTAI

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Po nepriklausomybės atkūrimo Lietuvoje atsirado naujų terminų poreikis įvairiose gyvenimo srityse, įskaitant verslą. Naujiesiems reiškiniams pavadinti reikėjo sukurti arba pasiskolinti terminus. Nemažai verslo sferos terminų anglų kalboje yra metaforiški, tuo tarpu kai terminologija, įskaitant lietuviškąją, nepalankiai žiūri į metaforų vartojimą terminijoje. Šio straipsnio tikslas – gretinamoji metaforinių anglų kalbos verslo terminų analizė, siekiant atskleisti tokių terminų lietuviškų ekvivalentų ypatybes. Nustatyta, kad tik trečdalis lietuviškų terminų išlaiko metaforas, likusieji yra paverčiami nemetaforiniais terminais, skoliniais (anglicizmais) arba visai praranda termino statusą, virsdami išplėstinėmis definicijomis arba parafrazėmis.

LIETUVIŲ KALBOS DEMINUTYVŲ VARTOJIMAS IR JŲ VERTIMAS Į PRANCŪZŲ KALBĄ S. T. KONDROTO ROMANE „ŽALČIO ŽILGSNIS“

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SANTRAUKA

Straipsnyje nagrinėjama lietuvių kalbos sistemos ypatybė – deminutyviniai vediniai ir jų realizacija S. T. Kondroto romane „Žalčio žvilgsnis“ bei deminutyvų vertimas į prancūzų kalbą. Siekiant aptarti tiriamąjį objektą, teorinėje apžvalgoje pateikiama deminutyvų samprata, darybos priemonės, semantiniai ir stilistiniai ypatumai. Atlikus kiekybinę tiriamosios medžiagos deminutyvų analizę S. T. Kondroto meninio stiliaus tekste, rasti 696 deminutyvų pavyzdžiai. Dariausia deminutyvų priesaga laikytina -i(u)kas, -ė, sudariusi beveik 62% visų aptiktų deminutyvinių vedinių, antrąją kiekybiškai mažesnę grupę sudarė priesagos -elis, -ė vediniai (20,26%), trečioje vietoje – priesagos -ėlis, -ė vediniai (9,3%). Kitų, labai įvairių priesagų (-ytis, -ė; -i(u)tis, -ė; -(i)okas, -ė; -aitis, -ė ir kt.) vediniai buvo vartoti rečiau. Gauti duomenys palyginti su lietuvių kalbos gramatikose minimu deminutyvų dažniu. Visi originalo tekste rasti deminutyvai ištirti funkcijų, semantikos, morfologinės raiškos aspektu ir aprašyti.

Išnagrinėjus lietuvių kalbos teksto deminutyvų vertimą į prancūzų kalbą, nustatyti keturi vertimo polinkiai, iš kurių dažniausiu laikomas vertimas analitine prancūzų kalbos forma (49,15% visų vertimo pavyzdžių). Šio polinkio vyravimą lėmė skirtingas sintetinės lietuvių kalbos ir analitinės prancūzų kalbos pobūdis, kitaip reiškiamą mažiškinę maloninę reikšmę.

Raktiniai žodžiai: deminutyvas, vediniai, deminutyvų daryba, stilistinės funkcijos.

Kiekviena kalba turi savitas raiškos priemones tai pačiai reikšmei reikšti. Per kalbą plinta kultūra, „nepaneigiamų argumentų apie tautos mentalitetą teikia jos kalba, kurioje atsispindi ne tik jos pasaulio interpretacija, bet ir ji pati“ (Gudavičius, 2000, 152). Lietuvių kalba pasižymi deminutyvų – mažiškinę maloninių žodžių gausa, nemenkos jų darybos priemonės kalbos sistemoje. Deminutyvas lingvistinėje literatūroje apibrėžiamas kaip „mažiškinės, maloninės ir apskritai emocinės reikšmės žodis, padarytas su specialia priesaga“ (Gaivenis, 1990, 46). Pasak J. Macienės ir D.

Roikienės, mažiabūčiai maloniniai lietuvių kalbos žodžiai gali būti išvedami beveik iš visų daiktavardžių su maždaug aštuoniasdešimt priesagų (2007, 98). Tokia deminutyvų gausa, jų specifiškumas ir lietuviškumas neretai kelia daug sunkumų užsienio vertėjams, verčiantiems lietuvių literatūros tekstus į gimtąsias kalbas. Juo labiau, kad šiais leksiniais vienetais reiškiamas subjektyvus turinys, emocinis vertinimas, emociniai-ekspresiniai atspalviai. Yra ir tokių lietuvių kalbos deminutyvų, kurie išreiškia objektyvų daiktų dydį (dažniausiai jų mažumą) ir bent kiek ryškesnio ekspresyvumo bei emocionalumo atspalvio neturi (DLKG, 2005, 87). Taigi lietuvių kalbos deminutyvas, kaip išskirtinis tekstų požymis, reikalauja išskirtinio kalbos tyrėjų, vertimo kritikų dėmesio ir, žinoma, didelės vertėjų kompetencijos, lingvistinio išmanymo.

Šio tyrimo objektas yra lietuvių kalbos deminutyvai, pavartoti S. T. Kondroto kūrinyje „Žalčio žvilgsnis“. Analizės tikslas – išnagrinėti tiriamosios medžiagos deminutyvų vartojimą ir darumą, jų funkcijas ir semantiką, nustatyti dažniausius deminutyvų vertimo į prancūzų kalbą polinkius. Tiriamąją medžiagą sudaro beveik 700 puslapių originalo („Žalčio žvilgsnis“) ir to paties kūrinio vertimo į prancūzų kalbą („L'ombre de serpent“) kartu sudėti tekstai. Analizė atliekama kiekybiniu, aprašomuoju, analitiniu ir gretinamuoju tyrimo metodais. Tiriamojo objekto specifika lemia deminutyvų atrankos metodologinį savitumą – kadangi šio leksinio vieneto ypatybės atsiskleidžia tik sakinio ar pasakymo kontekste, šie mikrolingvistiniai vienetai buvo vertinti platesniame makrolingvistiniame kontekste. Laikantis šios metodologinės nuostatos, jie buvo atskirti nuo kitų formaliai panašių leksinių vieneto, neturinčių deminutyvo reikšmės. Aprašant deminutyvus remtasi lietuvių lingvistų (J. Macienės, D. Roikienės, K. Gaivenio ir kt.), vertimo tyrėjų (C. Caro Dugo, G. Mounin) darbais.

Išnagrinėjus tiriamąją medžiagą kiekybiniu metodu, nustatytas bendras deminutyvų vartojimo skaičius, rasti 696 deminutyvų pavyzdžiai. S. T. Kondroto romano „Žalčio žvilgsnis“ dariausia deminutyvų priesaga laikytina -i(u)kas, -ė, su ja aptikta 430 deminutyvų vedinių. Tai sudaro beveik 62% visų kūrinyje vartotų deminutyvų. Šis neįprastai dažnas priesagos -iukas, -ė vedinių vartojimas tarsi prieštarauja „Dabartinės lietuvių kalbos gramatikoje“ aprašytoms lietuvių kalbos deminutyvų priesagų dažnio tendencijoms ir teiginiui apie priesagos -elis, -ė vyravimą kitų deminutyvinių priesagų atžvilgiu (2005, 88). Mažiabūčiai priesagos -i(u)kas, -ė vedinių gausa S. T. Kondroto tekste gali būti traktuojami kaip autoriaus sąmoninga meninės kalbos priemonių individuali atranka, kuria sukuriama švelnaus kreipimosi, malonaus bendravimo atmosfera. Nepaisant išskirtinai didelio priesagos -i(u)kas, -ė vedinių dažnio, kitos priesagos atitinka „Dabartinėje lietuvių kalbos gramatikoje“ (toliau – DLKG) aprašytas vartojimo tendencijas: antrą vietą užima priesagos -elis, -ė vediniai, sudarantys 20,26%, trečią vietą – priesagos -ėlis, -ė vediniai (9,3%). DLKG rašoma, jog priesaga -ėlis, -ė yra maždaug du kartus retesnė negu priesaga -elis, -ė, ir ją turintys vediniai grožinės literatūros kūrinių kalboje sudaro apie vieną penktadalį ten vartojamų deminutyvinių daiktavardžių (2005, 90). Tiriamosios medžiagos deminutyvinių vedinių priesagų pasiskirstymo tyrimas dar kartą patvirtina šią lietuvių kalbos sistemos ypatybę. Be to, DLKG teigiama, kad priesagos -ėlis, -ė vediniai pagal dažnį neretai užleidžia

vietą priesagos -(i)ukas vediniams (2005, 90). Atliekant tiriamojo tekstyno kiekybinę analizę ši nuostata taip pat pasitvirtino. Kiekybiškai nagrinėjant tiriamąją medžiagą pastebėta, kad deminutyviniai vediniai su priesaga -ytis, -ė yra žymiai dažnesni nei -i(u)tis, -ė vediniai, nors DLKG rašoma atvirkščiai. Priesagų -i(u)tis, -ė, -(i)okas, -ė, -aitis, -ė vediniai tiriamajame tekste laikytini kiekybiškai retais. S. T. Kondorto deminutyvinių priesagų vartojimas iš dalies neatitinka nustatytų DLKG dėsnų, nes nagrinėjamas tekstas yra individualaus meninio stiliaus, tad autorius estetiniais sumetimais gali rinktis tas kalbos raiškos priemones, kurios geriausiai padeda perteikti norimą mintį, atskleisti emociją ir vaizdų kūrinio pasaulį.

Dauguma tiriamosios medžiagos deminutyvinių vedinių turi mažią maloninę reikšmę. Nors lietuvių bendrinėje kalboje deminutyvai gali būti pejoratyvinės reikšmės, t. y. reikšti menkumą, niekinimą (pvz., priesagų -(i)ūkštis, -ė, -okšnis, -šė, -ėzas, -ūkštis, -ūkštė vediniai), taip pat ir ironijos raiškos priemonė, tiriamojoje medžiagoje neigiamą konotaciją turinčių deminutyvinių vedinių neaptikta. Kalbos dalių požiūriu, beveik visi tiriamojo teksto deminutyvai ėjo daiktavardžiais (94,4% tiriamųjų pavyzdžių). Pasitaikė ir deminutyvinių būdvardžių (5,6%), tačiau deminutyvinių skaitvardžių pavyzdžių nebuvo aptikta. Šį tyrimo rezultatą paremia DLKG teiginys, kad lietuvių kalbos skaitvardžių deminutyvų daryba labai ribota: pamatiniais žodžiais dažniau pasirenkamos trys šaknys -šimt, tūkstant- ir milijon-, prie kurių pridedamos dažnesnės trys deminutyvinės priesagos -elis, -ė, -ėlis, -ė ir -(i)ukas, -ė (2005, 95). Kiekybiškai mažą būdvardžių deminutyvų vartojimą tiriamojoje medžiagoje lėmė lietuvių kalbos sistemos ypatybė – apskritai retesnė mažiųjų maloninių būdvardžių vartoseną. Nors kai kurios tiriamojoje medžiagoje aptiktos būdvardžių deminutyvinės priesagos sutampa su daiktavardžių priesagomis, tačiau kiekybinė vartoseną skiriasi. Kaip teigiama „Lietuvių kalbos gramatikos“ I tome (1965, 580–581), savo pagrindinių reikšmių vartoseną mažiųjų būdvardžiai skiriasi nuo mažiųjų daiktavardžių, nors ir vieni, ir antri yra sudaromi su panašiomis priesagomis. Visų pirma, skirtingai nuo mažiųjų daiktavardžių, mažiųjų būdvardžiai neturi mažinamosios reikšmės. Dažniausiai jie vartojami didinamąją-pabrėžiamąją reikšmę. Nagrinėjame kūrinį kelis kartus pasitaikė iš būdvardžio mažas sudarytų deminutyvų, turinčių didinamąją-pabrėžiamąją reikšmę, tačiau dėl būdvardžio leksinės reikšmės jų žymima ypatybė atrodė mažesnio kiekio. Didinamoji-pabrėžiamoji reikšmė neretai buvo nuspalvinta maloniniu, pasigėrėjimą reiškiančiu atspalviu, priklausančiu nuo viso sakinio minties. Menkinamosios ar pasigailėjimo atspalvio reikšmės būdvardžių deminutyvų neaptikta:

- (1) *Ir sakau tau teisybę, tėvuk: ta mergaitė buvo tokia pat gera, kaip mažytė mano Regina* (Kondrotas, 1981, 321) (taip pat žr. 5, 6 pavyzdžius).

Gausią afiksų sistemą turinčioje lietuvių kalboje deminutyvai gali būti sudaryti su viena ir dviem ar daugiau priesagų. Lietuvių kalbos deminutyvų tyrėja J. Macienė teigia, kad ši tradicija išvesti mažiųjų maloninius žodžius daugiau negu su viena priesaga eina iš tautosakos (Macienė, 2005, 32). Nagrinėjant S. T. Kondoroto romaną aptikta keliapakopės darybos deminutyvinių kreipinių, sušvelninančių dialoginį kalbėjimą:

(2) *Nieko man nėra, seneliuk, nesibaimink* (Kondrotas, 1981, 166).

(3) *Ten saulė, Meiži, vaikeliuk* (Kondrotas, 1981, 326).

Keliapakopės darybos gali būti ne tik daiktavardžiai, bet ir būdvardžiai. „Lietuvių kalbos gramatikoje“ teigiama, kad prie kitų priesagų ypač mėgstama pridėti priesagas -ėlis, -(i)ukas, -ytis, -(i)utis, o deminutyvinė priesaga -aitis, apskritai vartojama tik kaip antrinė priesaga (pvz., plonytėlaitis). Su keliomis mažiųjų priesagomis būdvardžiai turi tokias pat reikšmes, kaip ir su viena kokia priesaga, tik jie daugiau pabrėžia žymimą ypatybę (1965, 580–585). Su dviem ar daugiau priesagų sudarytų būdvardžių tiriamajame tekstyne neaptikta.

Kiekvienas deminutyvas meniniame tekste atlieka tam tikras funkcijas, jo pasirinkimas paprastai yra motyvuotas autoriaus sumanymų, tikslų. Nustatyta, kad tiriamajame kūrinyje deminutyvai atlieka: 1) teksto tikslinamąją funkciją, 2) vertinamąją funkciją, 3) estetinę ir 4) teksto siejamąją funkciją.

Atlikdami tikslinamąją funkciją deminutyvai papildo prieš tai buvusią informaciją, nurodo kalbamojo objekto jaunumą, smulkumą, mažumą, plonumą. Nagrinėjamame tekste rasti 99 tikslinamosios funkcijos pavyzdžiai (14,2% visų tiriamosios medžiagos deminutyvų).

(4) *Paskutinis daiktas, kurį spėjau išvysti prieš užmigdamas, buvo, raudonvario rublio dydžio skritulėlis – dėmelė ant dėdės Morkaus pakaušio, kai dėdė pasilenkė pasibučiuoti su seneliu* (Kondrotas, 1981, 33).

Tiriamajame kūrinyje akivaizdžiai vyravo vertinamosios funkcijos deminutyvai (462 pavyzdžiai, t. y. 66,4%). Jie išryškino kalbamąjį objektą, asmenį, perteikė subjektyvųjį požiūrį, dažniausiai teigiamą vertinimą, rodė šiltus, artimus žmonių santykius:

(5) *Nors ir nesunki, mažytė mano meilė atsilenkė į mane užtektinai stipriai, ir mes nugriuvome ant grindų* (Kondrotas, 1981, 297).

(6) *Galvok apie savo mažytę mylimą žmoną* (Kondrotas, 1981, 297).

Vertinamąją funkciją reiškia ir neigiamai konotuočių žodžių (pvz., niūrus ir kt.) deminutyvai. Kaip teigiama „Lietuvių kalbos gramatikoje“, jų reikšmė yra labai susijusi su pagrindinių žodžių reikšme ir suvokiama tik platesniame kontekste (1965, 564). Analizuojamame lietuvių kalbos tekste aptikti priesagos -okas, -a būdvardžiai reiškia ne visai pilną, daugiau negu vidutinį, pagrindiniu žodžiu reiškiamos ypatybės kiekį:

(7) *Duktė man pasirodė irgi tokia, kaip vėliau įtėvis su įmote, niūroka ir protinga, bet vėliau paaiškėjo, kad klydau* (Kondrotas, 1981, 245).

Išnagrinėjus tiriamąją medžiagą nustatyta, kad 62 deminutyvai, t. y. 8,9% pavyzdžių, atlieka estetinę funkciją:

(8) *Eidamas rauna basų kojų pirštais jauną žolę: stato koją, kulnas smigteli į minkštą žemę, pirštai susiriečia sučiupdami žolės kuokštelį, išrauna jį ir numeta. Kai kada, aptikęs guštelį pienui, jis taip įkiša tenai pėdą, kad į kiekvieną tarpupirštį įtektų po žiedą* (Kondrotas, 1981, 271).

(9) *Ant krevių susiraizgiusių šakelių jos mezga mažus neišvaizdžius tuščiavidurius žiedelius, kurių kvapas ne silpnesnis kaip šviežio arklių mėšlo* (Kondrotas, 1981, 301).

Cituoti ir kiti estetiškos funkcijos pavyzdžiai padeda kurti romano vaizdus, jų dvasinę pajautą, emocinę konotaciją. Atskirų deminutyvų estetiškos funkcija išryškėja tik platesniame, makrostruktūriniame kūrinio kontekste, kuriame konkretaus analizuojamo vieneto semantinis turinys darniai įeina į teksto visumos semantiką.

Aptikta ir tokių pavyzdžių, kuriuose deminutyvas atlieka ne vieną, o kelias funkcijas (73 atvejai, t. y. 10,5%), pavyzdžiui, vertinamąją ir teksto siejamąją funkciją, užimdamas distancinę padėtį tame pačiame sakinyje ar paragrafe pavartoto sinoniminio žodžio atžvilgiu:

- (10) *Buvo serbentų, agrastų ir aviečių su sirupu ir be sirupo, obuolių vyno, cikorijos, kavos ir sūrių – čekišku ir šveicarišku – karčių sūrelių, ir dar daug visko, ko aš šiandien nebeprisimenu* (Kondrotas, 1981, 25).

Semantiniu požiūriu, daugumą tiriamosios medžiagos deminutyvų sudaro maži žybiniai maloniniai žodžiai, kuriais pavadinami asmenys, gyvūnai, augalai, erdvės objektai, namų apyvokos daiktai, t. y. tie dalykai, kurie supa žmogų artimiausioje aplinkoje, pavyzdžiui, vaikelis, žmogelis, tėvukas, kapinaitės, kalnelis, berniokas ir kt. Kadangi lietuvių kalbos deminutyvų priesagos žodžiams neretai suteikia teigiamą reikšmės atspalvį, tai romano tekste aptikti neigiamai konotuoti leksinių vienetų (pvz., padaras, niekšas ir kt.) deminutyvai taip pat sušvelnina neigiamą ypatybę, perteikia tam tikrą teigiamą reikšmės atspalvį:

- (11) *Kristupas pakėlė ranką, ketindamas jį paglostyti, ir visi padarėliai kaipmat spruko sau ir daugiau nebesirodė* (Kondrotas, 1981, 137).

Atsižvelgus į aptartus tiriamosios medžiagos deminutyvų semantikos, atliekamų funkcijų ypatumus, jų reikšmės priklausymą nuo konteksto, galima teigti, kad lietuvių kalbos deminutyvai – subjektyviojo turinio, emocinės konotacijos perteikimo priemonė, vertimo procese reikalauja išskirtinio dėmesio, tad vertėjui, verčiančiam lietuvių tekstus į savo gimtąją kalbą, reikalinga itin gera lingvistinė ir teksto semantinės analizės kompetencija. Kiekviena deminutyvo priesaga, pridėtinė semantinė vertė, papildo žodį nauju reikšmės komponentu, kuris negali likti nepastebėtas. Deminutyvai, kaip ir kiti konotuoti leksiniai vienetai, perteikiantys tam tikrus papildomus reikšmės niuansus, kelia nemažai klausimų vertėjams. Pasak prancūzų vertimo teoretiko G. Mounino, jei teigiama, kad išversti neįmanoma, devynis kartus iš dešimties omenyje turima konotacija (1963, 168). Tiriant 696 lietuvių kalbos deminutyvų vertimą į prancūzų kalbą nustatyta, kad 50,15% visų vertimo pavyzdžių išlaikė maži žybinę maloninę reikšmę, o 49,85% – neišlaikė. Visi vertimo atvejai buvo suskirstyti į keturis vertimo polinkius: 1) lietuvių kalbos deminutyvo vertimą prancūzų kalbos deminutyvu, 2) lietuvių kalbos deminutyvo vertimą prancūzų kalbos analitine forma, 3) deminutyvo reikšmės neutralizavimą, 4) deminutyvo praleidimą. Analizuojant deminutyvų vertimą buvo atsižvelgta į vertimo teorijos ir praktikos nuostatas (Leonavičienė, 2010, 45–50) nagrinėti mikrostruktūrinius vienetus platesniame kontekste, makrostruktūriniame teksto lygmenyje.

Gauti tyrimo duomenys dažniausia vertimo pavyzdžių grupe leidžia laikyti vertimą prancūzų kalbos analitine forma. Šie pavyzdžiai sudaro 49,15% visų deminutyvų vertimo pavyzdžių, t. y. 342 pavyzdžius.

(12) *Žiūrėti į žmones beveik taip pat įdomu, kaip stebėti gyvulėlius ar augalus arba pamatyti ženklus* (Kondrotas, 1981, 195).

Regarder les gens est presque aussi intéressant qu'observer les petites bêtes et les plantes ou bien percevoir les signes (Kondrotas, 1991, 172).

(13) *Visi mes ateinam į venterio galą, bet tie, kurie nėra akli, mato, kad šiame gale yra skylutė, specialiai padaryta iš venterio išeiti į plačiąją upę* (Kondrotas, 1981, 217).

Nous aboutissons tous au fond de la nasse, mais ceux qui ne sont pas aveugles voient qu'il y a là un tout petit trou, fait exprès pour qu'on puisse s'échapper et plonger dans leau ouverte de la rivière (Kondrotas, 1991, 191).

(14) *Nebijok, vaikelį* (Kondrotas, 1981, 29).

Ne t'inquiète pas, mon petit (Kondrotas, 1991, 30).

(15) *O kaipgi, širdelė, o kaipgi* (Kondrotas, 1981, 67).

C'est bien ce que je dis, mon cœur (Kondrotas, 1991, 62).

Lietuvių kalbos deminutyvų gyvulėlius, skylutė, vaikelį, širdelę reikšmę, perteiktą tekste vienu žodžiu, prancūzų kalbos vertime atitinka analitinės formos *les petites bêtes, un tout petit trou, mon petit, mon cœur*, kuriose atskirais žodžiais pasakoma pagrindinė leksinė ir gramatinė reikšmė, o mažiąbinę maloninę reikšmę išreiškia papildomos leksinės priemonės (*petit, un tout petit, mon*). Kituose tiriamosios medžiagos pavyzdžiuose deminutyvo konotacinei reikšmei perteikti buvo vartojami kiti būdvardžiai (*grand, joli* ir kt.), savybiniai įvardžiai (*mon, ma, mes, ton, ta, tes* ir kt.). Dažną lietuvių kalbos deminutyvų vertimą analitinėmis prancūzų kalbos formomis lemia skirtingas originalo ir vertimo kalbos pobūdis, kitaip išreiškiamą gramatinę ir leksinę reikšmę. Lietuvių kalba yra sintetinė, t. y. į tą pačią žodžio formą (*gyvulėlius, vaikelį* ir pan.) kartu įeina leksinė ir gramatinė žodžio reikšmė, o prancūzų kalba yra analitinė – žodžio reikšmė gali būti perteikta dviem ar daugiau atskirų žodžių, iš kurių vieni reiškia leksinę, kiti – gramatinę reikšmę.

Antrasis pagal dažnį vertimo polinkis yra deminutyvinės reikšmės neutralizavimas vertimo kalboje. Tie leksiniai vienetai, kurie lietuvių kalboje turi išskirtinę mažiąbinę maloninę, vertinamąją reikšmę ar atspindi kitą subjektyvųjį reikšmės turinį, prancūzų kalbos tekste virto neutraliais leksiniais vienetais. Leksinio vieneto deminutyvinės reikšmės neutralizavimą, kuris sudaro 29,74% surinktų pavyzdžių, galima paaiškinti vertimo kalbos normos laikymusi, kalbinių įpročių paisymu, polinkiu atitinkamose kalbinėse situacijose vartoti įprastą stilistiškai neutralų, o ne konotuotą žodį. Juk konotacijos skirtingose kalbose dažniausiai nesutampa, nevienodai interpretuojami aplinkos objektai, reiškiniai:

(16) *Užuot priejęs, pasisveikinęs ir padėjęs ant stalo pinigėlių, kaip dera, jis stovėjo ir su nuostaba žiūrėjo į senį, o šis į jį, paskui į Pimę* (Kondrotas, 1981, 122).

Au lieu de s'approcher de l'homme, de le saluer et de poser une pièce sur la table, comme il se doit, il resta planté là, à regarder d'un air surpris le vieux qui le fixa également du regard, avant de se tourner vers Pime (Kondrotas, 1991, 106).

Nagrinėjant deminutyvų vertimo į prancūzų kalbą pavyzdžius, buvo aptikta deminutyvų praleidimo vertimo tekste atvejų. Jie sudarė 20,11 % visų analizuotų pavyzdžių. Kad vertimo tekstas būtų visapusiškai ekvivalentiškas, vertimo kalba – natūrali ir sklandi, vertėjai neišvengiamai turėjo taikyti vertimo transformacijas. Viena iš tokių transformacijų – leksinio vieneto praleidimas. Tekste praleisti semantikos ir stiliaus atžvilgiu pertekliniai leksiniai vienetai nekludo skaitytojui suprasti teksto minties, leidžia išvengti nereikalingų, iš konteksto aiškių vienetų ir padeda siekti teksto kompresijos:

- (17) *Jau visa savaitė praėjo, sūnuk, – droviai pasakė tėvas, sukdamas akis į šalį. – Manėm, kad nebeatsigausi.* (Kondrotas, 1981, 80).
Ça fait une semaine entière, dit le père timidement en détournant les yeux. Nous avons cru que tu ne reviendrais pas. (Kondrotas, 1991, 72)
- (18) *Savo pasitikėjimu tu man dėkoji, vaikeli* (Kondrotas, 1981, 306).
Tu es ma seule consolation maintenant (Kondrotas, 1991, 266).

Prancūzų kalba turi mažesnes priesaginių vedinių sudarymo galimybes, žymiai mažesnes afiksų išgales, todėl verčiant tiriamojo teksto lietuvių kalbos deminutyvus į prancūzų kalbą, tik nedidelė dalis (1%) deminutyvų verčiami prancūzų kalbos deminutyvais. Juos galima laikyti absoliučiaisiais ekvivalentais, atliekančiais tą pačią funkciją ir turinčiais tą pačią semantiką kaip originalo kalbos deminutyvas:

- (19) *Žiūrint iš namuko vidaus, susinarpliojęs tinklas vietomis susilieja su nendrių šluotelėmis upės deltoje* (Kondrotas, 1981, 164).
Vu de l'intérieur de la maisonnette, le filet entortillé se confond par endroits avec la chevelure des roseaux qui poussent dans le delta de la rivière (Kondrotas, 1991, 145).
- (20) *Atsitiesia: plaukuotas jo veidas pilnas žibančių lašelių, kurie saulės spinduliuose, prasiskverbusiuose pro gosliai žalių parko lapiją, atrodo truputėlį netikri* (Kondrotas, 1981, 272).
Il se redresse: son visage poilu est couvert de gouttelettes brillantes, presque irréelles sous les rayons de soleil qui se fraient un chemin à travers les frondaisons épaisses du parc (Kondrotas, 1991, 238).

Verčiant lietuvių kalbos deminutyvus į prancūzų kalbą, vertimo tekste dažniausiai buvo vartojami priesaginiai vediniai su priesaga -ette. Lietuvių kalbos deminutyvo vertimas prancūzų kalbos deminutyvu laikytinas idealiu vertimo variantu, leidžiančiu išsaugoti semantinę, funkcinę tapatumą ir, kaip teigia ispanų vertimo tyrėjas C. Caro Dugo, artimiausios originalui raiškos priemonės leidžia likti arčiau originalo ir įtraukti skaitytoją į svetimą pasaulį (2011, 7). Tik turint omenyje nedidelį prancūzų kalbos deminutyvų priesagų inventorių ir retesnę jų vartojimą kalboje, prancūzų kalbos vertime deminutyvų pasitaikė labai nedaug.

Ištyrus S. T. Kondroto romano „Žalčio žvilgsnis“ deminutyvų vartojimą, funkcijas, semantiką ir išanalizavus originalo teksto deminutyvų vertimą į prancūzų kalbą, galima daryti tokias išvadas:

1. Tiriamajame meniniame lietuvių literatūros tekste aptikti 696 deminutyvai. Dėl didelės gausos šiuos stilistiškai žymėtuosius vienetus galima laikyti diferenciniu teksto požymiu.

2. Kalbos dalių požiūriu, tekste buvo rasti daiktavardžių ir būdvardžių deminutyvai, sudaryti su įvairiomis priesagomis. Iš jų dažniausiai pasitaikė priesagos -i(u)kas, -ė vediniai, (61,78% visų priesaginių vedinių), kitos priesagos -elis, -ė (20,26%), -ėlis, -ė; (9,3%) ir kt. buvo vartotos rečiau. Iš tiriamojo teksto deminutyvų priesagų -iukas, -ė laikytina dariausia.

3. Tyrimo rezultatai leidžia teigti, kad S. T. Kondroto romano deminutyvai atliko keturias funkcijas: 1) teksto tikslinamąją funkciją, 2) vertinamąją funkciją, 3) estetinę ir 4) teksto siejamąją funkciją. Pasitaikė deminutyvų, kurie vienu metu atliko kelias funkcijas: vertinamąją ir siejamąją (73 atvejai, t. y. 10,5%).

4. Semantiniu požiūriu tiriamieji deminutyvai įvardijo žmogų supančio pasaulio denotatus (asmenis, gyvūnus, augalus, namų apyvokos daiktus ir kt.) ir išreiškė pridėtinę semantinę vertę – subjektyvųjį turinį, vaizdinę ir emocinę konotaciją.

5. Ištyrus surinktų lietuvių kalbos pavyzdžių vertimą į prancūzų kalbą, nustatyti tokie vertimo polinkiai: 1) didžiausia pavyzdžių grupė laikomas deminutyvų vertimas analitinė prancūzų kalbos forma (49,15% visų vertimo pavyzdžių), 2) beveik per pusę mažesnė grupė – deminutyvinės reikšmės neutralizavimas (29,74% pavyzdžių), 3) deminutyvo praleidimas (20,11%), 4) deminutyvo vertimas prancūzų kalbos deminutyvu (1%). Vyraujantis vertimo polinkis paaiškintinas skirtingu lietuvių (sintetinės) ir prancūzų (analitinės) kalbos pobūdžiu, analitinės prancūzų kalbos polinkiu atskirais leksiniais vienetais pateikti leksinę ir gramatinę reikšmę.

6. Vertimo tyrimo rezultatai leidžia teigti, kad verstiniame prancūzų kalbos tekste buvo perteikta pusė (50,15%) lietuvių kalbos deminutyvų reikšmių. Likusi dalis deminutyvų (49,85%) buvo išversti stilistiškai neutraliais leksiniais vienetais arba praleisti. Tai rodo, kad meninio teksto konototos leksikos vertimas priklauso ne tik nuo vertėjo kūrybiškumo, bet jį iš dalies determinuoja vertimo kalbos pobūdis ir įprastinė leksinių vienetų vartoseną.

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SUMMARY

THE USAGE OF LITHUANIAN DIMINUTIVES AND THEIR TRANSLATION INTO FRENCH IN S. T. KONDROTAS' NOVEL "A LOOK OF A WHIPSNAKE"

Aurelija Leonavičienė, Jolita Valeikaitė

The paper deals with diminutive derivatives as a frequent peculiarity of the Lithuanian language and focuses on their realisation in the novel "Žalčio žvilgsnis" ("A Look of a Whipsnake") by S. T. Kondrotas, as well as on their translation into French. In order to discuss the research object, a theoretical overview of the concept of diminutive, diminutive formation means, semantic and stylistic features is given. The quantitative analysis of diminutives in the literary text chosen as a research material resulted in identification of 696 diminutive units. The most productive diminutive suffix was -i(u)kas comprising nearly 62% of all diminutive derivatives found in the source text. Below ranked two other quantitatively relevant diminutive suffixes: -elis, -ė (20.26%) closely followed by -ėlis, -ė (9,3%). Other diminutive suffixes (-ytis, -ė; -i(u)tis, -ė; -(i)okas, -ė; -aitis, -ė etc.) occurred less frequently. The obtained frequency data were compared to those provided in Lithuanian grammars. All diminutives found in the source text were analysed and described with respect to their functions, semantics and morphological aspects.

The analysis of the Lithuanian diminutives translated into French revealed four translation preferences, among which translation with an analytical form was most frequently applied (49.15% of all translation examples). This tendency could be explained by linguistic differences of Lithuanian as synthetic and French as an analytic language, interlingual differences in expressing diminutive meaning as a term of endearment.

TERMINOLOGICAL DICTIONARY AS A COMPREHENSIVE COGNITIVE AND LINGUISTIC TOOL

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ABSTRACT

The paper discusses the degree to which the terminological dictionary, considered here a type of specialist text, may become an optimal tool of cognitive and linguistic transfer. It is suggested that various constituents of the macro-, meso-, and microstructure of a terminological dictionary, both explicit and implicit, may reflect, or directly introduce pieces of information of different cognitive and linguistic value, as tailored to the specific needs of various kinds of dictionary users. The paper discusses a selection of such dictionary constituents against the background of parameters of existing English-Polish and Polish-English terminological dictionaries published in Poland, the aim being to assess the current state of Polish terminography in the scope analyzed.

Key-words: *glossary, specialised lexicography, macrostructure of a dictionary, metalexicography, metaterminography, microstructure of a dictionary, terminographic analysis, terminological dictionary, thesaurus.*

INTRODUCTION

The development of modern societies is dependent, *inter alia*, upon effective tools of professional communication. Such communication should be, among other features, as precise as possible in order to maximize the transfer of expert knowledge. Since knowledge exists in the brains of professionals in the form of chunks of meaningful and interrelated sets of characteristics known as concepts, professional communication, in most cases, necessitates the use of language means so as to allow specialists to convey expert information. These language representations of concepts are known as terms. However, rarely are the terms used in isolation from other language means: their place is in professional texts (written or spoken), and, therefore, they have to obey language rules of the language a given text is written in. Moreover, to be fully operational terms have to direct to, or evoke, respective concepts in an unambiguous manner, which is all the more so important in educational setting. From this perspective, the value of terminological dictionaries cannot be overestimated. The question, however, remains: do these reference works fulfil the role they are so often ascribed? This paper tries to answer this question in the context of Polish dictionary

market based on a case study of more than 600 bi- and multilingual terminological dictionaries with English and Polish terminology.

1. BACKGROUND

Text, either written or spoken, is the central component of a simplified communication model. In case of professional communication, these are specialised texts³¹ that constitute the medium of professional knowledge transfer. This is primarily because they include terms, i.e. linguistic units that refer to their respective expert concepts, the latter being larger or smaller quanta of specialist knowledge (cf. e.g. Hartmann, James, 2002, 138)³². The clarity and effectiveness of professional communication depends on the precision of the term, i.e. a quality of the link between the term and the respective concept it represents. This link, developed artificially by terminologists by assigning terms to existing concepts or naturally in the act of naming a concept by a professional, is revealed in relationships with other terms in a specialist text or in definitions. Yet, there are many concepts are not clear-cut (Temmerman, 2000, 7), because in many fields of human activity concepts do not possess stable characteristics (as is the case with, e.g. linguistics), which becomes apparent in the plethora of definitions a given concept has in various sources. In general, however, one can state that in the metaphorical sense specialist texts can be regarded as repositories of professional knowledge and media of its transfer. Moreover, specialised texts can be seen as generators of professional knowledge. This is where the cognitive function of specialised texts is revealed.

As has been mentioned above, terms are linguistic units, and as such can be treated as ordinary words whose full linguistic potential is realised in specialised text. It this way terms become the building blocks of phraseological, syntagmatic and suprasyntagmatic units of a text (specialised text). This double nature of terms, i.e. cognitive and linguistic, renders them the major backbone of specialised texts and influences the manner in which they should be introduced in an educational environment.

One aid in decoding the cognitive and linguistic information carried by the term has for many decades been the terminological dictionary³³, a work that in the hands of field specialists, specialist translators, terminologists or teachers and students of

³¹ As for the definition of the specialised texts, I follow the simple definition by S. Grucza, who states that these are spoken and written language expressions which have been created by a specialist in an act of specialist communication (Grucza, 2008, 171).

³² Besides terms, also abstract symbols, a definition, a paraphrase or an image can stand for a concept (Cabr e, 1999, 164).

³³ The notion of the 'terminological dictionary' is treated here as generic and encompasses all types of various reference works presenting terminology of one or more fields of science, technology or areas of human activity, compiled in accordance with specific criteria. The reference works in question may be, besides 'traditionally perceived' dictionaries, also specialist encyclopaedias, glossaries, terminological thesauri, both in traditional (printed) and electronic form (cf. e.g. Łukasik, 2007, 7).

specialist subjects becomes a reference work of primary importance. Thus, the terminological dictionary acquires the two functions inherent to terms.

The cognitive function of the terminological dictionary is revealed on macro-, medio- and microstructural levels. On the macrostructural level the choice of terms for a dictionary defines its conceptual frame (or the thematic scope); in some cases the conceptual frame becomes more explicit where the division of a lemma list into thematic sections or modular units is in place. On the on the medio- and microstructural level the cognitive role of the terminological dictionary is realised either by an explicit symbolic, textual or other presentation of semantic relations between terms/concepts (like in terminological thesauri) or by implicit semantic information rendered by means of various kinds of definitions of other meaning explanation of entry terms³⁴. From this perspective, some kind of explication is a prerequisite for a terminological dictionary to become a medium of professional knowledge transfer (and hence fulfil the cognitive function)³⁵.

The linguistic function of the terminological dictionary is mainly achieved on the microstructural level. The formal characteristics of the entry term itself is the first indicator of the linguistic nature of a term (e.g. one- or multiple-word unit; uniform (i.e. containing linguistic signs only) or non-uniform (i.e. containing other non-linguistic symbols), etc). Next within an entry come all kinds of labels, such as grammatical, syntactical, pragmatic, etymological, orthographic, register, etc., phonetic transcription, collocational patterns, usage example, etc. Based on such information it should be possible to correctly identify a term as a linguistic sign of a given national language and appropriately use the term in various linguistic contexts. From this point of view, inclusion of a set of linguistic data (tailored to the needs of potential dictionary users) is necessary for a terminological dictionary to become a reference work of linguistic value.

Compilation of modern terminological reference works, including terminological dictionaries, should be subjected to the primary goal of modern terminography, i.e. making terminological dictionaries that fulfil theoretical requirements, convey specialist knowledge in the most effective manner, and meet the needs of its users (Łukasik, 2007; Łukasik, 2009). These requirements will influence the parameters (elements) of macro-, medio- and microstructure and will result in the compilation of various types (and subtypes) of terminographical works. Some users, for example terminologists or students, may require detailed concept description. For them, such elements of a dictionary structure as explicit representation of semantic relations between terms, classification schemes and precise definitions are of primary importance. Dictionaries

³⁴ Based on properly formulated definitions it should be possible to reconstruct semantic relations between terms in a terminological dictionary.

³⁵ In theory, it should also be possible in case of terminological glossaries, i.e. word lists with their respective foreign language equivalents, where the totality of terms (entries) delineate the scope of professional knowledge the dictionary represents.

tailored to meet the needs of such users may be considered more a cognitive tool. On the other hand, translators or specialist text authors may require such dictionary elements as usage examples, grammatical information, lists of collocations, etc. Such works would be considered more a linguistic tool. This distinction, however, does not preclude the possibility of extending the functionality of a dictionary by adding extra elements (on any structural level) or compiling an altogether universal (polyfunctional) dictionary. In fact, most bilingual dictionaries are claimed by their authors to be polyfunctional, although an analysis of their structural constituents often points otherwise (see considerations below).

Having all these variables in mind, the important question that needs to be answered is whether the existing terminographic approach satisfies the requirements that modern dictionary market and dictionary users set. For example, an important question that this paper poses is whether the existing terminological dictionaries fulfil the cognitive and linguistic functions that are so important to so many groups of users. The answer, however, may be provided and data evaluated if another requirement of modern lexicography (and also terminography) is fulfilled, namely the existence of systematic dictionary research. In the scope of terminological dictionaries published in Poland, first such systematic study was undertaken by the author of this paper.

2. METHODS

Several authors emphasise the need for systematic dictionary studies (e.g. Bańko, 2001, 21; Bergenholtz, Tarp, 1995, 30-31, 77; Hartmann, James 2002, 43, 93; Piotrowski, 1994, 3). Besides research into users' needs, such analysis should concern the existing dictionaries: their structure, content, usefulness, etc. No such research had been in place before 2007 with regard to terminological dictionaries in Poland. The study performed by the author of this paper was aimed to fulfil this research gap.

The study employed a research method called the terminographic analysis. Terminographic analysis is defined here as a research procedure whose primary aim is to describe the status of terminography in a given area in a given period of time. Such analysis may be general or detailed. General terminographic analysis aims to describe achievements of theoretical and practical terminography on a given dictionary market within a specified period of time, and, if possible, predict directions of development and areas where more research is still needed. Detailed terminographic analysis focuses on individual dictionaries and their properties, with an aim to describe successful as well as faulty terminographic solutions and suggest areas of improvement.

Further, both types of terminographic analysis may be full or partial. Their scope of study can be defined as follows:

- full general terminographic analysis is designed to describe the entirety of terminological dictionaries published on a given dictionary market within a specified period of time;

- partial general terminographic analysis is designed to describe a section of a given dictionary market within a specified period of time (i.e. taking into account a specific type of terminological dictionaries);
- full detailed terminographic analysis is designed to study all pre-defined parameters of macro-, medio-, and microstructure of all terminological dictionaries published on a given dictionary market within a given period of time;
- partial detailed terminographic analysis is designed to study:
 - a selection of pre-defined parameters of macro-, medio-, and microstructure of all terminological dictionaries published on a given dictionary market within a given period of time

or

- all pre-defined parameters of macro-, medio-, and microstructure of a section of terminological dictionary market (e.g. certain type of terminological dictionary, and/or terminological dictionaries of a given field) published within a given period of time

or

- a selection of pre-defined parameters of macro-, medio-, and microstructure of a section of terminological dictionary market (e.g. certain type of terminological dictionary, and/or terminological dictionaries of a given field) published within a given period of time

It needs to be emphasised, however, that undertaking general terminographic analysis is impossible without prior detailed studies of existing terminological dictionaries. Taking these limitations into account, the author analysed a section of Polish terminological dictionary market, namely bi- and multilingual terminological dictionaries containing Polish and English terminology published in Poland in the years 1990-2006. The choice of languages stemmed from the clear significance of the English language in science and technology and its great influence on national terminology system, while the choice of the time frame resulted from the fact that Poland underwent economic and political transformations in 1989, and only after this year it is possible to talk about a truly free market (including publishing one) in Poland.

The study was conducted in 2007 and 2008 and included a set of procedural steps: (1) gathering of bibliographical data based on digital library catalogues and creation of terminographical database; (2) extension of the database with bibliographical data from traditional library catalogues; (3) detailed analysis of terminological dictionaries available in various libraries across Poland based on selected dictionary parameters (as mentioned in the paragraph above). The author found 610 records referring to bi- and multilingual terminological dictionaries containing English and Polish terms published in Poland between the years 1990 and 2006. Due to lack of some of the titles in the libraries visited, detailed terminographic analysis encompassed 577 terminological dictionaries. The parameters analysed included:

- front and back matter content,
- directionality of the dictionary,
- arrangement of lemmata (alphabetical, systematic (thematic) or mixed),
- number of entries,
- presence and type of term explication (a definition, loose description, explicit semantic relations with other terms, etc.),
- presence of other important microstructural elements, such as phonetic transcription, grammatical labels, collocational patterns, additional contexts, etc.,
- presence of indices and other dictionary appendixes.

3. RESULTS

Based on quantitative and qualitative analyses of 577 terminological dictionaries (with regard to the above-mentioned parameters), it was possible to determine the prototype (most frequent type) of a terminological dictionary published within the time period specified. The identification of the parameters of such a dictionary model enabled the author to draw conclusions as to the usefulness of such reference works.

The most frequently published terminological dictionary on the Polish terminology market between the years 1990 and 2006:

- is an English-Polish field-specific glossary,
- contains from 1000 to 10000 terms (entries) arranged alphabetically,
- features no definitions or meaning disambiguation,
- presents no phonetic transcription, grammatical information,
- has no indices, no appendixes or bibliography (no corpus sources mentioned).

The authors or editors of such dictionaries most frequently claim (either in the front or back matter) that the dictionary can fulfil several functions, including translation or didactic purposes. This claim is evaluated in the discussion section of the present paper.

Besides identifying the most frequent type of the bi- or multilingual terminological dictionary on the Polish market, it was also possible to assess quantitative data referring to the parameters of the partial detailed terminographical analysis.

As regards the directionality of the dictionary:

- 36% are English-Polish dictionaries, 14% are Polish-English, 19% are English-Polish/Polish-English and the remaining 31% are multilingual dictionaries.

As regards the arrangement of lemmata:

- 92% of dictionaries have their entries arranged alphabetically, while 8% of dictionaries have thematic or onomasiological (thesaurus-like) arrangement.

As regards the number of entries:

- 28% of all dictionaries analysed contain less than 1000 entries;
- 42% contain between 1000 and 10000 entries;
- 21% contain between 10000 and 40000 entries;
- 4% contain between 40000 and 100000 entries;
- 5% contain more than 100000 entries.

As regards term explication:

- 33% of dictionaries contain a description/definition or meaning disambiguation of entry terms, of which:
 - 12% are terminological thesauri. Worth mentioning is the fact that the thesauri studied by the author are characterised by a superficial semantic network, by which is meant the presentation of only basic semantic relations between terms (in fact, only generic and associative relations are provided). Only one thesaurus presents more than four semantic relations;
 - 10% are encyclopaedic dictionaries.

As regards the presence of important microstructural elements:

- 6% of the terminological dictionaries analysed present phonetic transcription (in two cases such transcription is provided in a non-standard (non-IPA) transcription);
- 2% of dictionaries provide additional context (most frequently in the form of a sentence example), with the aim to enable the user to identify linguistic behaviour of a term);
- 3 dictionaries present explicit grammatical information (yet the only information presented is part-of-speech label).

As regards indices and other appendixes:

- 37% of all dictionaries include an index of some kind (in some cases in the form of a reversed word-list). Of all thematically-arranged dictionaries, no more than 47% include indices;
- 32% include list of references/bibliography (i.e. define the corpus of source texts);
- 18% include some kind of appendix, most frequently in the form of a list of field-specific abbreviations, an additional glossary, mathematical or physical charts, professional phrasebooks, encyclopaedic extensions of some key terms, template documents, etc.

4. DISCUSSION

On the basis of the results of the partial detailed terminographical analysis it is possible to draw interesting conclusions, which in aggregate create a picture (although not complete) of Polish bi- and multilingual terminography between the years 1990 and 2006. The outcomes of the study also help to answer the question as to the extent

the existing bi- and multilingual terminological dictionaries can be cognitive and/or linguistic tools in the hands of various groups of users.

First, the number of terminological dictionaries published in the period between 1990 and 2006, i.e. 610, indicates that approximately 36 dictionary titles were published each year. This figure is consistent with, or even exceeds, theoretical predictions (cf. Lukszyn, 2002, 162) and confirms high level of terminology circulation.

Second, the directionality of the majority of terminological dictionaries analysed, i.e. English>Polish, strongly points to the direction of terminology, and hence – knowledge, transfer, i.e. from more developed to less developed specialised languages. This fact is obviously connected with users' needs in terms of access to, and transfer of, professional knowledge.

Third, the predominant alphabetical arrangement of lemmata strongly indicates that the existing lexicographical tradition also prevails (or is copied) in terminography. Alphabetical arrangement is handy in terms of accessing dictionary content as most language users are acquainted with the formal, objective arrangement of letters (Bańko, 1988, 57; Bogusławski, 1988, 61). Yet, in professional setting it is not the most desirable type of macrostructure, since terms (=concepts) occur out of their context, which does not allow for the illustration of their conceptual relations with other terms. Thus, the user is deprived of an overview of the subject field in question (which hinders both comprehension and translation). Moreover, such arrangement does not guarantee full coverage of the subject field in question, since related terms may easily be omitted (Bergenholtz, Tarp, 1995, 199). From the theoretical point of view, however, the prevailing alphabetical arrangement of lemmata in the dictionaries studied seems to contradict a suggestion of some theoreticians that terminographic resources tend to have a more conceptual organisation (cf. Bergenholtz, Kaufmann, 1997, 91; Faber, 2006, 39).

Fourth, the majority of the terminological dictionaries analysed include between 10000 and 40000 entries, which is consistent with the theoretical predictions and existing typologies (e.g. Gajda, 1990, 120; Lukszyn, Zmarzer, 2006, 148-149). Theoretical assumptions state that a terminological lexicon of a given subject field (properly delimited from other subject fields) contains a few thousand terms (Lukszyn, 2005, 63), hence the volume of such dictionaries. More research, however, is needed to fully assess the content of each of the terminological dictionaries as quantitative analysis may prove to be invalid (in such cases where a dictionary contains terminology from other subject fields and its title suggests specific-field content).

Fifth, taking into account the fact that the majority of the terminological dictionaries analysed are glossaries, i.e. word-lists with L2 equivalents featuring no further term definition or disambiguation, one can easily conclude that such reference works poorly correspond to users' needs: such reference works cannot prove effective in the educational context and cannot be useful cognitive tools for professionals: their usefulness is only limited to evoking individual concepts out of context, which hinders professional communication. If definitions do appear in the dictionary, they

usually take the form of a short description rather than a proper definition. Furthermore, since the most convenient type of macrostructure would be onomasiological one, the presence of explicit semantic relations would be most desirable. Yet, only a handful of all reference works, i.e. terminological thesauri reveal semantic relations, which – on their part – correspond to the most basic semantic relations (i.e. generic and associative ones).

Sixth, when trying to assess the user friendliness of terminological dictionaries, lack of phonetic transcription in dictionaries of English must be regarded as a flaw if the intended purpose of the dictionary is not solely to be an aid in writing or reading. Definitely, such reference work cannot prove useful in facilitating oral communication. Similarly, lack of grammatical information or collocational patterns hinder translation and didactic process, especially one that is conducted in foreign language (in this case: English). As regards other additional elements of a dictionary, only 37% of all dictionaries analysed include some kind of index. In some cases, such indices take the form of a reversed word-lists and hence become bilingual glossaries on their own (which must be perceived as a beneficial technical solution). Surprisingly, more than a half of all thematically-arranged dictionaries do not include any index. This must be regarded as a major error in terminographical technique as access to dictionary content becomes extremely difficult. Moreover, if the typical terminological glossaries were to become more useful, a systematic index could be provided (cf. Bergenholtz, Tarp, 1995, 182). Unfortunately, none of the works analysed contains such an index. One important macrostructural element merits discussion at this point, namely the inclusion of reference list/bibliography in the dictionary. Such lists may indicate the up-to-dateness of the primary sources which had been used for the extraction of terms and other necessary information (including definitions, usage examples, collocations, etc). Lack of this element in more than two-thirds of all dictionaries analysed renders the task of proper evaluation of content validity impossible³⁶.

Seventh, from the didactic and cognitive point of view inclusion of any kind of appendix in a dictionary must always be perceived as a useful terminographic solution. For example, lists of field-specific acronyms help in professional communication because abbreviated forms are becoming more and more frequent in specialised texts as they save space and are handy linguistic labels (Szadyko, 2007, 75) that stand for entire concepts, often quite complex ones. Inclusion of charts, phrasebooks, encyclopaedic notes, template documents (e.g. in a dictionary of law) may be of use for specialists, teachers and students of various professions and specialist translators. However, roughly one in five terminological dictionaries analysed include an appendix of some kind. This seems to be an important area of improvement for future dictionary authors and editors.

³⁶ One of the dictionaries which has undergone detailed terminographical analysis presents the same content despite being assigned new edition numbers in the consecutive re-prints.

As a final conclusion let us focus on the parameters of the most frequent type of terminological dictionary on the Polish market (see Results section above). The directionality of the dictionary (English-Polish) proves the direction of terminology (=knowledge) transfer. Also, the volume of the prototypical dictionary (a field-specific one) is in accordance with theoretical assumptions. Yet, the fact that it does not include any form of meaning explanation must be evaluated negatively. Only highly-qualified professionals, possessing extended professional knowledge, could make use of such reference work, and possibly only for written text reception. Lack of phonetic transcription excludes such works from being useful in oral text production. Such a dictionary would hardly be useful for translators as it does not contain sense disambiguation or grammatical information, not to mention collocational patterns – i.e. elements that are necessary for successful completion of the translation task. Also students of professional subjects would not benefit from such a work of reference, due to the impossibility to decode essential cognitive and linguistic information.

All these shortcomings notwithstanding, the answer to the question of whether or not existing terminological bi- and multilingual dictionaries with English and Polish terminology should be regarded as effective cognitive and linguistic tools is not necessarily definite: despite the fact that the majority of the dictionaries analysed had not been compiled to meet basic users' needs, the percentages reveal a potential for improvement. The solutions are not unknown to the authors or publishers. However, still a lot needs to be done in terminological dictionary-making to achieve the primary objective of modern terminography, namely facilitating the uninterrupted and precise transfer of professional knowledge. Yet, the inclusion of a few more macro- and microstructural elements in a terminological dictionary, as required by a precisely defined user group, may render the task achievable.

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SANTRAUKA

TERMINŲ ŽODYNAS KAIP IŠSAMI KOGNITYVINĖ IR LINGVISTINĖ PRIEMONĖ

Marek Łukasik

Straipsnyje diskutuojama, kokių mastu terminų žodynai, kurie traktuojami kaip specialūs tekstai, gali tapti optimalia kognityvinių ir lingvistinių žinių perteikimo priemone. Teigiama, jog terminų žodyno makro-, mezo- ir mikrostruktūros (formaliai išreikštos ir neišreikštos) gali atspindėti arba tiesiogiai pateikti įvairius kognityvinės informacijos elementų kiekius, pritaikytus specialioms žodynų naudotojų poreikiams. Straipsnio autorius analizuoja dalį tokių elementų Lenkijoje išleistuose anglų-lenkų ir lenkų-anglų terminų žodynuose pagal tam tikrus pasirinktus parametrus, tam kad būtų galima įvertinti dabartinę Lenkijos terminografijos padėtį.

*II. TEKSTAS IR PRAGMATIKA /
TEXT AND PRAGMATICS*

PECULIARITIES OF SEMANTICALLY EQUIVALENT PROVERBS AND SAYINGS IN THE KAZAKH, ENGLISH AND RUSSIAN LANGUAGES

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ABSTRACT

One of the ways to improve one's understanding of the world's different cultures, people and history is to study proverbs and sayings of different languages. Proverbs and sayings have international character and mostly have equivalents with the same meaning and structure in different languages. The current article deals with semantic and cognitive peculiarities of proverbs and sayings in Kazakh, English and Russian. The authors of the article compare and contrast proverbs and sayings in three different languages finding their equivalents in terms of their meaning. The basis for exploration of proverbs and sayings is Matti Kuusi's system of the classification of proverbs according to the thematic principle. These themes for the most part represent basic aspects of human life and are common for the proverbs and sayings of the Kazakh, English and Russian languages. In the article Russian, Kazakh and English equivalent proverbs are divided according to 13 main themes. Comparison of set expressions of the three languages has shown a lot of similarities in meaning which is a tentative proof that even though languages belong to different families and types of language groups the evolution of human language takes its beginning from one root and source.

Key-words: proverbs, sayings, comparison, equivalents, thematic classification.

Globalization should cover not only political and social spheres of different nations' life but science and education, too. The president of Kazakhstan N. A. Nazarbayev in his speech announced, "The key measurement of our education reform is that every citizen of our country with the help of education and professional training should be able to cope with the demands of world standards" (Назарбаев, 2010). For that matter, investigation of educational and scientific basis of other countries, comparison and contrast of their peculiarities and achievements play important role in enhancing and development of education and science. A great way to improve one's understanding of the world culture, people and history is to study proverbs and sayings of different languages. Proverbs and sayings will teach many apt observations

made by people, translated from ancient written sources, and borrowed from literary works. Phraseological units appear in languages describing the nation's character, traditions and customs, because every nation has its own history, customs and traditions. As far as the common history of humanity connected common things and phenomena such as nature, war, animals, dishes, plants, etc. proverbs and sayings mostly have been formulated and coined on the bases of them.

The authors of phraseological units or sayings are usually not known. However, there are some which originate from the Bible or from well-known writers' works. In the Kazakh language the works of great people such as Kaigy, Kaztugan, Zhrau, Kazybek, Ayteke, Ibyray, Abay were the sources of some phraseological units or sayings.

In our research work, we would attempt to reveal the structural, semantic and cognitive peculiarities in the usage and development of phraseological units, i.e. proverbs and sayings, which are the most useful and colourful, ready-made part of phraseology. The current article deals with semantic and cognitive peculiarities of proverbs and sayings in Kazakh, English and Russian, comparison of proverbs and sayings in three different languages finding their equivalents in terms of their meaning.

Idioms are inseparable ready-made phraseological units used to colour the speech, while proverbs and sayings have moral principles. Many linguists consider phraseological units as word-groups that cannot be made in the process of speech, they exist in the language as ready-made units. The word-stock of a language is enriched usually by such units of language. The main difference between the word and the phraseological unit can be distinguished by their form and meaning.

Despite the character of transferring information the building material of the communicative process is words, word blocks, among which are phraseological units, the units which convey this information. Informative value of these units is not equal that is why they colour the communicative process in which they participate differently. It will have become clear that in order to derive a discourse from a text we have to explore two different sites of meaning: on the one hand, the text's intrinsic linguistic or formal properties (its sounds, typography, vocabulary, grammar, and so on) and on the other hand, the extrinsic contextual factors which are taken to affect its linguistic meaning. These two interacting sites of semantic meaning is the study of formal meanings as they are encoded in the language of texts, that is, independent of writers (speakers) and readers (hearers) set in a particular context, while pragmatics is concerned with the meaning of language in discourse, that is, when it is used in an appropriate context to achieve particular aims. Pragmatic meaning is not an alternative to semantic meaning, but complementary to it, because it is inferred from the interplay of semantic meaning with context. The pragmatic peculiarities of phraseological units are as follows:

- communicative direction of phraseological units (a certain type of expression in which this unit is used);

- a character and a direction of a communicative effect which a phraseological unit gives;
- social-emotive register of phraseological unit function (Рыжкова, 1996).

A direction and a character of a communicative effect made by a phraseological unit compose a very important pragmatic peculiarity of phraseological units. It is tightly connected with the perception of a phraseological unit.

Phraseological units can be considered as collocations, because they consist of several words that tend to be used together. However, one cannot guess the meaning of the whole phraseological unit from the meanings of its parts. Phraseological units are units with a transferred meaning. They can be completely or partially transferred (Дашевская, Каплан, Мюллер, 2000, 740). For example, “*As true as steel*” – “*Верен как сталь, прям как клинок*” – “*Болаттай берік*”. Sayings are as a rule non-metaphorical, e.g. “*Where there is a will, there is a way*” – “*Где есть желание, там есть и путь*” – “*Қалауын тапса қар жанады*”.

Proverbs and sayings are found in special dictionaries of proverbs and sayings. They have been analyzed and given classifications by many scholars in different languages. Phraseological units can be classified according to the ways they are formed, according to the degree of the motivation of their meaning, according to their structure and according to their part-of-speech meaning. These criteria of classification are similar in different languages, as proverbs and sayings can be met in different languages of the world. On the one hand, the usage and perceptions of proverbs and sayings differ in different nations, because they see things and concepts in their own ways, on the other hand, while comparing idioms and proverbs of different languages, we can find a lot of similarities, for example, *to add fuel to the fire/flare* – *подлить масла в огонь* – *отқа май құю*.

Phraseological units can be classified according to the syntactical norms, i.e. they can be classified according to the part of speech of the head word the unit is formed. This classification was suggested by Arnold. In Arnold’s classification phraseological units can be equal to sentence (Arnold, 1973, 740).

Proverbs and sayings have international character and a great many of them can have the same meaning and form in different languages. They teach people the norms and moral principles of life. At the same time they colour our language and reveal the culture of different people. Even these phrases are differently pronounced in different languages they can have common understandings and meanings. For example, English proverb “*The last straw breaks the camel’s back*” has the same meaning in Russian “*Последняя соломинка ломает спину верблюда*” and in Kazakh “*Соңғы түйенің жүгі ауыр*”. Compare: English “*Like husband, like wife*” – Russian “*Каков муж, такова и жена*”, “*Муж и жена одна сатана*” – Kazakh “*Анама жездем сай, ағамә жеңгем сай*”.

Proverbs and sayings have habitual associations of a word in a language with other particular words. Speakers become accustomed to such collocations. Very often they are related to the referential and situational meaning of words.

Sometimes there are collocations, which are removed from the reference to extralinguistic reality.

While comparing and contrasting proverbs in different languages we should find their equivalents in other languages by their meaning. In the article the basis for exploration of proverbs and sayings is Matti Kuusi's system of the classification of proverbs according to the thematic principle which for the most part represent basic aspects of human life and it is common to all languages (Lauhakangas, 2001, 33). These themes in Kazakh, English and Russian languages are common. Similarities can be found in the following 13 thematic groups of equivalent phraseological units in the English, Russian and Kazakh languages (Ахметова, 2009).

1. Practical knowledge of nature: for example, English proverb "*An oak is not felled with one stroke*" has the same function and is equivalent to Russian and Kazakh: "*Одним ударом дуба не свалишь*".

2. Faith and basic attitudes: for example, "*East or west, home is best*" – "*В гостях хорошо, а дома лучше*" – "*Өз үйім-өлең төсегім*".

3. Basic observations and socio-logics: for example, "*If you cannot see the bottom, do not cross the river*" – "*Не зная броду, не суйся в воду*" – "*Өткелін білмей өзенге түспе*".

4. The world and human life: for example, "*He lives long that lives well*" – "*В добром житье кудри вьются*" – "*Көңілдінің үйінде күнде мейрам, күнде той*". This proverb has no stylistic colouring in compared languages. They are simple sentences which ordinary people use in everyday speech and have become a proverb as a result of long and frequent use of people.

5. Sense of proportion: for example, "*Eat at pleasure, drink with measure*" – "*Ешь волю, пей в меру*" – "*Қанағат қарын тойғызар*".

6. Concepts of morality: for example, "*Handsome is that handsome does*" – "*Не тот хороши, кто лицом пригожи, а тот, кто на деле гожи*" – "*Тәні сұлу – сұлу емес, жаны сұлу – сұлу*".

7. Social life: for example, "*He is lifeless who is faultless*" – "*Безгрешен только мертвый*" – "*Жаңылмайтын жақ болмас, сүрінбейтін тұяқ болмас*". These types of proverbs are based on experience of people in the society as a result of their relationship, manners and behaviour.

8. Social interaction: for example, "*A bad beginning makes a bad ending*" – "*Плохому началу - плохой конец*" – "*Еңбегіне қарай өнбегі*". Social interaction has bred most part of proverbs and sayings in the three languages, as social status and habits of people play most important role in the life of people.

9. Communication: for example, "*Great talkers are great liars*" – "*Кто много говорит, тот мало делает*" – "*Аз сөз – алтын, көп сөз – күміс*". This proverb show that in every nation much talk has bad results such as lie, laziness, gossips, etc. These proverbs treat communication from different aspects.

10. Social position: for example, “*Gentility without ability is worth than plain beggary*” – “Көрпеңе қарай көсіл” or “Аузы қисық болса да байдың баласы сөйлесін”.

11. Agreements and norms: for example, “*Do in Rome as the Romans do*” – “*В чуждой монастырь со своим уставом не ходят*” – “Кімнің жерін жерлесен, соның отын ота”. In every country people respect other’s private property, if not it can be regarded as a rude and offensive manner. People mostly accept peaceful and mutual relations and negotiations between each other.

12. Coping and learning: for example, “*Live and Learn*” – “*Век живи, век учишь*” – “*Оқу инемен құдық қазғандай*”. “*Don’t teach a fish to swim*” – “*Не учи ученого*” – “*Дария жанынан құдық қазба*”. Knowledge is a great power, but learning and mastering different sciences have great difficulty. Every nation advise to learn and respect teachers and masters.

13. Time and sense of time: for example, “*Lost time is never found again*” – “*Потерянного времени не воротитишь*” – “*Өткен іске өкінбе*”, “*Уақытыңның босқа өткені, өміріңнің бос кеткені*”. Different people use different proverbs of time and mostly value spared time, at the same time most people do not appreciate their lost time.

Under the 13 main themes of this classification there are distinguished 52 main classes (Lauhakangas, 2001, 35). The most common theme is “Social life”. It has 7 main classes. The following proverbs and sayings of “Social life” theme serve as examples:

1. kinship: for example, “*Beauty lies in lover’s eyes*” – “*Не по хорошему мил, а по милому хорош*” – “*Сұлу сұлу емес, сүйген сұлу*”.

2. development – a person’s background: for example, “*Familiarity breeds contempt*” – “*Фамильярность порождает презрение*” – “*Адам сөйлескенше, жылқы кісінескенше*”.

3. child and parent / upbringing: for example, “*Like mother, like daughter*” – “*Яблоко от яблони далеко не падает*” – “*Анасын көріп, қызын ал, аяғын көріп, асын иш*”. “*Little children, little sorrow, big children, big sorrow*” – “*Маленькие дети – маленькие заботы, большие дети – большие заботы*” – “*Баланы жастан*”. These proverbs are the result of long observations and experience. All people try to bring up their children as well as they can. People understand that the children and their upbringing have been most important subject in family’s life.

4. man and woman / ranking and position of both sexes: for example, “*Harpiness takes no account of time*” – “*Для счастливых время не существует*” – “*Бақыттылар уақытпен санаспайды*”.

5. marriage: for example, “*Marriage comes by destiny*” – “*Браки совершаются на небесах*” – “*Екі жақсы қосылса, өлгенше дос болады, екі жаман қосылса, өлгенше қас болады*”.

6. youth and old age: for example, “*All is good in its time*” – “*Всему свое время*” – “*Әр нәрсе өз уақытымен*”.

7. health and illness: for example, “*Health is wealth*” – “*Здоровье лучше, чем богатство*” – “*Бірінші байлық – денсаулық*”.

We can add other classes such as love, betrayal, knowledge to the list which show the people’s characters, ability etc.

Contrastive-comparative study of phraseological units, proverbs and sayings and idioms gives us an opportunity to reveal their ethical-aesthetic character and the functions in the context. Understanding and knowledge of different languages help to broaden one’s mind and master the learned language professionally. The comparison of set expressions in three languages has shown a lot of similarities in their formation, meaning, function and pragmatics of proverbs and sayings. It shows that even though they belong to different families and types of language the evolution and formation of human language takes its beginning from one root and source.

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SANTRAUKA

PRASMĖS POŽIŪRIU EKVIVALENTIŠKŲ PATARLIŲ IR PRIEŽODŽIŲ YPATUMAI KAZACHŲ, ANGLŲ IR RUSŲ KALBOSE

Gulnar Bekkozhanova, Nestay Ismail

Vienas iš būdų pažinti skirtingas pasaulio kultūras, žmones ir istoriją – studijuoti įvairių kalbų patarles ir priežodžius. Patarlės ir priežodžiai yra tarptautinio pobūdžio, ir dauguma iš jų turi tos pačios reikšmės ekvivalentus ir struktūrą skirtingose kalbose. Straipsnyje analizuojami semantiniai ir kognityviniai patarlių ir priežodžių ypatumai kazachų, anglų ir rusų kalbose. Straipsnio autorės lygina ir gretina patarles ir prie-

žodžius trijose skirtingose kalbose, rasdamos prasminius atitikmenis šiose kalbose. Tyrinėjimų teorinis pagrindas – Matti Kuusi patarlių tematinė klasifikacija. Dauguma tematinių grupių, pagal kurias galima suskirstyti patarles, yra susiję su pagrindiniais žmogaus gyvenimo aspektais, būdingais visoms trimis tyrinėjamoms kalboms. Straipsnyje ekvivalentiškos prasmės atžvilgiu kazachų, anglų ir rusų patarlės ir priežodžiai suskirstyti į 13 tematinių grupių. Patarlių ir priežodžių lyginimas atskleidžia daug prasminių sąsajų tarp kalbų, o tai rodo, kad nors kalbos ir priklauso skirtingoms kalbų šeimų grupėms, jų formavimasis ir evoliucija prasidėjo iš vieno šaltinio.

LET~ PATTERNS IN MA THESES IN LINGUISTICS

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ABSTRACT

The imperative clauses with Let~ are common in English academic discourse and are used to create interaction between the speaker/writer and the listener/reader. Let us / Let's is used to direct a collective focus of attention on the part of the speaker/writer and listener/reader. Let me is used to help the speaker/writer signal some upcoming aspect of the text (Carter and McCarthy, 2006). This paper looks at Let~ patterns in Master's theses in Linguistics written by 40 native (British) and 40 non-native (Lithuanian) students of English. The analysis has shown that Let~ patterns in MA theses have the interpersonal and textual functions. The specific discourse acts performed through the use of Let~ include textual acts (e.g. referring to an example, starting a new subtopic) and cognitive acts (e.g. following a line of reasoning, interpreting an idea). The frequency of Let~ patterns is much higher in non-native than in native student theses. This can be explained by the influence of the spoken mode of English on student writing and transfer of speaking skills. Mother tongue transfer is not considered an important factor in this respect.

Key-words: *Let me, Let us, reader engagement, discourse acts, MA thesis, CorALit.*

INTRODUCTION

Research into academic English has shown that the written mode of academic language is dialogic, just like the spoken mode. Explicit writer-reader interaction is characteristic not only of instructional texts, such as coursebooks, study guidebooks or manuals, but also of argumentative texts, such as research articles, essays or theses (Swales et al, 1998, Hyland, 2002). The use of metadiscourse is one way of making writer-reader communication explicit and therefore more effective. Academic writers use various strategies to engage their readers into the discourse process and persuade them to accept their arguments or newly created knowledge claims.

While establishing a good rapport with the reader is an aim of any academic writer, it is particularly important for novice writers, such as Master students working towards a degree. Student writers have to find appropriate ways of presenting themselves and positioning the reader in the text. MA students wish to establish their credentials as competent researchers as well as seek approval, solidarity and

consent on behalf of the readers who are not only expert writers, but also evaluators of their work.

Among the various rhetorical choices available to writers for creating dialogic communication with their readers are imperatives (*See, Let's*), inclusive *We* (*We shall now look at*), *It*-type directives (*It should be noted*) and questions (*What are the reasons?*). This paper focuses on one particular strategy for inviting readers to take part in the discourse process – the imperative clauses with *Let~*. Our aim is to explore how *Let~* patterns are used in a specific type of written communication where the status of participants is unequal – between the student/novice writer and the professor/expert reader. We shall try to establish the functions and frequencies of these patterns in MA theses in Linguistics as well as compare them in native (British) and non-native (Lithuanian) English students' texts.

1. *LET US AND LET ME – SIMILARITIES AND DIFFERENCES*

This paper analyses two types of clauses – *Let us* + VP and *Let me* + VP. They share a number of features, but in some respects are different. The obvious similarities are two. Formally, both are imperatives. Functionally, both perform the same language functions: interpersonal – creating writer-reader interaction, and textual – signposting the development of argument and guiding the reader through discourse.

However, the specific metadiscoursal functions of these patterns are different. *Let us* is an inclusive marker, oriented towards both the reader and the writer which shows writer's attempt to engage the reader into a shared discourse experience. It invites reader solidarity and seeks reader agreement. Whereas *Let me* is basically a writer-oriented marker which shows explicit writer presence in the text. As Carter and McCarthy (2006) suggest, rhetorically, *Let me* is similar to I shall/will.

Again, what is common between these forms is their softening impact on the writer stance. Imperative forms have the potential of writer imposition on the reader, whereas the preceding *Let* softens the verbs and removes the imposition (Swales et al, 1998). According to Biber et al (2000), the collective 1st person imperative *Let's* is a somewhat less face-threatening alternative to the 2nd person imperative, it is a polite directive. Likewise, we can claim that *Let me* is a less imposing alternative to the personal pronoun *I*, it softens the writer's voice and makes the writer's tone less direct.

In this paper, I shall treat both *Let~* patterns as similar when I make general statements about the dialogic nature of written texts and I shall make a distinction between them when I discuss the specific discourse functions determined by the lexical verbs with which they co-occur. *Let's* is considered equivalent to *Let us*. Inaccurately spelt instances (*Lets**) are also included in the study. Here are a few examples of *Let~* patterns found in MA theses in NS and NNS English:

- (1) Let us summarise the findings of the analysis ... (NS)
- (2) Let us consider the heated discussion of ... (NNS)
- (3) For example, let's take the following simile ... (NNS)

- (4) Lets* briefly discuss what structures were successful... (NNS)
- (5) First of all let me distinguish between such notions as ... (NNS)

2. PREVIOUS RESEARCH ON *LET*~ PATTERNS

The use of imperatives in academic contexts has been researched with the aim of establishing their functions and frequencies in various types of texts. It has been found (Carter and McCarthy, 2006) that imperatives are used in academic contexts most typically when the reader/listener is invited to pay particular attention to something. *Let us/Let's* is common in academic discourse and is used to direct a collective focus of attention of the speaker/writer and the listener/reader.

Gomez and Fortuno (2005, 174) investigated lectures in British and American universities and found “a significant difference” in the use of *Let me/Let's*. Both markers showed a “surprisingly higher” frequency rate in the American corpus than in the British corpus “where there were no occurrences of *Let me* found”. The authors claim that British lecture discourse uses more formal features than American lecture discourse. This claim is supported by the fact that the collective 1st person imperative *Let's* is more than twice as frequent in AmE than in BrE (Biber et al, 2000).

Mauranen's (2010) study of English as a lingua franca in academia found that *Let me* + a communicative verb is a common metadiscursive pattern in spoken academic discourse. The study identified a set of clearly preferred communicative verbs used with *Let me*: *tell, give, ask, say, look, take, and show*. Single occurrences were found of *clarify, elaborate, make a comment, backtrack* etc.

Swales et al (1998) studied 1st person imperative *Let us* alongside with 2nd person imperatives *see, consider, note, suppose* in research articles from ten disciplines and found that imperatives are used for purposes of engaging the reader, achieving text economy, or manifesting personal style. The illocutionary force of *Let us* is ‘invitation’, whereas the illocutionary force of 2nd person imperatives is ‘command’ or ‘request’. The specific rhetorical function of *Let us* patterns depends on the choice of the verb: *examine* initiates a new (sub)topic, *see why* – begins the explanation of a point, *say* – introduces a hypothetical situation, *recall* – recapitulate previous examples etc.

Gilquin and Paquot's (2008) study of learner writing found that overuse of spoken-like features is generally characteristic of all non-native learner writers. This tendency is explained by mother tongue transfer, particularly in the use of *Let's* in the French learner corpus; teaching-induced factors, e.g. lack of differentiation between registers; and developmental factors, e.g. a tendency among novice writers to overuse items which are more typical of speech rather than writing. The influence of speech on writing is regarded as insignificant in EFL situations.

3. *LET*~ PATTERNS IN MA THESES

3.1. Materials

This study investigates the use of imperative *Let*~ patterns in a particular academic genre – Master’s thesis in Linguistics. The material used for the study is a corpus of 80 MA theses from 8 universities – 40 theses from 4 British universities and 40 theses from 4 Lithuanian universities. The total size of the corpus is over a million (1,112,052) words; the native speaker part (518,798 words) and the non-native speaker part (593,254 words) are approximately of the same size.

3.2. Discourse acts of *Let*~ patterns in MA theses

As suggested in Section 2, *Let*~ patterns perform two broad overlapping language functions: interpersonal and textual. At the interpersonal level, they are rhetorical strategies for creating writer-reader rapport by softening the writer’s imperative voice and including the reader in the discussion. At the textual level, they are means of announcing various discourse acts or, as Carter and McCarthy (2006, 288) put it, “signaling some upcoming aspect of the text”. The specific discourse acts performed by *Let us/me* + VP can be established by looking at the lexical verbs in the clusters.

The following verbs have been used with *Let us* in the MA theses under investigation: *consider* (22 occurrences), *look* (6), *turn* (3), *discuss* (2), *take* (2), *pass* (2), *admit*, *analyse*, *characterize*, *claim*, *compare*, *investigate*, *make an overview*, *sum up*, *summarise*, *state*, *transfer*, *understand*, *use the term*, *view* (single occurrences). The verbs which accompany *Let me* in the theses include: *ascertain*, *add*, *brief*, *distinguish*, *give an example*, *indicate*, *start* (single occurrences). We can see that the majority of verbs fall into three categories (Biber et al, 2000): (1) activity verbs (*add*, *give*, *make*, *pass*, *take*, *turn*, *use* etc.), (2) mental verbs (*analyse*, *compare*, *consider*, *distinguish*, *investigate*, *understand* etc.) and (3) communication verbs (*admit*, *claim*, *discuss*, *indicate*, *state* etc.). If we compare our list of verbs in written texts to the list of verbs in spoken texts (Mauranen, 2010), we shall see that the range of verbs is much wider in written texts. While spoken academic texts are characterized by the use of *Let*~+ communication verbs, our written academic texts are characterized by the use of *Let*~+communication, mental and activity verbs. It is suggested that what is known as ‘activity’ verbs could be labeled here as ‘research activity’ or ‘argumentation activity’ verbs. The examples below illustrate this point.

- (6) Let us now turn to the ungrammatical sentence ... (NNS)
- (7) ... let us make a short overview of the most important... (NNS)
- (8) Let us take the notion of the sun as an example. (NNS)
- (9) Finally, let me add that the projected scope of the work... (NNS)

The *Let*~ patterns are polite directives which engage the readers in discourse and guide them through argumentation by signaling two types of discourse acts: textual and cognitive (see Hyland’s (2002) taxonomy of directive acts). When readers are engaged in a textual activity, they may be referred to an example (10), focused on an

upcoming aspect of text (11), informed about a start of a new subtopic (12) etc. When readers are engaged in a cognitive activity, they may be drawn into a new argument (13), led through a line of reasoning (14), directed to interpret a point in a certain way (15) etc. It should be added that there is a high degree of overlap between textual acts and cognitive acts, as the examples below may show.

- (10) Let us look at example 32. (NNS)
- (11) Now let us pass to the discussion of English ... (NNS)
- (12) Let us next consider the other structural models... (NNS)
- (13) Now lets* compare some aspects of the translation process... (NNS)
- (14) ...before passing on to the actual analysis, let me indicate that... (NNS)
- (15) Lets* understand that this man is a recurrent visitor... (NNS)

3.3. Frequencies of *Let~* patterns in MA theses

Figure 1 shows the results of the comparative analysis of *Let~* patterns in native (British) and non-native (Lithuanian) student theses. We can see that the non-native student texts contain many more *Let~* patterns (49) than native student texts (11). *Let us* occurs 42 times in the non-native corpus and 10 times in the native corpus; *Let me* occurs 7 and 1 times respectively.

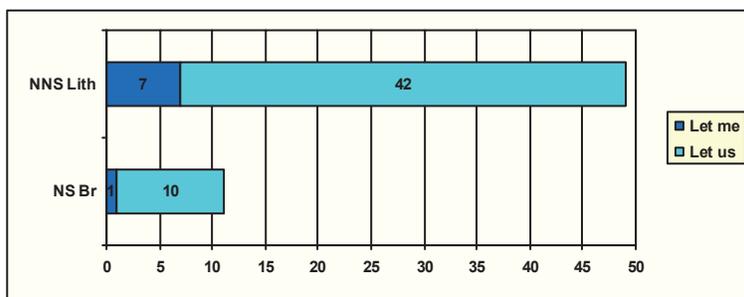


Figure 1. *Let~* patterns in NS and NNS student English theses (absolute frequencies).

The overuse of *Let~* patterns in NNS theses in comparison to NS theses and to written English in general (see Figure 2) can be explained by a number of factors. We could claim that novice NNS writers are more concerned about persuading the expert readers to accept their arguments and therefore use polite directives more extensively than NS writers. This claim is supported by our previous study (Burneikaitė, 2011a) of imperatives which has revealed a similar tendency: NNS writers use imperatives (*consider, see, cf* etc) much more extensively (308) than NS writers (229). However, if we look at the overuse of inclusive *Let's* and imperatives in a broader context of metadiscourse strategies and consider the use of questions (*What are the causes...?*) (Burneikaitė, 2011b), we shall see that Lithuanian students use questions far less extensively (66) than British students (319). Thus we could assume that, overall, when it comes to the use of reader-engagement strategies, the difference between Lithuanian

and British student lies in their preference for particular strategies – Lithuanian students resort to imperatives and inclusive *Let's*, whereas British students rely more heavily on questions. It should be noted that to have a fuller picture of reader-engagement strategies, we should also study the inclusive *We* and *It*-type directives.

Other possible reasons for the overuse of *Let~* in NNS student writing could be those suggested by Gilquin and Paquot (2008): teaching-induced factors, e.g. lack of differentiation between registers and modes, and developmental factors, e.g. the tendency to overuse spoken-like features by novice writers, both NNS and NS. These reasons could be plausible in our context, too, but need further research.

When it comes to the influence of speech on writing, which is regarded by Gilquin and Paquot (2008) as insignificant in EFL situations, I would assume that the spoken mode does have a role to play in EFL situations. I would claim that the learners feel more comfortable with the spoken mode, therefore, they transfer patterns of speech into writing and use familiar spoken patterns in written texts. Speaking skills are transferred to writing activity, thus spoken-like features tend to get overused in learner texts.

As far as mother tongue transfer is concerned, I would doubt it that it may be responsible for the overuse of *Let's* in Lithuanian students' MA theses in English. First, English students do not (and are not expected) to read numerous academic texts in Lithuanian. Second, if they do, the Lithuanian equivalents of English *Let~* patterns (Lith. *-kime*) are not common in Lithuanian academic discourse (my count of this form in the corpus of academic Lithuanian (CorALit) shows only ~ 18 occurrences pmw) and therefore would hardly affect student writing style. Figure 2 shows *Let~* in various corpora (BNC data is from Gilquin and Paquot, 2008).

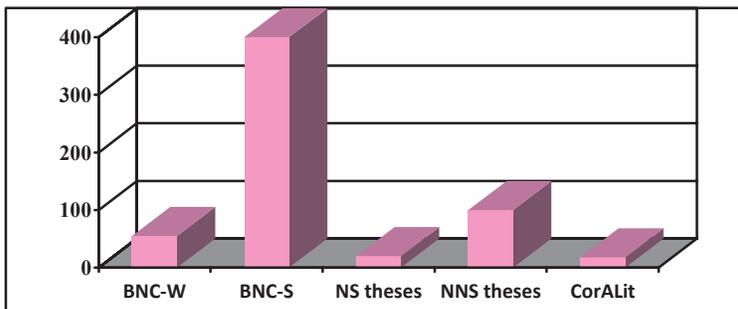


Figure 2. *Let~* patterns in various corpora (rough relative frequencies pmw).

The role of the student individual writing style should not be underestimated as a factor for the overuse of *Let~* patterns in NNS corpus. Figure 3 shows the occurrences of *Let~* in 10 theses from the same university. We can see that some students do not use these markers at all, whereas one student uses them quite frequently. Whether these differences are related to supervisor advice or the student personal style is a matter of further research.

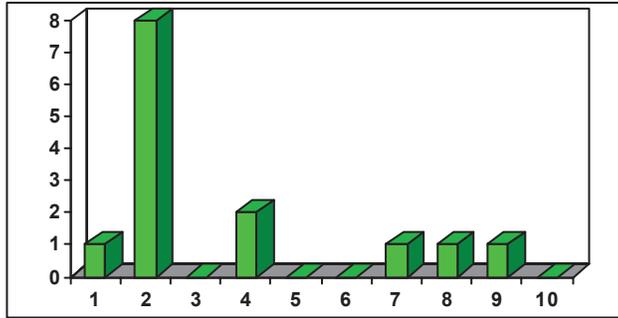


Figure 3. *Let~* in 10 different theses from the same university (absolute frequencies).

CONCLUSIONS

The study of the use of imperative clauses with *Let~* in MA theses in Linguistics written by native (British) and non-native (Lithuanian) English students has led to the following conclusions.

Let us and *Let me* clauses perform the interpersonal and the textual functions. At the interpersonal level, *Let us* helps the writer to invite the reader into a shared discourse experience and seek reader agreement. *Let me* shows explicit writer presence in the text. Both patterns are polite directives and soften the writer's voice in writer-reader interaction. At the textual level, *Let~* patterns signpost the development of argument, structure the ongoing discourse and guide the reader through it.

The lexical verbs which co-occur with *Let us/me* include communication verbs (e.g. *admit, claim, discuss, state*), mental verbs (e.g. *analyse, compare, consider, distinguish, investigate*) and activity verbs (e.g. *add, give, make, take, turn*). The most common verb is *consider* (~40% of occurrences). The range of verbs used with *Let~* in MA theses is much wider than that found in spoken academic discourse (Mauranen, 2010).

Let~ patterns are used in MA theses to signal two overlapping types of discourse acts: textual (reference to an example, focus on an upcoming aspect of text, start of a new subtopic etc.) and cognitive (entering a new argument, following a line of reasoning, interpreting certain points etc.).

The frequency of *Let~* patterns is much higher in NNS corpus than in NS corpus and in BNC written part. The overuse of polite directives in NNS texts can be explained by the NNS student greater concern for engaging the reader in academic dialogue, also by the influence of speech on writing and the transfer of learner speaking skills into writing activities. Mother tongue transfer is rejected as a potential factor in this respect.

The implications of the study for research include the need to investigate the use of other inclusive markers (*We, It*-type directives) as strategies for creating a dialogue between novice writers and expert readers in the MA thesis writing situation.

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SANTRAUKA

IMPERATYVO *Let*~ VARTOJIMAS KALBOTYROS MAGISTRO DARBUOSE

Nida Burneikaitė

Straipsnyje tyrinėjamas anglų kalbos imperatyvo *Let us / Let me + VP* vartojimas moksliniame diskurse. Apžvelgiami šio modelio vartojimo sakytiniuose bei rašytiniuose tekstuose tyrimai, pateikiami magistro darbo žanro tyrimo rezultatai. Nustatyta, jog *Let*~ nurodo dviejų tipų diskurso aktus – tekstinius ir kognityvinius. *Let*~ imperatyvas skiriasi nuo kitų imperatyvų savo ilokucine jėga ir pragmatine funkcija – sušvelnina autoriaus balsą ir kviečia skaitytoją įsitraukti į diskurso procesą. *Let*~ magistro darbuose vartojama su komunikaciniais (*claim, discuss, state*), mentaliniais (*analyse, consider, investigate*) ir veiksmo (*add, give, make*) veiksmoždžiais. Dažniausiai aptinkamas veiksmoždis *Let*~ samplaikose yra *consider*. Negimtakalbių (lietuvių) studentų darbuose randama daug daugiau *Let*~ vartojimo atvejų nei gimtakalbių (britų) studentų darbuose ar bendrinėje rašytinėje anglų kalboje. Tai paaiškinama anglų šnekamosios kalbos poveikiu studentų akademinio rašymo stiliui bei kalbėjimo gebėjimų perkėlimu. Gimtosios lietuvių kalbos perkėlimo galimybė atmetama remiantis *Corpus Academicum Lithuanicum* tyrimo duomenimis.

ZUM AUSDRUCK DER ZEITWAHRNEHMUNGSMODELLE IN DER SPRACHE

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ABSTRACT

Perception of time is the fundamental part of the perception of the world. However, time can be perceived only through the medium of language. The distinctive function of language determines that every language has means (lexical and/or grammatical) for expressing time. However, the perception of time is more complex than it was thought before. The research of the recent decades has shown that at different stages of the development of humanity time was perceived differently.

The present paper focuses on the two main models of time perception (cyclical and linear) and their linguistic realizations. The aim of the current study is to explore adverbs of time in German as lexical means of expressing time. The hypothesis has been made that adverbs of time define not only an activity or process in time but also indicate models of time perception. The findings of the study suggest that durative and iterative adverbs of time in German present time as a recurrent and infinite category (cyclical model of time), while relative adverbs refer to time as an uninterrupted lined stretching from the past through the present to the future (linear model of time).

Key-words: *time expression, time perception, models of time, adverbs of time.*

EINLEITENDES

Zusammen mit der Raumerfahrung gehört die Zeit zu den fundamentalsten Erfahrungen, die der Mensch im Laufe seines Lebens macht. Die Umschaffung der gegebenen Welt in das Eigentum des Geistes geschieht aber nach Weisgerber und Gurjewitsch nicht unmittelbar, sondern mithilfe eines Vermittlers – der Sprache (vgl. Weisgerber, 1950, 8; Gurjewitsch, 1978, 28). Auch der litauische Sprachphilosoph Šliogeris vertritt den Standpunkt, dass jegliche Zeiterfahrung lediglich in der Zwischenwelt, d.h. in der Sprache, existiere (vgl. Šliogeris 1999, 13). Dementsprechend wird die Zeiterfahrung in der Sprache kodifiziert. Dazu stehen der Sprache mehrere Sprachmittel – grammatische als auch lexikalische – zur Verfügung (vgl. Schlegel, 2004, 12; Comrie, 1985, 8). Dennoch unterliegt die menschliche Zeiterfahrung bestimmten Wahrnehmungsmodellen (vgl. Schlegel, 2004, 11; Eliade, 1984, 64). Werden auch Zeitwahrnehmungsmodelle entsprechend kodifiziert? Im Beitrag wird die

Hypothese aufgestellt, dass gerade Temporaladverbien nicht nur einen Prozess bzw. ein Geschehen in der Zeit situieren (vgl. Duden 2005, 581), sondern auch komplexe Zeitwahrnehmungsmodelle zum Ausdruck bringen.

1. ZEITWAHRNEHMUNGSMODELLE

Nach Cassirer und Klein wird die Entfremdung zwischen dem modernen Menschen und dem Menschen der vormodernen Stufen unter anderem dadurch bedingt, dass der mentale Mensch ausschließlich den empirisch bewiesenen Sachverhalten, die der logischen Konstanz und der Gesetzmäßigkeit unterliegen, Glaubwürdigkeit und Wirklichkeit zuspricht (vgl. Cassirer, 1964, 93-95; Klein, 1973, 7). Jeder Einzelinhalt des Bewusstseins wird auf diese Kriterien bezogen und gemessen. Auf diese Art und Weise unterscheidet sich das Vorübergehende von dem Beständigen, das Einmalige von dem Gesetzmäßigen. Nach Cassirer lautet der Grundsatz des empirisch-wissenschaftlichen Denkens folgendermaßen: Das „Dasein sinnlicher Eindrücke in Schichten von Gründen und Folgen auseinanderzulegen“ (Cassirer, 1964, 93). Die unzerlegten Inhalte und Wahrnehmungen bieten dem Denken keinen Halt und keine Stützpunkte dar. Die Welt des Wissens schafft die Voraussetzung, dass alles scharf voneinander getrennt sein muss, alles was beisammen gegeben ist, muss sich in eine Unter- und Überordnung, in ein System von Gründen und Folgen, umbilden. In Entsprechung zu solcher Vorgehensweise mit der Wirklichkeit behandelt der moderne Mensch auch die Zeit (vgl. Cassirer, 1964, 93-95). Auch der rumänische Religionswissenschaftler Mircea Eliade (1907-1986) betonte in seiner Arbeit „Mythos und Wirklichkeit“ (1988), dass der wissenschaftlich-empirische Gedanke auf der Homogenität der Zeit beruht. Kraft diesem Gedanken könne die Quantifizierung der Zeit erreicht werden. Das sind aber nur numerische Werte, die miteinander austauschbar sind und keine Sondercharaktere haben, deswegen kennt der moderne Mensch keinen Bruch der Kontinuität der Zeit, für ihn hat die Zeit kein Geheimnis. Die Zeit wird von dem modernen Menschen als etwas Homogenes und Irreversibles wahrgenommen. Ganz anders verhält sich der religiöse Mensch, für den die Zeit das „Hauptgliederungssystem der Welt“ ist (Reichert, 2007, 870). Für ihn ist das Jetzt kein einfacher und abgesonderter Gegenwartspunkt, sondern „es enthält das Vergangene in sich und geht mit der Zukunft schwanger“ (Cassirer, 1964, 137). Die Zeit ist nicht homogen, sondern heterogen. Sie kennt sowohl starke als auch schwache Zeitpunkte. Dabei unterscheidet man zwei Zeitwahrnehmungsmodelle – das zyklische und das lineare.

1.1. DAS ZYKLISCHE ZEITWAHRNEHMUNGSMODELL

Laut dem berühmten Mittelalterforscher Gurjewitsch ist für das mythische Weltbild die Zeit nie ein gleichförmiges Quantum. Sie ist nie ein einfacher Ablauf des Geschehens, sondern sie gewinnt an Sinn und Bedeutung durch die Unterscheidung

ihrer Abschnitte. Im mythologischen Bewusstsein existierte die Zeit nicht als eine reine Abstraktion, da das Denken der Menschen in dem Stadium vorwiegend konkret und gegenständlich-sinnlich war. Das Bewusstsein der mythisch denkenden Menschen erfasst „die Welt gleichzeitig in ihrer synchronen und diachronen Ganzheit, und daher ist es „zeitlos“ (Gurjewitsch, 1978, 30). Nach Gurjewitsch sah der altertümliche Mensch keine scharfe Grenze zwischen dem Vergangenen und dem Gegenwärtigen, die Vergangenheit war gleich der Gegenwart um ihn ausgedehnt. Die Vergangenheit durchdrang die Gegenwart und erklärte die letzte. Der religiöse Mensch, im Gegensatz zu dem areligiös-empirischen, weigert sich in ausschließlich historischer Gegenwart zu leben. Nach Mircea Eliade akzeptiert „der archaische Mensch (...) die Unumstößlichkeit der Zeit nicht“ (Eliade, 1988a, 138). Auch Gurjewitsch vertritt die Meinung, dass das archaische Bewusstsein antihistorisch sei (vgl. Gurjewitsch, 1978, 102). Der Mensch erweitere seine Gegenwart durch den Zugriff auf die mythische Zeit. Dabei hänge die Zeit im Mythos von der Verteilung der Akzente des „Heiligen“ und des „Profanen“ ab, wobei sich das Heilige nach Eliade dadurch definiere, dass es den Gegensatz zum Profanen bilde (vgl. Eliade, 1984, 14). Gurjewitsch vertritt die Position, dass zwischen beiden Zeiten, der heiligen und der profanen, ein Bruch der Kontinuität liegt, aber man kann ihn durch bestimmte Rituale überwinden (vgl. Gurjewitsch, 1978, 103). Ein wesentlicher Unterschied zwischen den beiden Zeiten bestehe in der Tatsache, dass das Wesen der mythischen Zeit ihre Reversibilität bildet, d.h. mythische Urzeit kann wieder gegenwärtig gemacht werden. Insofern ist jede religiöse Handlung „Reaktualisierung eines sakralen Ereignisses, das in einer mythischen Vergangenheit, „zu Anbeginn“ stattgefunden hat“ (Eliade, 1984, 64). Die Teilnahme an religiösen Handlungen beinhaltet das Heraustreten aus der profanen Zeit und die Versetzung in die mythische Zeit, von den Göttern erschaffene Zeit, in die „Große Zeit“ (Eliade, 1988, 7), die am Anfang war. Laut Meier wird dadurch die so genannte „Ursprungsgegenwart“ begründet (vgl. Meier, 1990, 121).

Da der mythisch denkende Mensch glaubt, dass die wichtigsten Ereignisse schon in illo tempore (vgl. Eliade, 1988, 12) stattgefunden haben, besitzen Gegenstände sowie menschliche Handlungen keinen selbständigen Wert. Sie werden mit der Wirklichkeit gesättigt in dem Maße, insofern sie an der Wirklichkeit teilhaben, die über die Grenzen hinaussteigt. Etwas offenbare sich als heilig, weil es die Offenbarung des Heiligen sei. In den indischen heiligen Texten Vedas kommt die oben besprochene Auffassung der Wirklichkeit sehr deutlich zum Ausdruck. So wiederholen die in der Brihadaranyaka Upanishad zusammengefassten Hochzeitsriten die Ereignisse, die in illo tempore stattgefunden haben: „ich bin der Himmel“, sagt der Bräutigam, „du bist die Erde“ (Brihadaranyaka Upanishad, VI, 4, 20).

Auch germanische Quellen liefern Belege solches Glaubens. Die im 10. Jh. in Fulda entstandenen Merseburger Sprüche sind nicht nur durch ihren Stabreim bekannt, sondern in erster Linie durch ihren Inhalt, der als Zeuge der germanischen Mythologie vor der Christianisierung angesehen werden kann. Es wird eine mythische Begebenheit, ein Ereignis geschildert, das in mythischer Zeit stattgefunden hatte und das auf

die gegenwärtige Situation Bezug nimmt. Durch die Wiederholung der vergangenen Ereignisse wird die mythische starke Zeit angerufen und damit auch ihre Kraft, die ihren Anfang vom Beginn der Schöpfung hat. Die Kraft der mythischen Zeit wird durch die Anwesenheit der mächtigsten Götter, die am Anfang der Weltschöpfung gestanden haben, bekräftigt.

Im Unterschied zu der profanen Zeit kann die heilige Zeit unendlich oft wiederholt werden. Eliades Meinung nach kann solche Zeit weder vergehen noch sich erschöpfen. Mit jeder religiösen Handlung befindet man sich in jener heiligen von den Göttern erschaffenen Zeit, die am Anfang war. Eliade bezeichnet heilige Zeit als zirkuläre, umkehrbare, wiedererreichbare Zeit (Eliade, 1984, 64). Man befindet sich in der so genannten ewigen Gegenwart oder im ewigen Kreis (vgl. Götzte, 2004, 257).

1.2. DAS LINEARE ZEITWAHRNEHMUNGSMODELL

Es ist bis heute umstritten, in welchem kulturellen Umfeld zum ersten Mal eine grundlegend neue Zeitauffassung entstanden ist. Der rumänische Anthropologe Eliade vertritt die Position, dass es die Leistung des jüdischen Gedankenguts ist. Zum ersten Mal in der Zeiterfahrung kenne die Zeit einen Anfang und ein Ende. Der Gott Jahwe manifestiere sich nicht nur in der Urzeit, sondern auch in der historischen Zeit. Er unternimmt persönliche Eingriffe in die Geschichte seines Volkes. Nach Eliade waren es die Propheten des Alten Testaments, die als erste der Geschichte einen Wert verliehen haben und dazu gelangten, die „überlieferte Anschauung vom Zyklus hinter sich zu lassen, die allen Dingen eine ewige Wiederholung zugestand, und entdeckten eine Zeit mit einheitlichem und einzigartigem Sinn“ (Eliade, 1966, 87). Jahwe ist nicht mehr eine Gottheit, die archetypisch wirkt, sondern eine Person, die ihre Ziele verfolgt und sich in die Geschichte des ausgewählten Volkes einmischt. Der Anthropologe macht darauf aufmerksam, dass Moses das Gesetz nicht irgendwann oder am Anfang, in *in illo tempore*, empfängt, sondern zu einem bestimmten Zeitpunkt und an einem bestimmten Ort, der früher keine Bedeutung hatte und mit keiner mythischen Gestalt verbunden war. Dabei entwickle sich eine neue Zukunftsauffassung: die Zeit wird sich regenerieren, d.h. in ihre Reinheit zurückkommen, aber nicht kraft des Anfangs, sondern des Endes. Auch Otero Villena weist darauf hin, dass die Ausrichtung des Lebens auf das Zukünftige zur Entstehung einer neuen theologischen Zeitvorstellung geführt hat (vgl. Otero Villena, 2007, 27).

Einen weiteren Anstoß für Ausbreitung des Bogens der mythischen Zeit erfährt die Menschheit laut Le Goff durch das Christentum. Der Gott des Christentums werde zu einer historischen Person, die in der Zeit Pontius Pilatus gelebt und gewirkt hat. Durch seine Wirkung und Anwesenheit auf der Erde werde die Zeit geheilt. Während der christlichen Liturgie befinde sich der Gläubige nicht in der Urzeit der Weltschöpfung, sondern nehme an der historischen Zeit, in der Christus gelebt hat, teil. Der französische Historiker vertritt die Position, dass durch den Einfluss des Christentums der Bogen der Zeit endgültig ausgebreitet wird und dabei die Gestalt

einer Linie gewinnt: die Welterschaffung – Geburt Christi – die zweite Rückkehr Christi. Auf solche Art und Weise wurde es laut Jacques le Goff möglich, die auf die Zukunft ausgerichtete historische Zeit in kleinere Abschnitte aufzuteilen (vgl. Le Goff, 2003, 132).

Auch Nipperdey bemerkt in seiner Schrift über die historischen Grundlagen der Modernität, dass eben dank der jüdisch-christlichen Zeitidee der moderne Mensch seine Erwartungen mit der Zukunft, nicht aber mit der Vergangenheit, verbindet. Der moderne Mensch sei völlig auf die Zukunft ausgerichtet (vgl. Nipperdey, 1986, 25-26).

Die Erfahrung der Zeit findet aber nicht unmittelbar im Geiste bzw. im Bewusstsein jedes Menschen statt, sondern in der Sprache. Aus diesem Grunde wird im nächsten Kapitel auf die Problematisierung der Kodifizierung der Zeit in sprachlichen Mitteln eingegangen.

2. DIE ZEIT UND DIE SPRACHE

Nach Comrie und Schlegel findet die Zeit in der Sprache ihren Niederschlag in grammatischen und lexikalischen Mitteln (vgl. Comrie, 1985, 8; Schlegel, 2004, 12). Rein grammatikalische Mittel zum Ausdruck der Zeit sind nach Vater Tempora sowie Aspekte (vgl. Vater, 1991, 5). Leisi vertritt die Position, dass das Verb mittels der Tempora mehr als alle andere Wortarten geeignet ist, Zeitliches zum Ausdruck zu bringen (vgl. Leisi, 1964, 19). Seine Position bekräftigt Glavina-Ivanus, indem sie darauf hinweist, dass die Aufgabe der Tempora des Deutschen vor allem in der Lokalisierung eines verbalen Geschehens auf der Zeitachse bezüglich eines bestimmten Zeitpunktes besteht (vgl. Glavina-Ivanus, 1997, 15). Damit sind aber die Möglichkeiten des Ausdrucks des Zeitlichen im Deutschen nicht erschöpft. Götze und Rothstein sind der Auffassung, dass das Zeitliche durch nominale Temporalangaben (z.B.: nächste Woche), Substantive (z.B.: die Renaissance), Konjunktionen mit Zeitinhalt (als, nachdem, während), Präpositionen mit Zeitinhalt (nach, in, an) zum Ausdruck kommt. (vgl. Götze, 2004, 246; Rothstein 2007, 4). Eichinger weist darauf hin, dass auch die Verben das Zeitliche zum Ausdruck bringen, z.B.: vorauswissen, vorherbestellen etc. (vgl. Eichinger, 1989, 362). Glasser ist überzeugt, dass jedes Wort, auch das an sich zeitloseste, durch besondere Lagerung zum Mittel einer zeitlichen Suggestion werden kann (vgl. Glasser, 1942, 383).

Unter den lexikalischen Mitteln zum Ausdruck der Zeit ist das Temporaladverb nach Comrie und Haspelmath das wichtigste Mittel (Comrie, 1985, 8; Haspelmath, 2001, 586). Das Temporaladverb situiert nach Duden ein Geschehen oder einen Prozess in der Zeit (vgl. Duden, 2005, 581). Seiner Semantik nach kann das Temporaladverb solche für die Zeitwahrnehmung grundlegenden Begriffe wie Dauer, Rhythmus, Wiederholung oder die Einordnung zum kontextuellen Referenzpunkt zum Ausdruck bringen (vgl. Weinrich, 1993, 573-581, Wiktorowicz, 1999, 7). Dementsprechend lässt sich aber annehmen, dass die Temporaladverbien nicht nur das

Zeitliche zum Ausdruck bringen, sondern sie zeugen von der Wahrnehmung der Zeit einer konkreten Person in einem konkreten Zeitpunkt der Geschichte. Im Moment des unbewussten Gebrauchs von einem Temporaladverb wird nicht nur die temporale Orientierung auf der Zeitachse, sondern auch das Zeitwahrnehmungsmodell, d.h. wie die konkrete Person die Zeit versteht, ausgedrückt. So lässt sich annehmen, dass durch das Temporaladverb immer nicht nur ein temporaler Sachverhalt, der auf die Gültigkeit von etwas zu jeder Zeit hindeutet, ausgedrückt wird, sondern es vertritt in der Sprache die menschliche Erfahrung mit der Zeit, die als etwas Immerwährendes, Immergültiges wahrgenommen wird, wie es aus dem Beispiel (1) zu entnehmen ist:

- (1) „Waz saget ir mir von manne, viel liebiu muoter mîn? Âne recken minne sô will ich immer sîn“.

Was spricht Ihr mir vom Manne, liebste Mutter mein! Ungeliebt von Recken will ich immer sein. Nibelungenlied, 15 (de Boor).

Es sind die durativen Adverbien wie immer oder nie, die solche temporalen Kategorien wie Dauer und zeitliche Ausdehnung in der Sprache ausdrücken. Entsprechend wird der Rhythmus der Wiederkehr als menschliche Erfahrung mit der Zeit durch iterative Adverbien wie selten oder oft zum Ausdruck gebracht:

- (2) Dô gap er Gunthêre, dem helde lobelîch, daz wol truoc mit êren der edel kûnic rîch, selten er gâbe enpfîenge, ein wâfenlîch gewant. Dâr nach neic dô Gunther des edeln Rûedegêres hant.

Gunther, dem Helden, schenkte er ein Waffenkleid, der König durfte es tragen in Ehren jederzeit. Selten nahm er Gaben, dazu er zu hehr, doch dankend neigte Gunther sich vor dem edlen Rûdeger. Nibelungenlied, 1695 (de Boor).

Im Gegenteil findet die lineare Zeitwahrnehmung, der zufolge die Zeit etwas Lineares mit einem Anfang und Ende verstanden wird, ihren Niederschlag in zeitrelativen Temporaladverbien, die ein Sachverhalt in Anlehnung an das Zeitsystem entweder als vor, nach oder zum Referenzpunkt einordnen:

- (3) Si sprach: „ir sult in morgen heißen her gân zuo mîner kemenâten. Ich wil in hoeren lân vil gar den mînen willen sol ich im selbe sagen.

Sie sprach zu ihren Brüdern: „Ihr sollt ihn morgen hierher in meine Kamenate heißen. Ich werde ihm meinen Willen selbst mitteilen“. NBL 1222 (Verf.).

In der linearen Zeitwahrnehmung braucht die Zeit gewisse Anhaltspunkte, auf die sie sich bezieht, z.B. Gründung Roms, Geburt Christi oder auch das Jetzt im empirisch-wissenschaftlichen Denken.

SCHLUSSFOLGERUNGEN

Aus dem Gesagten lässt sich Folgendes schlussfolgern:

Zeitwahrnehmungsmodelle sind in der Sprache auf der lexikalischen Ebene in der Semantik der Temporaladverbien kodifiziert;

Die zyklische Zeitwahrnehmung, wonach die Zeit etwas Zirkuläres, Umkehrbares, Wiedererreichbares und Ewiges ist, findet ihren Niederschlag in der Semantik von durativen (Dauer) und iterativen (Wiederkehr) Temporaladverbien;

Die lineare Zeitwahrnehmung, wonach die Zeit als etwas Lineares, als ein Vektor, der sich aus der Vergangenheit durch die Gegenwart in die Zukunft zieht, verstanden wird, wird in der Sprache durch iterative Temporaladverbien ausgedrückt.

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SANTRAUKA

LAIKO SUVOKIMO MODELIŲ RAIŠKA KALBOJE

Aleksej Burov

Laiko pažinimas – fundamentali pasaulio pažinimo dalis, tačiau jis nepasiekiamas betarpiškai. Laiko pažinimas įmanomas tik tarpininko pagalba, t.y. jis įmanomas tik kalboje. Išskirtinė kalbos funkcija pasaulio pažinime sąlygoja, kad kiekviena kalba turi priemones (leksines ir/arba gramatines) laikui reikšti. Tačiau laiko suvokimas yra sudėtingesnis, nei buvo manyta ankščiau. Pastarųjų dešimtmečių tyrimai įrodo, kad skirtinguose evoliucijos tarpsniuose žmogaus laiko suvokimas paklūsta skirtingiems laiko suvokimo modeliams.

Straipsnyje nagrinėjama problema – pagrindinių laiko suvokimo modelių (ciklinio bei linijinio) raiška kalboje. Šio mokslinio tyrimo objektas – vokiečių kalbos laikorieveiksmai kaip leksinė priemonė laikui reikšti. Darbe keliama hipotezė, kad laikorieveiksmai ne tik apibrėžia veiksmą arba procesą laike, bet ir išreikia tam tikrus laiko suvokimo modelius.

Tyrimo metu buvo nustatyta, kad duratyviniai bei iteratyviniai laikorieveiksmai vokiečių kalboje atstovauja nuostatai, pagal kurią laikas – tai besikartojanti arba besitęsianti kategorija (ciklinis laiko suvokimo modelis), o laiko reliatyviniairieveiksmai kodifikuoja požiūrį, pagal kurį laikas – iš praeities per dabartį į ateitį besitęsianti nenutrūkstama linija (linijinis laiko suvokimo modelis).

SPRACHE AUF DEM DEUTSCHEN UND KROATISCHEN TWITTER

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ABSTRACT

There are more than 200 million Twitter users worldwide at the moment. The Tweets have thus become understandable per se in all the language spaces and communities. The work presented analyses the language in the Croatian and German Twitters. The areas of orthography, graphostylistics, word formation, syntax, semantics, lexis and hypertextuality are analysed. Based on the analyses performed, the authors have found that the Croatian Twitter exhibits similar tendencies to the one in the German speaking area (i.e. writing in small letters, hybrid writing, emphasising by capital letters, a lot of mistakes in writing, abbreviations, ellipses, Anglicisms, elements of colloquial speech, dialect expressions, vulgarisms, graphemes like smiles and other emoticons, as well as numerous hypertextual elements (photos, logos, hyperlinks, etc.). Having all these elements in mind, it can be concluded that Croatian and German language of Twitter is in no respect different from the English one.

Key-words: *Twitter, Twitter language, deviation from the standard, abbreviations, graphostylistic signs (emoticons), hypertextual elements, Anglicisms, dialect expressions, vulgarisms.*

EINLEITUNG

Twitter ist ein soziales Internet-Netzwerk zum Microblogging d.h. zum Senden (und Lesen) von Kurznachrichten, die nach dem Namen des Netzes Tweets genannt wurden. Ebenso wie die SMS Nachrichten auf Mobiltelefonen auf 160 Zeichen begrenzt sind, basieren die Tweets auf einer Basis von 140 Zeichen. Diese Microblogging-Plattform wurde 2006 im Rahmen eines Forschungsprojektes in San Francisco von den Mitarbeitern der Firma Odeon Jack Dorsey, Biz Stone und Evan Williams gegründet, die Twitter anfangs als internes Kommunikationsmittel entwarfen. Der steigenden Popularität von Twitter, ähnlich wie bei Facebook, tragen auch viele bekannte Personen bei, die sehr schnell ihre Profile auf Twitter geöffnet haben. Tweets können grob in private und offizielle unterschieden werden. Die offiziellen Nutzer von Twitter d.h. die Follower bzw. Autoren der Tweets können verschiedene Unternehmen sein, wie z.B. Medienhäuser, Banken, nichtstaatliche Verbände, Verleger, politische Parteien u.a. Auf Twitter kann man die Nachrichtenlieferung abgrenzen, so

dass sie nur einen bestimmten Freundeskreis erreicht, obwohl es auch die Möglichkeit gibt, einen offenen Zugang ohne Nutzerbeschränkung zu gewähren, was auch die erste Absicht dieses minimalen und öffentlichen Nutzerprofils ist.

Heute hat Twitter weltweit über 200 Millionen Nutzer, wobei sich diese Zahl nicht nur auf die aktiven Twitterer bezieht. In Deutschland sind es z.B. über 500.000, während es in Kroatien im Jahr 2011 ca. 19.000 waren. Am populärsten ist Twittern in Amerika, wo sich die Hälfte der Nutzer befindet, dann folgen Europa und Japan. Die Nutzer beim Twitter sind nicht wie beim Facebook hauptsächlich Kinder und Jugendliche, sondern entfallen laut Crystal (2011) mit 11% auf Personen unter 18 Jahren und mit über 64% auf die Altersgruppe über 35 Jahren. Die meisten Tweets werden per Web geschickt und zwar 60%, während nur ca. 10% per Mobiltelefon versendet werden (Krishnamurthy u.a., 2008). Auf dem Twitter gibt es Followers, die die Tweets verfolgen. Diese asynchrone Dienstleistung stellt eine Meinungsdarstellung über verschiedene Themen und Aspekte des eigenen Lebens dar. Es gibt auch Kommentare und Diskussionen, die wegen der begrenzten Zeichenzahl aber nicht sehr tief Sinnig sein können. Tweets müssen nicht, können aber einen Link enthalten, der einen Zutritt zu längeren Texten ermöglicht. Twitter – Nutzer können drei Kategorien zugeteilt werden: Informationsquellen, Freunden und Followern (Honeycutt und Herring, 2009). Die Dienstleistung von Twitter beschreiben am besten die Worte eines der Gründer (Dorsey) der sagt, dass sie eine Plattform „... real-time, up-to-date, from the road...“ schaffen wollten (Demuth und Schulz, 2010, 8), sowie die Worte eines der Tweeter-Entwickler Payne, der meint, dass Twitter „telegraph for web 2.0“ ist (Demuth und Schulz, 2010, 11). Vorauszusehen ist, dass die Sprache aus diesem Grund, aber auch aus Zeitmangel ökonomisch ist. Interessant ist, dass Crystal (2011) in seinem Corpus von 200 Tweets eine durchschnittliche Länge von 100, 9 Zeichen ermittelt hat, was zum Schluss führt, dass es sich nicht um einen zu stark begrenzten Raum zum Ausdruck von Meinungen handelt. Dürscheid u.a. (2010) geben an, dass die Abkürzungen in den Texten der sozialen Netze eigentlich nicht aus ökonomischen Gründen gebraucht werden, sondern als Beweis, dass der Autor mit der für dieses Medium spezifischen Sprache umgehen kann. Tweets können als Textart zwischen SMS und Blogs oder zwischen sozialen Netzwerken und Blogs angeordnet werden. Die Ähnlichkeit mit dem SMS ist sichtbar in der Strukturierung der Kurztexte und die Ähnlichkeit mit dem Blog kommt zum Vorschein beim Anzeigen der Tweets in umgekehrter chronologischer Reihenfolge, obwohl es keine Möglichkeit für individuelle Kommentare gibt.

Über das Phänomen Twitter und die Sprache dieser relativ neuen Internetdienstleistung gibt es sehr wenige Arbeiten und zwar meist im Informatik- und Soziologiebereich (Krishnamurthy u.a. 2008, Honeycutt und Herring 2009, Mainka 2010, Boyd u.a. 2010).

Eine linguistische Vorgehensweise findet man in der Arbeit von Demuth und Schulz 2010, die die Frage stellen Wie wird auf Twitter kommuniziert? Sie teilen die Tweets aufgrund ihrer Textstruktur auf: Tweets ohne besondere Textstruktur,

weitergesendete Tweets d.h. Retweets sogenannte Replies, bzw. eine Art Antwort sowie Tweets mit Links. Die Autorinnen dieser Arbeit haben Tweets bezüglich des Themas, der Funktion, der Absicht, der Intertextualität, sowie bestimmter formeller Eigenschaften untersucht. Eine linguistische Analyse legen auch Crystal (2011) in seinem Buch *Internet Linguistics* sowie Dürscheid u.a. (2010) vor, die viele Beispiele für Abweichungen vom Standard vorgefunden haben. Siever (2011) erklärt die veränderte Kommunikation durch die Beschleunigung und Vereinfachung, die Möglichkeit der Reduktion sowie einer bestimmten Automatisierung und Nachrichtendichte.

1. ZIELE, HYPOTHESEN UND METHODOLOGIE DER UNTERSUCHUNG

a) Ziele

Ziel dieser Arbeit war es, die Twitter-Sprache aufgrund eines Nachrichtenkorpus in deutscher und kroatischer Sprache auf orthografischer, graphostilistischer, morphologischer, syntaktischer, semantischer und lexischer Ebene zu erforschen und festzustellen, was für eine Sprache bei Twitter gebraucht wird, und ob es Ähnlichkeiten oder Unterschiede in den Sprachen der verschiedenen Nachrichtentypen gibt. Außerdem war die Absicht festzustellen, ob sich die Twitter-Sprache vom SMS –Diskurs unterscheidet.

b) Hypothesen

1. Es gibt zwei Grundtypen von Twittern (private und offizielle). Die Sprache hängt von der Twitterart ab und kann somit konzeptuell mündlich oder schriftlich sein.
2. Auf verschiedenen linguistischen Ebenen können viele Ähnlichkeiten im Sprachausdruck in beiden Korpora festgestellt werden (im deutschen und im kroatischen).
3. Die Twittersprache unterscheidet sich nicht wesentlich von der Sprache der SMS.

c) Methodologie

Für die Erfordernisse dieser Arbeit wurde während der Jahre 2011 und 2012 ein Korpus von 300 Tweets mit unterschiedlichen Themen in deutscher und kroatischer Sprache gesammelt. Der Korpus besteht aus offiziellen Tweets (Unternehmen: Deutsche Telekom, T-Mobile, FAZ, Spiegel sowie Kroatischer Telekom, T-mobile, Jutarnji list, Večernji list) und aus privaten (und zwar Tweets von Freunden und deren Freunden und Bekannten), von denen eine Forschungserlaubnis erteilt wurde. Untersucht wurden: Groß- und Kleinschreibung und Interpunktionszeichen, Wiederholung von Graphemen, medienbedingte Fehler, graphostilistische Zeichen, Abkürzungen, Imperfekt- und Aoristgebrauch, Bedeutungen, Anglizismen, Dialektismen und

Vulgarismen. Danach wurde ein Vergleich in beiden Korpora durchgeführt und am Ende auch ein Vergleich mit dem Sprachdiskurs der SMS.

3. ANALYSE DER UNTERSUCHUNGSERGEBNISSE

Da die Sprache der offiziellen Tweets vor allem durch die konzeptuelle Schriftlichkeit bzw. den überwiegenden Gebrauch der Standardsprache charakterisiert ist, wird nicht sie Gegenstand unserer weiteren Analyse sein, sondern die Sprache der privaten Tweets, in denen die konzeptuelle Mündlichkeit zum Vorschein kommt im Sinne von Koch und Österreicher (1994) und die durch Abweichungen vom Standard charakterisiert ist. Diese werden in der Arbeit nach linguistischen Ebenen beschrieben.

a) Orthographie

Auf der orthografischen Ebene ist sichtbar, da es sich um kurze Nachrichten handelt, dass die Interpunktionszeichen oft ausgelassen werden, aber auch falsch geschriebene Zeichen oder Wiederholungen zur Betonung oder Hervorhebung verwendet werden. Sehr oft werden auch Laute, besonders Vokale, wiederholt. Es ist nicht selten der Fall, dass keine Lücken zwischen den Worten bestehen, um bei der Zeichenzahl zu sparen. Auch die Groß- und Kleinschreibung wird nicht beachtet. Einige Nachrichten werden nur in Großbuchstaben geschrieben, einige in Kleinbuchstaben und einige in gemischter Form, aber sehr oft falsch. Hier sind einige Beispiele aus der deutschen Sprache:

Mia ヽ@RinasAppleWorld
schon wieder #gntm ... MAN ICH KOTZE GLEICH!!!!
In_Direct @VoiceFromOff
@2Kdroelf @bossboster Echt? Ich dachte FußScheidenMolche.... o_O
.....;)

R2D2 @rzwodezwo

Den hatte ich wochenlang im Kopf. WOCHENLANG.

murkel. @murkeleien

nicht ohne mein gewaltpotential.

Hallo @einzelmaennchen

@dasbleibtgeheim :(

Hallo @einzelmaennchen

Oha! "@50roliR: @einzelmaennchen Schwuchtel!!!!!!!!!"

König der Lügner. @kingalca

Irgendwas mit Leuchtröhrenjeans und LEDerjacke.

b) Graphostilistik

Auf der graphostilistischen Ebene gibt es Zeichen, die sich auf das Medium Internet beziehen und die uns schon aus der Internetsprache bekannt sind, wie z.B. das Zeichen @, wir finden aber auch das für Twitter spezifische einer Tonleiter äh-

liche Zeichen hash d.h. Leiter. Hash dient zur Kennzeichnung des Themas, d.h. nach diesem Zeichen folgt das Thema, über welches diskutiert wird. Das Hash-Zeichen gibt es nicht nur auf der Tastatur des Rechners, sondern auch auf dem Mobiltelefon. Honeycutt und Herring (2009) geben an, dass das Zeichen @ in mehr als 90% der Fälle adressiv bezeichnet, bzw. anzeigt, dass die Kommunikation an eine bestimmte Person gesendet wird, und dass in 31% der Fälle eine so gekennzeichnete Nachricht auch eine Antwort bekommt. Sogar 40% der Tweets beinhalten eine Adresse und das Zeichen @. Dieses Zeichen ist ein Teil des Nicknamens, unter dem sich der Nutzer anmeldet, ähnlich wie man sich mit Nicknamen bei Chats anmeldet (vgl. Filipan-Žignić, 2007).

@KaKaV_NeReD KaKaV NeReD
Ovaj #Huljic sa tom klavijaturom preko ramena - kompletni idijot
In_Direct*@VoiceFromOff
@PiLo_PuFee Dann ist gut...:-) Mach ich nix falsch..:)

Außer dieser Zeichen, ist auch die Abkürzung RT charakteristisch, die als Zeichen für retweet erscheint, d.h. einen weitergeleiteten Tweet, als entsprechendes Paar dem weiter gesendeten Mail oder der SMS.

Heike*@lieselm
Haha! Erinnere mich. ;-) RT

Oft gibt es auch Links als Aufforderung zur Interaktion d.h. als Aufforderung sich etwas anzusehen, genauer zu lesen, anzuhören u.ä., was verständlich ist, da sich umfangreiche Inhalte nicht anders ausdrücken lassen.

@vijestihrvijesti.hr Live! Zvijezda serije “Ružna Betty” udala se za fakultetsku ljubav <http://bit.ly/ih7mHO>.

Auf dieser Ebene kann man auch Zeichen sehen, die Gesichtsausdrücke und Gefühle darstellen, sogenannte Gefühlszeichen wie Smilies :-), Trauerzeichen :-(, Begeisterung, Runzeln, Zunge raustrecken u.a. =))), aber auch sogenannte japanische Emotikons (^), ‘-_-’, _(ツ)_/.

Interessant ist, dass Emotikons, die sonst sehr oft auf dem Web in Blogs oder in SMS vorkommen wie nicht vertreten sind. Es gibt aber verschiedene Logos oder wiederum Ikonen-Zeichen wie €, \$, % u.a.. Einige Beispiele:

König der Lügner.*@kingalca
Wer mich mit “;)” und “xD” nicht Leiden kann, der hat mich mit “:)” und “:D” gar nicht verdient.
Hallo*@einzelmaennchen
@Lorie__Sunshine ja :(

@tom4pervan tp
Dodoh vidjeh povratih.
In_Direct^@VoiceFromOff
Heute schon #Obst gegessen?

Hier einige Beispiele verschiedener Verkürzungen und des Gebrauchs von drei Punkten:

In_Direct @VoiceFromOff
@WorldOfMarie Moin... Hier auch... Mag das! ;)
Kollateralschaden^@mentalverlust
Das oberste Prinzip: Von unten anfassen.
R2D2 @rzwodezwo
@karlssex Wette gilt.
Hallo @einzelmaennchen
“Bett?” - “Anwesend.” “Kaffee?” - “Anwesend.” “Schatz? SCHATZ?... Ach ja.”

a) Semantik

Auf der semantischen Ebene kann man Tweets aller Themen finden. So gibt es Nachrichten zu Themen wie Liebe, Schule, Sport, Hobby und Freizeit, aber auch zu Gerichtsfällen, Studium, Literatur, Musik usw. wobei in den privaten Tweets Probleme aus dem Privatleben überwiegen. Das ist nicht ungewöhnlich, da es sich meistens um Texte handelt, die in der Freizeit geschrieben werden. Es folgen Beispiele in deutscher Sprache:

R2D2 @rzwodezwo
@ohkleinerdrei Schatz, er ist schwul.
RA Tim Oliver Becker @RA_Becker
FTD: Copy and Pay in der Schule
Himbeermädel @himbeermaedel
Ziehe einfach ins Büro. Diese Freizeit, von der alle immer reden, wird ja eh überbewertet.
Dominik. @Blumencenter
@rzwodezwo Die Kopfhörer sehen komisch aus. :D also an deinem Kopf.
R2D2 @rzwodezwo
@ausgeblendet Champions League. War so das wichtigste Spiel des Jahres.
Hallo @einzelmaennchen
@BubuHose Alles Gute zum Geburtstag Bubu <3

a) Lexik

Auf der lexikalischen Ebene treten viele Anglizismen auf. Die Begrüßungen sind meist in englischer Sprache wegen ihrer Kürze *hei, haj, hi, helo, kisi*, sehr oft kommt das Wort *OK* vor, da sie die Kommunikation verkürzt, sowie Worte, die zur Zeit in sind wie *cool, megacool* oder das Wort *follow*, weil es der Bestandteil der Applikation ist, da man mit einem Klick auf *follow* auf dem Twitter die Kommunikation herstellt. Neben den Anglizismen und eventuell Vulgarismen sind andere Ismen selten zu sehen. Dialektismen sind aber sehr zahlreich in den privaten Tweets, da diese meist in der Freizeit geschrieben werden. Es folgen Beispiele aus der deutschen Sprache:

n_Direct\@VoiceFromOff

@oOElogiumOo Sh IT... Das ist fast schon doof, aber das ist okay...

Christian Pfeifer @chpf

Nachricht des Tages: "Hi, ... I have a meating..."

Waldspaziergänge mit der Hündin um 04:08 Uhr sind cool.

In_Direct @VoiceFromOff

@oOElogiumOo C'est SCHEIßE! ;) Aber ok.. finde Lösungen.. Also ist es besser, einen gewerblichen aufzumachen, mit dem ich privat schreibe?

Hallo @einzelmaennchen

@kingalca son of a b...!

König der Lügner. @kingalca

Das ist total peinlich, wenn Ihr versucht cool zu sein, und dann grammatikalische Superscheiße fabriziert.

Ilsa, Wölfin. @placetogo

Dahoam verloan.

SCHLUSSFOLGERUNGEN

Man kann feststellen, dass alle gestellten Hypothesen durch die Untersuchung von Twitertexten bestätigt wurden. So hat die Sprachanalyse auf den linguistischen Ebenen in deutscher und kroatischer Sprache gezeigt, dass ähnliche sprachliche Eigenschaften in beiden Sprachen vorkommen. In den offiziellen Tweets überwiegt die Standardsprache d.h. die konzeptuelle Schriftlichkeit, während sich die privaten Tweets durch konzeptuelle Mündlichkeit mit vielen Abweichungen vom Standard wie z.B. dem Gebrauch von ausschließlich Groß- oder Kleinschreibung, Gebrauch von Majuskeln innerhalb der Wörter, Wiederholungen graphostilistischer und Interpunktionszeichen, Abkürzungen und Ellipsen, vielen Emotikons und anderen graphostilistischen Zeichen sowie einer großen Zahl von Anglizismen, Dialektismen und Vulgarismen auszeichnen.

Die Resultate der Sprachanalyse haben gezeigt, dass die Tweetersprache dem SMS Diskurs sehr ähnlich ist, vor allem wegen der vorgegebenen Zahl der Zeichen, der Abkürzungen, des Aorist- und Imperfektgebrauchs, des Auslassens der Hilfsverben u.ä. Wenn wir diese Resultate mit denen, die Crystal (2011) in englischer Sprache

durchgeführt hat, vergleichen, ist offensichtlich, dass der Twitter-Diskurs im deutschen und kroatischen dem Sprachverhalten auf dem englischen Twitter folgt, da enorme Ähnlichkeiten vorkommen, was wiederum auch der Fall beim SMS Diskurs ist. Bei Twitter muss man aber wegen des begrenzten Kommunikationsraumes immer wissen, an welche Zielgruppe man sich wendet, damit die Kommunikation zielgerichtet und erfolgreich ist. So kann sogar eine Vorlesung mit der Konstruktion `auditoriumthx#diskussion` (Siever 2011) enden und verstanden werden.

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SANTRAUKA

KALBA VOKIŠKAJAME IR KROATIŠKAJAME TWITTER'YJE

Blaženka Filipan-Žigniċ, Katica Sobo

Šiuo metu pasaulyje yra daugiau nei 200 milijonų Twitter'io naudotojų. Twitter'iai tapo savaime suprantamu reiškiniu visose kalbos erdvėse ir bendruomenėse. Straipsnyje pateikiama kroatishkojo ir vokiškojo Twitter'io kalbos analizė ortografijos, grafostilistikos, žodžių darybos sintaksės, semantikos, leksikos ir hipertekstualumo atžvilgiu. Gauti duomenys leidžia teigti, kad kroatishkojo Twitter'io tendencijos yra panašios kaip ir vokiškojoje kalbinėje erdvėje, t.y. rašyba mažosiomis raidėmis, hibridinė rašyba, akcentavimas naudojant didžiąsias raides, daugybė rašybos klaidų, abreviatūros, elipsės, anglicizmai, šnekamosios kalbos elementai, tarmiški posakiai, vulgarizmai, tokios grafemos kaip emotikonai, taip pat gausūs hipertekstiniai elementai (fotografijos, logo, internetinės nuorodos ir kt.). Atsižvelgiant į gautus duomenis galima teikti, jog kroatishkasis ir vokiškasis Twitter'iai nesiskiria nuo angliškojo.

LANGUAGE EXPERIMENTS IN IRENA KARPA'S NOVELS

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ABSTRACT

The postmodern methods used in novels written by Irena Karpa include linguistic experiments. Karpa usually writes in Ukrainian but also often uses the inclusions in English and Russian. The heroines of her novels are emancipated young women who are aware that they grew up in a post-communist country, but now they want to obtain the European identity. Their internal struggle can be observed through their language. Karpa's negative novel characters speak Russian, while positive heroes are ashamed to use it. They treat it like something foreign, imposed by force. The English language on the other hand is more natural and useful for young women, for whom it is like a second language. The authoress translates only some English expressions used in her books and she never translates phrases in Russian.

Key-words: *postmodern writing, linguistic experiment, translation.*

Linguistic experiments in the Ukrainian literature after 1991 were primarily a method to remove very strict and formal language of the previous era. Thanks to postmodern philosophy the Ukrainian writers were able to refresh and change their literary style. The first postmodern literary attempts in Ukraine are related with literary work of such groups as Bu-ba-bu³⁷ or New Degeneration³⁸. The specificity of Ukrainian postmodernism is associated with the communist past of this country. The activities Bu-ba-bu began yet in the period when Ukraine was a part of the USSR and all texts were censored. Therefore postmodern art creations couldn't be openly anti-communist and they were printed in SAMWYDAW (an unofficial publishing house). Postmodernism in a post-communist country was the best way to negate homogeneity of literary language and also was the only alternative for communist art (called the socialist realism). Its polymorphous meaning had broken fixed structure of art. According to Hundorowa, postmodernism opened

³⁷ The literary group was founded in 1985 in Lvov and existed until 2000. To the group belonged Yuri Andrukhovych, Viktor Nerborak and Oleksandr Irwanec.

³⁸ The literary group was founded in 1991 in Ivano-Frankivsk by Stepan Procjuk, Ivan Andrusjak and Ivan Cyperdiuk. The group ceased operations around 1995.

opportunities for self-realization of Ukrainian culture and the determination of its position in relation to other cultures (Hundorowa, 2005). Breaking up of cultural connections with Russia was particularly important. According to Pawłyszyn, postmodernism gave the opportunity of departing from antagonisms between Russia and Ukraine and from continuous sense of a lower value in comparison to other cultures.

Postmodern changes included themes and literary styles, but also these were a deconstruction of literary canon and an appearance of new writers (which were not published in the communist era, for example *rozstrillyane vidrodzhennya* or Lina Kostenko's poetry). Communist monotonous and monolithic newspeak was negated by postmodernists using a multicoloured and polyphonic style of writing. Characteristic features of this new style were polyphony and pastiche: "Construction of a postmodern novel is based on grotesque, parody, irony, travesty and unification the things, which seemed irreconcilable: top and bottom, comedy and tragedy, satire and sentimentalism, document and myth" (Charczuk, 2008, 7). In that way the writers were able to ridicule and to refute the communist ideological canon. Thorough discussions and arguments could not overcome this ideology. Such attempt is made by I. Karpa in her novels.

Ukrainian postmodernism had also a feminist meaning, both in terms of theoretical studies and literature. Decisive for Ukrainian literature was O. Zabuzhko's novel *Fieldwork in Ukrainian Sex*. The novel was controversial for several reasons. Firstly, the woman openly wrote about sex, about her experiences and failures. Secondly, O. Zabuzhko departed the glorification of her country and its citizens. She indicated the existence of the conflict between men and women, and pointed at the complicated history of Ukraine as its source. Thirdly, language of the novel aroused the great controversy. Profanity and informal vocabulary, first-person narration together with frequent autobiographical threads gave impression to a reader that these are personal notes of the author. These elements (especially autobiography, monologues, an absence of plot) together with postmodernism had an enormous impact on writers of the youngest generation, for example, S. Andrukhovych and T. Malarchuk. However, the most original works are the books of I. Karpa, especially in terms of language.

The aim of the research is to explain how postmodern strategies are implemented in the prose of I. Karpa and to explain foreign language vocabulary usage in her novels.

Analysis of I. Karpa's novels in this article includes books from her debut in 2004 to 2008. Her new book *Pica Himalai* which was published in 2012 is not considered. Therefore, in this article only the following books are taken into account: *50 khvylyn travy*, *Frojd by plakav*, *Supermarket samotnosti*, *Bitches Get Everything*, *Doblo i zlo*.

The key to a theoretical analysis of I. Karpa's works is given by the very writer. I. Karpa refers to Jacques Derrida (Karpa, 2004a, 209), to Roland Barthes's³⁹ idea of the death of an author and to postmodernism, in the spirit of which she writes the novels *50 kvylun: postхуєнізм, Піст, мо'Дєрн, постмодєрнізм*.

Postmodernism as a literary movement appeared in 1960s. It was an answer to the crisis of West-European culture and philosophy. Its philosophical foundations are mostly based on Hegel's, Nietzsche's, Heidegger's ideas and on psychoanalysis. First of all, postmodernism is characterized by the negation of elitist modernism, but it is also dismantling of all existing certainties and the "grand narratives", and philosophical currents (Derrida's deconstruction). Postmodernism also questions authorities and system of values, the absence of any manifests, the proclamation of the end of human race, history or philosophy. Postmodern writers have not created any document defining their ideology. This current is rather a mixture of various philosophical and critical methods. Postmodern texts are characterized by the following features: intertextuality, deliberate mixing of styles and poetics, playing with a reader, parody, literary games, breaking of conventional forms and stories, narrative and literary styles. Literature is not any longer just imitation of reality.

What is the most useful in Derrida's philosophy for the analysis of the texts is criticism of the logocentrism, undermining of the dualistic pattern of the western way of speaking and thinking. According to Derrida, mistaken is belief in superiority of written word in West-European culture. Just like false is belief in possibility to express everything in dual oppositions (body-mind). The text is created as a transformation of other texts. Its meaning cannot be transferred, because it is produced in the move, through repetition and denial. It should also be remembered that the writing is not a translation of the speech. The alphabet is only a model of articulation. Therefore in her prose Karpa constantly changes the way of writing words.

Attitude to the idea of "death of the author" is complicated in the case of I. Karpa's prose because it has openly autobiographical style. Taking into account the concept of R. Barthes's I. Karpa's texts should not be read through the prism of the author's intentions. The accumulation of autobiographical plots encourages a reader to accept the concept proposed by the author as the only one possible interpretation. But this possibility was rejected by Barthes.

Loanwords are typical of modern Ukrainian prose. An attempt for systematization was made by S. M. Melnyk (2010) in the article *Inszomowna leksyka jak dzereło leksycznych innowacji u chudożnij prozi kincja XX - poczatku XXI stolit*. According to her, loanwords currently used by writers can be divided into two main groups: barbarisms and nonce words. The barbarism is generally a single word transferred from

³⁹ "We do not just accept chaos as obvious and normal reality, but we transgress the chaos and move on. To something true and so far incomprehensible (...) so it turns out that we are some sort of postmodern neo-romantics... We do not allow the chaos to devour us, but and themselves do not started quietly to devour it" (Karpa, 2007, P. 173-174).

a foreign language, most often it has a graphical or grammatical form of language to which it was assimilated. Among barbarisms Melnyk marks out the transformed barbarism which are changed to some extent by word formation (by means of suffixes, prefixes or through assembling). Nonce words are loanwords, which have not been assimilated by languages. They are woven into the content of speech, do not affect its overall structure and can be confusing for readers.

For purposes of this article we use the distinction of loanwords between barbarisms and nonce words. We will try to expand this division in the analysis of I. Karpa's books.

Karpa usually writes in Ukrainian, but also often uses inclusions in foreign languages. Usually these are words/sentences in English or Russian, but there are some in French, German and Polish. The Russian language is the most commonly used in the situations when one of characters is a Russian or a Russian-speaking Ukrainian. I. Karpa never translates Russian phrases but sometimes she writes them with spelling mistakes: *Практическое руководство для домохозяек* instead of *Практические руководство для домохозяек*. The Russian language is also used to characterise heroes in a negative way. It also happens that heroines are speaking in this language among themselves. Marla who is the heroine of *Freud* sometimes is ashamed that she knows this language. She treats the Russian language as something foreign that she has to use properly.

In the majority of her books, Russian is found in the form of individual words or sentences (*Девочки хароші, атдыхаючи, Все для тебя*), which are never translated. Longer sentences in this language appear in *Bitches*. One can find here a letter to one of heroines and an anonymous e-mail containing threats (both are not translated). While short inclusions are given in the Ukrainian transliteration, long sentences are written in the Russian Cyrillic alphabet. In this case, the Russian is used for the negative way of describing people who use the Russian language.

Most loanwords in I. Karpa's books come from English. These are single words and sentences put into Ukrainian narrative. Sometimes extended speeches are also found. English loanwords can be divided into such categories:

1. new loanwords – these are nonce words: *Я втомилася. I'm tired. I am tired; Devil – це я*, sometimes it's only a single word: *Cancel* or *Done*; as well numerous barbarisms: *ріплей, бед-гай, таргет-груп, Джаст мейбі, айм крейзі* and transformed barbarisms: *робити шопінг, Баба он-лайн, фешин-патріотки, фейк-хутро*.

However, barbarisms and nonce words are not the only experiments used by Karpa. There are words or sentences made up even from two languages, i.e. they are written in the Cyrillic alphabet and in the Latin alphabet: *рей-клуб Still Pipe; Абсент. Qui est absent. Гард кор; Как ета всьо проізаило або shit happens*.

2. dialogues and short sentences – these are mostly conversations between characters of a book, or between them and hotel staff or in a bar somewhere in Asia (such dialogue is usually written in the Latin alphabet). Conversations in English are written in Cyrillic, usually when is subjected to doubt correctness of speaking in this

language or when the narrator wants to laugh at this person (Б'ютіфул бейбз віз найс бубс). English is used by Marla Friksen (*Freud*) to communicate with foreigners. She tries to use it even when she meets a woman from the tribe of Laya, who does not know any foreign language and speaks only in her own dialect.

3. quotations or motto – for example: *Despair and deception / Are ugly little twins* – Nick Cave or *Everyone has his private tragedy. It's in the blood now – misfortune, ennui, grief, suicide* -- Henry Miller. English-language motto is placed in *Freud*.

4. song parts or titles – The sentence *I don't wanna swim forever* is a quote from Moby's song, while *We sail tonight for Singapore* is a quote from Tom Waits's song. In the book *Bitches* the following famous people are cited: Sheryl, Crow, Depech Mode, Jenis Joplin, ILYA, Depeche Mode, Jenis Joplin and less known bands like Triska from Germany or Roysopp duet from Norway.

5. longer texts (lists, fragments of a diary) – In the book *50 kvylын* there is a very interesting letter to a lover: it is written in English and translated into Ukrainian. The letter is presented in two languages: it is placed in adjacent columns. In the novel *Bitches* a screenplay *Zone D'Ablation* is published. Dialogues are written in English whereas the stage directions in Ukrainian.

6. chapter titles – there are particularly numerous use in *Freud*, for example: *Alchemical McDonald's, I don't know my future*. Some of them have been translated in footnotes.

If we consider other languages we reveal that I. Karpa writes in Surzhyk (the most often she uses it in *Dobło*), French (*n'est-ce pas*), German (*Die Gesichtszüge*), sometimes in Indonesian language when heroines are travelling (*Saya mau kamar*). In her books Latin and Spanish (for example motto in *Supermarket*, the author of which is Rosario Castellanos) and Polish (generally curses) appears very rarely.

A great inconsistency exists in translation of words or phrases into foreign languages. Translations are rare in the books *50 kvylын* and *Freud*. In the other books English, French and German texts are often translated. However, Russian sentences are never translated.

Inconsistent use of language in I. Karpa's prose is also reflected in writing names or brands in both the Latin and the Cyrillic alphabet. Proper names such as the name of the airport Charles de Gaulle are often written in the Cyrillic alphabet, and brand names (Lancome, Trussardi⁴⁰) – in the Latin alphabet. However, there is no any rule. An interesting example is found in *Dobło*: *Кока-кола* and *Coca-Cola* are found in one and the same sentence.

I. Karpa in books *50 kvylын* and *Freud* refers to her inconsistency in writing foreign words. She writes in footnotes: "In individual cases the authoress have the perfect right to not transliterate the Russian language and other languages" (Karpa, 2004b, 73). In

⁴⁰ In the novel *Supermarket...* I. Karpa described one day from the life of the heroine, using the brands of products: "Simens mobile, Aquafresh, Nivea, Electrolux, Danone..." (Karpa, 2005, P. 175-176).

a letter to a lover one of heroines of *50 kvylyn* explains the inconsistency in this way: “I don’t care at all about textual incompatibility, that’s my stuff, alright? And I can give the word “alright” the look of some “olrait” or “all rite”, nobody will punish me for this” (Karpa, 2004a, 200). It seems that by giving such an explanation the authoress wants to say to readers: I know that I do not write properly or I am not consistent in spelling, but it’s done on purpose!

There are numerous language games in I. Karpa’s novels. They can be divided into the following groups:

1. changes in the manner of writing

For instance the following phrases were used on the same page: *Game over - Gameover, Неналежність – Незалежність, Lonely Planet, Лонліпленет and Лонлі Пленет.*

2. paraphrased quotations

A good example is the sentence *Live fast die young*, which was paraphrased in almost every Karpa book. In *Freud* it is written *Live slums, die young*, but in *Supermarket* it is used *Dance Fast Die Young*, finally in *Bithes* it is transformed into *Lived, блядь, fast, i died, блядь young*. One more phrase changed by the author is the title of song of the band Pink Floyd *Dark side of the Moon* while in Karpa’s version it is *Dark Side of the Putin*.

3. unusual chapter titles

The *Supermarket* novel is divided into chapters but instead of usual titles they have logos ♂ ♀ in various combinations. In *Bitches* the authoress uses “2 seconds and 7 frames” instead of chapter titles. Subsequent chapters have titles in the form of numbers (for example 00:00:00:01).

4. disruption of the uniformity of text

The authoress uses emoticons in text and footnotes. Moreover, the text is diversified by using capital letters, bold and italics style, enumerations (for example, when the heroine informs which things she brings into a new apartment). In the book *50 kvylyn* a pictographic writing and runes are employed while in the book *Freud* I. Karpa uses photos from her private albums. These pictures were taken during her travels to Asian countries which are also visited by characters from her books. I. Karpa’s novels are not homogeneous text in terms of literary genres because the authoress uses various techniques: poetry, quotations from songs, text messages, letters, diary excerpts.

The novel *Freud* is an attempt to create a new literary genre. The subheading *Mar-o-Mar. Bohdan (because why always ROMAN?)* is a humorous game with a name of literary genre. The Ukrainian literary theory distinguishes between two types of novel, i.e. *новість* and *роман*. The second type has a more complex plot and is multi-threaded. I. Karpa associates the name of literary genre *роман* with a man’s name and replaces it with another one – Bohdan.

The narrative of the novels could also be described as postmodern. It is usually in first-person where a narrator participates in events and is usually emotionally involved. The most characteristic feature of narrative in the story *Poljiuwannia w Helsinki* is a sex change of the narrator. Most likely these changes are caused by

the deliberate blurring of gender. Someone who aspires to be an Androgyne (and a divine at the same time) can not have the sex because in the Ukrainian language it is impossible to write without the reference to gender and the writer must use male or female grammatical form. I. Karpa chooses something in between: the narrator changes the grammatical gender all the time.

A very characteristic feature of I. Karpa's style are links between her various novels and sometimes between a novel and her songs. This second type of connections appears in *Bitches* where sentence *Anu perestan meni snytzsia* is a fragment of the song performed by the band *Faktychno Sami*, which a leader and songwriter is Karpa. When we consider the relationship between books, we find that a fragment of song *Koly pomre tvoja krasa* (Karpa, 2007, 99) in the book *Bitches* is the same as a second part of the title of the book *50 khvylyn*.

A very characteristic feature of Karpa's books is non-normative vocabulary (to the extent that on the cover of her latest novel *Pica Himalai's* a publisher placed a warning: Attention! Obscene vocabulary). I. Karpa uses curse words in many languages. For instance, she uses Ukrainian curse words: *zivno, traxati, suka*, Polish curse words: *cholera, kurwa* or English curses: *fuck, cunt* (sometimes: *фак*). The largest number of vulgar and non-normative vocabulary is in the novel *Bitches* speech of the character can consist of sentences made up of exclusively curses in two languages!

Inconsistent use of language, spelling, letters and fragments from a diary, poetry, quotations, pictorial writing, private photos can characterise I. Karpa's novels as postmodern texts. I. Karpa creates unique stories, which distinguish not only in a literary form but also in the point of view towards a subject (for example, a resident of post-colonial Ukraine who wants to conquer post-colonial Asia). The authoress creates her own style using numerous experiments, language games, references to pop culture. She refers to and uses achievements of her predecessors, creates the literary style that sets it apart from her peers. I. Karpa uses these methods to show her attitude to Western and Eastern culture. Her growing up in the post-communist country is the cause of numerous complexes concerning friends from Western Europe, but her heroines not always feel inferior. Despite the newness of her literary style, the subject of her books is still Ukraine. Although I. Karpa depicts her country not only in relation to Russia, but she introduces new contexts – Western culture.

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SANTRAUKA

KALBINIAI EKSPERIMENTAI IRENOS KARPA ROMANUOSE

Magdalena Kowalec-Protasiewicz

Irenos Karpa romanuose naudojami tokie postmodernizmo metodai kaip kalbinis eksperimentas. I. Karpa paprastai rašo ukrainiečių kalba, bet naudoja tam tikrą frazių kiekį anglų ir rusų kalba. Jos romanų herojės – tai emancipuotos jaunos moterys, kurios suvokia, kad yra užaugę pokomunistinėje šalyje. Tačiau dabar šios moterys nori įgyti europietiškaį identitetą. Herojų vidinė kova gali būti stebima per jų kalbą. Neigiami I. Karpa novelių personažai kalba rusiškai, tuo tarpu teigiami herojai gėdijasi vartoti rusų kalbą. Jie traktuoja šia kalbą kaip kažką svetimo, primesto jėga. Anglų kalba jaunoms moterims yra tarytum antroji kalba. Autorė tekste išverčia tik keletą jos knygoje pavartotų anglišku pasakymų, o rusiškos frazės neverčiamos.

STYLISTICS – BETWEEN LINGUISTIC AND LITERARY STUDIES: SOUND STRUCTURE IN FOCUS

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ABSTRACT

The paper concerns selected aspects of stylistics, understood as an interdisciplinary branch in which the methods of linguistic analysis are applied with regard to the works of literature. Style, defined as a distinctive manner of expression, conveying both information and emotion, may be also interpreted as a certain “deviation” from the grammatical norm, i.e. from the neutral style of expression. The question is whether syntactic and phonological devices found in literature can be studied with the use of linguistic quantitative methods, what insight the application of such methods gives and what limitations it is subject to. The paper shows the possibility of applying linguistic phonological concepts, such as sonority and phoneme frequency, to literary studies. Literary text differs from general spoken language, which can be measured with phonostatistical tools. However, these methods should be applied with caution.

Key-words: *stylistics, interdisciplinary studies, grammatical norm, syntactic and phonological devices, phonostatistical tools.*

INTRODUCTION

The paper concerns selected aspects of stylistics, understood as an interdisciplinary branch in which the methods of linguistic analysis are applied with regard to the works of literature.

Style, defined as a distinctive manner of expression, conveying both information and emotion, may be also interpreted as a certain “deviation” from the grammatical norm, i.e. from the neutral style of expression. The question is whether lexical, syntactic and phonological devices found in literature can be studied with the use of linguistic, e.g. quantitative methods, what insight the application of such methods gives and what limitations it is subject to. The paper predominantly focuses on the analysis of the examples of phonetic stylistic devices with some reference made also to syntactic ones.

Philological studies at their origin did not reveal the dichotomy between linguistic and literary studies that is visible now, as modern linguistics achieved its autonomy

by separating itself from the studies conducted by traditional philology and using different technical apparatus. However, there are still areas in which we may notice certain overlapping, which offers abundant space for creative research combining the power of different, though related, disciplines. One of these areas is the study of style (Enkvist et al, 1964). This area is particularly interesting, due to its functioning not only in between linguistics and literature, but also stretching to other disciplines, such as e.g. aesthetics. As Jakobson (1960, 377) states: "All of us definitely realize that a *linguist deaf* to the *poetic* function of language and a literary scholar indifferent to linguistic problems and unacquainted with linguistic methods are equally fragrant anachronisms".

As regards the linguistic perspective, stylistics focuses on the functions of linguistic devices (phonological or phono-graphical, syntactic, lexical) used in the text to convey thoughts and emotions (Kurkowska & Skorupka 1959). That is why stylistics is sometimes defined as a linguistic discipline whose aim is to describe and interpret textual linguistic devices and to classify the styles. Literary works are also subject to such an analysis. They obviously have their unique characteristics, but it is to be noticed that the methodology of analysis will be the same as the one used to describe other texts and styles, e.g. scientific or journalistic (Kulawik, 1994).

Let us now focus on the notion of style, which is defined in various ways, as stated by Enkvist et al (1964, 12). Style may be understood as:

- the choice between alternative expressions;
- the 'deviation' from the norm;
- a set of collective characteristics;
- an aggregate of contextual probabilities.

As it may be noticed, it is difficult to specify the meaning of style precisely, as it seems to be an elusive phenomenon. However, what seems to be the essence of style, the common core shared by all the definitions, is the notion of individuality versus generality, unique qualities versus the qualities shared with other works (Enkvist et al, 1964). All concepts of style involve the consciousness of norms and the possibility of departures from them. This is particularly significant in literature, as an indicator of the individual, unique linguistic style of a given author, of his or her stylistic idiolect. The language of literature may be compared and contrasted with the general language or language for other purposes and that is where linguistics with its methodology and terminology come into play.

The question to be considered is what the nature and extent of the contribution of linguistics to literature should be. If we define style as the deviation from the norm, there may be the need for precise analysis, with the use of frequency and statistics, which enable us to „formalize the differences between the usual and the unusual, between the text and the norm" (Enkvist et al, 1964, 24). Frequencies of linguistic features in a given text will then function as style determinants. The use of mathematical, statistical methods should be completed with their interpretation. Enkvist et al (1964, 47) describe this two-fold nature of stylistic analysis as follows:

- stylolinguistics (SL): the linguistic description, inventory and distributional as well as statistical analysis of stylistic features;
- stylobehaviouristics (SB): the correlations between stylistic stimuli and the reader's response (aesthetic response, social attitude, associations).

These are, however, just different angles from which style may be viewed to grasp the total meaning of the text: both its formal characteristics and the influence it has on the reader.

The main aim of the paper is to give an overview of the methods used in the analysis of sound structure, i.e. grapho-phonological devices. Yet, some remarks will also be made with reference to the syntactic area of stylistics. Lexical analysis is beyond the scope of this paper.

A selection of literary texts constitutes the object of the research. The texts have been analysed with the use of linguistic analytic tools. The observations are based on both the author's analyses and the review of literature in the field.

1. SYNTACTIC ANALYSIS OF LITERARY TEXTS

Among syntactic effects in poetry or literary works, we may distinguish various aspects that are examples of the borderline between linguistics and literary studies, e.g.:

- the use of active versus passive voice. The choice of one or the other may be stylistic: active voice is more typical of an adventure story, while passive voice is associated with scientific texts;
- sentence length and structure (paratactic vs. hypotactic sentences). The very length of the sentence should not be however automatically associated with the level of complexity. It is rather the internal structure that should be discussed, as syntactically paratactic sentences often merely convey the sense of addition.

Syntactic stylistic devices in general constitute the basic structure and organisation of the text, it can even be said they give "the regular geometric shape to it" (Kurkowska, Skorupka, 1959, 218-219). One of the major issues is the type of the sentence used and the way clauses are organised. Coordination and subordination (i.e. the use of compound versus complex sentences) convey different impressions and their expressive value is not the same. The use of a particular sentence type at some level coincides with phonological stylistic analysis, as prosody - intonation patterns and pauses - are interrelated with the syntactic features of a text.

While hypotaxis is more typical of complex scientific texts or the language of prose, parataxis is often associated with the language of poetry. This is to be noticed in selected text written by a Polish poet and lyricist Agnieszka Osiecka. The quoted example comes from the song "Miasteczko Bełz":

*Minęło tyle lat,
harmonia znów gra,
obłoki płyną w dal,
znów toczy się świat.*

In this text, parataxis is predominant. This type of structure, with its isolated phrases and simple clauses, often coordinated without the use of conjunctions is well interrelated with masculine rhymes. These syntactic devices are correlated with more frequent use of pauses, which – though constituting the lack of sound from the acoustic perspective – carries significant meaning (Kulawik, 1994). This type of prosodic structure gives the effect of pure perception, the list of impressions, the set of succeeding images (Kulawik, 1994). In such texts, one could even change the order of phrases or clauses without affecting the grammaticality of the whole text. Such an altered text would still be logical and correct, though of course different semantically. This is possible due to the lack of overt logical relation between the clauses, which would be the case in hypotactical sentences. This also paves the way to more possibilities and more space when it comes to the possible interpretation, which is the reason perhaps why this structure is more frequent in poetry than for instance in legal language. In poetics, it is also associated with subjective and emotional response to reality (Konert-Panek, 2011b).

This type of linguistic analysis has its well-established place in poetics and stylistics. There have also been attempts of using statistical methods in such a syntactic approach towards literary works, called stylostatistics. The example of this approach is Wells's work (1975), in which the author compares the style in the early works of Hemingway with that found in his later works on the basis of the statistical analysis of sentence length. Potential risks and limitations that may be observed with regard to such an approach will be mentioned later.

2. PHONOLOGICAL ANALYSIS OF LITERARY TEXTS

The perspective I would like to focus on is the phonological analysis of literary texts and the possibilities of using phonological methodology in this context.

Sound structure is particularly significant in poetry that is to be recited or in song lyrics. The form is crucial as the language is not only a means of communication but also expression, with the expressive function sometimes surpassing the informative function. Poetry requires precise organisation of prosodic features, such as accent, pause or intonation (Pszczółowska, 1977).

In poetry there is a particularly long tradition of pleasant sound, euphony, harmonic collection of phonic features. This can be noticed e.g. in texts that are to be sung, as for instance in opera, in which complex consonant clusters or fricatives are avoided. Depending on the type of song, this tradition may be altered for expressive reasons, which is sometimes the case in the bard-tradition (Vysotsky, Kaczmarek) or in humorous texts, in cabaret, where some complicated sounds may be collected on purpose (Barańczak, 1983).

Let us now review the ways in which linguistics, in this case – phonology – may contribute to the analysis of stylistic devices. Phonological terminology and methodology of description such as: vowel contrasts, consonantal groupings, syllable

structure etc. may be used. The first specific example in this paper is Ročlawski's phonostatistical analysis of Polish (Ročlawski, 1981). His work is based on the study of texts representing various styles: informal/casual, scientific, neutral, artistic (based on the language of prose, however, not poetry) and the results he obtained point to different frequency of phonemes (his analysis basing on the structuralist approach) and clusters in different texts.

Linguistic statistics, however, is not a recent idea. It is only the methodology that changes. The very notion of using mathematical methodology in linguistics is very old – counting the syllables and lines in RigVeda by Indian linguists is an example of such an approach. Lesiak (2007) studies the phonology of poetic language with the use of statistics, which is in line with the long tradition of ancient poetics and rhetoric.

The analysis of sonograms to compare the use of particular sound structure in a given song with the sound of instruments and the human voice is also possible (see Konert-Panek, 2011a). Another area that can be pointed at is the comparison of phoneme frequency in the lyrics (written with the aim of the text being sung) with the frequency in general spoken English. Of course not all the results are conclusive, but one may venture to say that the percentage of two most frequent vowels in English - ə and -i – is on the average significantly lower in the lyrics, which is probably connected with the fact that these are relatively weak vowels, not very sonorous and appearing in unstressed syllables. In general, however, the percentage of vowels as such is higher than in spoken language (Konert-Panek, 2011a).

The notion of sonority, used in phonology, though going back to 1871 and the studies by Wolf, may also lead to interesting observations in literary studies. The hierarchy of sonority is a mixture of loudness, clarity and acoustic values/hearing range of a given speech sound. Jespersen (1904) presented the following hierarchy of sonority: open vowels > close vowels > lateral consonants > nasal consonants > semivowels > fricatives > affricates > plosives. On this basis, the sonority of general spoken language may be compared and contrasted with the language used in the lyrics meant to be sung. It turns out that the sonority level of such lyrics is in general higher than that of spoken language, unless the text is designed to resemble casual speech (Konert-Panek, 2011a, b).

CONCLUSIONS

It needs to be pointed out that there are some risks and limitations regarding the statistical analysis of literary works. The first potential objection or problem is the notion of intentionality of using such devices. In general language, casual speech or the language of prose that resembles it, it may be difficult to assess the intentions of the author and to study the style. However, in literary works, and in poetry in particular, the form is crucial and in many cases we can suspect it is intentional. Yet, intentionality is not indispensable when it comes to the analysis of stylistic devices. Because even if the author did not intend to construct a given device, it may still have impact on the

reader or listener and this impact alone is an interesting object of study (Lesiak, 2007, 5-6). Statistical methods should be accompanied by the traditional analysis of style, because otherwise they may lead to false conclusions. One of the reasons is the fact that they focus on the overall frequency of given sets of data, while some interesting stylistic features may appear locally, and not globally in the whole text.

Ardart (1986), referring to Wells's statistical analysis regarding the length of Hemingway's sentences (mentioned above), points to the possible dangers of using such methods, as they may lead to sweeping overgeneralizations and unjustified conclusions. The reason may be the fact that only selected pieces of data are taken into account, with no reference made to other works by a given author or the subject matter of a given literary work. The hypothesis that Hemingway's prose style grows more complex with the lapse of time is – according to him – unjustified.

Thus, statistics should rather be utilised as a tool not an end in the analysis of style. It should be accompanied by the analysis of aesthetic effect and artistic emphasis, which leads us back to the division made by Enkvist into stylolinguistics and stylolinguistics. Finally, it may be emphasised, after Enkvist et al (1964, 25): "There is of course no risk of the statistician's putting the linguist and the literary critic out of business: in practice, only the linguist and the critic can tell the statistician what features are worth counting in the first place".

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SANTRAUKA

STILISTIKA – TARP KALBOTYROS IR LITERATŪROS

Monika Konert-Panek

Straipsnio autorė traktuoja stilistiką kaip kelias disciplinas jungiantį dalyką, kuris kalbinės analizės metodus taiko literatūros darbams. Stilius, apibrėžiamas kaip išsiskiriantis raiškos būdas, perteikiantis informaciją ir emocijas, taip pat gali būti traktuojamas kaip tam tikras nukrypimas nuo gramatinės normos, t.y. nuo neutralaus raiškos stiliaus. Klausimas slypi tame, ar literatūroje randamos sintaksinės ir fonologinės priemonės gali būti studijuojamos naudojant kiekybinius lingvistinius metodus, kokias įžvalgas duoda tokių metodų taikymas ir su kokiais apribojimais susiduria tyrinėtojas, taikydamas šiuos kalbinius metodus. Straipsnyje parodoma kaip galima pritaikyti kalbines fonologines sąvokas kaip sonoriškumas ir fonemų dažnumas literatūrinėje analizėje. Literatūriniai tekstai skiriasi nuo šnekamosios kalbos, kuri gali būti matuojama fonostatistiniais instrumentais. Visgi, šie metodai turėtų būti taikomi apdairiai.

LANGUAGE INTERFERENCE IN INTERNET COMMUNICATION

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ABSTRACT

Written communication on the Internet largely reflects the ongoing globalization processes. The rise of the English Language to universal prominence and the consequent spread of its terms results(-ed) in their adoption to other languages. Most Internet chat users are fluent in two or more languages including English. Absence of acceptable equivalents is frequently compensated by the development of loanwords combining English stems and non-English affixes. In addition, non-English communication on the Internet occasionally tends to replicate grammatical and/or lexical structures. A question arises whether these principles stem from “language optimization”, i.e. from attempts to express oneself in the clearest and most concise way or, rather, imitation of the dominant language, i.e. Internet English, is exhibited.

Key-words: *language interference, internet communication, globalization.*

The rapid change that languages have been undergoing recently is a straightforward proof that any language is designed and altered the way it optimally serves the user society. Internet English and the Internet language in general evolved during the two final decades of the twentieth century. The difference in the way of communication in comparison with the so-called “standard” language appeared to be so large that the Internet type of communication was rapidly acknowledged to constitute the third medium of communication, which is different from spoken and written English (i.e. Standard English) in terms of grammar, vocabulary and type of interaction (Bodomo, Lee, 2002, Craft, 2005 (and many others)).

A major part of the society essentially shifted their lives to the virtual reality, and the new communication environment brought about substantial changes in the way people understand interaction and relationship with others. The culture of Internet English being largely affected by the specific environment of communication (interaction online and live, no prosodic or paralinguistic sign transmission possible, etc.), the online language developed towards extensive innovativeness in the areas of word formation, spelling and general expressiveness.

Internet interaction in other languages has also been influenced by the historical and cultural background of the development of Internet communities. When Internet

started developing in the late 1980s or early 1990s, even though major technological contribution was made by individuals who were not native speakers of English (e.g. Finnish or Estonian), American and British companies immediately took the dominant position in the market. Besides, the English language has been maintaining the dominant role in international communication. As a result, four factors, namely:

- The original terminology being in English;
- Psychologically, Internet users willing to distinguish their style of communication and differentiate it from others;
- National Internet communities being very small and
- Interaction being motivated on the technical-cultural rather than national grounds led to the development of English as “the language” of the new medium of interaction. In the late 1990s, it was estimated that more than a half of the sites and more than a half of Internet interactions were exceptionally in English (cf. Hale, Scanlon, 1999). A contributing factor should also be mentioned that initially, Internet competence was an exceptional feature of the highly educated and financially advantageous part(s) of the society which also had superior skills in comparison with other social layers (cf. Crystal, 2002). As a result, Internet communities became strongholds of those who had adequate linguistic skills and technological background, essentially, a kind of egalitarian society.

Among the most prominent features of Internet communication, the limitedness of the set of symbols and the strife for economy of time and space can be observed (Rumšienė, 2007, etc.). The need to express oneself emphatically but concisely resulted in a language which maintains high-culture-type interaction and invents large numbers of ways of substituting extralinguistic ways of expression by linguistic ones.

The spread of Internet and its universal accessibility brought the new members into an already established egalitarian community with the widely accepted English or English-based terminology. Even though the share of non-English websites has been increasing for over a decade, the English origin is still prominent and evident.

The main motifs for development of new forms are (cf. Rumšienė, 2005, 327-8):

- non-represented meaning values;
- irregular forms or forms with atypical affixation;
- long word forms (too many symbols);
- need for parody or foregrounding experienced by a net user.

In other words, the main motifs for the development of new forms are: first, situations that require specific words which the languages do not contain; second, irregular forms or forms with atypical affixation, i.e. the forms that do not correspond to the communication style of the relevant language mode; third, long word forms containing relatively high numbers of symbols, i.e. words that are inconvenient due to the stylistic attitudes of the users of the Internet language mode and fourth, strife for parody or foregrounding experienced by a net user, i.e. words that foreground the (sub-)cultural dependence and the community status of competent users of the

Internet language mode. Evidently, words that are adopted by non-English users of the Internet language mode relate (to a different extent) to all the four major causes of innovation. As a result, Internet English as well as other Internet varieties of languages introduce new words or extend the scope of meaning value of already existing lexical units. The Internet language mode is likely to set new standards of affixation as non-active morphemes may be employed in patterns based on analogy; words, for example, may get shortened thus providing curtailed forms which are still able to produce the same meaning value preserving the distinctiveness of the abbreviated lexical unit or set phrase.

Individual freedom should be the main reason of multidirectional creativity in Internet English. It is intensified by the absence of any elements imposing the use of a universal system of signs on representatives of various cultures. As a result, the development of new lexical units may stem either as a result of the absence of a necessary word or due to the unacceptability of already existing words largely motivated by stylistic issues (cf. Rumšienė, 2010).

There exists a linguistic axiom that all languages enable their users to express any idea they need to communicate. However, the situation with Internet communication is specific: interaction participants in addition to their other features and skills are expected to communicate rapidly. In this context, it is worth noting that many English words are single-syllable lexical items. Due to cultural interference and other factors, English-based derivatives started entering other languages. In this context, the aim of the present research is to establish why English-stem forms, such as *cancelar* in Spanish, *(nu)kancelinti* in Lithuanian or *cancellare* in Italian become established, how frequently they are used and how the Internet style of communication affects the sentence structure. The research was conducted by exploring Lithuanian, Russian, Italian, Spanish, French and Portuguese variants of the Internet language mode. The methodology of this paper is based on the Technology-Conditioned Approach to Language Change and Use by Bodo and Lee foregrounding the emergence of new linguistic forms as to be paralleled by the evolution of the framework of linguistic analysis. Their point is that the emergence of unexplored practices of use associated with electronic discourse requires new analytical attitudes. Texts from 1,830,000 symbols long to 2,180,000 symbols long gathered from various Internet chat archives were employed. As the statistical part of the research deals with percentage values, the size of the sample of a particular language may be considered relatively unimportant. The total volume of the researched texts is roughly 12,100,000 symbols including spaces.

This change had a number of advantages for the user communities:

- transparency of the term;
- brevity;
- emphasis of belonging to a social-linguistic community and preserving its values;
- ability to create new terms on the grounds of older ones.

Not surprisingly, the Internet language mode is denoted by a four-times higher amount of innovations than the “traditional” modes of language (on the basis of data provided by the database of Rice University, USA (<http://esa4.rice.edu/~ling215/>) and Rumšienė, 2007).

The following amount of English-based lexical units with national affixes were found in other languages (each neologism is counted just once; all cases of repetitive use are ignored for the purposes of research consistency):

Lithuanian: 11

Russian: 14

Italian: 6

Spanish: 10

French: 10

Portuguese: 11.

Evidently, all the six languages exhibit the same trend. The same lexical units are reiterated (to copy, to photoshop, etc.).

The following amount of English-based lexical units with national affixes were found in other languages; the results below are shown per one hundred thousand words (note! Each neologism is counted in all cases of use for the purposes of research consistency):

Lithuanian: 82

Russian: 68

Italian: 74

Spanish: 85

French: 51

Portuguese: 77.

Again, all the six languages exhibit very similar trends; the relevant words are used in technology-related situations and there are very few non-technology words among English-stem based affixational derivatives.

For comparison purposes, frequency of expression of the relevant terms in the six languages without resorting to English-stem based affixational neologisms was calculated; the results below are shown per one hundred thousand words (each “national” equivalent is counted in all cases of use for the purposes of research consistency):

Lithuanian: 38

Russian: 34

Italian: 66

Spanish: 59

French: 74

Portuguese: 61.

Evidently, only in the case of the French language, originally French equivalents were used more frequently than the English-based derivatives. The ratio of English-based derivatives versus national analogues is as follows:

Lithuanian: 2.15

Russian: 2.00
Italian: 1.12
Spanish: 1.44
French: 0.69
Portuguese: 1.26.

In this aspect, three clear groups may be distinguished: in Russian and Lithuanian, English-based substitutes are prevalent; in Italian, Spanish and Portuguese, they are slightly more frequent than the national equivalents while in the French language, the authentic French words are substantially more frequent. Further researches in the field of social sciences could establish to what extent this situation is impacted by the history, mentality and other features of specific cultural groups. Researches into this phenomenon in a higher amount of national languages would also help to develop the results of the present research.

It is very interesting to compare the data of the impact of the English language on the lexis of the Internet modes of six other languages with the frequency of sentence structure irregularities (e.g. use of the English-style word order, emphatic structures, etc.). The results below are shown per ten thousand for the purposes of research consistency:

Lithuanian: 3.4
Russian: 2.8
Italian: 2.2
Spanish: 2.6
French: 3.8
Portuguese: 2.6.

Evidently, the impact on the syntactic structure of sentences is not prominent. The obtained results are too low to allow academically valid comparisons. Only two conclusions can be drawn: first, that the impact of the English language on the lexicon and on the syntax does not correlate (note the case with the French language) and second, that the syntactic structures of the Internet modes of various languages do not tend to be affected by the English language. Of course, the results are also influenced by the fact that all the six researched languages representing Indo-European languages by default have more or less similar syntax to the one the English language has developed. A research into a larger sample or with more specifically defined criteria might still reveal results of large academic interest.

To sum up, all the researched Internet modes of the six languages undergo influence of the English Internet language. English stem-based affixational neologisms mostly relate to the field of technology and show similar trends in terms of frequency in all the researched languages. Sentence structures do not undergo any significant change stemming from the impact of the English language in comparison with the standard varieties of the relevant languages.

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SANTRAUKA

KALBŲ INTERFERENCIJA INTERNETINĖJE KOMUNIKACIJOJE

Goda Rumšienė, Armandas Rumšas

Internetinis bendravimas raštu išraiškingai atspindi vykstančius globalizacijos procesus. Anglų kalbos iškilimas į dominuojančią poziciją bei jos terminų išplitimas tarp interneto vartotojų padarė esminę įtaką angliškujų terminų priėmimui kitose kalbose. Pastebimas anglų kalbos leksinių kamienų ir kitų kalbų afiksų derinimas. Dažnai mėgdžiojamos anglų kalbos gramatinės ir leksinės struktūros.

DIALOG ALS BESTANDTEIL DER RAHMENGESCHICHTEN IM FRÜHEN PROSAISCHEN SCHAFFEN VON TH. STORM (BIS 1865)

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ABSTRACT

The article is devoted to the composition of dialogues in T. Storm's frame narrations. The introductory and final dialogues, preceding and designating the end of a monologic narration of the story-teller, still did not find detailed research neither in literary, nor in linguistic research. The article focuses on the analysis of the 4 short stories constructed by a principle of a frame structure. Y. Shvital's research is taken for a basis of the linguistic analysis.

Key-words: *frame narration, dialogues, linguistic analysis.*

Der Artikel ist der Gestaltung der Rahmengeschichten bei Th. Storm gewidmet. Dabei wird die Aufmerksamkeit den einleitenden und abschließenden Dialogen geschenkt, die bis jetzt wenig erforscht wurden. Der Autor sucht nach verschiedenen Möglichkeiten, einen fließenden Übergang zur monologischen Rede des Erzählers zu schaffen. Die Aufmerksamkeit wird nicht nur den äußeren Umständen der einleitenden Dialoge geschenkt, was im Bereich der literaturwissenschaftlichen Analyse liegt. In dieser Hinsicht sind auch die Initiierung und die Wichtigkeit des Dialogthemas für die Beteiligten von Bedeutung. Den wichtigsten Teil der Forschung nehmen die Dialoge, die den von J. Schwitalla bestimmten Kriterien eines Dialogs entsprechen: Die Beteiligung von zwei oder mehreren Personen, Wechsel der Sprecher- und Hörerrollen, Konzentration der Aufmerksamkeit der Beteiligten aufeinander. Der Artikel erlaubt die Veränderungen in der sprachlichen Organisation der stormschen Dialoge zu verfolgen.

Vier Novellen von Storm, die in der Zeitspanne von 16 Jahren geschrieben wurden, bilden das Objekt dieser Forschung. Das sind die Novellen „Im Sonnenschein“ (1848), „Späte Rosen“ (1860), „Abseits“ (1862) und „Von jenseit des Meeres“ (1865). Diese Novellen haben eine Tatsache gemeinsam: In ihnen vertiefen sich die Protagonisten in ihre Erinnerungen an die Jugendzeit. Viele Forscher, unter ihnen Karl-Ernst Laage, Regina Fasold und David Jackson, haben die von Storm dargestellten Erinnerungen

unter verschiedenen Aspekten analysiert. Die allgemeine Meinung ist, dass Storm die Überwindung des Todes in Erinnerungen an den Verstorbenen sah. Indem sich die Hinterbliebenen an ihn erinnern, lebt er weiter. Alle genannten Novellen weisen eine Rahmenkonstruktion auf, in der die Erinnerungen die Kerngeschichte bilden. Man soll an dieser Stelle betonen, dass die Erinnerungen einleitenden Dialoge bei den Forschern bisher außer Acht geblieben sind. Deshalb bilden die Dialoge in den Rahmengeschichten den Gegenstand dieser Forschung. Das Ziel der vorliegenden Analyse sind die Besonderheiten des Autorenstils in der Dialoggestaltung, sowie die Widerspiegelung des sich transformierenden Weltbildes des Autors in den Dialogen der Rahmengeschichten.

Die Dialoge in stormschen Novellen wurden nach den von Johannes Schwitalla bestimmten Kriterien eines Dialogs ausgewählt. Zu den wichtigsten Merkmalen eines Dialogs gehören folgende Voraussetzungen: An Dialogen beteiligen sich mindestens zwei Menschen, die Sprecher- und Hörerrollen werden ausgetauscht, die Teilnehmer des Dialogs konzentrieren ihre Aufmerksamkeit aufeinander (vgl. Schwitalla, 1979, 37).

Was die Beschreibung der äußeren Bedingungen betrifft, spielt die Handlung aller genannten Novellen am Abend oder in der Nacht. Eine besondere Bedeutung schenkt der Autor der untergehenden Sonne und dem letzten Sonnenschein. Der Autor braucht dabei nicht unbedingt die Tageszeit direkt zu nennen, denn durch seine Technik der Naturbeschreibungen wird das Bild mitgeteilt, in dem man das Ungesagte verstehen und sich vorstellen kann. „Der Saal lag gegen Westen, ein roter Schimmer fiel durch die Fenster noch auf die Gipsrosen an den weißen, mit Stuckaturarbeit gezierten Wänden; dann verschwand auch der. Aus der Ferne konnte man ein dumpfes eintöniges Rauschen in der jetzt eingetretenen Stille vernehmen. Einige der Gäste horchten auf.“ (Storm 1972, 1, 485). In der Idylle „Späte Rosen“ geht der späte Nachmittag in den Abend über, und dieser Übergang wird von Abendnebel begleitet. Die Rahmengeschichte der Novelle „Abseits“ dauert am längsten, vom Vormittag bis zur späten Nacht, aber die Erinnerungen der Protagonistin fallen in die Zeit zwischen Nachmittag und spätem Weihnachtsabend. Hier kann man bemerken, dass die von Storm dargestellten Erinnerungen nur in der späten Tageszeit denkbar sind, wenn die Gesichter der Sprechenden an Deutlichkeit verlieren und eine besondere, fast intime Atmosphäre entsteht. Die Novelle „Von jenseit des Meeres“ zeigt in einem größeren Maße die Merkmale des realistischen Weltbildes des Autors. Der Protagonist dieser Novelle erinnert sich nachts an seine Kinder- und Jugendzeit, aber damit sein Freund „alles weiß“, macht er das Licht im Zimmer heller. Die realistische Weltauffassung offenbarte sich unter anderem auch im Streben, die Gründe und Ursachen des persönlichen Glücks oder Unglücks aufzudecken und sie dem Leser klarzumachen. Man soll auch darauf hinweisen, dass in den Dialogen der Rahmengeschichten keine mystischen oder märchenhaften Elemente vorkommen, was H. Aust dadurch erklärt, dass sie nicht in die Welt der Erzählung passen; in diesem Fall sind die Lügen ausgeschlossen (vgl. Aust, 2006, 5).

Wie oft betont wird, ist es für eine dialogische Interaktion notwendig, dass die Sprechenden gegenseitig ihre Zugänglichkeit mitteilen (vgl. Schwitalla, 1979, 45). In diesen vier Novellen sind die Sprechenden bereit, miteinander zu reden. Nur in der ältesten der hier untersuchten Novelle beginnt das Gespräch spontan. Die späteren Novellen nehmen in ihrem Umfang zu, und es gibt den Wunsch des potenziellen Hörers, dem Dialogpartner über ein bestimmtes Thema zuzuhören. In der Idylle „Späte Rosen“ kann man die dreimalige Initiierung des Gesprächs mit dem Übergang zu den Erinnerungen finden:

- 1) „So hat es kommen müssen“, sagte ich endlich ...“ (Storm, 1972, 1, 622)
- 2) „Es mag dir Mühe genug gekostet haben“, sagte ich.“ (ebda: 623)
- 3) „Was war das, Rudolf?“ sagte ich und nahm die Hand meines Jugendfreundes, „sage mir es, wenn du kannst.“ (ebda)

In den angeführten Beispielen steigt die emotionale Intensität, wobei von einer allgemeinen Aussage zu einer direkten Ansprache mit freundlicher Teilnahme gewechselt wird.

In der Novelle „Abseits“ geht es zuerst um die Themen, die für ein alltägliches Gespräch charakteristisch sind. Aber in diesem Fall ist die Sprecherin mehr zu einem tieferen Gespräch aufgelegt, denn ihre Repliken sind ausführlicher als die Fragen oder Repliken des Hörers. Ihre Repliken enthalten 13 bis 87 Wörter, seine Repliken hingegen nur 5 bis 38 Wörter. Außerdem spricht sie in ihrem einleitenden Dialog häufiger (8 Mal), während er 6 Mal etwas sagt. Manchmal wird seine nichtverbale Reaktion beschrieben, was seine Bereitschaft erkennen lässt.

In der Novelle „Von jenseit des Meeres“ ist die Zeit für die beiden Gesprächspartner begrenzt, denn der Erzähler muss laut der Handlung bald wegfahren. Deshalb beginnt er mit seinen Erinnerungen nach zwei kurzen Fragen des Hörers und einer herzlichen Bitte, von seiner Braut zu erzählen.

Auf solche Weise kann man schlussfolgern, dass die Länge der einleitenden Dialoge von der Zeit abhängt, die den Sprechenden zur Verfügung steht. Es kann bemerkt werden, dass die Zeit als Komponente des stormschen Weltbildes sich von Novelle zu Novelle beschleunigt. Wenn die Protagonisten in der kleinen Novelle „Im Saal“ sich die Zeit leisten konnten, um miteinander gutmütig zu scherzen, hat der Protagonist aus der Novelle „Von jenseit des Meeres“ nur einige Stunden, um seine Seele auszuschütten. Die Industrialisierung hat auch in Deutschland zu einem schnelleren Lebenstempo geführt; die dargestellten Personen sind in ihren Handlungen und Entscheidungen stark von der Zeit abhängig.

Ein Dialog hinterlässt einen positiven Eindruck, wenn das Thema, über das gesprochen wird, für alle Sprechenden relevant ist. Obwohl am Anfang der Novelle „Im Saal“ angedeutet wird, dass sich im Familiensaal viele Familienmitglieder versammelt haben, verläuft das Gespräch fast ausschließlich zwischen der Großmutter und dem Enkel. Es kommen Zweifel auf, ob es möglich sein könnte, den beiden Sprechenden zuzuhören oder an ihrem Gespräch mit Fragen oder Zwischenrepliken teilzunehmen. Ob dieses Gespräch für die Anwesenden, die sich seit langer Zeit gut kennen, relevant

ist, bleibt unklar, denn es gibt nur einen richtigen Interessenten: den Enkel, der die Rolle des Hörers übernimmt.

Auf das Ziel des Freundes aus der Idylle „Späte Rosen“, Rudolf zu einer ausführlicheren Erzählung zu verleiten, wurde schon hingewiesen. In der Novelle „Abseits“ verläuft der Dialog schwankend, indem mehrere Themen (Brief, mögliche Einladung, Stadt, Senator und seine Familie, Metas Familienstand, der Tod ihres Bräutigams, der Tod des Lehrersohns) kurz angesprochen werden, bis es endlich zu einer Erinnerungserzählung von Meta kommt. Daraus kann man schlussfolgern, dass der Dialog mit Mühe verläuft und nach allen Regeln der natürlichen Dialoggestaltung bald aufhören sollte. Dieser Dialog spielt eine sehr wesentliche Rolle für die Erklärung der weiteren Handlung, worin die wichtigsten Informationen über Raum, Zeit und Protagonisten mitgeteilt werden. Aber in Hinsicht auf die Dialogsteuerung braucht das Gespräch neue Initiationen, um an das wichtigste Thema zu kommen.

Das Einführungsgespräch in der Novelle „Von jenseit des Meeres“ kommt direkt auf das vorgesehene Thema, weil es für die beiden Beteiligten sehr relevant ist. Die beiden Vettern stehen in freundlicher Beziehung zueinander, und die Rede ist von der Braut des Sprechers, d.h. ihrer zukünftigen Verwandten.

Zusammenfassend kann darauf hingewiesen werden, dass Storm in seinen früheren prosaischen Werken die dargestellten Dialoge etwas gekünstelt organisiert. Die größten Probleme entstehen bei der Überleitung des Dialogs zur monologischen Rede eines Sprechers. Die letzte von den zu analysierenden Novellen zeigt eine mögliche Lösung dieses Problems, indem die Protagonisten in Verwandtschaftsbeziehungen gestellt werden.

Bei der natürlichen Dialoggestaltung ist noch ein weiterer Aspekt wichtig, den man wie folgt formulieren kann: „... eine dialogische Handlung ist eine, deren Beendigung gleichzeitig das Recht oder sogar die Pflicht für den Adressaten enthält, darauf (verbal, nonverbal oder aktional) einzugehen“ (Schwitalla, 1979, 54). Vor allem soll darauf hingewiesen werden, dass es keine aktionale Reaktion (eine Handlung) der Zuhörer in stormschen Einführungsdialogen gibt. Die nonverbale Reaktion der Dialogteilnehmer kommt dreimal in der Novelle „Abseits“ vor. Storm gebraucht dafür folgende Mittel:

- 1) „Der alte Mann sah mit großen teilnehmenden Augen zu ihr hinüber.“ (Storm, 1972, 2, 151)
- 2) „... ihr Gast schwieg noch immer; aber um seine Lippen zuckte es, als stiege ein Schmerz auf, den er vergebens zu bekämpfen suchte.“ (ebda)
- 3) „... sie bemerkte, daß ihr Gast einen Blick des Vorwurfs auf das Bildchen an der Wand warf.“ (ebda, 153)

Auch im kurzen einleitenden Gespräch aus der Novelle „Von jenseit des Meeres“ gibt es eine nonverbale Reaktion des Sprechers: „Er schüttelte den Kopf.“ (ebda, 176). Im Vergleich zu diesen späteren Novellen begleiten die nonverbalen Reaktionen die meisten Äußerungen der Protagonisten in den früheren Werken „Im Saal“ und „Späte Rosen“. Dieser Prozess der Psychologisierung der Darstellung widerspiegelt

auch eine der wichtigsten Bewegungen der Literatur des 19. Jahrhunderts in Richtung Realismus, dessen wichtiges Merkmal die psychologisch wahrheitsgetreue Darstellung der Gestalten war.

In der längeren Novelle „Abseits“ fehlen an manchen Stellen sowohl verbale als auch nonverbale Reaktionen der Gesprächsteilnehmer. Die auf solche Weise entstehenden stillen Pausen verursachen im Dialog den Themenwechsel, wenn das alte Thema erschöpft ist und keiner der Teilnehmer mehr das Wort ergreifen will (vgl. Schank, 1981, 58). Diese Besonderheit der stormschen Dialoge erinnert an die Dialoggestaltung in Dramen.

Im Dialog muss die Sprecher-Hörer-Rolle mindestens einmal ausgetauscht werden. Diese Bedingung wird als eine der wichtigsten in der dialogischen Rede angesehen (vgl. Schwitalla, 1979, 70). In dieser Hinsicht unterscheidet man sprachliche dialogaufrechterhaltende Äußerungen, die sich auf die Übernahme der Sprecherrolle beziehen und den Fortgang des Dialogprozesses gewährleisten.

1. Mittel zur Gewinnung der Sprecherrolle: Zustimmungssignal „ja“ mit inhaltlicher Wendung des Themas, Zustimmungssignal „ja“ und nonverbales Mittel (Vermeidung des Blickkontaktes), verbale Explizierung.

1) Zustimmungssignal „ja“ mit inhaltlicher Wendung des Themas:

„Ja“, sagte die Großmutter, „Ich habe es [das Meer] oft gehört; es ist schon lange so gewesen.“ (Storm, 1972, 1, 485)

2) Zustimmungssignal „ja“ und nonverbales Mittel (Vermeidung des Blickkontaktes):

„Ja“, sagte sie dann, indem sie auf ein getuschtes Profilbildchen blickte, das in einem Strohlumenkranz über der Kommode hing. „Vor Jahren, Herr Lehrer; aber es kam anders, als wir gedacht haben.“ (Storm, 1972, 2, 152)

3) verbale Explizierung:

„Ich mag es Ihnen wohl erzählen“, fuhr sie fort. (ebda)

„Setz dich und habe Geduld“, sagte er, „so sollst du alles wissen.“ (ebda, 176)

2. Mittel, den Hörer aufzufordern, die Sprecherrolle zu übernehmen: Vollendung eines initiierten Aktes, eine Fragestellung und Wiederholung von Äußerungsstellen des aktuellen Sprechers mit Frageintonation; Beendigung eines initiierenden Aktes mit Fragestellung; Wiederholung von Äußerungsstellen des aktuellen Sprechers mit Frageintonation; Sprechersignale mit zustimmungsforderndem Charakter.

1) Vollendung eines initiierten Aktes, eine Fragestellung und Wiederholung von Äußerungsstellen des aktuellen Sprechers mit Frageintonation:

„Gebaut? Was war denn früher hier?“

„Früher?“ wiederholte die Großmutter, dann verstummte sie eine Weile ...“ (Storm, 1972, 1, 485)

2) Beendigung eines initiierenden Aktes mit Fragestellung:

„... ich, der sogar mit Kastanien und Kirschensteinen Handel trieb, wurde ein Mann der Wissenschaft; und du – wo sind deine Trauerspiele geblieben, die du als Sekundaner schriebst?“ (Storm, 1972, 1, 622)

- 3) Wiederholung von Äußerungsstellen des aktuellen Sprechers mit Frageintonation:

„Mühe?“ wiederholte er langsam; - „es ist vielleicht das Wenigste, was es mich gekostet hat.“ (ebda, 623)

- 4) Verbales Mittel (Fragestellung):

„Wollen Sie nicht lesen, liebe Mamsell?“ fragte er endlich. (Storm, 1972, 2, 151)

„Aber“, sagte der Lehrer und legte den Teelöffel sorgfältig über die geleerte Tasse, „hieß es nicht vor Jahren einmal, daß Sie den ledigen Stand hätten verrücken wollen?“ (ebda, 152)

- 5) Sprechersignale mit zustimmungsforderndem Charakter:

„Ja, ja“, sagte er, „der alte Ehrenfried, wie er lebte und lebte, der Herr Senator haben bis zu seinem Tode große Stücke auf ihn gehalten; ich habe manches Päckchen Schnupftabak von ihm zugewogen bekommen.“

Die Haushälterin nickte.“ (ebda)

3. Mittel, die das Ende des eigenen Sprecherbeitrags ankündigen: Beendigung eines Themas mit folgendem Anheben der Stimme bei einer Frage; paralinguistisches Mittel (stille Pause) und verbales Mittel (Schlussignal „so“).

- 1) Beendigung eines Themas mit folgendem Anheben der Stimme bei einer Frage:

„Was wollt ihr denn? Wollt ihr alle mitregieren?“ (Storm, 1972, 1, 490)

- 2) paralinguistisches Mittel (stille Pause) und verbales Mittel (Schlussignal „so“):

„Rudolf schwieg einen Augenblick; dann sagte er leise, indem er vor sich in das Abendrot blickte, das schon mit seinem letzten Schein am Himmel stand: „So habe ich noch aus dem Minnebecher getrunken, einen tiefen, herzhaften Zug; zu spät – aber dennoch nicht zu spät!“ (Storm, 1972, 1, 632)

Es fällt auf, dass bei Storm die dialogaufrechterhaltenden Mittel fehlen, die den aktuellen Sprecher zur Beendigung seines Beitrags bewegen können. Außerdem überwiegen die einleitenden Repliken gegenüber den abschließenden Worten, was man im Verhältnis 9 zu 2 sehen kann.

Zu den dialogthematischen Steuerungshandlungen gehören alle Akte, mit welchen ein aktueller Sprecher entweder einen oder mehrere Dialogpartner zu bestimmten verbalen Handlungen zu bewegen versucht, oder damit zeigt, wie er auf einen solchen Steuerungsversuch antwortet. Diese Steuerungsakte bestimmen das Thema oder das Objekt der gemeinsamen Aufmerksamkeit aller Dialogpartner.

In dieser Hinsicht ist es wichtig festzustellen, in welchen Momenten der Handlung dialogthematische Steuerungen der Gesprächspartner vorkommen und wie diese gestaltet werden. Als gesprächsinitierend kann man folgende Fälle bezeichnen: Informieren; Werten; Gefühlsexpression.

1. Informieren:

„Das ist das Meer“, sagte die junge Frau. (Storm, 1972, 1, 485)

„So hat es kommen müssen“, sagte ich endlich [...], ich, der sogar mit Kastanien und Kirschensteinen Handel trieb, wurde ein Mann der Wissenschaft; und du – wo sind deine Trauerspiele geblieben, die du als Sekundaner schriebst?“ (Storm, 1972, 1, 622)

„Die Frau Senatorin hat sie [Pfeffernüsse] mir herausgeschickt“, sagte sie lächelnd, „sie backt sie alle Jahr zu Weihnachtabend.“ (Storm, 1972, 2, 151)

„So laß mich bei dir bleiben. Meinen Schlaf hole ich morgen im Wagen auf der Heimfahrt nach. Und wenn du willst, erzähle mir – von ihr! Ich kenne sie ja nicht; und laß mich wissen, wie alles so gekommen ist.“ (ebda, 176)

2. Werten:

„Es mag dir Mühe genug gekostet haben“, sagte ich.“ (Storm, 1972, 1, 623)

3. Gefühlsexpression:

„Was war das, Rudolf?“ sagte ich und nahm die Hand meines Jugendfreundes, „sage mir es, wenn du kannst.“ (ebda)

Die Textauszüge, in denen es um Informieren geht, sind allen vier Novellen entnommen, was davon zeugt, dass Storm drei Schemen für den Dialoganfang ausgewählt hat. Im Fall des Informierens wird meistens das zuerst angebotene Thema im Weiteren nicht entwickelt. Statt dessen wird ein neues Thema besprochen, aber dank des ersten Themas kommen die Gesprächspartner in Kommunikation. Nur in der Novelle „Abseits“ wird direkt das vorgeschlagene Thema angesprochen. Ein thematischer Anfang der Dialoge mit Werten oder Gefühlsexpression kommt bei Storm in seinen frühen Novellen selten vor. Wie die Forschung zeigt, vermeidet der Schriftsteller eine eindeutige Einschätzung der handelnden Personen oder offene Gefühlsäußerungen.

Als Antworten auf eine Gesprächsinitiierung oder respondierend kann man folgende Fälle nennen: Begründen und Informieren.

1. Begründen:

„Der Enkel sagte: „Großmutter, wir wollen den alten Saal ganz umreißen und wieder einen Ziergarten pflanzen; die kleine Barbara ist auch wieder da. Die Frauen sagen ja, sie ist dein Ebenbild; sie soll wieder in der Schaukel sitzen, und die Sonne soll wieder auf goldene Kinderlocken scheinen ...“ (Storm, 1972, 1, 490)

„Es ist heute ein Tag des Friedens“, sagte sie, und ihre sonst so milde Stimme klang scharf; „ich mag nicht in die Stadt.“ (Storm, 1972, 2, 151)

2. Informieren:

„Ich bin zuletzt im Juni dort gewesen, seitdem nicht wieder“, fuhr sie fort; „wir hatten hier keine Blumen; aber in den Gärten der Stadt und auch im Hause unsers alten Bürgermeisters blühten sie ...“ (ebda)

„Wir sind mit dem Senator aufgewachsen“, begann sie wieder, „mein Bruder und ich; wir waren Nachbarskinder.“ (ebda)

Alle oben angeführten Textauszüge sind Einleitungen zu den längeren Textabschnitten, in denen monologische Überlegungen und nachfolgende Erinnerungen vorkommen. Nur in der Novelle „Im Saal“ wird der Enkel in seinen Überlegungen

unterbrochen. Alle anderen Auszüge bereiten den Leser auf die Darlegung und Beschreibung der Ereignisse vor. Dass unter den respondierenden Mitteln die Gefühlsäußerung fehlt, ist ein charakteristischer Zug des ganzen frühen prosaischen Schaffens von Storm.

Die germanistische Linguistik betrachtet elliptische Sätze als eines der wichtigsten Merkmale der dialogischen Rede (vgl. Gross, 1990, 116). Diese Art von Sätzen kommt in den zwei früheren Novellen Storms („Im Sonnenschein“ und „Späte Rosen“) vor, aber in den späteren Novellen sind alle Sätze der einleitenden Dialoge vollständig.

Ellipsen:

„Ein Kranz? --- Ich weiß es nicht; er mag auch wohl vergangen sein.“ (Storm, 1972, 1, 551)

„Ein anderes Ding?“ wiederholte die Großmutter, indem sie ihrem Körper für einen Augenblick die Haltung der Jugend wiederzugeben suchte.“ (ebda, 553)

„Mühe?“ wiederholte er langsam; - es ist vielleicht das wenigste, was es mich gekostet hat.“ (Storm 1972, 2, 623)

Elliptische Sätze werden in stormschen Dialogen als Wiederholung der vorhergesagten Worte des Gesprächspartners gebraucht. Durch solche Wiederholungen gewinnen die Protagonisten Zeit, eine Antwort auf die gestellte Frage zu finden; auch die Aufmerksamkeit des Lesers wird auf das Wichtigste konzentriert. Die Expressivität beruht auf einer Hervorhebung bestimmter Elemente und Komponenten in der sprachlichen Realisierung einer Äußerung, die gedanklich oder emotional motiviert ist (vgl. Wilske, 1983, 208, vgl. Braun, 1979, 72).

Eine Erklärung für den Verzicht des Autors in seinen späteren Novellen auf eines der wichtigsten Merkmale der dialogischen Rede kann man darin finden, dass „sowohl die gesprochene wie die geschriebene Sprache ... im 19. und 20. Jh. Wandlungen der Normvorstellungen“ (Althaus, 1980, 603) unterliegt. Obwohl im Alltagsleben des 19. Jhs. überwiegend in Mundarten, besonders im norddeutschen Sprachraum gesprochen wurde (vgl. ebda, 603 – 604), trägt die Sprache des frühen Storms sehr wenige regionale Züge. Das kann als weiterer Beweis für sein Streben dienen, sich den Normen der geschriebenen Sprache anzupassen. Obwohl Storm elliptische Sätze sehr wenig gebraucht, sind die Repliken der Dialogbeteiligten relativ kurz (durchschnittlich bis 20 Wörter). Das kann man auch damit erklären, dass im 19. Jh. der Satz kürzer und in seiner Struktur einfacher war, was auch seine Länge beeinflusst hat (vgl. Admoni, 1966, 9). Auch in dieser Hinsicht entspricht die Sprache des Autors den sprachlichen Entwicklungstendenzen seiner Zeit.

Die stormschen Dialoge weisen nach der Klassifizierung von Peter Braun (vgl. Braun, 1979, 74) unter anderem folgende Merkmale der gesprochenen Sprache auf:

- Der Dialog bezieht sich auf eine konkrete Situation und ist nur aus dieser Einbettung zu verstehen.
- Die Personen sind mehr oder weniger mit der Situation vertraut.
- Die Äußerungen sind kürzer im Vergleich mit einem nicht – dialogischen Text.

- Durch direkte Anrede wird Kontakt unter den Sprechenden hergestellt.

Zusammenfassend kann man betonen, dass Storm das Ziel verfolgt, die dargestellten Dialoge maximal, aber in bestimmtem Rahmen, der gesprochenen Rede näher zu bringen. Der Leser soll dadurch das Gefühl seiner unsichtbaren Anwesenheit bekommen und die Gesprächsteilnehmer als lebendige Menschen wahrnehmen. Eine solche Rede, die als Alltagsrede wahrgenommen wird, wird im Kommunikationsprozess meist unvorbereitet und in der Regel unmittelbar zwischen den Kommunikationspartnern realisiert (vgl. Wilske, 1983, 208). Diesem Ziel dienen die mannigfaltigen Mittel der Dialoggestaltung, die der Schriftsteller in seinen Werken benutzt.

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SANTRAUKA

DIALOGAS KAIP SUDEDAMOJI RĖMINIO PASAKOJIMO DALIS ANKSTYVOJOJE (IKI 1865 M.) T. ŠTORMO PROZOJE

Valentina Talerko

Straipsnis skirtas dialogų kūrimo ypatumams T. Štormo sukurtuose rėminės formos pasakojimuose. Įvardiniai ir baigiamieji dialogai, einantys prieš arba žymintys monologinio pasakojimo pabaigą, vis dar nesulaukė pakankamai dėmesio nei literatūros studijose, nei kalbiniuose tyrinėjimuose. Straipsnyje pateikiama keturių trumpų pasakojimų, turinčių rėminę struktūrą, analizė. Kalbinė analizė atliekama taikant J. Schwitalla tyrimo metodą.

*III. KALBŲ IR KULTŪRŲ
KONTAKTAI / LINGUISTIC AND
CULTURAL CONTACTS*

THE PLACE OF THE ENGLISH LANGUAGE IN THE SOCIOLINGUISTIC SITUATION OF KAZAKHSTAN

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ABSTRACT

English has recently entered the sociolinguistic space of Kazakhstan. Today the English language proficiency in Kazakhstan refers to the tasks of national importance along with the state Kazakh language and Russian as the language of interethnic communication. Given the conditions inherent to globalization and a free-market economy, the knowledge of these three languages is considered as a guarantee of economic competitiveness. However, the attitudes toward the role of English in the further development of linguistic balance in Kazakhstan are considered rather controversial. The purpose of this paper is to explore the place and status of English in modern Kazakhstan society based on survey findings conducted among Kazakhstani citizens. To achieve the research objectives specific domains of the English use in Kazakhstan have been analyzed. This paper argues that English is gaining popularity in different spheres of public life in Kazakhstan, but the highest prevalence and need for English are observed only in specific domains, such as the international business sector, and etc.

Key-words: *sociolinguistics, English proficiency, linguistic balance, language domains, public life.*

INTRODUCTION

In the course of past decades English has undoubtedly become the dominant language in various fields of life around the world. Thus, in Kazakhstan multilingualism currently becomes the trend with the English language gaining growing popularity alongside the two existing languages (i.e. the Kazakh as the only official language and Russian widely used as a language of interethnic communication). While English is regarded as a condition for successful integration into the global economy and becomes one of the priorities of the state policy (Address of the President to the People of the Republic of Kazakhstan, 2007; The state program of language development and functioning in the Republic of Kazakhstan for 2011-2020), there are some concerns towards the role of English in the development of linguistic balance in Kazakhstan (Seisenbekova, 2011; Raimov, 2008).

Nowadays the English language proficiency in Kazakhstan is considered to be not only one of the requirements to study abroad, but also it has become one of the necessary elements of the overall competitiveness of young Kazakhstani⁴¹ professionals in the labour market, both at home and abroad. The widespread need for the English language along with Kazakh and Russian was ranked among the tasks of national importance. More recently, English has designated as a condition for successful integration into the global economy and has become regarded as one of the main priorities of state policy. This fact is also confirmed by recently developed policy documents, which state the high necessity of teaching English and other foreign languages as a means of international business communication (The state program of language development and functioning in the Republic of Kazakhstan for 2011-2020).

The purpose of the paper is to report the place and role of English in modern Kazakhstani sociolinguistic situation based on survey findings conducted among Kazakhstani citizens. Critical discourse analysis on Kazakhstani people attitudes towards the policy of English language promotion has been employed which was based on the study of governmental policy documents, speeches of key stake holders (politicians, public figures, teachers, representatives of media) and interviews and questionnaires' results of ordinary people (secondary school graduates, high school students, senior citizens (the employed and unemployed)).

The paper is structured in the following way. First, the place and status of English language in Kazakhstani society in general will be briefly examined by using critical discourse analysis of the current policy of promoting English in Kazakhstan. This paper will then present the methodology and main findings of quantitative research conducted among Kazakhstani citizens from different spheres of life, followed by the reflections and suggestions for further research and study.

1. THE ENGLISH LANGUAGE IN MODERN KAZAKHSTANI SOCIETY

Since the adoption of the Law "On languages in the Republic of Kazakhstan" in 1997, the State program of language functioning and development in the period from 1998 to 2010, and the State Program from 2011 to 2020, the conditions for expansion and deepening language construction in all spheres of public life have been created in Kazakhstan. Proficiency in foreign languages and conditions for their learning are currently paid much attention in Kazakhstan. It should be noted that the priority is given not only to English, which is considered along with Kazakh and Russian in the list of required languages for learning according to the cultural Project "Trinity of Languages" (Address of the President to the People of the Republic of Kazakhstan 2007), but other foreign languages as well. This is particularly highlighted in the

⁴¹ *Kazakhstani* means the society of Kazakhstan in general, where about 140 ethnic groups live in, whilst *Kazakh* implies the members of only Kazakh ethnic group.

State program of languages functioning and development till 2020 (The state program of language development and functioning in the Republic of Kazakhstan for 2011-2020).

Initially, the developed cultural project in Kazakhstan, called “Trinity of Languages“, spurred mixed emotions in Kazakhstan. On the one hand, the necessity of language skills - at least in the abovementioned three languages – is more or less obvious to all. On the other hand, some public representatives see a threat to the development of the Kazakh language by promoting English in Kazakhstan. In general, Russian-language speakers approved the idea of “Trinity of Languages” from the very beginning of the project. However, recently some Russians began to see the idea of strengthening the position of the English language in Kazakhstan as another attempt to oust Russian (Seisenbekova, 2011; Raimov, 2008).

However, despite this criticism, today Kazakhstan is actively pursuing a policy in the framework of the cultural project of “trinity of languages”. Thus, in the annual address to the people of Kazakhstan on January 28, 2011 the President N. Nazarbayev mentioned that “for a modern citizen of Kazakhstan, proficiency in three languages is a requirement for self well-being”. Therefore, the strategic task was stated that by 2020 the proportion of the English speaking population should be at least 20 per cent (Address of the President to the People of the Republic of Kazakhstan 2011). Speaking about the general level of English proficiency in Kazakhstan, it should be noted that according to 2009 census results, 15.4% of the population understand spoken English, among them 2.6% can read freely, 7.7% can read and write (Smailov, 2010).

In addition, the speech of the President N. Nazarbayev at the 19th session of the Assembly of People of Kazakhstan was also focused on the further development of the trinity of languages as an important aspect of economic and social modernization of Kazakhstan, as well as on the importance and role of English language for Kazakhstani people in the world of innovations, technology and business (Nazarbayev, 2012).

Recently, in connection with the increasing business activity of Kazakhstani citizens and the growth of external economic relations in recent years English has been actively used in international business communication in Kazakhstan. This can also be explained by the high demand in the market for English speaking professionals. For example, according to Sarybai (2003), 98 out of 101 job ads require proficiency in English for the position of manager, engineer, operator, secretary, accountant and administrator. Moreover, 40% of the ads placed in the newspaper in 2003, were published in English. The activities of more than 50 embassies and representative offices of foreign countries, 700 foreign enterprises and 1500 representative offices of international companies require English in business communication.

2. METHODOLOGY

In the current study, various sources and methods were used to find answers to the questions raised: discourse analysis of governmental policy documents, speeches of key stake holders about the use of English in Kazakhstan; semi-structured interviews and questionnaires were conducted.

The preliminary conducted semi-structured interviews allowed us to obtain a better understanding of Kazakhstani sociolinguistic context. Then a questionnaire was designed on the basis of interviews' results. The survey was conducted among Kazakhstani citizens, i.e. secondary school graduates, high school students, senior citizens (the employed and unemployed) to identify the extent of the functioning of English in various fields of Kazakhstani society. The purpose of questioning was to determine: 1) the place of English in the sociolinguistic space of Kazakhstan; 2) attitudes of Kazakhstani people towards the policy of English language promotion; 3) the main motives of learning English by Kazakhstani people; 4) the specific domains of the English language use in Kazakhstan.

In total, 523 Kazakhstani citizens participated in the study. For the purpose of conducting semi-structured interviews, 20 participants from different spheres (education (teachers, students) state organizations, business professionals, and the unemployed) were selected as interviewees and personally contacted by the researcher. In the survey questionnaire, 253 male and 270 female ranging in age from 18 to 63 participated (see Table 1).

Table 1. Age Distribution of the Respondents

Age category of the respondents	The number of respondents (%)
Under 18 years old	15.9
19-25 years old	16.8
26 – 34 years old	32.2
35 – 45 years old	18.6
46 – 60 years old	16.5

Based on the interview results, a questionnaire was developed for further survey purposes. The data were processed using the IBM SPSS Statistics 20 program. The questionnaire was composed of four major sections: (a) background information, (b) the place of English in sociolinguistic space of Kazakhstan, (c) the main motives of learning English in modern Kazakhstan, and (d) specific cases and situations of the English use in Kazakhstan.

Questions regarding age, occupation, work experience, and English language proficiency were included as background information questions. In the second block, survey participants were asked questions regarding the place and role of English in the context of the linguistic situation in Kazakhstan, in particular, they were asked, for example, what language they use in the listed situations; which language is more

of everyday communication, business communication, language of culture, media, etc., as well as the extent of necessity of the Kazakh, Russian and English languages in Kazakhstan (not necessary; necessary, but not everywhere; necessary; very necessary). In the third category of questions, respondents had to indicate their main motives and reasons of learning business English as well as they had to express their attitude towards the English language in general and to the policy of trinity of language, in particular, which implies mandatory knowledge of at least three languages (Kazakh, Russian and English) for every citizen of Kazakhstan. The questionnaire was drawn up in Russian and Kazakh and distributed in hard copies and also in the electronic form (http://www.kwiksurveys.com/?s=LIMMHM_bd4a37df#.T0zCL3Uqtb8.email), designed for those respondents who were outside Astana city.

3. RESULTS AND DISCUSSION

Regarding the extent of the English language need in Kazakhstan parallel to two other operating languages in the country, i.e. Kazakh and Russian, 36.5% indicated a high degree of need for English, 37.4% of respondents reported that English is “necessary but not everywhere, 24.3% answered – “necessary”, and only 1.7% people stated that there is no need for English in Kazakhstan.

Common areas of the English language functioning were distributed by the participants as follows: (1) at work - 78.9%; (2) using the Internet - 67.8%; (3) reading fiction - 46.1%; (4) watching television - 41.8%; (5) reading newspapers and magazines - 39.1%; (6) with friends - 26.1%. As we see, the first results refer to a workplace, which again underlines the fact that English is not widely used in everyday life in Kazakhstan, however, it is quite necessary and demanded in certain situations (see Fig. 1).

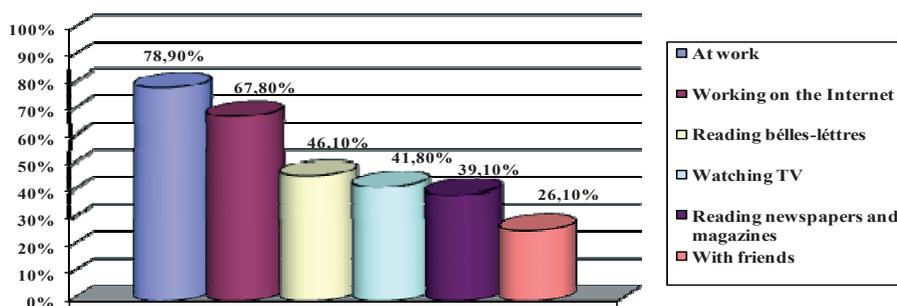


Figure 1. Spheres of the Use of English Language

In addition, in the question about which language(s) in Kazakhstan today is (are) more of the language(s) of everyday use or business communication, language of science, television / radio, art and culture, English along with other languages has also been marked as a language of business communication in Kazakhstan (71.3%).

A more detailed analysis shows what position of the English language is currently in Kazakhstan, according to the respondents (see Table 2).

Table 2. Status of the English Language in Kazakhstan

Do you think in Kazakhstan the English language is completely, partially or not a language of:	Yes, completely (%)	Partially (%)	No (%)	Do not know (%)
business communication	11.3	71.3	17.4	0
official events	2.6	54.8	39.1	3.5
official correspondence	5.2	53.9	40.9	0
independent media	5.2	50.4	39.1	5.2
work of state bodies, organizations, law enforcement agencies	2.6	33.0	56.5	7.8
accounting and statistical, financial, and technical documentation	3.5	30.4	60.9	5.2
state media	7.0	29.6	61.7	1.7
answers to the complaints of citizens	2.6	8.7	83.5	5.2
legislative acts	1.7	7.0	87.0	4.3

Several questions focused on identifying the motivation of learning English and identifying the main reasons for the need of English at present stage of Kazakhstan's development. Virtually all respondents indicated that English proficiency is very important for their professional profile (94.8%). They marked several major reasons, in their opinion, for learning English: it provides new information and promotes the development of outlook (68.7%), opportunity for career growth (64.3%), allows finding a prestigious job (58.3%), enhances the prestige of the individual and creates a sense of confidence (53.0%). In addition, some respondents indicated that English promotes their integration into the global community, opens doors into international companies, allows communicating with people from other countries, allows sharing their achievements, exchange of experience, and promotes collaboration with clients and foreign companies.

The participants were presented with several statements regarding their attitude towards the English language, and therefore they were asked to indicate their agreement or disagreement on a Likert scale (strongly agree - 1, agree - 2, rather agree - 3, rather disagree - 4, disagree - 5, strongly disagree - 6). Tests on internal consistency showed a high result of Cronbach alpha - 0.72, which is a measure of reliability and validity of the questions. The data obtained are presented in Table 3.

Table 3. Attitudes Towards the English Language by Kazakhstani People

	Mean	SD
English language knowledge enables to join the world community	1.55	0.737
Learning English is beneficial in economic terms	1.58	0.697
English is gaining popularity in Kazakhstan	1.61	0.814
Knowledge of English is prestigious	1.67	0.824
Knowledge of the English language makes it possible to get a good job	1.67	0.691
Every citizen of Kazakhstan should know three languages (Kazakh, Russian and English)	2.25	1.075
Knowledge of the English language has no value for me	5.26	1.001

According to most respondents, if the Russian language for Kazakhstan is needed to integrate and maintain ties inside the post-Soviet space, English is very important for integration into the world economic space. More than 50% respondents strongly supported the policy of the trinity of languages, which is not at the expense of other languages functioning. The participants associated English with their future in economic terms, the ability to move up the career ladder and applying for a more prestigious and highly paid job.

CONCLUSIONS

The results of our study showed that in recent years English is gaining popularity and prevalence in the different spheres of public life in Kazakhstan. It should be noted that the highest prevalence and need for English are observed only in specific areas, such as the international business sector. For instance, the English language is most commonly used in business correspondence, as well as during business trips, presentations, conferences, briefings, etc. Moreover, respondents noted a number of difficulties in using the English language at their workplace and some important points that should also be considered in addition along with language skills, i.e. difficulties in communicating with foreign business partners due to ignorance of some idiomatic and set expressions, due to the speaker's difficult accent to understand and because of national and cultural differences. These comments are of a great interest for our further work on the study.

Kazakhstani people realize the importance of English as integration to the world community, the possibility for further career development. The vast majority of survey participants expressed their positive attitude towards the spread of English in Kazakhstani socio-linguistic space: it was the desire for further study of the English language, including language for specific purposes needed primarily for professional growth. However, some respondents, who are not directly involved in the sphere of international communication as well as with a low level of English language proficiency, are ambivalent about its use. In their view, the spread of English in Kazakhstan could negatively affect the development of

other operating languages, primarily the state (Kazakh) language and minority languages as well.

This study did not cover the entire range of the considered issues, since we have to restrict ourselves to a few very important and relevant questions to identify the extent of functioning of English in the sociolinguistic space in Kazakhstan. The obtained data are the basis for further study of Kazakhstani intercultural business communication.

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SANTRAUKA

ANGLŲ KALBOS VIETA SOCIOLINGVISTINĖS SITUACIJOS POŽIŪRIU KAZACHSTANE

Aliya Aimoldina

Anglų kalba pastaruoju metu įsiliejo į Kazachstano sociolingvistinę aplinką. Šiandien Kazachstane anglų kalbos, kazachų kaip valstybinės kalbos ir rusų kaip tarptautinės komunikacijos kalbos mokėjimas tapo nacionalinės svarbos uždaviniu. Globalizacijos ir laisvosios ekonomikos sąlygomis šių trijų kalbų žinios garantuoja ekonominį šalies konkurencingumą. Tačiau gyventojų požiūris į anglų kalbos vaidmenį tolimesnėje Kazachstano kalbinio balanso raidoje yra gana kontraversiškas. Šio straipsnio tikslas – ištirti anglų kalbos vietą ir statusą modernioje Kazachstano visuomenėje, remiantis atlikto tyrimo duomenimis. Sprendžiant tyrimo uždavinius buvo analizuojamos tam tikros anglų kalbos vartojimo sritys Kazachstane. Straipsnyje teigiama, kad anglų kalba tampa populiari įvairiose visuomeninio gyvenimo srityse, tačiau labiausiai ji yra paplitusi ir reikalinga tarptautinio verslo ir kituose specifiniuose sektoriuose.

AFRO-AMERICAN HISTORY AND RACISM IN T. MORRISON'S NOVEL "A MERCY"

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ABSTRACT

The article analyzes T. Morrison (b. 1931) – famous Afro-American woman writer and Nobel laureate's – novel "A Mercy" (2008) with an attempt to reveal the impact of racism and racial prejudices on the consciousness of both the racist and Afro-American slave women. The writer in her novel reveals a multilayered portrayal of both the racist and the black slave woman without seeking to depict black woman only from the positive point of view. On the contrary, both black and white characters are depicted from their different sides, not excluding the animal-like nature of white slave owners. Employing Afro-American writing tradition the writer revisits Afro-American history from black slaves' point of view and reveals an important issue: the novel reveals that racial stereotypes and prejudices have been fatal to both black individuals and the racists as well. This new and complicated problem addressed in the novel encourages Afro-American literature to be re-read anew, as the writer has often stressed that particularly Afro-American history was silenced and distorted by white American mainstream society not paying attention to the experiences and the horrors of slave history and the outlook of blacks to the history which is theirs.

Key words: *Afro-American literary tradition, black slavery, racism, stereotypes.*

INTRODUCTION

Afro-American women's literature is often read and analyzed from historical and black feminist perspectives. The present article also aims at analyzing Afro-American women's literature from historical and black feminist standpoints. The article analyzes T. Morrison (b. 1931) – famous Afro-American woman writer and Nobel Prize laureate's – novel *A Mercy* (2008) with an attempt to introduce Lithuanian readership with the novel *A Mercy* and show how the writer reveals the impact of racism and racial prejudices on the consciousness of both the racist and Afro-American slave women. The objectives of the research are as follows: to disclose the history of slavery stressing Morrison's unconventional point of view to Afro-American history and racism as opposed to the official version; to show the importance and impact of slavery onto black individual's present state and the consequence of slavery and racial prejudices onto the development of black

woman's identity and reveal how the writer challenges and rejects negative racial stereotypes imposed on black women.

Morrison has not only produced a significant body of Afro-American women's literature and literary criticism but has also enriched Afro-American literary tradition with African folklore and Afro-American oral tradition thus making it more significant. In her novels the readers can notice the voices of Afro-Americans revisiting their complicated history and their past, contemplating on and experiencing the search for identity in racially prejudiced America. The writer has often been praised for her talented use of language and Afro-American voice that emerges not only in her characters' dialogues but also in the development of the multilayered narratives which employ a mixture of the literal and fantastic, the real and the surreal. Her novels are also remarkable for the depiction of African American experiences and especially, deep physical and psychological realities of black women's experience who are forced to live and experience themselves in terms of white American standards of culture, tradition, aesthetics, and social norms.

The analysis of Morrison's novel "A Mercy" is mainly based on black feminist literary criticism and studies of African American culture and history. Therefore, the scope of the literature mainly covers the formation and development of Afro-American women's literature, Morrison's personal standpoint of literature and literary criticism, theory on black feminist thought and Morrison's point of view of Afro-American slave history.

Morrison in her novel rewrites the history of Afro-Americans from multiple points of view and in such a way her novel unravels new and different aspects of Afro-American history. Black female characters play a crucial role in Morrison's novel in exploring the problems of slavery, race, black woman's condition and development of self-consciousness from black female's point of view. Afro-American feminism puts great emphasis on the necessity to eliminate the existing stereotypes of black woman as inferior to white and black men and white women. Similarly in Morrison's novel black women reject negative and derogatory stereotypes imposed on them and manage to develop their own sense of black female identity. Most Morrison's characters, especially black female characters are placed in harsh conditions of enslavement and racial prejudice in order to examine how they manage to challenge various forms of oppression, what ways and strategies they use in order to find their identity and freedom.

Since black slaves were deprived of their historical and cultural sense and were enforced with white slave owners' own derogatory and stereotyped thinking, it is essential to revisit African American history, reject negative images and revisit Afro-American history from black character's point of view. Morrison's novel *A Mercy* proves to be a great example of Afro-American novel in which the author challenges racial stereotypes and reveals the devastating impact of slavery and derogatory racial stereotypes on the psyche of both, slaves and racists.

1. LITERARY AND HISTORICAL BACKGROUND OF AFRO-AMERICAN (WOMEN'S) LITERATURE

Afro-American literary tradition originates from Afro-American spirituals, slave narratives, call and response songs that later on developed to blues music which became the major form of self expression for black individuals. These distinctively African/Afro-American forms of art had long been suppressed and moved to the margins of white American mainstream literature and art criticism. Only with the advent of Harlem Renaissance in 1920s black arts, such as writing, theatre plays and blues music were recognized and appreciated as valuable forms of art. Such recognition challenged widespread racial thought in America, according to which, black people had been inferior to whites and incapable of thinking or creating art. With the advent of Harlem Renaissance black people were given the possibility to express themselves culturally and artistically revealing their cultural and historical heritage through literature, poetry, jazz and blues music. The recognition of black arts was also enhanced and promoted in social in political life by such active political leaders as A. Baraka, Malcolm X and M. L. King Jr. Black Arts Movement which started in Harlem in 1960s promoted Black Power and Black Nationalist ideals and insisted on the inherent goodness and beauty of blackness as well as aesthetical and artistic value of their art forms. Black Arts Movement mainly focused on the aesthetics derived solely from black culture and the black experience. Black artists and especially black writers managed to challenge the widespread dichotomous thinking according to which black people were seen and characterized as inferior to white. Although Afro-American women's literature has its deep roots and traditions, Afro American women's writing has long been marginalized. Black women's emancipation emerged in the wake of early 1970s. With the advent of Black feminist movement and Black feminist thought black women writers and their works became acknowledged and widely read. Afro-American women writers of this period explored the themes of female character's struggle within racial, sexual, and class oppression in search for individual freedom and identity. Contemporary Afro-American women writers have not only produced a significant body of Afro-American women's literature and literary criticism but have enriched Afro-American writing tradition with new writing forms thus making it more significant. Afro-American writers, such as Toni Morrison, Gloria Naylor, Alice Walker and their writing marked a pivotal change in Afro-American literary tradition as they not only challenged the negative stereotypes imposed on black women in American literature and society but they also transformed the writing strategies and enriched their writing with new forms such as interlocutory, dialogic style and gave voice to multiple characters through multiple settings in time and place. In their novels the readers can notice the voices of Afro-Americans revisiting their complicated history and their past, contemplating on and experiencing the search for identity in racially prejudiced America.

2. TONI MORRISON'S AESTHETIC VIEWS AND HER UNCONVENTIONAL VIEW OF AFRO-AMERICAN HISTORY

Toni Morrison, one of the most significant and talented Afro American writer, essayist and literary critic is well- known for her strong sense of and commitment to African heritage and history, (Afro)-American literature, art, and politics. In Morrison's opinion, literature has to produce both political and aesthetic effect. As she has put it "for me, a novel has to be socially responsible as well as very beautiful" (Morrison, 2000). The writer also strongly advocates for the necessity to write about and from black woman's perspective. She believes that African American women have a very "distinctive and powerful artistic heritage, which is neither white nor male" gained from black female ancestors. This distinctive feature of Afro-American women is the picture of black woman, who is strong, dominating, respected and independent. Such unconventional portrayal of black female denies the former existing stereotyped portrayal of a black woman in American literature and society: owned, humiliated and inferior to a white one. According to Morrison, she sees too much of black history and culture being wrongly defined, either by whites or by misguided black youth. Too many people, both black and white have wrong impressions of black culture- that it is illiterate, that it adores white culture, and that there is some special, mysterious soul of black people rooted in the distant past.

In the collection of critical essays "Playing in the Dark: Whiteness and Literary Imagination" Morrison challenges the set of assumptions according to which "traditional, canonical American literature is free of (...) presence of Africans and African Americans in the United States" (Morrison, 5, 1992). The writer disagrees with the conventional Eurocentric view that African Americans are an unimportant part in the evolution of American literature. Contrary to popular beliefs, she asserts that the presence of African Americans has not only formed the Constitution, politics and the history of the American culture but enhanced the formation of the country's literature and should therefore be discussed in the national literature rather than remain in the margin. As the writer notices, the subject of African presence and its importance in American literature and criticism has long been silenced and avoided due to the ignorance of race issues. The writer insists on the idea that race matters must be the focus of literary criticism as the exclusion of race issues in literature destroys literature, art and artist. In the literature of white Americans not only the presence of blacks was excluded or unnoticed by literary critics but women's issues were unread too. The writer also suggests the idea that the traditional and ingrained features of American literature such as "individualism, masculinity, social engagement versus historical isolation" were mere responses to the presence of African presence. In addition, racially varied American population added to another distinct feature of American literature – unity and coherence. Therefore, Morrison explores the ways in which Africanist presence was constructed in the US as a close examination of literary blackness may help do define the notion and nature of literary whiteness and

deeper reading of American literature. Denard (2008) and Conner (2000) agree that Morrison is one of those few writers that have the ability to see value in what the rest of the world discredits, she tracks the patterns and characteristics of black culture that the rest of mainstream society ignores.

In American literature, and society too, black slaves often served as a means or background against which white masters could reflect on evil, sin, greed, integral aggression, and their own power and identity. In addition, derogatory perception of African slaves as savage also served as a powerful justification for white masters' inhuman behavior and brutal treatment of slaves. What is most important is Morrison's argument is that white characters' interactions with blacks in literature written by whites lead to an important moment for a white character, namely, his/her self-awareness. Therefore, African American presence is crucially important in American literature, literary criticism and American history.

It is also important to note that early African American male and female writers were forced to conform to the demands of whites and depict black characters according to white perception. Morrison notes that in order to be acknowledged and assimilated in America a black writer had either to de-black his or her black characters or to portray black characters according to white norms and stereotypes, such as the contended slave, comic Negro, the exotic primitive who accepts his/her inferior state.

In "Playing in the Dark: Whiteness and Literary Imagination", and her novel "A Mercy" the writer seeks to break the existing traditional norm and belief in America that the bringing up of the subject of race is impolite and racist, and thus should not be discussed in literature. On the contrary, Morrison believes that race is an inseparable and important part of both American life and literature as America is inseparable from racial issues. Although writing a lot about the impact of racism and slavery onto African Americans, Morrison puts great emphasis on the need to rethink the issues of "racial hierarchy, racial exclusion, and racial vulnerability... and see what racial ideology does to the mind, imagination, and behavior of masters" (Morrison, 15, 1992). Race, in Morrison's view, serves as a metaphor, essential in the construction of Americanness. In an interview with Bonnie Angelo, Morrison claims that prejudice and racism against African Americans has served two purposes: it has been a distraction against recognizing the unfair class differences in this country, and it has united as Americans all other immigrants, who can claim to be white and therefore part of the mainstream simply because they are not black (Morrison, 2008). However, according to Morrison, America would not be what it is without the presence of blacks. The writer believes that America was "incoherent without the inclusion of African-Americans' contributions to the formation of the nation, its history, language, literature, and culture" (Christian, 2000, 412).

3. THE IMPACT OF RACISM ON THE CONSCIOUSNESS OF THE RACIST AND AFRO-AMERICAN WOMAN IN T. MORRISON'S NOVEL "A MERCY"

T. Morrison's novel "A Mercy" is set in the early years of slavery, in 1680s, complicated period in American history when African slave trade had already began in America, while to white Europeans America was a place where they sought to become free from religious and political wars and become prosperous Americans yet they could not comprehend and admit the necessity of such human right as freedom to the person of different skin color. In the novel the writer deeply examines and reminds the readers of the dangers and the power of negative stereotypes to the self-consciousness and identity of black female characters. The writer also reveals to what extremes black women were forced to go in order to survive or protect each other, especially to protect their daughters. And even save their lives. Morrison has expressed particular concerns of psychological consequences of racism. As she has put it, "the trauma of racism is, for the racist and the victim, the severe fragmentation of the self, and has always seemed to me a cause (not a symptom) of psychosis" (Gray, 2004, 650). In rewriting Afro-American history in her novels the writer seeks to unravel and fill the silence, gaps and various misrepresentations in American history emphasizing the value and relevance of the past.

The revision and discovery of the truth about Afro-Americans' experience in America is a major preoccupation in the novel "A Mercy" in which young slave Florens experiences the impact of white racial ideology imposed on her ancestors, her mother, herself and her sense of identity. Florens seems to be one of the most self-defining characters in the novel. She experiences the growth towards her black female identity throughout the story. She bravely challenges the social norms and stereotypes imposed on black women by remaining strong and faithful to her moral and ethic values. What is most typical of the black female characters in Morrison's novel is the enormous hardship through which a black woman must undergo in order to survive. Morrison reveals that she deliberately places characters of her novels in very complicated situations or "enormous duress", as she names it, in order to reveal the very essence of the character. In addition, "in most of these circumstances there is a press towards knowledge" says Morrison, therefore, the characters are always forced to experience and learn something. As far as black characters are concerned, the writer views them as particularly various: "one of the most fetching qualities of black people is the variety in which they come, and the enormous layers of lives that they live" (McKay, 415, 2001).

The following episode recounts how Florens is being examined by white pilgrims who strongly believe that a person as black as she is could not be a human being. In fact, by examining Florens' body white people ridicule and scorn their own humanity and Christian values and enslave themselves into the constraints of stereotyped thinking based on human race and skin color: "One woman speaks saying I have never seen

any human this black” (Morrison, 2008, 131). “Eyes that do not recognize me, eyes that examine me for a tail, an extra teat, a man’s whip between my legs. Wondering eyes that stare and decide if my navel is in the right place if my knees bend backward like the forelegs of a dog. They want to see if my tongue is split like a snake’s or if my teeth are filling to points to chew them up. To know if I can spring out of darkness and bite” (Morrison, 2008, 135). The depiction of white Christians examining black people asserts Morrison’s idea that the evil living within white people was oriented towards blacks and shows how differently black and white people understood, accepted and lived with evil: black people managed to live with the evil exposed on them and found means of survival, while white people’s reaction to evil was always destructive one. The quoted episodes of white racial prejudices assert Morrison’s belief that “we (black people) do not regard evil the same way as white people do. White people’s reaction to something that is alien to them is to destroy it. That’s why they have to say Black people are worthless and ugly” (Morrison, 2008, 8). Florens’ personal observations about white people and their racially biased standpoint reveals her ability to understand what stereotype and negative image is being imposed on her. Being aware of it she stands out as strong self-conscious young woman and denies another existed stereotype that black slaves were incapable of defining themselves. Her understanding and awareness of what is being imposed on her shows that she is not only strong enough to resist these stereotypes but also her strong sense of her own self which is independent and irresistible of others’ attitude. The way black female characters perceive their lives and the world they live in is another means to reveal them as black female individuals rather than black objects.

Another pivotal moment in the novel recounts black woman’s efforts to survive and save her daughter from white pilgrim’s racial prejudices. The episode reveals the impact of racism on both the victim and the racist’s stereotyped belief that black girl is a devil. Therefore, her mother is forced to cut her daughter’s legs and renew the bleeding in order to prove that her daughter is human being; otherwise, she would not bleed: “This is my daughter Jane, the Widow says. Those lashes may save her life.” (Morrison, 2008, 127) “So I know it is Daughter Jane who says how can I prove I am not a demon and it is the Widow who says sssst it is they who will decide.” (Morrison, 2008, 128) ... “Widow interrupts (...) saying the daughter’s eye is askew as God made it and it has no special powers. And look, she says, look at her wounds. God’s son bleeds. We bleed Demons never” (130). By depicting such crucial scenes of what black women had to suffer during slavery, Morrison not only revisits the history of black slavery and its horrors but also achieves one of her most important preoccupations: she forces the reader to examine the consciousness of both the enslaved one and the ones who enslaved others, i.e., white slave owners. The writer reveals what happens in the mind of those who impose negative stereotypes on blacks: to impose a negative feature on black slaves was the easiest way for slave owners to assert their white superiority and excuse white men of their rape acts and brutal treatment of black women slaves. Although such racial thinking was formed by the widespread thought

of that period, by imposing derogatory or animal like features on blacks, white people contradicted to their own moral and Christian principles.

Black slaves' experiences and ridiculous behavior of whites reveal that whites' religious beliefs or moral principles, the quest for freedom and equality did not define person as humane because a person who enslaves and humiliates another person enslaves himself/herself in his/her own prison. Therefore, it is possible to claim that white slave owner was a slave of his/her own, who imprisoned himself/herself in the frames of his/her narrow thinking and his/her imposed racial stereotypes were directed to himself/herself. White individual who imposes racial and derogatory stereotypes to blacks reveals that he/she cannot reflect on his/her own identity and ethnicity because he/she denies and destroys the history and identity of others.

CONCLUSIONS

In the novel "A Mercy" Morrison masterfully revisits African American history through the examination of black slave's moral and psychological experiences and extends the idea of enslavement to its broader sense showing that enslavement can manifest in its many forms, such as emotional, sexual or psychological enslavement as a complex state of person who is in the phase of his/her identity quest. More importantly, the author tries to show the devastating impact of slavery and derogatory racial stereotypes on the psyche of both, the enslaved and the servants.

The research also demonstrates that the writer challenges and rejects negative racial and gender stereotypes imposed on black women, by depicting black woman as rebellious, developing, sensitive and independent personalities whose psychological and emotional state is particularly complicated and deep. Moreover, black women are depicted as developing individuals searching for their black identities and self-esteem. In Morrison's novels black women become the major characters whose unconventional behavior, strong sense of independence and self-esteem pose a question to white mainstream social norms: who is responsible for black or any person's fate – person oneself or dominating society?

Finally, Morrison's novels reveal the importance of the presence of Blackness/Africanness in American society, history and literature.

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SANTRAUKA

AFRO-AMERIKIEČIŲ ISTORIJA IR RASISMAS T. MORRISON ROMANE "GAILESTINGUMAS"

Vaiva Bernatonytė

Straipsnyje nagrinėjamas žymios afro-amerikiečių rašytojos, Nobelio premijos laureatės, literatūros kritikės ir eseistės Tonės Morrison (g. 1931) romanas "Gailestingumas" (2008), siekiant parodyti, kokį poveikį vergija, rasizmas ir rasistiniai nusistatymai bei stereotipai turi tiek rasisto, tiek juodaodės moters sąmonei ir savęs suvokimui, pabrėžiant skaudžius afro-amerikiečių vergų išgyvenimus ir tų išgyvenimų poveikį juodaodžio asmens savęs kaip individo suvokimui. Romane nesiekama pavaizduoti juodaodės moters tik iš gerosios pusės; baltasis žmogus taip pat vaizduojamas įvairialypiai, parodant jo, kaip rasisto, gyvulišką prigimtį, tačiau neslepiamas ir kai kurių baltųjų veikėjų žmogiškumas, atjauta, teisingumo siekis. Rašytoja, panaudodama afro-amerikiečių literatūros tradicijai būdingą daugialypio pasakojimo techniką iš naujo perpasakoja juodaodžių istoriją iš jų pozicijos, atskleidama opią socialinę problemą: rasiniai stereotipai yra destruktivūs ir veikia ne tik juodaodžio individo sąmonę ir savęs suvokimą bet ir to, kuris šiais stereotipais vadovaujasi, juos viešina ir tokiu būdu žemina juodaodžius asmenis. Nagrinėdama šią temą autorė pabrėžia būtinumą naujai perskaityti afro-amerikiečių istoriją, nes, anot autorės, juodaodžių istorija buvo viena labiausiai neadekvačiai pateiktų visos Amerikos istorijos ir literatūros kontekste.

DIE GERMANISCHEN PRÄTERITOPRÄSENTIA UND IHRE ENTSPRECHUNGEN IN DEN BALTISCHEN SPRACHEN

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ABSTRACT

Preterite-present verbs are a small group of anomalous verbs in the Germanic languages in which the present tense shows the form of the strong preterite. It is commonly stated that the majority of Germanic preterite-present verb forms are the reflection of the Indo-European perfect form. Genetic and structural analysis of these verbs shows that the majority of them have clear equivalents in other Indo-European languages, their roots are of the common Indo-European origin.

Seven Germanic Preterite-present verbs have their primary verbal equivalents in the Baltic languages. The primary reflexes of the Indo-European root $(s)kel-/*(s)k\ell-/*(s)kol-$ “to owe”, which are found only in the Baltic and Germanic languages, can be singled out and can be regarded as an exceptional generality of these languages. The comparison of Baltic and Germanic verb equivalent forms and comparing them with the equivalent structure of other Indo-European languages, reveals that plural forms of some Germanic preterite-present verb can be originated not from a perfect but from a present tense root, moreover, some Germanic singular preterite-present verb forms can be formed by analogy with other Germanic verbs.*

Key-words: *the Germanic languages, the Baltic languages, Indo-European roots, preterite-present verbs.*

EINLEITUNG

In den germanischen Sprachen gibt es eine Reihe von Verben, die als Präteritopräsentia bezeichnet werden. Das sind die Verben, deren Präsensformen, die für den Ausdruck der Gegenwart dienen, dem Präteritum der regelmäßigen ablautenden Verben entsprechen. Die baltischen Sprachen kennen keine Präteritopräsentia, solche Erscheinung ist eine spezifische Erscheinung des Germanischen. Da die Wurzeln von diesen Verben meist allgemeinindogermanischer Herkunft sind und auch in den anderen indogermanischen Sprachen fortleben, ist es verlockend zu prüfen, mit welchen primären baltischen Verbreflexen die germanischen Präteritopräsentia etymologisch verwandt sind.

Das Ziel dieser Forschung ist die etymologischen Zusammenhänge der germanischen Präteritopräsentia und ihrer baltischen Entsprechungen zu verifizieren und ihre morphologische Struktur zu vergleichen.

Das Objekt der Arbeit sind die urkundlich registrierten Präteritopräsentia in den alten germanischen Sprachen und die ihnen etymologisch entsprechenden Primärverben in den baltischen Sprachen.

UNTERSUCHUNGSERGEBNISSE

Für die germanische Ursprache hat man 16 solche Verben nachgewiesen (vgl. Birkmann 1987, 349–351, Prokosch, 1954, 197–204), die Nullflexion in der 1. und 3. Person Singular haben und diejenigen Stufen des Ablauts, die bei regelmäßigen starken Verben für Präteritum Singular und Präteritum Plural vorkommen. Z.B. aus den urkundlich registrierten germanischen Präsensformen des germanischen Verbs „kennen, erkennen, verstehen, wissen, vermögen“:

go. Sg. *kann* – Pl. *kunnum*

ais. Sg. *kann* – Pl. *kunnon*

ae. Sg. *can(n)* – Pl. *cunnon*

afr. Sg. *kan* – Pl. *kunnon*

as. Sg. *can* – Pl. *cunnum*

ahd. Sg. *kann* – Pl. *kunnum*

nhd. Sg. *kann* – Pl. *können*, (Bammesberger, 1988, 72–74, Feist, 1939, 316, Seebold, 1970, 289) lässt sich das urgermanische Verb **kunnana* rekonstruieren, das mit Sicherheit auf die indogermanische Verbwurzel **ǵen-/ǵn̥* „wissen, können“ zurückzuführen ist. (vgl. auch Kluge 1989, 167, Seebold, 1970, 289). In den anderen indogermanischen Sprachen gibt es auch Primärverben, die zweifellos aus derselben Wurzel entspringen sollten, vgl.:

la. (*g*)*nōscō* „(er)kenne“, gr. *γινῶσκω* „erkenne, lerne kennen“, hitt. *ganess-* „erkennt, versteht“; toch.A. *knānat* „erkennt“, ai. *jānāti* „kennt, weiß, lernt kennen“, av. *-zānasti* „erkennen“, air. *ad-gn̄in* „kennt, weiß“, toch.A. *knānant* „(er)kennst“, apr. *posinnimai* „erkennen“, lie. *žino*, la. *zīnu* „weiß“ (Feist, 1939, 316, Fraenkel, 1965, 1310, Mažiulis, 1996, Bd. 3, 328, Mülenbachs, 1932, Bd. XLV, 721, 737, Pokorny, 1969, 376–378, Rix, 1998, 149–150, Seebold, 1970, 289).

Aber nicht alle Etymologien der germanischen Präteritopräsentia sind so deutlich, wie diese. Die Etymologie des im heutigen Deutsch und Englisch so breite Verwendung gefundenen präterito-präsentischen Verbs *müssen*, z.B., lässt sich auf dem Wege der inneren Rekonstruktion nur bis in das Ungermanische verfolgen, vgl.: go. *gamotan* „Raum finden, Erlaubnis haben, dürfen“, ae. *mōtan*, afr. *mōta*, as. *mōtan* „Veranlassung haben, müssen“, ahd. *muozan*, mhd. *müezen*, nhd. *müssen*, auch die Ableitung *Muße* „Untätigkeit, Ruhe, freie Zeit“ (Feist, 1939, 193, Seebold, 1970, 354). Man kann sie mit der im Ablaut stehenden Sippe *messen* verbinden und die urgermanische Form und Bedeutung folgend rekonstruieren: germ. **gamōtana*

„sich etwas zugemessen haben, Zeit, Raum, Gelegenheit haben, um etwas zu tun können“. Die weitere Etymologie dieser Sippe bereitet schon Schwierigkeiten. Einige Forscher (Brugmann, 1897, 32, 189, Feist, 1939, 193) sind der Meinung, dass diese germanischen Verben zu der idg. Wurzel **med* „messen, für Einhaltung sorgen, sich kümmern“ zu stellen sind (vgl.: gr. *μῆμαι* „erwäge, ersinne, beschließe“ *μέδομαι* „sorge für, bin bedacht“, air. *midithir* „(be)urteilt“) – aber solcher Anschluss ist weder formal noch semantisch überzeugend.

Die Struktur-, Semantik- und Genesisanalyse der Wurzeln von germanischen Präteritopräsentia hat ergeben, dass die meisten von ihnen doch in die allgemeindogermanische Schicht gehören, sie weisen klare Etymologien auf und haben sichere Entsprechungen in den anderen indogermanischen Sprachen, einige darunter auch in den baltischen Sprachen. Außer der obenerwähnten Verbwurzel idg. **ĝen-/ĝh* „wissen, können“ kann man noch einige indogermanische Verbwurzeln rekonstruieren, die gemeinsam für germanische Präteritopräsentia und baltische Primärverben sind, vgl.:

- Germanisch: go. Sg. *man*, Pl. *munun* „meinen, glauben“, aisl. Sg. *man*, Pl. *muno* // *mono* // *mano* „sich erinnern, inne werden“, aisl. Sg. *mun* // *man* // *mon*, Pl. *mono* // *muno* „werden, wollen, sollen, können, mögen, müssen“, ae. Sg. *man* // *munu* // *mynu*, Pl. *munon* „halten für, erachten“, as. Sg. *-man*, Pl. *-munun* „meinen“, auch die Ableitungen go. *ana-minds* „Vermutung“, aisl. *minne* „Erinnerung“, go. *muns* „Gedanke, Vorsatz“, aisl. *munr* „Leidenschaft, Begierde“ > germ. **men-/mun-/man-* „meinen“;
- Baltisch: lit. *mēna*, *mīnti*, lett. *minu*, *mīt* „sich erinnern, raten“, auch die Ableitungen lit. *minėti*, lett. *minēt* „gedenken“, lit. *manýti* „meinen, glauben“, apr. *minisnan*, *pominisnan* „Gedächtnis“ > balt. **men-/mun-/man-* „meinen, sich erinnern“;
- Anderssprachig: la. *re-minīscor* (<**mṇ-je-*) „sich erinnern“; gr. *μαίνομαι* (<**mṇ-je-*) „rase, tobe, strebe“; ai. *mányate* (<**mṇ-je-*) „denkt, erinnert sich, hält für“; s.av. *mainiientē* (<**mṇ-je-*) „hält für“ > idg. **men-/mun-/man-* „meinen, sich erinnern“.

(Pokorny, 1969, 726–728, Rix, 1998, 391, Seebold, 1970, 345–347, Fraenkel, 1965 455–456, Mülenbachs, 1926, Bd. XVIII, 629–630 und Bd. XIX, 648, Mažiulis, 1996, Bd. 3, 140, 323).

Oder:

- Germanisch: go. Sg. *-nah*, ae. Sg. *-neah*, Pl. *-nugon*, ahd. Sg. *-nah* „genügen“, auch die Ableitungen go. *ga-naúha* „Genüge, Genügsamkeit“, aisl. *gnótt*, ae. *ge-nyht*, ahd. *gi-nuht* „Überfluss, Genüge“ > germ. **nah-/nuh-* „genügen“;
- Baltisch: lit. *nėša*, *nėšti*, lett. *nesu*, *nest* „tragen, bringen, bis irgendwohin reichen“, auch Ableitungen lit. *naštà*, lett. *nęsta* / *nasta* „Last, Tracht, Bürde“, lit. *neštùvai*, *nāščiai* „Tragejoch, Schulterjoch“ > balt. **neš-/naš-* „tragen, bringen, bis irgendwohin reichen“;

- Anderssprachig: lo. *nancīscor* „erreichen“; gr. aor. *ἐνεγκειν*, perf. *ἐνήνοχα* „herbeischaffen, davontragen“; ai. prs. *aśnóti*, perf. *ānaśā* „erreichen“; av. *ašnaoiti* „erreichen“, toch.B. *enktār* „ergreift“ > idg. **nek̑-/ *nk̑-/ *nok̑-* „erreichen, tragen bis es reicht“.

(Pokorny, 1969, 316–318, Seebold, 1970, 355–356, Fraenkel, 1965, 497–498, Kaukienė, 1994, 10–11, Mülenbachs 1926, Bd. XX, 733–734).

Auf dem Wege der inneren Rekonstruktion und der historisch-vergleichenden Methode kann man für germanische Präteritopräsentia und die ihnen verwandten baltischen Primärverben noch auch folgende gemeinsame Wurzeln rekonstruieren:

idg. **d^hers-/ *d^hrs-/ *d^hors-/ *d^hres-* „wagen, Mut fassen“:

idg. **māg^h-* „können, imstande sein“

idg. **(s)kel-/ *(s)kl-/ *(s)kol-* „schuldig werden“

idg. **terp-/ *tṛp-/ *torp-* „sich sättigen“.

Die Bedeutungen und Formen der Präsens- und Präteritumsbildungen mit der Wurzel idg. **nek̑-/ *nk̑-/ *nok̑-* „erreichen, tragen bis es reicht“ bestätigen die Vermutung, dass die Präsensformen der germanischen Präteritopräsentia durch Umdeutung der alten Präteritalformen entstanden sind: go. prs. sg. *-nah*, ae. prs. sg. *-neah*, ahd. prs. sg. *-nah* „es reicht“ ≡ ai. perf. *anámśa* „ist erreicht, gelangt“, arm. *hasi* „bin angekommen“, gr. perf. *κατ-ἤνοχα* „getragen“. Also, „es reicht, genügt“, weil man schon „genug gebracht hat“ oder „erreicht hat“. Ähnlich auch go. prs. sg. *wait*, prs. pl. *witun*, aisl. prs. sg. *veit*, prs. pl. *vitinn* „weiß, wissen“ ≡ ved. perf. *veda* „weiß“ < „hat gesehen“ lat. perf. *vidī* „sah“, aksl. *vědě* „sah“, arm. *egit* „fand“, gr. aor. *εἶδov* „sah erblickte“ (< idg. **yeid-/ *yid-/ *yoid-* „erblicken“). Also, man „weiß“, weil man „gesehen hat“ oder man „kann“, weil man schon „verstanden, erkennt, erfahren hat“ (idg. **gēn-/ *gṇ-* „wissen, können“). Die Voraussetzung dafür konnte sein, dass an der Bildung des altgermanischen Präteritums auch das indoeuropäische Perfekt beteiligt war, das das Resultat einer abgeschlossenen Handlung, also einen Zustand bezeichnete. Die meisten Forscher (Grimm, 1819, 554, Prokosch, 1954, 165, Moskalkaja, 1985, 41, Bammesberger, 1986, 73) sind auch einig, dass die Präsensformen der germanischen Präteritopräsentia direkte Fortsetzung der urindogermanischen Perfektformen sind. „Da das indogermanische Perfekt einen Zustand bezeichnete, ist die Verwendung von ererbten Perfektformen mit präsentischem Sinn durchaus verständlich“ (Bammesberger, 1986, 72).

Wenn alle Präsensformen der germanischen Präteritopräsentia wirklich aus der indogermanischen Perfektformen stammen und die ihrer baltischen Entsprechungen die indogermanischen Präsensformen wiederholen, dann gibt es, anscheinend, keinen Sinn, ihre morphologische Struktur zu vergleichen. Strukturelle Berührungspunkte kann man nur in den baltischen Präsens- und germanischen Infinitivstämmen finden – sie können in beiden Sprachgruppen mit Hilfe derselben Mitteln gebildet werden. Das kann der normal- oder schwundstufige Ablaut in der Wurzel sein, die zu der Wurzel angefügten Präsensformansens **-j-*, **-n-*, **-d/d^h/t-*, **-sk-*, in die Wurzel eingefügtes Nasalinfix oder das s.g. Nullformans, das thematische Vokal und / oder

die entsprechenden Flexionsendungen. Ihre Anwendung ist mehrmals von vielen Forschern (Kuryłowicz, 1968, Mayrhofer, 1988, Nikolajev, 1981, Purkyne, 1989, Rix, 1998, Safarevič, 1964, 17, Schmalstieg, 1988, Schmitt–Brandt, 1998, Szemerényi, 1990, 282) schon erörtert worden. Man kann diese Mittel in den alten germanischen Sprachen oft noch erkennen und auch in den anderen indogermanischen Sprachen finden.

Die Präteritumsstämme werden in den baltischen und germanischen Sprachen völlig unterschiedlich, nach eigenen Gesetzmäßigkeiten gebildet, deswegen ist ihre morphologische Struktur nicht vergleichbar.

Aber nicht immer ist die Herkunft der germanischen Präteritopräsentia so deutlich, wie bei den oben besprochenen Reflexen der idg. **nek-/*nk-/*nok-* „erreichen, tragen bis es reicht“ oder idg. **ueid-/*uid-/*uoid-* „erblicken“. Einige germanische Präteritopräsentia, deren Wurzeln anhand der Genesisanalyse man ohne Zweifel in die allgemeinindogermanische Schicht zuordnen darf, weisen bei der Erklärung ihres Vokalismus einige Schwierigkeiten auf, z.B.: die Pluralformen der germanischen Verben aus der idg. Wurzel **māgh-* „können, imstande sein“ weisen in ihrem Ablaut starke Abweichungen auf, vgl.: gt. *magun*, aisl. *mago // mogo // mego // mugo*, ae. *magon*, ahd. *magun // mugun* „imstande sein, können“ (Seebold, 1970, 405–406). Dabei sind unter allen ihren Varianten auch Formen mit dem Wurzelvokal *-a-* zu finden. Diesen Vokal haben auch die baltischen und anderssprachigen primären Verbentsprechungen, vgl.: lit. *māga*, (*magėti*) „wollen, im Begriff sein“, aksl. *mogo*, (*mošti*) „können, imstande sein“; gr. *μάχομαι* „kämpfe“, ai. *ā mahe* „besorgt“. Man könnte vermuten, dass nämlich diese Formen mit dem normalstufigem Vokalismus gerade als „Ausgangspunkt“ dienen konnten, als die germanischen Reflexe dieser Wurzel in das Paradigma der Präteritopräsentien übergang und die Singularformen **māgh*^h (1.sg. / 3.sg.: gt. *mag*, aisl. *má*, ae. *mæg*, afrs. *mei*, as. *mag*, ahd. *mag* „ist imstande, kann“) mit dem langen Wurzelvokal *-ā-*, (das sich rekonstruieren lässt) konnten in der Analogie zu den Präsensformen der anderen germanischen Präteritopräsentien **skal*, **kann* entstehen (vgl. Prokosch 1954, 203). Dabei konnten auch die Pluralformen demselben Paradigma angeglichen werden – neben den Formen germ. **magun* finden sich auch Formen mit dem schwundstufigem Wurzelvokal *-u-*, das oft in den Pluralformen der anderen germanischen Präteritopräsentien vorkommt.

Es ist, also, möglich, dass die Präsensformen einiger germanischen Präteritopräsentia eventuell in Analogie zu den der anderen Verben neu gebildet sind oder dass einige doch nicht von der Perfektwurzel, sondern von der Präsenswurzel gebildet sind.

Interessant erscheinen in der nicht großer Gruppe der Präteritopräsentia, die als spezielle Erscheinung der germanischen Sprachen betrachtet wird, die Reflexe der idg. Wurzel idg. **(s)kel-/*(s)kl-/*(s)kol-* „schulden“, die nur aus dem baltischen und germanischen Wortgut zu rekonstruieren ist, vgl.:

- Germanisch: go. Sg. *skal*, Pl. *skulun*, aisl. Sg. *skal // ska // sal*, Pl. *skolo // skulo // skalo*, ae. Sg. *sceal // scyl*, Pl. *sculon // sceolon // scylon*, afr. Sg. *skel // skil // skul // skol // skal*, Pl. *skelen // skilen*, as. Sg. *scal*, Pl. *sculun*, ahd. Sg. *scal //*

sal, Pl. *sculun* // *sulun* „sollen, schulden“, auch die Ableitungen go. *skula*, as. *skolo* „Schuldner, Schuldiger“, aisl. *skyld* „Steuer“, ae. *scyld* „Schuld“, as. *sculd* „Schuld“ > germ. **skal-/*skul-* „schulden“;

- Baltisch: lit. dial. *skelú*, *skilti* „schulden“, lit. *skelėti* „schulden“, auch die Ableitungen lit. *skolà* „Schuld“, *kaltas* „schuldig“, apr. *skellānts* „schuldig“, *poskulit* „mahnen“, *skallisnan* „den Schuld, die Pflicht“ > balt. **skel-/*skal-/*skul-* „schulden“.

(Pokorny, 1969, 927, Rix, 1998, 499–500, Seebold, 1970, 405–406, Fraenkel, 1965, 799–800, Stang, 1972, 48 – 49, Mažiulis, 1966–1997, Bd. 3, 328–330, Bd. 4, 118, 119).

Diese Wurzel soll der exklusiven baltisch-germanischen Schicht zugeordnet sein – ihre Reflexe gehören zur exklusiven baltisch-germanischen Lexik. Es bleibt aber unklar, ob diese Wurzel in den anderen Sprachen verloren gegangen ist und nur in den germanischen und baltischen Sprachen aufbewahrt blieb oder ob sie nur in diesen Sprachgruppen entstanden ist. Die Tatsache ist, dass in den anderen indogermanischen Sprachen keine semantisch und formal adäquaten Reflexe dieser Wurzel zu finden sind.

SCHLUSSFOLGERUNGEN

Nicht alle germanischen Präteritopräsentien weisen klare Etymologie auf.

Ein Teil der germanischen Präteritopräsentien hat primäre Verbentsprechungen auch in den baltischen Sprachen. Auf dem Wege der inneren Rekonstruktion und der historisch-vergleichenden Methode kann man für germanische Präteritopräsentia und die ihnen verwandten baltischen Primärverben 7 gemeinsame Wurzeln rekonstruieren.

Eine Wurzel davon ist der exklusiven baltisch-germanischen Schicht zuzuordnen, in den anderen indogermanischen Sprachen findet man keine semantisch und formal adäquaten Entsprechungen.

Die meisten germanischen Präteritopräsentien sind direkte Fortsetzungen des indogermanischen Perfekts, das man in den Formen der primären anderssprachigen Verbentsprechungen finden kann. Darunter gibt es aber auch Formen, die in Analogie zu den der anderen Verben neu gebildet sind oder nicht von der Perfektwurzel, sondern von der Präsenswurzel gebildet sein können.

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SANTRAUKA

PRETERITO-PREZENTINIAI GERMANŲ KALBŲ VEIKSMAŽODŽIAI IR JŲ ATITIKMENYS BALTŲ KALBOSE

Alma Imbrasienė

Preterito-prezentiniai veiksmažodžiai – nedidelė netaisyklingų veiksmažodžių grupė germanų kalbose, kurių prezentinės formos asmenuojamos taip, kaip stipriųjų germanų veiksmažodžių preterito formos. Paprastai teigiama, jog daugumos germanų preterito-prezentinių veiksmažodžių esamojo laiko formos yra „indoeuropietiško perfekto atspindys“. Atlikus genetinę ir struktūrinę šių veiksmažodžių analizę, aiškėja, kad dauguma jų turi neabejotinų atitikmenų kitose indoeuropiečių kalbose, taigi jų šaknys yra bendraindoeuropietiškos kilmės. Septyni germanų preterito-prezentiniai veiksmažodžiai turi pirminių veiksmažodinių atitikmenų ir baltų kalbose. Išsiskiria indoeuropietiškos šaknies **(s)kel-/*(s)kl-/*(s)kol-* „būti skolingam“ pirminiai refleksai, kurių randama tik baltų ir germanų kalbose – juos galima laikyti išskirtine šių kalbų bendrybe. Gretinant baltų ir germanų veiksmažodinių atitikmenų formas ir lyginant jas su kitų indoeuropiečių kalbų atitikmenų struktūra, aiškėja, jog kai kurių germanų preterito-prezentinių veiksmažodžių daugiskaitos formas galima kildinti ne iš perfektinės, bet iš prezentinės šaknies, kai kurių preterito-prezentinių germanų veiksmažodžių vienaskaitos formas gali būti sudarytos pagal analogiją su kitais germanų veiksmažodžiais.

INTERCULTURAL COMMUNICATION AND ADVERTISING: TRANSLATION AND ADAPTATION OF ADVERTISING SLOGANS

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ABSTRACT

Despite the increasing extent of the activity and impact of global corporations in the contemporary world, it is still necessary for them to direct themselves towards national markets. When implementing intercultural advertising and/or PR campaigns, a number of subtleties related with specific languages and cultures are faced. They are to be considered when seeking attention of the potential clientele while maintaining the global line of advertising activity. The requirement to render the message of the advertisement in a specific situation leads to a search of non-traditional intercultural communication solutions. From 150 slogans employed in multicultural and multilingual environments, only 6% were translated word-for-word while non-translated English slogans as well as culturally adapted slogans constituted 47% each.

Key-words: advertising, slogans, intercultural communication, translation.

Despite the increasing extent of the activity and impact of the globalism movement in the contemporary world, multinational companies still face the need to address specific national markets in the field of advertising. When implementing intercultural advertising and/or PR campaigns, a number of subtleties related with specific languages and cultures are faced. They are to be considered when seeking attention of the potential clientele while maintaining the global line of advertising activity. This compromise strategy forces authors of advertising campaigns and image specialists to select such linguistic and extralinguistic elements, the entirety of which can reflect the core idea in a specific cultural environment.

From the linguistic perspective, the issue of intercultural advertising is closely related with pragmatics, sociolinguistics, lexicology, translation theory, and, to a smaller extent, to a few other fields. Due to the general progress and the recent developments in communication technology, politics, logistics, manufacturing and other areas and as a result of large national companies merging and thus producing international conglomerates, the new economic entities are facing the need to present themselves to the global market from a new starting point. One of the key problems is the ten-

sion developing between the global strategy that an enterprise strives to maintain and the regional and/ or national(istic) aspects required to appeal to specific markets. In addition, from the psychological perspective, it is even more important to evoke the “right response” than to send the “right message”. As a result, advertising solutions deal not only with the translation issues but also with a number of culture-related extralinguistic factors.

The aim of the present article is: in terms of qualitative and quantitative research, to briefly overview the strategies employed by global industries in their attempts to maintain a streamlined advertising strategy. In order to achieve this aim, a number of objectives have been set: to overview academic publications on the issue, to present slogan translation opportunities discussing their advantages and disadvantages and to discover the most frequent choices in the field of slogan translation. The sample of the research consists of 150 slogans employed by 144 global market participants considering their variation in at least five languages and/ or five different countries.

Advertising largely relies on slogans; each company adopts a catching phrase to represent its line of products or a particular brand. It is very important to consider that slogans do not necessarily reflect the intent of an enterprise to attract new clients; one of their primary aims is to reflect the concept, spirit or some unique quality of an enterprise and thus just to “remind” of an enterprise and “keep it going”.

The issue has been extensively dealt with; however, it is usually researched from the cultural point of view (e.g. Ashekave, Norlyk, 2006; De Mooij, 2005, Gudykunst, Kim, 2003; Kragh, Djursaa, 2001; Soderberg, Holden, 2002). The focal point of all these researches is the strategy of adaptation of an advertising campaign to a specific market which is usually different from the market in which the manufacturer is operating. There is an axiom that a multicultural advertising campaign requires standardization to a certain extent, i.e. the manner, content, etc. need not be exactly the same; however, the idea should still remain recognizable.

Essentially, all researchers maintain the view that cross-cultural translation is first of all translation or conversion of ideas and cultural concepts, and only then the translation of a verbal text, e.g. Katan, 1999, Varner and Beamer, 2005 or Ting-Toomey, 1999. The latter authors also highlight that cross-cultural competence is the key factor in the success of global campaigns. Of Lithuanian researchers, works by Jakštaitė and Podolski (2008 and others) are the most relevant in this field.

In the process of marketing, a very important factor is the visual appeal. The present article concentrates on purely linguistic means of expression. However, it is well known that the text a human hears or reads constitutes merely 7% of the received information. As a result, any slogan merely possesses a supportive task whose translation/ modification/ preservation in the original language is a secondary issue. It is also worth considering that there exist open-type cultures which are not hostile to (or may even show inquisitiveness to) expressions in foreign languages.

From the purely linguistic point of view, the problem is “to find the correct match between the exact words and the value connected to those words” (De Mooij, 2005,

42). A word-per-word type translation may be an inadequate solution in case a word, a phrase or a sentence possess specific tones of meaning or if there are any culturally relevant details leading to the weakening, distorting or completely losing the emphatically charged advertising message.

There are three fundamental ways of dealing with the rendering of a slogan to a new language: (1) to leave it unchanged, i.e. not to translate it at all, (2) to translate it word-per-word, i.e. to translate each and every lexical item of the original phrase by converting it to the nearest equivalent of the target language, and (3) to perform cultural adaptive translation, i.e. not to translate word-per-word but rather to translate concept-per-concept. Evidently, all the three strategies possess advantages as well as drawbacks; as a result, in each case, the choice depends on the specificity of the original text. It is worth keeping in mind that in some cases, the original slogans are created considering the opportunities of their conversion.

Due to semantic shifts, the presence or absence of specific grammatical elements, differences in syntactic structures and the lexical stock of any two or more languages, in many cases it is virtually impossible to produce “calques” of a slogan. There are two major ways to escape this issue; the first of which is to produce a slogan containing only “lexically primitive” words, i.e. words with the only or dominant meaning which inevitably possess analogues in any given language. A number of extremely well-known examples can be presented, such as:

Always Coca Cola.

This slogan contains the title of the product with “always” which is essentially a semantic primitive. Not surprisingly, the ‘theme’ and structure are preserved:

Siempre Coca Cola (Spanish)

Sempre Coca Cola (Italian; Portuguese)

Toujours Coca Cola (French)

Всегда кока-кола (Russian)

and so on. Evidently, all the variations are easily recognizable in terms of vocabulary, textual structure and other fundamental features.

The second type is represented by the logistics company TNT headquartered in the Netherlands whose slogan

Sure we can

is usually *not* translated into other languages. The textual structure is simple: three words constitute three syllables in total; besides, all of its lexical units belong to the most common English words. If an attempt is made to render the message of the slogan into other most common European languages, it is highly likely to lengthen or to lose its double meaning of (inclusive *we* versus exclusive *we*). For example, if it is translated to French, a sacrifice has to be made with

Sans doute/Oui nous pouvons

(4 or 5 syllables, but the inclusive-versus-exclusive meaning preserved) or

Sans doute/Oui on peut (3 or 4 syllables but only customer-exclusive meaning preserved).

Play on ambivalence of meanings and functions can also be observed in the slogan of Sony

Make. Believe

on the grounds of referring to “You have to make something and to believe in it” as well as to “You have to make yourself or somebody else believe in it”. Even though there are languages which could replicate this semantic/ syntactic pattern (for example, the hypothetical French version would sound *Faire. Croire* or in Italian *Fare. Credere*), Sony adheres to the strategy of “streamlining” its universal promotion campaign. This contrasts with the previous use of

It’s a Sony

which would usually be translated into local languages. This difference of the translation choice evidently stems from the semantic-syntactic structures of the slogans: while *Make. Believe* is ambivalent in interpretation, *It’s a Sony* is essentially straightforward and thus far more acceptable if translated.

The new slogan of Lufthansa

Nonstop you

presents a specific case. As well as TNT, Lufthansa is based in a non-English speaking country but its commercial environment mostly covers the clientele which possesses adequate knowledge of English. Thus even though “nonstop” does not belong to the most frequently used lexicon of English, it is one of the most frequently encountered terms in the field of operation of the airline. Recently, use of specific or unique symbols gained in popularity. This allows to maintain the consistency of the promotion campaign by preserving the visual form but exercising flexibility of translation. UPS, a logistics giant, abandoned

What can Brown do for you?

That had already become a phenomenon in the American market by replacing it with

We heart logistics

This trend stems from the universal spread of online communication containing multiple visual symbols in its written language. Evidently, Spanish, Italian or other variants would contain language-specific verbs (e.g. *Abbracciamo* in Italian); however, this does not affect the logo as the word logistics possesses the same form in most languages of their target audience while the verb is replaced by the visual sign.

Interestingly, the alternative slogan of UPS

Synchronizing the world of commerce

is willingly translated from language to language because of the absence of language or culture-specific symbols which could challenge the recognition of the pattern.

Slogans tend not to be translated whenever there is some pun based on the name of the company. Consider the following example:

The Citi never sleeps (Citibank group)

Evidently, any translation would lead to the loss of the Citi-City pun, and other words are easily enough understandable to the target audience. The target audience of the slogan is expected to be competent enough in English to grasp its point.

Samsung is denoted by using a number of slogans at any given period, and the company selectively uses some of them exceptionally in English, for example,

Technology that works for life

(a play on “useful for life” versus “lasts all your life” is developed in the example) while other slogans get translated, for example,

Die innovativsten Monitore

(The most innovative monitors) since it essentially possesses just the direct meaning.

HSBC tends to use the slogan

HSBC, the World's Local Bank

in non-English speaking countries; however, in the French and Spanish-speaking markets, variations can be observed:

HSBC, Votre banque, partout dans le monde /Your bank, everywhere in the world/

Evidently, there are a number of differences. First of all, the French text includes a personal address: while the English text produces a claim in a direct sentence, the French text has two structural parts and appeals to the addressee with “votre” (yours) in the first part. Second, there is a difference in the location approach: in the French text, the bank that is next to the addressee is present and operates everywhere in the world. Meanwhile, in the English text, the possessive case is used and the bank as if belongs to the world (in opposition to belonging to the addressee as presented in the French text). Third, in the English text, the bank is local everywhere by possessing local knowledge and operating more efficiently because of that. In the French text, there is no reference to the cultural knowledge the bank possesses. These three basic differences stem from specific linguistic features of the two languages. The possessive case in French is expressed only by using prepositions (for example, “du monde”), and by default, a possessive-meaning noun cannot be used at the beginning of a phrase. This automatically cancels the repetition of the original syntactic structure. Second, the noun-adjective order is different in English and French: while in English it is adjective-noun, in French it is noun-adjective. Consequently, the English “local bank” becomes “banque locale”. The English text lays emphasis on the adjective “local”, in the French text, the syntactic structure does not allow its repetition. Consequently, the slogan is completely restructured.

Interestingly, the Spanish version is individualized country-wise and can be illustrated by the following examples:

En Uruguay y en el mundo, HSBC

En Argentina y en el mundo, HSBC

En México y en el mundo, HSBC.

(In Uruguay and in the world, HSBC, etc.)

As well as the French version, this slogan version takes away the emphasis from the world. The Spanish language is similar to the French language in terms of the possessive case and word order in a phrase, and this example evidently shows that HSBC cardinally changes the English pattern to adapt to the Spanish structure; at the same time, in languages with similar syntactic structures, the same pattern is observable.

Due to some specific cultural causes, the Spanish versions contain the name of the country. This may be explained by the fact that HSBC entered these markets relatively recently, and there is need to emphasize that the new brand seeks to be an integral part of the local market and business culture. Another explanation for this choice may be that in Latin America it is quite common for companies to emphasize its cultural dependence, for example, the slogan of the Brazilian airline TAM linhas aereas

Orgulho de ser brasileira
(Pride of being Brazilian)

is just one of hundreds of examples.

In this perspective, another phenomenon of adaptability to the target language should also be considered.

In French, the emphasis is usually laid on the beginning of a phrase, for example:

Moi, je ne suis pas le coupable.

At the same time, in Spanish, the non-emphatic

No es mi culpa

This may be foregrounded by shifting the pronoun to the final part:

No es culpa mía/ No es culpa de mi.

As a result, the different strategies of emphasis in French and Spanish lead to differences in syntactic and lexical choices when considering the emphatically strongest variant in two different (although closely related) languages.

In the promotional campaign of MASTERCARD, shifts in the structurally or semantically based change are highly prominent.

There are some things money can't buy. For everything else, there's MasterCard
(English)

Il y a des choses qui ne s'achètent pas. Pour tout le reste il y a MasterCard.
(French)

Ci sono cose che non si possono comprare, per tutto il resto c'è Master Card (Italian)

Есть вещи, которые нельзя купить. Для всего остального есть MasterCard
(Russian)

Existem coisas que o dinheiro não compra. Para todas as outras existe MasterCard.
(Portuguese)

Hay ciertas cosas que el dinero no puede comprar. Para todo lo demás existe MasterCard (Spanish)

The structure is very strictly preserved wherever possible. As there are no “there is/are” type patterns in Russian and Portuguese, *exist/be*-type verbs are used.

The word “money” is used in English, Portuguese and Spanish texts, but only in Spanish and Portuguese it possesses the definite article. Meanwhile, only in English and Spanish there are determiners before the noun “things” (cosas/ coisas).

French and Italian texts use reflexive forms, but the use of the Italian reflexive form is based on a specific capability of *potere* (to be able to) to show the beneficiary, approximately “for myself, I am able to”.

English, Italian, Russian and Spanish texts feature a verb of possibility/ ability which is foregrounded while in the French text, the focus is on “to be bought”, and in Portuguese, the emphasis lies on “money”. The shifts of the emphasis stem from differences in semantics and syntax of the given languages leading to the presentation of slightly different messages.

Only the French text contains neither “money” nor a possibility word. This is because of the specific meaning of reflexive forms in the French language.

150 Slogans of 144 multinational companies or brands were explored in this research, of which

71 (47%) were only used in English

9 (6%) were translated word-per-word and

70 (47%) showed cases of “indirect” translation and adaptation to the specific cultural and/or linguistic features of the local audience.

Of course, this sample is not sufficient for making extensive conclusions or generalizations, but the main trends can be outlined. First of all, it is striking that the number of exact translations is so low; however, the distribution of non-translated and creatively translated slogans is essentially identical. It is highly likely that a broader sample would exhibit some specific inclination; however, the two-pronged trend is evident. The shorter slogans tend not to be translated from English. Shorter slogans usually contain only lexis that is easily understandable to the target audience.

Besides, slogans that are translated word-for-word usually possess a simple syntactic structure and contain semantically simple lexis. Any semantically complicated lexical units lead to a full-scale creative translation with shifts in the syntactic structure, lexical content and so on.

Slogans containing irregularities of any kind tend not to be translated but they occasionally get translated and also feature irregularities of some kind in their translated versions.

In conclusion, generally in slogans there is no strict orientation towards the culture of the target audience. In many cases, the English variant is preserved when even very similar variants are available in the target language. Evidently, this streamlining is considered to be more efficient than a “foreign revision” of the original version.

On the other hand, extensive slogans tend to be creatively translated, and of the 70 researched examples, 51 (73%) were longer than 5 words.

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SANTRAUKA

TARPKULTŪRINIS BENDRAVIMAS IR REKLAMA: REKLAMINIŲ ŠŪKIŲ VERTINIMAS IR ADAPTAVIMAS

Goda Rumšienė

Šiuolaikiniame pasaulyje, kuriame vis auga globalinių korporacijų veiklos ir įtakos mastai, joms vis dėlto yra būtina orientuotis ir į nacionalines rinkas. Būtinybė kuo glausčiau, išraiškingiau ir įtaigiau perteikti reklaminio pranešimo žinią konkrečioje kalbinėje ir kultūrinėje situacijoje lemia netradicines tarpkultūrinės komunikacijos sprendimų paieškas. Iš 150 ištirtų šūkių, tik 6% į kitas kalbas buvo verčiami pažodžiui, o po 47% šūkių buvo globalinėje erdvėje naudojami tik angliškuoju variantu arba adaptuojami prie specifinės kultūrinės situacijos

SVETIMŲ KALBŲ ĮTAKA LIETUVIŲ VAIKŲ PRASIVARDŽIAVIMAMS

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SANTRAUKA

Straipsnyje atskleidžiama, kad didžiausių svetimų kalbų įtaką patyrė prasivardžiavimų leksika. Daugiausia perimami daiktavardžiai. Lyginant tradicinius ir šiuolaikinius prasivardžiavimus, akivaizdu, jog tebėra paplitę slaviškos kilmės svetimybės. Ir tradicinių, ir šiuolaikinių prasivardžiavimų slavybėms bendra tai, jog sutampa vienas iš vyraujančių semantinių laukų – maitinimosi. Išskirtinėmis šiuolaikinių prasivardžiavimų savybėmis reikia laikyti ryškų polinkį vartoti tarptautinius žodžius ir savitą, su reklama ir prekėmis susijusį semantinį lauką. Kaimyninės slavų kalbos paveikė ir morfologiją – iki šiol mėgstama vardus iškraipyti, įterpian slaviškos kilmės priesagą -k.

Pagrindiniai žodžiai: vaikų folkloras, prasivardžiavimas, leksika, skoliniai, tarptautiniai žodžiai.

Tyrimo objektas – lietuvių vaikų prasivardžiavimai, arba pasišaipymai iš vardų. Tai pačių vaikų kūryba, skirta įžeisti, pažeminti kitą asmenį, paprastai bendraamžį. Folkloro sistemoje prasivardžiavimai priskiriami vienam gyvybingiausių vaikų folkloro žanrų – erzinimams. Straipsnio tikslas – išsiaiškinti, kaip tradiciniuose ir šiuolaikiniuose lietuvių prasivardžiavimuose atsispindi svetimų kalbų įtaka. Pagrindiniai tyrimo šaltiniai yra du. Tradicinių prasivardžiavimų pavyzdžiai imami iš „Lietuvių liaudies dainyno“ I-ojo tomo „Vaikų dainos“ (LLD), o šiuolaikinių – iš Vytauto Didžiojo universiteto Etnologijos ir folkloristikos katedros rankraščio. Pateikiant šiuolaikinių prasivardžiavimų pavyzdžius, santrumpa VDU ER nurodomas rankraščio pavadinimas, pirmas skaičius po santrumpos reiškia bylos numerį, antras – kūrinio numerį.

Tradicioniai lietuvių prasivardžiavimai išsamiausiai pristatyti Pranės Jokimaitienės monografijoje „Lietuvių liaudies vaikų dainos“ (Jokimaitienė, 1970, 97-101). Šiuolaikinių prasivardžiavimų savitumą įvairiais aspektais analizuoja Gražina Skabeikytė-Kazlauskienė. Viename iš jos straipsnių rašoma ir apie lingvistinius šiuolaikinių prasivardžiavimų ypatumus, sąlygotus žanrinės šių kūrinių specifikos (Skabeikytė-Kazlauskienė, 2005). Tačiau į kitų kalbų įtaką lietuvių vaikų prasivardžiavimams iki šiol nesigilinta.

Lyginant su šiuolaikiniais, tradicinių prasivardžiavimų užrašyta ne itin daug. Remiantis „Lietuvių liaudies dainyno“ ir „Lietuvių liaudies vaikų dainų katalogo“ (Jokimaitienė, 1970, 236-244) duomenimis, tradiciniame kaime šaipytasi maždaug iš 40 vardų. O pagal sukauptus šiuolaikinius prasivardžiavimus, tyčiojamasi maždaug iš 250 vardų.

Kad nekiltų nesusipratimų, pirmiausia būtina pabrėžti, kad prasivardžiavimai ir pravardės – ne tas pats. Prasivardžiavime visada pasakomas erzinamojo vardas, rečiau – pavardė. Itin dažnai vardas yra pirmasis prasivardžiavimo teksto žodis. Galima išskirti trumpuosius prasivardžiavimus, susidedančius tik iš vardo ir jį lydincio žodžio ar dviejų trijų žodžių junginio: Agota bagota (VDU ER 543/64), Aguota – pinigų baguota (VDU ER 665/76), ir išplėtotus prasivardžiavimus, kurie yra kelių eilučių kūrinių: Rasa basa / Bulves kasa, / Įsikandus ananasą (VDU ER 347/20).

Tyrimo metu paaiškėjo, kad tiek tradiciniuose, tiek šiuolaikiniuose prasivardžiavimuose gana gerai atsispindi daugiakalbė aplinka, tačiau dominuojančios tendencijos skiriasi. Tradiciniuose prasivardžiavimuose vartojami XIX a. pabaigos – XX a. pradžios kalboje gyvavę barbarizmai, pasiskolinti iš slavų kalbų. Pagrindiniai semantiniai laukai, kuriems galima priskirti slavybes, yra du. Pirmoji, kiek gausesnė, slavybių grupė – aprangos elementai (kamašai, karmoniukas, kontepliai, spadnyčia, žipanas). Štai keli pavydžiai: Juonis juoji į Leipuoji, / I kontepli nulakioji (LLD 860), Abaravičius Jānas, / Jā juodas žipānas (LLD 946), Molio Motiejukas, / Jam šikšninis karmoniukas (LLD 918). Antrą semantinę lauką tradiciniuose prasivardžiavimuose sudaro su maitinimusi susijusių objektų slaviški įvardijimai (cebolė, smetona, večerė, uzbonas): Ona Ona, gera žmona, / Raugė sūrį su smetona, / Su raudona uoga, / Su subine nuoga (LLD 921), <...> Verė Verė, verk večerė, / Jolė Jolė, diek cebolė (LLD 936), Unt kaktos Juzo / Nemato guzo. / Unt kaktos Jono / Kai pusa uzbono (LLD 877). Tradiciniuose prasivardžiavimuose daugiausia skolinti daiktavardžiai, antroje vietoje – veiksmazodžiai, tačiau pastarųjų įvairovė nedidelė. Iš dažniau pasikartojančių veiksmazodžių minėtini barbarizmai ratauoti ir ypač – pakavoti: Kazys, ožys didžiaragis, / Džiaugias, ožką darže radęs. / Ožka paskavojo – / Kazys apsraudojo (LLD 893), Marcellutė bulbes skutė, / O Agota tarkavojo / Ir po pečium pakavojo (LLD 908), Mare Mare, / Tavo vyrą karia. / Eik ratavok, / Vadžias pakavok (LLD 900), Beje, veiksmazodžio pakavoti dalyvinė forma pakavotas išsaugota ir vėlesniuose prasivardžiavimuose, o jai išlikti padėjo patekimas į formule tapusią eilutę po mėšlynu / šiukslynu / kalade pakavotas: Agnė pagnė, / Kirvio kotas, / Po mėšlynu pakavotas (VDU ER 168/2) ar Algis dalgis, / Kirvio kotas, / Po kalade pakavotas (VDU ER 96/93).

Šiuolaikiniuose prasivardžiavimuose barbarizmais laikomų slavybių taip pat yra daugiau, negu skolinių iš kitų kalbų. Su slavybėmis varžosi tarptautiniai žodžiai. Gausų pastarųjų vartojimą galima vertinti kaip vaikų dėmesį naujai kalbinei realybei. Tradiciniuose prasivardžiavimuose kitų kalbų žodžiai buvo vartojami įvairiose išplėtotų tekstų vietose, o šiuolaikiniuose daugiau nei pusė svetimžodžių esti vardą lydincio žodžio / žodžių junginio pozicijoje.

Pirmiausia apžvelgsime prasivardžiavimuose aptinkamas slavybes. Daugumą jų – barbarizmai. Šiuolaikiniuose prasivardžiavimuose gana dažnai jie atsiduria vardą lydinčio žodžio pozicijoje ir paprastai turi neigiamą konotaciją: Rega skrega (VDU ER 664/6), Milda zubrilka (VDU ER 1293/4), Nilka špilka (VDU ER 656/39), Rokas pijokas (VDU ER 1800/25). Su tradiciniais šiuolaikinių prasivardžiavimų barbarizmus sieja vienas iš vyraujančių semantinių laukų – maitinimasis. Vardo epitetais tampa šnekamojoje kalboje vis dar tebegyvuojantys barbarizmai, vartojami kaip maisto produktų pavadinimai: Symka razynka (VDU ER 295/109), Vicka sosiska (VDU ER 554/46), Mončkė pončkė (VDU ER 1925/91), Irka zacirka (VDU ER 602/84). Tam pačiam – maitinimosi – semantiniam laukui galima priskirti ir kai kuriuos daiktų, skirtų maisto gaminimui ar laikymui, įvardijimus. Šie barbarizmai pasitaiko ir trumpuosiuose: Nërka čërka (VDU ER 758/94), ir išplėtotuose prasivardžiavimuose: Ilonka skarbonka, / Nupirk man bonką (VDU ER 1679/26), Dofka pardofka, / Sugedusi dukofka (VDU ER 613/126). Vartojant slaviškos kilmės barbarizmus, maisto kodu gali būti maskuojami su lyties organais susiję fiziologiniai procesai: Gince pynce ananasas, / Iš jo sasyskos bėga kvasas (VDU ER 1833/31).

Lyginant su tradiciniais, šiuolaikiniuose prasivardžiavimuose kur kas geriau matoma, kad kaimyninės slavų kalbos veikia ne tik vaikų kalbos leksiką, bet ir morfologiją. Iškraipant vardus, iki šiol mėgstama pasinaudoti iš slavų pasiskolinta priesaga k. Ji prikabinama ne tik prie tų vardų, kurie būdingi įvairių Lietuvoje gyvenančių tautybių vaikams, ir gali būti erzinami ir lietuviai, ir rusai, ir baltarusiai, ir lenkai (Antoška, Rička, Ritka, Jolka), bet ir prie lietuviškos kilmės vardų. Ir taip Rasa prasivardžiavime šaukiama Raska, Birutė – Birka, Daina – Dainoška ir t.t. Prie šitaip perdirbto vardo linkstama derinti žodžius, kurių kamiengalyje yra priebalsis k – tokiu būdu siekiama rimo. Iš lietuviškų žodžių dažniausiai pridedamas ožka: Skaistoška ožka (VDU ER 617/38), Silvoška ožka neduoda pieno (VDU ER 1781/29). Ypač daug užrašymų, kada prie minėtu būdu išdaryto vardo prikabinama formulė ožka, tarybinė / rusiška matrioška. Vis dėlto dauguma prie šitokio vardo priderintų žodžių yra slavų kilmės barbarizmai (jau cituoti pavyzdžiai: Nërka čërka, Nilka špilka, Mončkė pončkė ir pan.) bei, retesniais atvejais, – hibridai, pavyzdžiui: Antoška kramtoška (VDU ER 297/8). Lingvistiniu požiūriu vieni įdomiausių prasivardžiavimų – žargoniniai teksteliai, kuriuose kaimynų slavų priesagos tampa pagrindiniu formantu, lemiančiu žodžių sąskambius: Ingoška koška, durnoška (VDU ER 93/31), Irka zacirka, / Užpakaly dyrka (VDU ER 624/30). Atkreiptinas dėmesys, kad greta barbarizmų gali būti vartojami ir barbarizmais nelaikytini svetimų kalbų žodžiai (koška, dyrka) – tiesiog žaidžiama įvairių kalbų žodžiais.

Kaip ir tradiciniuose prasivardžiavimuose, tarp slaviškų svetimžodžių vyrauja daiktavardžiai. Bet pasitaiko ir Lietuvoje paplitusių, barbarizmais tapusių būdvardžių: Rūta krūta, / Tavo papai kruta (VDU ER 725/69); Mūs Jovita yr plona, / Gero būdo, bet gležna / Ir tokia kūda kūda, / Net vėjelio pučiama (VDU ER 583/76).

Pastaraisiais dviem dešimtmečiais į mūsų šnekamąją kalbą braunasi vis daugiau angliškų svetimybių. Keista, kad prasivardžiavimuose jų kol kas stebėtina mažai.

Prigijo tik šnekamojoje kalboje paplitęs barbarizmu laikytinas būdvardis faina: Daina – visai faina (VDU ER 1298/126).

Toliau pereiname prie šiuolaikiniuose prasivardžiavimuose vartojamų tarptautinių žodžių. Kada jie pridedami prie vardo kaip epitetai, lygiai kaip ir prikabinant slaviškos kilmės barbarizmus, yra parenkami neigiamos konotacijos žodžiai, kuriais erzina- mam vaikui priskiriamos tam tikros žeminančios savybės: Romas gnomas (VDU ER 637/40), Justinas – tikras kretinas (VDU ER 1293/18), Mantas pantas okupantas (VDU ER 613/128), Juozas mafijozas (VDU ER 602/18), Erikas isterikas (VDU ER 1672/67), Rugilė debilė (VDU ER 1800/26). Pastaruoju metu paplito seksualinei sferai atstovaujantys tarptautinės kilmės žodžiai, taikomi netradicinės lytinės orientacijos asmenims. Vieni šių žodžių norminiai: Sergėjus – sergantis gėjus (VDU ER 1732/12), kiti žargoniniai: Edikas pedikas tredikas (VDU ER 189/18), Darius – pyderų karalius (VDU ER 1261/74). Iš neutralių lydinčių žodžių galima išskirti tarptautinius profesijų įvardijimus: Lina balerina (VDU ER 1720/20), Kristė pistė karatistė (VDU ER 338/4), Edė pedė logopedė (VDU ER 585/96).

Cituotuose pavyzdžiuose susidūrėme su semantinę reikšmę turinčiais trumpaisiais prasivardžiavimais. Tačiau kur kas didesnę prasivardžiavimų dalį sudaro asemantiniai teksteliai, kuriuose rūpinamasi tik eufoniniais sąskambiais, ir tarptautiniai žodžiai kartais tam yra labai parankūs: Alfonsas anonsas (VDU ER 544/56), Šarūnas šam-pūnas (VDU ER 297/7), Irma firma (VDU ER 96/149), Viktorija laboratorija (VDU ER 216/21).

Nors ir parenkami pagal skambesį, vis dėlto kai kurių gyvenimo sričių žodžiai yra labiau mėgstami. Į akis krenta, kad vaikų kalbą itin veikia šiuolaikinės reklamos – jose minimų firmų ar prekių tarptautiniai pavadinimai gana dažnai figūruoja prasivar-džiavimuose. Antai Živilė erzinama Živa „Viva kolor“ (VDU ER 663/65), Asta – Asta pasta „Blend-a-med“ (VDU ER 311/38) arba Asta kaip „Colgate“ pasta (VDU ER 497/39). Automobilių markės – dar viena prekių pavadinimų grupė, radusi vietos erzinių kalboje. Kartais vartojami taisyklingi įvardijimai: Goda „Škoda“ (VDU ER 551/138), Audrius „Audi“ (VDU ER 1263/106), pasitaiko ir žargoninių sutrumpinimų: Karkė – „Zapo“ markė (VDU ER 1782/14). Bene labiausiai mėgstamas iš reklamų perimtas žodis yra pampersai, nūnai vertinamas kaip neteiktina svetimybė. Tik jis įsitvirtinęs ne trumpuosiuose, o išplėtotuose prasivardžiavimuose: Justė kopūstė / Pampersų pripūstė (VDU ER 585/37), Skrido Indrė į mėnulį / Ir pritrūko „Pampers Uni“ (VDU ER 149-1/23), Skrido Gedas į mėnulį / Pasikeisti „Pampers Uni“ (VDU ER 88/7).

Tarptautinių žodžių vartoseną žymia dalimi lėmė globalizacija: jos pasekmė – ne tik šių žodžių gausa, bet ir atskiro su prekėmis susijusio semantinio lauko susiformavimas.

Kadangi prasivardžiavimuose labai svarbus žaidimas garsais, kartais kyla abejonių, ar vaikai žino, ką reiškia jų vartojamas svetimžodis, ypač tais atvejais, kada žodis yra retas ir dar iškraipomas: Rimantė impozantė (VDU ER 544/48), Artūras armatūras (VDU ER 1263/95) arba Andriūša kriūša (VDU ER 648/26).

Vieni svetimų kalbų žodžiai prasivardžiovimuose atsiranda savaime, nes jie – sudėtinė šnekamosios vaikų kalbos dalis. Kiti šnekamojoje kalboje nėra išsivertinę, prasivardžiovimams parenkami specialiai, atsižvelgiant į tinkamumą rimui. Tačiau ir vieni, ir kiti vartojami laikantis universalių groteskinio juoko kūrimo principų.

Groteskinis juokas yra nukreiptas į apačią. Apie polinkį žeminti vardo savininką negatyvios konotacijos žodžiais jau kalbėta. Dar trumpam atkreipsime dėmesį į dvikūniškumo (tai Michailo Bachtino pasiūlytas terminas ‚двуетельность‘ (žr. Бахтин, 1990, 358) tendenciją. Dvikūnių vaizdai prasivardžiovimuose kuriami dviem būdais: pirmas – erzinamąjį priskiriant gyvūnams; antras – erzinamąjį sudaiktinant. Pažymėtina, kad pastaruoju metu groteskiniuose žmogaus-gyvūno junginiuose itin dažni tarptautiniai gyvūnų pavadinimai: Estera pantera (VDU ER 613/154), Sandra salamandra (VDU ER 165/27), Aurė paurė dinozaurė / Pavogė tris paršiukus (VDU ER 803/28), Sandra panda / Jums visiems įkanda (VDU ER 173/B4). O sujungiant į vienumą žmogų ir daiktą, labai mėgstama operuoti maisto produktais, ir tam praverčia šnekamojoje kalboje įsigalėję tiek tarptautiniai, tiek kaimynų slavų žodžiai: Donatas špinatas (VDU ER 96/107), Korna porna popkorna (VDU ER 759/67), Monce markaronce (VDU ER 174/5), Dynka razynka (VDU ER 758/32), Sonka baronka (VDU ER 740/2) ir kt.

IŠVADOS

Taigi svetimų kalbų poveikį matome tiek tradiciniuose, tiek šiuolaikiniuose prasivardžiovimuose, ir tai yra natūralu, nes prasivardžiovimai kuriami tokia kalba, kokią vaikai vartoja bendraudami tarpusavyje. Didžiausią įtaka patyrė prasivardžiovimų leksika. Daugiausia perimami svetimų kalbų daiktavardžiai. Kaimyninės slavų kalbos paveikė ir morfologiją – iki šiol mėgstama vardus iškraipyti, įterpiančios slaviškos kilmės priesagą k. Lyginant tradicinius ir šiuolaikinius prasivardžiovimus, akivaizdu, jog tebėra paplitę slaviškos kilmės svetimybės. Ir tradicinių, ir šiuolaikinių prasivardžiovimų slavybėms bendra tai, jog sutampa vienas iš vyraujančių semantinių laukų – maitinimosi. Išskirtinėmis šiuolaikinių prasivardžiovimų savybėmis reikia laikyti ryškų polinkį vartoti tarptautinius žodžius ir savitą, su reklama ir prekėmis susijusį semantinį lauką. Žanrinės prasivardžiovimų savybės lėmė neigiamos konotacijos svetimžodžių gausą.

ŠALTINIAI

1. LLD – Lietuvių liaudies dainynas, 1: Vaikų dainos, parengė P. Jokimaitienė. Vilnius: Vaga, 1980.
2. VDU ER – Vytauto Didžiojo universiteto Etnologijos ir folkloristikos katedros rankraštynas

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SUMMARY

THE INFLUENCE OF FOREIGN LANGUAGES ON LITHUANIAN CHILDREN'S PERSIFLAGE AT NAMES

Gražina Skabeikytė-Kazlauskienė

The article reveals that foreign languages mostly influenced the lexis of the Lithuanian persiflage at names. Nouns make up the largest group of the loanwords. Comparative analysis of traditional and contemporary persiflage at names indicates that loanwords of Slavic origin remain widespread. Slavic loanwords in both traditional and contemporary persiflage at names share the main semantic field, i.e. eating. Peculiar features of the contemporary persiflage at names to be considered first of all are a strong tendency to use international words, and, secondly, to adopt a particular semantic field related to advertising and goods. The neighboring Slavic languages have influenced the morphology, too. Children still like to distort names inserting the suffix of Slavic origin.

ON ANGLICISATION OF INDIAN WORDS: PHONETIC, MORPHOLOGICAL AND SEMANTIC ASPECTS

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ABSTRACT

The article deals with phonetic, morphological and semantic changes of Indian borrowings in English. The scope of the research is limited to randomly chosen Indian loanwords attested in English dictionaries. Indian elements are exotica referring specifically to Indian life. They denote phenomena in life of British people which related to trade, fashion, food, the arts, technologies, etc. Indian borrowings underwent formal and semantic changes. In their transition to English, Indian words suffered phonetic changes: first, in the 17th century, the words experienced the process of assimilation; later, Indian words used to preserve original pronunciation, and, finally, in the 20th century, they reverted to assimilation. Most of Indian words adopted into English were fitted into its grammatical structure and complied with the derivational patterns of the English language. The biggest number of adopted words according to the parts of speech is found among the nouns. Derivatives with Indian roots are built with the most productive English suffixes.

Indian origin words in English are not always semantically identical with the meaning of corresponding words in the Indian languages. Some of the words underwent such common semantic processes as generalization, specification, transference and degradation.

The majority of Indian borrowings in English are from the Sanskrit, Hindi and Urdu languages.

Key-words: *anglicisation, Indian borrowings, phonetic and morphological changes, semantic shift.*

INTRODUCTION

A change in language is a natural process which is influenced by political, economic, cultural and social forces. Every language is related to other tongues and the wealth of the vocabulary of a particular language depends on the sources from which that vocabulary was enriched. Undoubtedly, English includes a large proportion of foreign words. Chief among the languages-donors are Latin, French, and Scandina-

vian. However, other languages have also left mark on English to modify its character and change its structure. The Indian languages are one of these.

The aim of the current paper is to account for anglicisation of Indian words from phonetic, morphological and semantic point of view. The objectives of the research are to analyze 1) phonetic, 2) morphological and 3) semantic changes of Indian words in English. The scope of the research is limited to randomly chosen Indian loanwords attested in English dictionaries. The source for analysis of Indian borrowings is 20-volume Oxford English Dictionary (1989), Hawkins' list of 2000 Indian borrowings in English (Hawkins, 1984) and Oxford Advanced Learner's Dictionary (2010).

Methods of the study are analytical and descriptive.

The present study was carried out at The English and Foreign Languages University in Hyderabad, the state of Andhra Pradesh, India, in 2011.

1. THE ORIGIN OF INDIAN LOANWORDS IN ENGLISH SINCE THE 17TH CENTURY

In the course of centuries, English has built up an unusual capacity for assimilating outside elements. It is not felt that there is anything foreign about a great number of words in English which are borrowings: *brandy, landscape, measles, uproar, wagon* come from Dutch; *balcony, duet, opera, piano, umbrella, volcano* are from Italian; *alligator, cargo, contraband, cork, mosquito, tornado, vanilla* are of Spanish origin; *acme, acrobat, anthology, barometer, catastrophe, chronology, elastic, magic, tactics* originate in Greek; *steppe, vodka, troika, glasnost, perestroika* come from Russian; *caravan, dervish, divan, mogul, shawl, sherbet* are Persian words. The cosmopolitan vocabulary of English with its cognates in many languages is an undoubted asset (Baugh, Cable, 2009).

If we speak about Indian borrowings first of all we have to speak about the Sanskrit, Hindi and Urdu languages because the majority of Indian loanwords come from these languages.

India has always been a multilingual country. At the moment about 1650 languages are spoken in different parts of India, most of which belong to the Aryan and Dravidian language families. The Indian constitution of 1950 recognized 14 Indian languages, of which Hindi was to be the first national language. English was to serve as a transitional language with Hindi until 1965, but it has continued to be used as an official language. Currently national or official languages are Hindi and English alongside with 22 official 'scheduled' languages' (Vanishree, 2011, 305).

The first edition of Oxford English Dictionary (1928) included around 700 Indian words, the majority of which are listed in Rao's "Indian Words in English" (Rao, 1969) and H. Yule's and Burnell's glossary of colloquial Anglo-Indian words, published in 1883 (Purcel, 2009, 60-64).

The second edition of Oxford English Dictionary (OED, 1989) accords recognition to more than 2000 of main words of Indian origin and many thousands of

derivatives from these words. Prior to second edition of OED, Hawkins published the list of 2000 Indian words in English (Hawkins, 1984). A big number of these words were included in second edition of OED. However, compared with the vast army of English words admitted into Indian languages, the number of Indian borrowings in English is small.

When we speak about assimilation of heterogeneous elements in English from historical point of view we have to speak about the spread of the English language and the expansion of the British Empire. New territories meant new activities, new experiences, new products, all of which were in time reflected in the language. Trade routes also have always been important avenues for the transmission of ideas and words.

At the end of the 15th century, England entered the race for colonial territory, later than other European countries. England's real rival for a colonial empire was France. The English settlements at Jamestown and Plymouth were the beginning of a process of colonization in North America that soon gave to England the Atlantic seaboard.

England got foothold in India when in 1600 the Englishmen founded the East India Company to promote trading, establishing settlements at Madras, Bombay, and Calcutta. When Sir Thomas Roe presented his credentials as Ambassador of James I in Delhi in 1615, the East India Company had established factories at different places in India and had already brought the English language to India.

With the expansion of the British Empire, the English language greatly enlarged its sphere of activity. It replaced Portuguese as lingua franca in India. The growth of political power of the British Empire was a cause for a rise of local variations of the English language. Since the beginning of direct and uninterrupted intercourse between England and India, there has been a continuous and considerable flow of Indian words into English.

Indian words taken into English in the 17th century bear out that the first direct relations between England and India were commercial in character. Almost all borrowed words are names of things, many of which are connected with trade and commerce. Words like *calico*, *chintz*, *cashmere* reveal that trade in textiles was very important. There are a hundred of other names, most of which are now obsolete, and many of which are not admitted in Oxford English Dictionary (OED, 1989). For example, *coolie* is an old-fashioned offensive word for a worker in Eastern countries with no special skills or training.

Among the names that have survived the word *calico* can serve as an example. It appeared in English in different forms in the 17th century: *callicut*, *kalyko*, etc. It is the name of a white fabric associated with the city of Calicut, which was then, next to Goa, the chief port of intercourse between India and Europe. In the 17th century, *Calico* was so important article of commerce that all kinds of cotton cloth imported from the East, at one time, were given this general name. In America, *calico* came to mean "printed cotton cloth". India gave England and Europe many words of this

type – names of products associated with special geographical names – Dungaree, Madras, Jodhpur, Jaconet.

Among other trade goods of the 17th century which bear Indian names are *copra*, *pepper*, *indigo*, *mango*, *toddy*. These words were borrowed immediately by Greek and Latin.

In the 17th century, not a few Indian (especially Malayalam) words were borrowed into the English language through Portuguese because when the English arrived in India an Indo-Portuguese dialect was lingua franca in the peninsula. Over 300 such words most of them now obsolete and not recorded by the OED were borrowed. An example of such words is the word *feringhee*, a name which the Indians first applied to the Portuguese and then extended to all the Europeans who came to India. The word is included in the 8th edition of Oxford Advanced Learner's Dictionary: "A word used in some Asian countries for any person with a white skin, especially a European or an American" (OALD, 2010, 565).

In the 18th century, the number of Indian words borrowed into English is smaller, but there are more derivatives with Indian roots. It is explained by the fact that the most frequently used and important words were already adopted. Among the Indian loanwords the most common are the articles of merchandise: *bangle*, *jute*, *bandana*, *shampoo*. Other frequently used Indian borrowings are as follows: *cheetah*, *gunny*, *sari*, *Sikh*, *swami*, *veranda* (Weekley, 1921).

The 19th century is marked by the striking increase in the intake of Indian words. "Attributive, combinative, derivative, and figurative uses of words became even more prominent than before" (Saab Run, 1969, 23). *Juggernaut*, *jungle*, *pundit* and others take up figurative and transferred senses. Hybrids as *gymkhana*, *mem-sahib* are found. Verbal borrowings are not uncommon for that period, e.g. *loot*, *curry*, *Hinduize*, *sanskritize*, *tom-tom*.

The 19th century also discovered a new bond of kinship between India and other European countries. The word *Indo-European* occurred for the first time and indicated common origin of languages. The discovery of Sir William Jones was a far-reaching consequence and one of the finest fruit of English association with India. Comparative grammar and *Indology* emerged as the subject of investigation.

In the 19th century, philosophy, religion, music and literature began to attract the attention of English scholars. The study of Sanskrit was put upon a scientific footing. The following words became familiar in the connection with this interest: *avatar*, *mantra*, *nirvana*, *karma*, *yogi*, *yoga*.

A number of words of other categories also belong to this period: *chapatti*, *dacoit*, *dinghy*, *pyjamas*, *khaki*, *chutney*, *punch*, *swastika*, etc.

In the 20th century, the First and Second World Wars and political changes in India culminating in the partition of the country and the withdrawal of the British exercised a noticeable influence on the borrowing of Indian words into English. This influence is seen in two directions: a) borrowing of new words and 2) giving fresh currency to old borrowings.

In the second half of the 20th century – the beginning of the 21st century, the Indian borrowings in the English vocabulary have come thanks to Indian literature, Indian films and music, and, of course, Indian cookbooks.

Among the words introduced in the second part of the 20th century – the beginning of the 21st century are the words *cushy*, *biryani*, *chit*, *tikka*, *maidan*, *masala*, *bhangra*, *Hare Krishna*.

Many of the above mentioned words were borrowed not only by English but became used internationally as the only denominations of unique phenomena.

2. PHONETIC CHANGES

“The pronunciation of borrowed words is affected by many factors, including the nature and degree of contact between the lending and borrowing communities, the prestige of the language in contact, the time course of borrowing, and the medium of transmission” (ELL, 2006, 286). Loanword pronunciation patterns may range from preservation of all or most features of the original to fairly drastic alterations.

The history of Indian words in English from phonetic point of view is, in a sense, the record of the fortunes of two conflicting and opposite processes. The one assimilates the foreign word to English habits of spelling and pronunciation; the other preserves its alien shape and sound. The principle that governed the borrowing of Indian words in the 17th century is that of assimilation. All the words which were borrowed were given a completely English pronunciation, accent and spelling. Simplification in the 17th century was a necessity rather than choice, because the Englishmen of that period had little knowledge of the Indian languages.

The process of simplification was checked from the beginning of the 19th century. As a result of the increased knowledge of the Indian languages the mode of representing Indian words in Roman letters underwent change. Hitherto regard was paid only to the pronunciation of the Indian word, but now spelling became the criterion. Not the new loans alone but the old ones as well were made to conform to the standards of ‘correct’ orthography and pronunciation. They suffered a process of de-assimilation. The most typical examples of this tendency are the words containing an aspirated stop consonant. Early English borrowers generally omitted aspirate. In the 19th century, it was often retained in Indian loans old and new. For example, *bang* occurs from the 17th century, *bhang* appears in the 19th century, alongside with *khaki*, *khus-khus*, *ghee*, *dhal*, *dhoti*.

In the 20th century, there was a reaction against the pedantry of the preceding century and assimilation of needed words was advocated. To produce results more in conformity with English values than some of the versions usually met with, the following notation was suggested:

a (not u) for short Persian a, aa (not au or aw) for long a, e (not i) for short e, ee (not I or y) for long e, o (not u) for short o, oo (not u or ou) for long o. One of such examples is *bandobast* for *bandobust* (Rao, 1969).

However, there were words which were not susceptible to any reform – words which were well established in the language and put to a variety of uses.

3. MORPHOLOGICAL CHANGES

Most of the Indian words adopted into English are nouns. In languages like Hindi and Urdu all nouns are either masculine or feminine, there being no neuter gender. English has inevitably ignored this distinction. That is why semantic gender of Indian nouns in English depends on their meaning.

Concerning adjectives only uninflected forms of Indian words were taken over.

Verbs are not easily adoptable. It is significant that Indian verbs have been adopted into English in the imperative form and converted into the infinitive.

Verbs are mainly built with *-ize*: *brahminize, sanskritize*.

Besides direct borrowings a number of derivatives are created in the English language on the bases of Indian components. The most productive noun suffixes are *-age, -dom, -ism, -hood, -ist*: *Brahminism, fakirism, Hinduism, vedatism, sanskritist*.

The abundance of adjectives ending in *-ic, -y, -able* in English has led to the suffix *-ic, -y, -able* being freely added to Indian words for the formation of new adjectives in English: *lootable, brahminic, vedic*.

4. SEMANTIC CHANGES

According to Subba Rao, a large number of Indian borrowings underwent semantic changes as the result of long functioning in the language. “The common processes of specialization and generalization, processes of transference, degeneration are found to be operated” (Rao, 1969, 59).

There are certain cases of specialization resulting from the attributive uses of a noun and later the omission of the noun with which the attributive is used, thus making the attributive word alone convey the sense with which the whole phrase was intended to express. Thus, *banian* is used for *banian jacket*, a loose gown jacket or shirt of flannel worn in India.

One more case of specialization can be illustrated by the word *calico* (Selmistraitis, 2011, 7).

The example of generalization is a semantic development of the word *bungalow*. *Bungalow* meant an old type of the house built for Europeans in Bengal. Later it started to be used as any one-storey building without stairs.

Some Indian words have been figuratively or otherwise applied to objects or actions other than the usual ones owing to some kind of associations or similarity between them.

The Hindi word *juggernaut* originally meant a huge wagon bearing an image of the god Krishna drawn annually in procession in which devotees allowed themselves to be crushed under its wheels in sacrifice. Later this word started to be used as a

result of metaphorical transference in a sense of a very large lorry. *Juggernaut* was also figuratively applied to denote an institution, practice, or notion to which people are blindly devoted or are ruthlessly sacrificed.

Guru primarily is used in the meaning of a Hindu or Sikh religious leader or teacher. Since the middle of the 20th century it denotes person who is an expert in particular subject.

Jungle in Indian originally meant waste or uncultivated land overgrown with under-wood. In the course of time it started to be used in a transferred sense as an unfriendly or dangerous place or situation. Later in 1990s, it acquired the meaning of a type of electronic dance music developed in Britain. This music has a fast drum beat and a strong slower bass beat.

The word *avatar* is the most frequently used Indian word on the Internet. In the 19th century in the original sense in Hindu mythology it came to mean a manifestation in human form, an incarnation, and later any manifestation. In the 21st century it is used in computer sphere in meaning of “a picture of a person or an animal that represents a particular computer user, on a computer screen, especially in a computer game or chat room” (OALD, 2010).

The word *swastika* is an example of degeneration of the word meaning. In the 19th century it had only positive connotation. In Buddhism and Hinduism, it is a religious symbol representing noble qualities and good luck. It is also an ancient cosmic symbol formed by a Greek cross with ends of the arms bent at right angles either clockwise or a counter clockwise direction. In Sanskrit *swastika* is a sign of good luck. In the 20th century its meaning acquired negative evaluation when it became the symbol of the German Nazi Party (officially adopted in 1935). Later it started to be associated with Fascism and after World War II banned to be used officially.

CONCLUSIONS

The Indian element in English is not considerable (around 2000) if we take into account the length of the period during which the words have been borrowed and compare to the number of English words in Indian languages which is far larger. Many of Indian elements are exotica referring specifically to Indian life. The other words have been used to denote new phenomena in life of British people which was related to trade, fashion, food, the arts, technologies, etc.

Some of Indian borrowings underwent formal and semantic changes.

In their transition to English, Indian words suffered phonetic changes: first, in the 17th century, the words experienced the process of assimilation, then followed original pronunciation, and in the 20th century they reverted to assimilation.

Most of Indian words adopted into English were fitted into its grammatical structure and complied with the derivational patterns of the English language. The biggest number of adopted words according to the parts of speech is found among the nouns. The derivatives with Indian roots are built with the most productive English suffixes.

As meaning concerned Indian words in English are not always semantically identical with those in the Indian languages. Some of the words underwent such common semantic processes as generalization, specification, transference and degradation.

The majority of Indian borrowings are from the Sanskrit, Hindi and Urdu languages.

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SANTRAUKA

INDIŠKOS KILMĖS ŽODŽIŲ FONETINIAI, MORFOLOGINIAI IR SEMANTINIAI POKYČIAI ANGLŲ KALBOJE

Linus Selmistraitis

Straipsnyje aptariami fonetiniai, morfoliginiai ir semantiniai indų kalbų skolinių pokyčiai anglų kalboje. Tyrimo medžiaga – atsitiktine tvarka atrinkti indiškos kilmės skoliniai, užfiksuoti anglų kalbos žodynuose. Indiški elementai anglų kalboje dažniausiai įvardija egzotinius reiškinius ar daiktus, taip pat žymi sąvokas susijusias su prekyba, mada, maisto technologija, menu, ir t.t. Indiški žodžiai pereidami į anglų kalbą patyrė formaliuosius ir semantinius pokyčius. Fonetiniu požiūriu 17 amžiuje indiški skoliniai patyrė asimiliaciją, vėliau – 19 amžiuje – buvo siekiama išlaikyti tradicinį originalų tarimą, kol 20 amžiuje vėl buvo grįžta prie asimiliuoto tarimo, pritaikyto

prie anglų kalbos fonetinės sistemos. Kai kurie indiški skoliniai perėmė gramatinę anglų kalbos struktūrą, pakludami anglų kalbos žodžių darybai. Vediniai sudaromi su produktyviomis anglų kalbos priesagomis. Semantiniu požiūriu dalis indiškų žodžių praplėtė savo reikšmes, ėgavo perkeltinę prasmę arba neigiamas konotacijas.

Dauguma indiškų skolinių anglų kalboje yra kilę iš sanskrito, hindi ir urdu kalbų.

*IV. SVETIMŲ KALBŲ MOKYMAS /
FOREIGN LANGUAGE TEACHING*

MULTIMODALITY IN THE TEXTBOOKS OF TEACHING ENGLISH: A CASE STUDY OF “ENGLISH UNLIMITED”

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ABSTRACT

The present article dwells upon the idea that meaning is constructed not only by text but also by a variety of modes. The aim of the article is to analyse the non-verbal representation in the chosen textbook English Unlimited and discuss the effects achieved by using a variety of modes. First, the attention is drawn to the use of types, fonts and colours in the textbook. Second, the depicted people are discussed taking into consideration such variables as age, race, manner of representation, actions, etc. Third, the pictures and photos of places are analysed.

The effect of the chosen non-verbal representation is the development of a tolerant and broad-minded personality, the focus on English as a global language and a lingua franca, and a clear and understandable explanation of grammatical issues and vocabulary.

Key words: *multimodality, mode, teaching English, visual representation*

INTRODUCTION

Any contemporary textbook of teaching a language, contains not only grammar rules and exercises but is also abundantly illustrated with pictures or photos, as well as different colours, types and fonts are used in order to present the information in a clear, interesting and understandable way. Besides, the authors, designers or publishers may also highlight some other additional or influential ideas, which may affect the learner in addition to studying the language. Thus the aim of the present article is to analyse the non-verbal representation in the chosen textbook “English Unlimited” and discuss the effects achieved by using a variety of modes. First, the main theoretical principles of the theory of multimodality are discussed, while the second part of the paper analyses the textbook “English Unlimited for Starters” from the multimodal perspective, taking into consideration such aspects as the usage of types, fonts and colours, the depicted people and the depicted places.

1. THE MAIN PRINCIPLES OF THE THEORY OF MULTIMODALITY

Especially with the advance of the new technologies, the role of the visual material has changed: for a long time language was viewed as the main medium to transmit meaning; however, in contemporary world the visual has reached a position of equality in many and a position of dominance in some areas, while written language sometimes has the role of a commentary only (Kress, 1997, 5, Kress and van Leeuwen, 2006, 121). Rose also notes that the visual has become central to the cultural construction of social life in contemporary Western societies, as the people are surrounded by different sorts of visual technologies: photography, film, video, digital graphics, advertisements, newspaper pictures, etc. Accordingly, the construction of scientific knowledge about the world has also become based on images rather than on written texts (Rose, 2001, 6-7). This is also true for language learning textbooks, especially for starters and beginners, as the representation of grammar or the main words is based on visual representation: it is much easier for the learners to grasp the meaning of a word when it is visualized.

The term multimodality refers to 'the idea that communication and representation always draw on a multiplicity of semiotic modes of which language may be one' (Kress, 2001, 67-68). The definition contains two main ideas: several modes are involved in communication, and language is only a mode among others, i.e. it does not always have the central role. Kress and van Leeuwen also claim that the multimodality of written texts has been ignored; nevertheless, information comes in numbers, in images, in the binary code of current electronic technologies and, still, in language (Kress, 1997, 1).

A mode is viewed as a medium through which meaning is transmitted: for instance, language, pictures or photos, video and audio material, composition, different types and fonts, etc. Different modes serve different functions, as, for instance, language may inform about the events and image about the content, as the written is founded on the logic of succession in time and the visual on the logic of display in space (Kress, 2001, 69-71). The multimodal approach does not mean that the importance of language is downplayed. It is still a significant mode, but only of many others. As Kress et al put it, 'meaning is made in all modes separately, and at the same time, that meaning is an effect of all modes acting jointly' (Kress et al, 2001, 1). Thus instead of focusing on meaning making through language, the scholars working in the multimodal field take a holistic point of view and claim that all different modes contribute to the transmitted message.

Composition is one of the aspects that should be discussed in analyzing the texts from a multimodal perspective because the combination of elements may suggest additional meanings and contribute to the process of meaning making. Kress and van Leeuwen (2006, 179-196) emphasise the concept of information value, which relates to the placement of elements on the left/right, top/bottom, centre/margin; this adds

specific information and values to the image, and this way orientational metaphors may be formed (Lakoff and Johnson, 1980, 14-22). Chandler (2006, 87) also speaks about special syntagmatic relations, which involve above/below, in front/behind, close/distant, left/right, north/south/east/west and inside/outside, which create a certain meaning. After analyzing a number of examples Kress and van Leeuwen come to the conclusion that left and right elements relate to the given and the new information (Kress and van Leeuwen, 2006, 179-196). This is especially relevant for language learning textbooks, which have to have a very clear composition, which facilitates the learning process and draws attention to the most important aspects, as well as relates the already known information with the new one.

A closely related mode is types and fonts used in the textbook, as they usually emphasize the most important aspects that have to be mastered by the learners. Here a variety of choices are possible: different fonts, italics, bold, capitals and low case letters, etc. The use of colours is also significant, as the selection of a particular colour in a text to show the connection between the word and the topic is not paralinguistic but it carries an additional piece of information. An example could be hypertext, which combines text, which is underlined, and bold type, and this represents a possible rhetorical link with something related in the text (Bateman, 2008, 105).

Visual representation involves several elements: participants, actions/processes and shapes. In the visual mode, either one element or a combination of several elements may be used. The participants may be interactive or represented: in the first case they are in the act of communication (e.g. speak, work), while in the second case they themselves are the subject matter. Furthermore, the participants usually engage in one or another action or process, which is visually realized as a vector, standing for an action verb. One more case is when the information is represented graphically, and the shapes may also have a particular meaning attributed to them (Kress and van Leeuwen, 2006, 45-73).

While analyzing the images, much attention should be paid to the participant or Carrier, as Kress and van Leeuwen put it. Dyer provides a list of aspects that should be considered: representation of bodies (age, gender, race, hair, body, size and looks); representations of manner (expression, eye contact and pose); representation of activity (touch, body movement and positional communication); props and settings (Dyer, 1982, 96-104 quoted in Rose, 2001, 75-77). Of course, this list is not finite, and more variables may be included in the analysis. Participants also appear in a certain setting, which may also provide not only information value but provide additional meaning or associations as well.

This section has focused on the main aspects of multimodal analysis relevant for the analysis of the chosen genre, the textbook *English Unlimited*, namely, composition, fonts, types and colours and participants, the multimodal analysis of which may involve a variety of aspects, such as race, age, gestures, actions, etc. Due to the limited scope of the article, such modes as audio recordings or additional video material are not analysed.

2. THE USE OF TYPES, FONTS AND COLOURS IN THE TEXTBOOK “ENGLISH UNLIMITED”

Types and fonts used in the book with the aim to facilitate orientation in the unit with the emphasis to focus on the most important linguistic aspects. Naturally, the biggest fonts are chosen for the titles of the lessons (e.g. ‘Hello,’ ‘People,’ ‘About you,’ etc.). The types chosen for the titles are also different from the rest of the text: the dominant type is *Times New Roman*, while for the titles it is *Arial*. Different topics in the unit are also introduced with *Arial* type, just a smaller font. For the tasks (e.g. ‘Look at the photos and listen.’ ‘Add words in the gaps’), bold type is used. What is more, different activities are distinguished by capital letters, red background and position on the page: they (e.g. ‘Vocabulary,’ ‘Grammar’ or ‘Listening’) are put on the left side of the page, while the tasks themselves are more to the right.

This leads to another important point, i.e. layout, which is typical for many pages in the textbook. The title of the unit is positioned at the top of the page on the left. In the top right corner, the goals of the lesson are presented (e.g. talk to someone for the first time, introduce yourself, etc.). This is done in a darker background, while the background for the main aim is the darkest. This way the topic for the whole lesson, which usually takes two pages, is set. As has been mentioned, the pages are structured according to various activities which are signaled by capital letters and a white area below on the left side of the page. The end of the lesson is usually devoted for classroom language or sounds and spelling, the section which is marked by pink background. Thus typically the lesson presented in two pages follows the introduction-development-conclusion pattern.

In fact, the use of colours is not accidental in the textbook. First, background colours are not very bright, they do not disturb the reader with intenseness. The whole page is white, just for some sections a background colour is used. For instance, for sections about classroom language and sounds and spelling, light pink background is chosen. This attracts attention and makes the learner focus on the information provided there. For goals of the lesson and development of different skills, a much darker red background is chosen, which helps to structure the lesson and to find the necessary information easier.

Furthermore, bright red colour has several functions. It is used for numbering of tasks (e.g. 1, 2, 3, etc.) and their different parts (e.g. a, b, c...), numbering of pictures or photos (e.g. A, B, C...), listening tracks, marking stress, key grammar points or phrases and new words in a text (in this case the words, not the background is red). In the case of numbering, it also contributes to very visible and clear structuring, while for the presentation of grammar and introduction of new vocabulary, the attention is attracted immediately to the most important aspects. Concerning other colours, they are used for different backgrounds. For instance, grammar section is light yellow background, while the exceptions are presented in grayish background and more emphasis is provided by putting this information on the left side of the

page. The section 'Across culture' is also emphasized by a different, yellowish, but not a very bright one, background. This section usually presents two or three different cultures, which are differentiated by white or light blue background. In conclusion, it can be generalized that the dominant colours are warm, they attract attention to the most important presented linguistic aspects and help to structure the unit.

3. PARTICIPANTS IN THE TEXTBOOK "ENGLISH UNLIMITED"

The textbook is abundantly illustrated. Proportionally, illustrations take more space than language. Naturally, it is more interesting and clearer to learn when you can see the object visually represented, as well as it facilitates the learning process. It is possible to classify the illustrations into two main categories: pictures and photos. First, people in pictures and photos will be discussed.

Pictures usually present new vocabulary items. They are drawn schematically: facial expressions are not very clear, focus is on the represented word, phrase or action. For instance, in order to represent the phrase 'drink tea/coffee,' the authors chose to represent a woman (with long hair, red lips and cheeks) from a profile with a mug near her lips. Another example could be the pictures used to illustrate the phrases sorry/excuse me. The people are represented very schematically, but the focus is on their actions: spilling a drink on another person's clothes or stopping a person on a street and asking for directions. This way the learner should clearly understand the difference between these phrases.

The difference between the choice of pictures and photos is not very clear, as both pictures and photos are used to represent new words; however, photos are used much more often to represent people. Here several aspects may be discussed. First, the people depicted in the photos are of various nationalities: Europeans, Americans, Asians, Africans, etc. Not only their facial features or skin colour are different but they are also photographed in their national clothes or in their typical environment. This way English is emphasized as a lingua franca, as it is clear from the photos that the learner can use it all over the world. Another aspect that can be noted is the age of the depicted people: they are mainly young or middle-aged. This can probably be related to the target audience, as only young or middle-aged people learn a language.

The difference can also be noted between represented and active participants. In the first case, the learner just sees the person (face or the whole figure); the depicted person is not active. A very dominant tendency is that the depicted people are smiling and looking at the viewer. This can be viewed as a psychological aspect: to raise positive emotions for the learner and to reduce stress, as usually the beginning of learning a language can be quite stressful. In many cases the participants are active: they engage in one or another action. Usually these are communicative situations: talking to each other on a street or in an office, choosing some objects at a supermarket and buying them, ordering food, etc. The represented actions are related to the topic of the unit (e.g. 'Things to buy,' 'People,' 'Food,' etc.) and highlight the communicative

approach to language teaching, i.e. teaching is focused on real life situations, and the most important aim is for the learner to be able to communicate in the situations that s/he can face every day.

The idea of the communicative approach is also reinforced by the use of such real life objects as menus, shopping lists, maps, cards, extracts from emails or notes, etc. A distinctive feature of the extracts is that they are presented in a different background (direct speech is signaled by big quotation marks as well), usually very light brown or light purple, while menus or lists are also distinguished from other elements, but this is usually done by a larger font or borders. However, borders are not a very typical feature and were used only in some cases, thus a conclusion can be made that there is no fragmentation and the represented objects form a unity with the text.

4. DEPICTED PLACES IN THE TEXTBOOK “ENGLISH UNLIMITED”

Even though most photos represent people, there is a sufficient number of illustrations of places. The first impression is that the countries from all over the world are depicted: there are photos from Greece, Egypt, Japan, Iran, India, Britain, etc. Usually such photos represent something typical of that country, e.g. the pyramids, a mosque, a very busy Asian street with many shops, etc. Thus these open spaces (e.g. cities or streets) also contribute to the idea of English as a global language.

On the other hand, internal spaces, such as supermarkets, cafés, offices or an airport are also depicted, and here the focus is more on communicative situations, i.e. usually the learner cannot identify which country it is. However, multinational environment in these cases is reinforced by the depicted people, that were already discussed above. Thus the same message is transmitted: English is typical all over the world and knowing this language it is possible to communicate with the people of various nations and cultures.

CONCLUSIONS

The textbook “English Unlimited” is a typically multimodal document, in which text and non-verbal representation are inseparable parts, which help the learner to understand both linguistic and pragmatic aspects of English much better. The pages of the book can be viewed as a unity, in which text is only one of the modes, while the main ideas, especially in vocabulary presentation, are expressed visually. The use of different backgrounds and colours help the learner to find information easily and focus on the new and unknown information. Concerning the representation of people and places, not only it is more understandable for the learner to grasp the meaning of new words or phenomena, but also the visuals carry additional intensions: to educate a tolerant personality, to raise interest in other countries and cultures and to emphasize the multinational nature of English.

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SANTRAUKA

MULTIMODALUMAS ANGLŲ KALBOS VADOVĖLIUOSE: VADOVĖLIO “ENGLISH UNLIMITED” ATVEJO ANALIZĖ

Teresė Aleknavičiūtė

Šiame straipsnyje remiamasi mintimi, jog prasmė kuriama ne tik tekstu, bet įvairiais informacijos pateikimo būdais. Straipsnio tikslas – išanalizuoti neverbalinius informacijos pateikimo būdus pasirinktame anglų kalbos mokymui skirtame vadovėlyje “English Unlimited” ir aptarti jais pasiekiamą efektą. Pirmiausia aptariami vadovėlyje naudojami šriftai, jų dydžiai bei spalvos. Antra, analizuojami paveikslėliuose ar nuotraukose pavaizduoti žmonės, akcentuojant tokius aspektus kaip amžius, lytis, veiksmai ir t.t. Trečia, analizuojami pateiktų vietų paveikslėliai ir nuotraukos. Apibendrinant galima teigti, kad vaizdu perteikiama informacija ne tik aiškiai ir suprantamai pateikia gramatikos taisykles bei žodžius, bet ir ugdo tolerantišką, plačių pažiūrų asmenybę bei akcentuoja anglų, kaip globalios ir lingua franca, kalbos statusą.

INTERNATIONALISMEN IM FREMDSPRACHENERWERB

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ABSTRACT

The European Union promotes foreign languages acquisition in order to maintain multilingualism in Europe. Nowadays, learning a foreign language is promoted primarily because of occupational mobility. Learning a new language can be very strenuous and this often discourages learners from acquiring a foreign language. This article deals with international and European words. They are not only enormous help in every day communication but also a great aid in language acquisition. The aim of this article is to show the relevance of linguistic internationalism and Europeanism and how these can be utilized in foreign language courses.

Key-words: *international words, European words, second language acquisition, lingua franca, European Union.*

EINLEITUNG

Die Europäische Union, deren sprachpolitisches Ziel es ist, die Mehrsprachigkeit Europas zu erhalten, fördert das Erlernen von Fremdsprachen. Fremdsprachenerwerb wird heutzutage vor allem wegen beruflicher Mobilität gefordert. Die Furcht vor der Lernanstrengung schreckt die Lernenden oft davon ab, eine Fremdsprache zu lernen. Es ist deshalb besonders wichtig, Ihnen zu zeigen, dass sie Einiges von der Fremdsprache verstehen. In diesem Artikel geht es um Internationalismen und Europäismen, die nicht nur eine Erleichterung für die tägliche sprachliche Kommunikation sind, sondern auch eine enorme Hilfe im Fremdsprachenerwerb leisten. Hier wird gezeigt, welche Rolle lexikalische Internationalismen und Europäismen im Fremdsprachenunterricht spielen und wie sie eingesetzt werden können.

1. DIE VIELSPRACHIGKEIT EUROPAS

Die Kommunikation über eine *lingua franca* ist in Europa nichts Ungewöhnliches: das Griechische im hellenistischen Osten, das Lateinische im christlichen Mittelalter und während des Humanismus, das Mittelniederdeutsche in der Hansezeit (in Nordeuropa), das Französische des 13. sowie des 18. Jahrhunderts als Sprache der europäischen Höfe, des Adels und der Diplomatie, das Russische während der Sowjetzeit (in Osteuropa) und das Angloamerikanische seit 1945 und bis heute. Eine

lingua franca ist hilfreich, sie hat aber ihre Grenzen. Dadurch kann ein intensiver Austausch zwischen den Kulturen und die Förderung des Verständnisses für das jeweilige Fremde nicht geleistet werden.

Die Idee der Verständigung über eine *lingua franca* hat ihre Vorteile; sie widerspricht aber dem europäischen Demokratieverständnis: „Einsprachigkeit der Welt ist eine Utopie. Eine einzige Sprache in Europa als Sprache einer irgendwie gearteten Herrschaft darf auch als bloße Idee nicht diskutiert werden, wäre eine solche Idee doch der Anfang vom Ende einer möglichen Einheit Europas. Der Dolmetscher ist ein nötiger, aber unzureichender Behelf. Es bleibt nur der Weg über die Mehrsprachigkeit durch Sprachunterricht“ (Finkenstaedt, Schröder, 1991, 17).

Alle Amtssprachen der Mitgliedsstaaten sind zugleich Amtssprachen der EU. Dadurch wird die Vielsprachigkeit Europas hervorgehoben und unterstützt. Andererseits wird dies solche Probleme wie Übersetzungsaufwand, der im Europäischen Parlament geleistet wird, aufgeworfen (vgl. Specht, 2005, 7).

Um die Vielsprachigkeit und Vielkulturalität Europas zu erhalten und die ‚Sprachlosigkeit‘ in Europa durch eine dominierend Sprache zu vermeiden, zeigt die Europäische Union ein besonderes Interesse an der Mehrsprachigkeit der Bürger Europas: „Die Förderung der Sprachenvielfalt beinhaltet, dass in unseren Schulen Hochschulen, Erwachsenenbildungszentren und Unternehmen der Unterricht und das Erlernen einer möglichst breiten Palette von Fremdsprachen aktiv gefördert werden. Insgesamt sollte das Angebot ebenso die kleineren europäischen Sprachen wie auch die größeren Sprachen, Regional-, Minderheiten- und Migrantensprachen sowie Landessprachen und die Sprachen unserer wichtigsten Handelspartner in der ganzen Welt umfassen“ (Europäische Kommission, 2004, 22). Somit wird der Fremdspracherwerb von der Europäischen Union gefordert und gefördert, der heutzutage unter anderem durch berufliche Mobilität motiviert ist. Deswegen steigt die Notwendigkeit, in vielen Sprachen zu kommunizieren und gleichzeitig der Anspruch, möglichst schnell Kenntnisse einer Fremdsprache zu erwerben. Es sind einige Projekte entstanden, die neue Ansätze im Fremdsprachenunterricht erproben. Entscheidende Impulse in Bezug auf die Sprachlehrmethodik gab vor allem das von der Europäischen Kommission durchgeführte Expertenseminar zur *Compréhension multilingue en Europe* 1997 in Brüssel (vgl. Klein, 1999, 57). In diesem Seminar wurde vor allem eine deutliche Unterscheidung der Kompetenzen (Sprechen, Schreiben, Hör- und Leseverstehen) angesehen. Es wurde auch die Nutzung der Verwandtschaftsbeziehungen von Sprachen angeregt. Damit wurde ein kontrastiver Ansatz nahegelegt, der systematisch den Vergleich von Sprachsystemen vornimmt. Das Ziel war es, ein Bewusstsein von Sprache und den Beziehungen von Sprachen untereinander hervorzuheben. Im Bereich der Interkomprehensionsforschung gibt es neue Ansätze im Fremdsprachenunterricht für Erwachsene, die auf der Grundlage des Kontrastierens von Sprachen erprobt werden. Dadurch wird ein einfacher Einstieg in die Fremdsprache anhand des Lesens ermöglicht (vgl. Specht, 2005, 4).

Im Bezug auf diese Ansätze werden in diesem Artikel Internationalismen bzw. Europäismen als effektive Lernhilfe für Lernende einer Fremdsprache gesehen. Hier wird gezeigt, wie sie im Fremdsprachenunterricht eingesetzt werden können.

2. ZUM BEGRIFF INTERNATIONALISMUS

Der größte Anteil an *Internationalismen* lässt sich vor allem auf die lateinische und griechische Sprache zurückführen. Ebenso außereuropäische Lexeme wurden in die europäischen Sprachen übernommen, z.B. viele arabische Begriffe, die während des Mittelalters und zur Zeit der Kreuzzüge nach Europa „gewandert“ sind. Es gab mehrere Versuche, eine Internationalismus-Definition zu geben. Die meisten Linguisten wie Decsy (1973), Hengst (1978), Frohne (1989), Häusler (1990), Jablonski (1990), Seguí (1992), Buzássyová (1993), Bergmann (1995), Braun/Schaeder/Volmert (1990) sind sich einig, dass die interlingualen Übereinstimmungen auf unterschiedlichen sprachlichen Ebenen vorhanden sein sollten, um ein Lexem als „Internationalismus“ bezeichnen zu können. Eine eindeutige Begriffserläuterung fehlt bis heute.

Eine ausführliche Diskussion über Internationalismen liefert Özen und untersucht eingehend die Arbeiten von oben erwähnten Linguisten, mehrere Internationalismusdefinitionen in den Sprach- und Fachwörterbüchern sowie Fachbüchern (Özen, 1999). Seine wichtigsten Ergebnisse lauten:

- um von einem „Internationalismus“ sprechen zu können, sollten kongruent-äquivalente linguistische Einheiten in mindestens drei Sprachen vorkommen; eine von denen sollte einer anderen Sprachfamilie angehören.
- sie sollten einen vergleichbaren grammatischen Status und formale/semantische Übereinstimmungen aufweisen.

Ähnliche Problematik gibt es bei der Begriffserklärung eines Europäismus. Den Unterschied zwischen einem Internationalismus und Europäismus könnte man folgendermaßen zusammenfassen: *Internationalismen* nennt man die aufgrund besonderer kultur- und wortgeschichtlicher Zusammenhänge tatsächlich weltweit verbreiteten Wörter, die inhaltliche und formale Übereinstimmung bzw. Ähnlichkeit besitzen wie zum Beispiel das Wort *Schokolade*, das so und ähnlich nicht nur in den indoeuropäischen Sprachen sondern auch im Arabischen, Japanischen, Suaheli usw. vorkommt. Bei *Europäismen* geht es vielmehr um die gemeinsamen Teile der Wortschätze der in Europa (vom Atlantik zum Ural) beheimateten germanischen, romanischen, slawischen und anderen Sprachen.

3. INTERNATIONALISMEN IM FREMDSPRACHENUNTERRICHT

„In Prozessen des Fremdspracherwerbs und des Fremdsprachenunterrichts können Internationalismen einen multiplizierten Gebrauchswert haben“ (Braun, Schaeder, Volmert, 1990, 32), weil sie den Lernenden im Lernprozess als etwas Vertrautes erscheinen. Vertraute Formen können besonders in der Anfangsphase des Lernens

einer Fremdsprache eine große Erleichterung sein und damit eine größere Motivation hervorrufen. Die Lernenden sollen vergegenwärtigen, dass indogermanische Sprachen viele Gemeinsamkeiten aufweisen. Bei einem lexikalischen Sprachvergleich wird dies besonders ersichtlich. Dieser führt zur Entdeckung der Internationalismen, die in allen europäischen Sprachen mit geringen Abweichungen, meistens orthographischer und/oder phonetischer Art, verbreitet sind (vgl. Mazza, 1997, 211).

In den meisten Schulen Europas lernen Kinder und Jugendliche eine, seltener zwei oder mehrere Fremdsprachen. Die Furcht vor der Lernanstrengung schreckt sie oft davon ab, eine neue Sprache zu lernen. Es ist deshalb besonders wichtig, den Lernenden zu zeigen, dass sie Einiges von der Sprache verstehen. Mit Hilfe von internationalen Lexemen wird manchmal unerwartet viel und schnell gelernt. Auf diese Weise werden Lernenden positiv gegenüber der Lernanstrengungen eingestellt, und ihre Befürchtungen werden abgebaut. Es ist in der Praxis schon beruhigend, wenn man in einer völlig fremden Sprache auf einige bekannte Wörter stößt. Das hat eine ermutigende Wirkung auf Lernenden und gibt ihnen das Gefühl, die Fremdsprache später auch beherrschen zu können (vgl. Turska, 2009, 161).

Internationalismen kommen im Fremdsprachenunterricht in verschiedensten Wortschatzbereichen vor, z. B. Freizeit, Fitness, neue Medien usw. und sie haben einen besonderen Stellenwert im Fremdsprachenunterricht. Durch bekannte Elemente aus der eigenen Muttersprache oder anderen Fremdsprachen wird ein leichter Einstieg in das Erlernen einer Fremdsprache gemacht. Sie helfen den Lernenden den Kontext zu entschlüsseln. Das positive Erlebnis am Verstehen der neuen Sprache wird bei den Anfängern durch Freude und Spaß gekennzeichnet. Der positive Motivationsschub wirkt positiv auf die Lerneffekte (vgl. Turska, 2009, 160).

Internationalismen sind eine Brücke zwischen der Muttersprache und der Zielsprache und bilden nicht nur für Anfänger, sondern auch für Fortgeschrittene eine Gedächtnisstütze. Lernende mit größerem Vorwissen erkennen internationale Lexeme schneller, dadurch wird der Lernprozess beschleunigt (vgl. Havran, 1992, 105).

Die kontrastive Linguistik besagt auch, dass äquivalente Formen im allgemeinen schneller von den Lernenden aufgenommen werden. „Verfügt der Lerner nun zu Beginn des Erwerbs lediglich über muttersprachliche Mittel, so dürfen diejenigen fremdsprachlichen Äußerungen für ihn eher zu verstehen sein, die er mit seinen muttersprachlichen Mitteln auch analysieren kann“ (Kohn, 1981, 96).

In der ersten Lernphase sollte man mit stark divergierenden Elementen nicht arbeiten, um Lernschwierigkeiten zu vermeiden. Zunächst sollten solche Formen vorgestellt werden, die gleich oder ähnlich mit der Muttersprache sind. Die Lernenden sollten sich allmählich mit der Fremdsprache vertraut machen. Am Beispiel der Internationalismen können einzelsprachliche orthographische und morphologische Besonderheiten gezeigt und semantische Unterschiede erläutert werden.

4. MÖGLICHER EINSATZ VON INTERNATIONALEN LEXEMEN IM FREMDSPRACHENERWERB

In der Anfangsphase sollten vor allem solche Formen vorgestellt werden, die einen positiven Transfer ermöglichen. Dabei sollten Beispiele behandelt werden, deren sprachliche Zeichen auf der graphemischen, phonologischen, morphologischen und semantischen Ebene möglichst übereinstimmen (vgl. Alvermann, 1994, 90). In der Gruppe von Europäern, deren Muttersprachen hauptsächlich auf lateinischen Buchstaben beruhen, sollte man zunächst viel Aufmerksamkeit dem graphemischen Bild schenken, z.B.:

dt. *Professor* - engl. *Professor*.

Den Lernenden wird die deutsche Form durch ihre Großschreibung auffallen. So wird bereits auf die erste orthographische Regel des Deutschen hingewiesen.

In der nächsten Phase können Internationalismen mit geringeren Abweichungen vorgestellt werden, z.B.:

dt. *Spezialist* – engl. *specialist*

Die Lernenden sollten die divergierenden Grapheme selbständig entdecken. In diesem Fall handelt es sich um spezifische Buchstaben einer Sprache, wie der deutsche „z“.

In einer internationalen Gruppe können folgende Aufgaben spielerisch gemacht werden. Die Lerner sehen an der Tafel einige Internationalismen zuerst der zu erwerbenden Sprache (z. B. Deutsch), die in einer Reihe oben präsentiert werden, wie z.B. *Theater, Kaffee, Universität, Radio, Gitarre* usw. Danach kann jeder Lerner diese Beispiele in seiner Muttersprache schreiben und vorlesen. So werden unterschiedliche Schriften präsentiert und damit ein Verständnis für diejenigen Lerner hervorgerufen, deren Muttersprache eine ganz andere Schrift hat, wie z.B. Chinesisch, Japanisch, Arabisch. Die ähnliche phonologische Form der Internationalismen wird von den Lernern erkannt. So entsteht der Eindruck, viele Wörter einer Fremdsprache zu verstehen, ohne sie lesen zu können.

In einer einsprachigen Gruppe könnte diese Aufgabe mit Hilfe von verschiedenen Wörterbüchern gemacht werden, die der Lehrer zur Verfügung stellen sollte.

Es wird den Lernenden nicht entweichen, dass einige Lexeme eine andere Endung haben. Im nächsten Schritt, soweit es möglich ist, kann die Klasse überlegen, welche unterschiedlichen Suffixe in den analysierenden Sprachen auftreten, z.B.:

engl. *biology* – dt. *Biologie* – lit. *biologija* – russ. *биология*

So kann man auf die unterschiedlichen morphologischen Strukturen eingehen, d.h. nachdem die speziellen graphemischen Elemente der fremden Sprache behandelt wurden, kann man einen Einblick in die morphologischen Strukturen bieten. Man kann zuerst mit leichten und allmählich mit stärker divergierenden Affixen arbeiten. Zuerst sollten Substantive behandelt werden, weil sie einen großen Anteil der Kongruenz zeigen. Später können auch Adjektive und Verben betrachtet werden, z.B.:

engl. *musician* – dt. *Musiker* – lit. *muzikantas* – russ. *музыкант*

engl. *guarantee* – dt. *garantieren* – fr. *garantir* – lit. *garantuoti*

engl. *classical* – dt. *klassisch* – fr. *classique* – span. *clasico* – russ. *классический*

Durch öfteres Vergleichen werden verschiedene Merkmale der eigenen und fremden Sprache kennen gelernt und intuitiv zugeordnet. In dieser Lernphase werden selbständige Regeln und Gesetzmäßigkeiten der Derivation aufgestellt werden. Die sollten anschließend vom Lehrer kontrolliert werden (vgl. Alvermann, 1994, 91).

Durch das Vergleichen kann auch die Komposition behandelt werden, z.B.:

engl. *mobile phone* – dt. *Mobiltelefon* – lit. *mobilus telefonas* – russ. *мобильный телефон*

engl. *credit card* – dt. *Kreditkarte* – lit. *kredito kortelė* – fr. *carte de credit*

Die Lerner erkennen auf den ersten Blick, dass sich die Bildung von Wortzusammensetzungen in den einzelnen europäischen Sprachen unterscheidet. Die Lernen können anhand von vielen Beispielen selbständig die einzelnen Wortbestandteile identifizieren und anschließend Gesetze für die Komposition ableiten. Der ganze Prozess sollte vom Lehrer beobachtet und kontrolliert werden, damit keine Fehler unterlaufen.

Nach dem Kennenlernen der äußeren Gestalt von Internationalismen kann die semantische Seite im Unterricht erläutert werden. Viele Lexeme besitzen eine identische äußere Gestalt, trotzdem stimmen sie in ihrem semantischen Gehalt nicht immer überein. Hier sollte der Lehrer darauf hinweisen, dass es solche Phänomene wie Bedeutungsverengungen, -erweiterungen und -verschiebungen gibt, die auf Entlehnungsprozessen basieren (vgl. Alvermann, 1994, 92).

Der Vergleich auf der semantischen Ebene soll auf jeden Fall durchgeführt werden. Der Lerner wird dadurch für die unterschiedlichen Bedeutungsvarianten sensibilisiert. Er benutzt damit nicht willkürlich kongruente Formen, ohne deren semantischen Inhalt zu kennen und versteht, dass die sog. „falschen Freunde“ zu Mißverständnissen führen können, wie z.B.:

dt. *Gymnasium* (engl. *high school*) – engl. *gymnasium*, *gym* (dt. Turnhalle)

dt. *Tablett* (engl. *tray*) – engl. *tablet* (dt. Tablette)

dt. *Smoking* (engl. *dinner jacket*) – engl. *smoking* (dt. Rauchen)

Für Anfänger und Fortgeschrittene kann die Lektüre von Zeitungsartikeln verwendet werden, um Internationalismen zu erkennen oder aktuelle Interlexeme, z.B. nach Wortarten oder semantischen Wortfeldern zusammenzutragen. Fortgeschrittene können auch literarische Publikationen oder fachsprachliche Texte lesen, Internationalismen in Wörterbüchern nachschlagen und sie verifizieren.

Bei der Vermittlung von Internationalismen ist das größte Problem das Erlernen der fremden Phoneme. Während Interlexeme graphemisch oft identisch sind, weisen sie in ihrer lautlichen Realisierung oft Differenzen auf. Aufgrund der fremdartigen lautlichen Strukturen sollten bereits zu Beginn des Unterrichts im Anschluss an die Darstellung der Intergrapheme jeweils die entsprechenden lautlichen Realisierungen vorgesprochen und geübt werden (vgl. Alvermann, 1994, 93).

SCHLUSSFOLGERUNGEN

In der EU wird Mehrsprachigkeit als Ziel gesetzt und durch verschiedene Projekte gefördert. Vor allem durch berufliche Mobilität steigt die Notwendigkeit, in vielen Sprachen zu kommunizieren und gleichzeitig der Anspruch, möglichst schnell Kenntnisse einer Fremdsprache zu erwerben. Die Furcht vor der Lernanstrengung schreckt die meisten Menschen oft davon ab, eine neue Sprache zu lernen.

Internationalismen helfen die Unsicherheit vor dem Lernprozess einer Fremdsprache zu überwinden. Besonders in der Anfangsphase bauen vertraute internationale Lexeme die Ängste vor Lernschwierigkeiten ab. Im Fremdsprachenunterricht können am Beispiel der Internationalismen einzelsprachliche orthographische und morphologische Besonderheiten der erwerbenden Sprache gezeigt und semantische Unterschiede erläutert werden. Mögliche Einsätze von internationalen Lexemen im Fremdsprachenerwerb wurden in diesem Artikel vorgestellt.

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SANTRAUKA

TARPTAUTINIAI ŽODŽIAI UŽSIENIO KALBOS ĮSISAVINIME

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Europos Sąjungoje daugiakalbiškumas tapo savotišku tikslu ir yra skatinamas įvairiais projektais. Pirmiausia dėl profesinės darbo jėgos judėjimo didėja poreikis bendrauti įvairiomis kalbomis ir taip pat reikalavimas, kuo greičiau išmokti užsienio kalbos. Baimė, kad reikės įdėti daug pastangų besimokant, gąsdina, ir daugumą žmonių dažnai sustabdo nuo noro išmokti naują kalbą. Internacionalizmai padeda kovoti su šia baimė. Ypatingai pradiniam etape pažįstamos tarptautinės leksemos sumažina mokymosi sunkumų baimę. Užsienio kalbų pamokoje tarptautinių žodžių pavyzdžiu gali būti paaiškinamos konkrečios rašybos ir morfologinės subtilybės, parodomi ir paaiškinami naujos kalbos semantikos skirtumai. Šiame straipsnyje buvo pristatytos įvairios tarptautinių leksemų naudojimo galimybės.

INTERCULTURAL COMMUNICATION IN HIGHER EDUCATION INSTITUTIONS

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ABSTRACT

The article emphasizes the increased role of intercultural communication, especially in the sphere of education. The authors reveal the notion of culture and provide the categories which constitute culture, concentrating more on differences in linguistic communication, presenting general variations in vocabulary and grammar, prosodic factors and some peculiarities of body language of different cultures. As various, not only linguistic, dimensions are significant in human communication, we touch upon religious aspects, disparities in values and attitudes. The authors suggest what to start with in order to raise cultural awareness of all the participants in intercultural communication and how to internationalize curricula in order to succeed as an international institution. Internationalization of education is not only about exchanging students and teachers; we highlight the most common problems, give some advice on how we, in our higher school, integrate culture into teaching and learning.

Key-words: *culture, intercultural competence, communicative behaviour, global education, internationalization*

INTRODUCTION

In the 21st century the world is facing globalization. Advances in telecommunications, mass transportation, technology and changes in the global political arena have led to the emergence of global information – oriented culture. There is a global form around the use of technology, communication and business. We cross borders and communicate with people from other cultures more frequently than ever. Furthermore, due to the Bologna process and the globalization of the education market, teaching networks at the international level are gaining in importance. Internationality currently plays a key role in nearly all higher education institutions and within the overall context of higher education politics. The influx of students from all over the world, and the movement of researchers both leave their marks on Lithuanian higher education institutions as well. International exchange opens many opportunities for graduates to find their way and present themselves in a global job market. Having understood these inevitable global changes, some higher education institutions have chosen to move in the process of internationalization.

International School of Law and Business is one of the higher education institutions which prioritizes integration into European educational processes and integration of the intercultural dimension into study programmes, and constantly seeks to raise the existing international profile. Our school has signed over 60 Bilateral Agreements with partner – institutions from 24 countries for the activities in the frames of LLP/Erasmus programme. Additionally, ISLB cooperates with 12 institutions in Great Britain, where graduates may apply for continuing and Master's studies. Our international students may choose to complete their internships in Lithuania. Foreign students also choose our institution to enroll on special Erasmus Intensive Language courses in summer. Furthermore, the school's academic and non – academic staff are taking part in international conferences, administration and lectureship exchange and training programmes. Besides, the school often receives international visiting lecturers and researchers, and the number of incoming exchange students (Erasmus standard) and international students is increasing. Thus, the international school has become an arena where there is a lot of communication among students and teachers of different cultural backgrounds. Although some culture elements are being globalized, there is still diversity among cultures. The diversity should then be understood and never underestimated. The experiences, values, perceptions, and behaviours of individuals vary within and across national and ethnic cultures.

In order to better understand intercultural communication, we should analyze the term 'culture' as to communicate internationally inevitably involves communicating interculturally as well. According to Brown (1994, 170), culture is a deeply ingrained part of the very fiber of our being, but language is the most visible and available expression of that culture. So, a person's self – identity and systems of thinking, acting, feeling, and communicating can be disrupted by a change from one culture to another. Similarly, Tang (1999) holds the view that culture is language and language is culture. Language is the soul of the country and the people who speak it. Trinovitch (1980, 550) defines culture as "... an all-inclusive system which incorporates the biological and technical behavior of human beings with their verbal and non-verbal systems of expressive behavior..." According to Peck (1998), this concept also includes internalized patterns for doing certain things and the group's achievements and contributions to civilization. Culture has always been difficult to define as Edward T. Hall says that culture hides much more than it reveals. (Moran, Harris & Moran, 2007). But culture and communication are inseparable because culture not only dictates who starts talking to whom, about what, and how the communication proceeds, it also helps to determine how people encode messages, the conditions and circumstances under which various messages are sent and interpreted. Actually, culture is the foundation of communication. In an intercultural context, communication does not necessarily mean successful understanding. Still, intercultural communication can be defined as the sharing of information on different levels of awareness and control when people with different cultural backgrounds meet, communicate and participate in activities such as studying, working and researching.

Thus, the aim of the present paper is to emphasize that in a globalized world cultural differences still exist. They are not to be ignored despite the fact that higher education institutions are being internationalized. We will also provide some advice how to deal with cultural differences in order to make intercultural communication successful. Consequently, having in mind the above mentioned target, we carried out a survey among international students of ISLB and asked them questions regarding the concept of culture, its relationship with language, cross – cultural differences and difficulties in adapting to Lithuanian culture.

1. CULTURE AND ITS DIMENSIONS

There are numerous approaches of what a culture is, but many scientists consider it a distinctive human means of adapting to circumstances and conveying this skill and knowledge to subsequent generations. In this world of internationalization and globalization the tendency of correlation and changes in cultures has become particularly topical.

According to Moran, Harris & Moran, culture is considered as the driving force behind human behaviour everywhere. Therefore, the means of understanding either a micro culture or a macro culture of any people, no matter if they live in the rural South of India, the United States or the bustling city of Hong Kong, are the following ten categories:

1. Sense of Self and Space
2. Communication and Language
3. Dress and Appearance
4. Food and Feeding Habits
5. Time and Time Consciousness
6. Relationships
7. Values and Norms
8. Beliefs and Attitudes
9. Mental Process and Learning
10. Work Habits and Practices

Besides, differences between the cultures' kinship system, educational system, economic, political and religious systems and even health and recreational ones are also of importance (Moran; Harris, Moran, 2007, 7-13).

For instance, if we speak of Muslim students coming to study in Lithuania, we have to be aware that during Ramadan, the Islamic Holy Month many of them do not even attend classes as they fast and pray from dawn to dusk; and it would be a huge mistake to treat Islamic people to pork. Furthermore, it is worth to know that a Nigerian may be insulted when someone does not understand his or her accent of English, and time is not of the greatest importance to most Nigerians, consequently, unpunctuality and late appointments have to be anticipated. In case you have to deal with Brazilians, be aware that they expect you to greet and say goodbye each individual

personally, they may hug, kiss or pat you on the back, and the biggest mistake would be to consider Brazil to be just another country in Latin America.

2. COMMUNICATIVE MISUNDERSTANDING AND DIFFERENCES

When people come to another country, their cultural differences can potentially lead to misunderstanding due to the ways in which communication patterns can vary between different linguistic and cultural communities. In grasping the problems of intercultural communication one has to take into account different communication behaviours, factors influencing these types of behaviours and analyze differences between linguistic and cultural communities.

As for communicative behavior, a distinction should be made between behavior on individual level and behavior of several individuals, or cooperative/interactive behavior.

Linguistic communication on the individual level may be viewed from the following four aspects:

1. Body movements
2. Sound and writing
3. Vocabulary
4. Grammar

Body movements

The speech of every individual is continuously accompanied by various gestures, facial expressions, movements of head and other parts of the body that add to what the individual is trying to say. There are great differences in how people from different cultures use their bodies in communication. For instance, the sign 'thumbs up' means 'OK' in Lithuanian, but is offensive in the Middle East, West Africa and South America. Or, shaking one's head in Bulgaria means agreement, unlike in Lithuania and many other countries. Gestures for such things as 'money', 'great', 'come here' vary considerably between Northern European and the Mediterranean countries. There are also differences, from culture to culture, in how intensely people show various emotions. It is acceptable to show strong feelings such as anger, happiness and grief in public in Mediterranean cultures, but in others, like Sweden or Japan, there are restrictions against this (Barnlund, 1975).

Sound and writing

The differences in sound between different languages can be seen from two main aspects:

1. Each language has its own number of least meaning differentiating sound units or phonemes, which vary between 16 in the Polynesian languages and about 80 in Caucasian ones
2. Along with phonemes there is intonation, or melody of the language, as falling or rising intonation in questions. (Abelin & Allwood, 1985)

Although, the differences between writing systems are often more obvious than those in sound, or prosodic, systems.

Vocabulary

Probably the greatest difference between languages people encounter is the difference in vocabulary, speaking in terms of words and phrases. In every culture, the words and phrases reflect the needs, values and attitudes that have been common and strong and, therefore, necessary to communicate about. People who live in a desert, for instance, have many different types of sand (there are at least six meanings of 'sand' in Arabic), while people living in areas with a great deal of snow instead develop a vocabulary differentiating between numerous types of snow (there are over a hundred words describing colour and state of snow in the language of Chukchi). The best investigated differences in vocabularies of different languages are, probably, the differences between the words meaning colours (Berlin & Key, 1969). The languages range from Jale in New Guinea where there are only two words, one for all dark colours and one for all light nuances to, for example, Swedish which has at least nine distinct colour words, plus different shades and nuances, in ordinary use. However, it is obvious that misunderstanding in communication between people of different cultures may arise due to different expectations as to what distinctions or nuances they should be able to express.

Grammar

A forth aspect that can be used to differentiate languages is grammar, i.e. inflection, derivation, and syntactic patterns existing in the languages. International and Erasmus students at ISLB learn to speak Lithuanian which is a synthetic language without strict word order in sentences, and has seven cases, whereas it is hard to render it in the analytical English language where mainly prepositions are used to express cases, and the word order is strict, not to speak about the students' mother tongues which exhibit great differences even in word order patterns. Joseph Greenberg (see Greenberg, 1966) introduced the classification of languages based on the basic word order in statements between subject (S), verb (V) and object (O):

SVO SOV VSO VOS OVS OSV

By classifying the languages of the world in this way, Greenberg noted an interesting fact, namely that 99% belong to the first three categories, SVO, SOV or VSO. However, no satisfying explanation has yet been offered for the reasons why these patterns are the most common (Comrie, 1981).

The four aspects of individual linguistic behaviour mentioned above can also be viewed from the perspective of the sender and the perspective of the receiver; the sender has to produce the message that the receiver can understand. Therefore, we have to be aware who the receiver (or the sender) is, what is his/her age, religion, gender, race, etc., we have to consider greetings, leave-taking, telephoning, body and eye contact, topics and other relevant background information. Different cultures and linguistic areas vary in how much body contact is permitted in greetings and leave-taking; it will probably be completely lacking in China, whereas hand shaking

together with an embrace and a varying number of kisses are common in France or Russia (Allwood, 1982).

The automation of certain linguistic behaviour is probably one of the reasons why it is harder for adults to alter the majority of grammatical patterns, pronunciation patterns (especially the melody of the language) and body movement patterns when they are trying to learn a new language.

Nevertheless, some amount of the information perceived is also understood, but in order to achieve more understanding of the perceived information we need to form some pre-understanding, or the cultural context. Therefore, in intercultural communication it is absolutely necessary to develop common cultural background, i.e. common beliefs, norms and values.

3. HOW TO DEAL WITH CULTURAL DIFFERENCES

As in our international school we are in constant contact with our differences, characterized by varying cultures, religions and fundamental values, it is more than probable that different types of problems may arise in situations of intercultural communication. One of the fundamental problems between teachers and students with different cultural backgrounds is lack of understanding when they study, work and communicate. Sometimes poor understanding may lead to misunderstanding which depends on insufficient awareness of the other's cultural background, mastery of the language used for the communication and strong motivation. Incorrect interpretation, as a rule, may cause a lot of negative reactions and emotions such as disappointment, isolation and alienation.

In order to integrate foreign students and teachers into Lithuanian culture as well as broaden local students' minds, the international school uses various ways to achieve this goal. Most actions require education. The first step in dealing with cultural differences is increasing one's general cultural awareness. Cultural understanding minimizes the impact of cultural shock, increases tolerance and improves our human relations. Thus, the school introduces study programmes that provide information about the country, culture and society. Lecturers on intercultural communication introduce the concept of culture, which helps students gain new insights and learn ways of communicating with individuals from different cultures. Although differences between cultural and communication patterns are in focus, similarities should not be ignored. Learners should be given an opportunity to feel what it means to be part of their own culture by discussing the values, customs and traditions, working on projects and making presentations. This helps understand and evaluate Lithuanian culture with higher objectivity. Besides, the school organizes cultural evenings where international and local students and teachers introduce their national cuisines, music and dances. Through cross-cultural experiences, we become more broad-minded, sensitive and tolerant of people's distinctiveness. Another type of education that increases empathy and understanding is the teaching of co-existence found in summer camps for

international students to join in activities such as sports, games, competitions, food preparation and shopping. The best way to adjust and adapt to a specific culture is real experience that is gained outside the classroom. What is important is to make foreign people feel welcome and never be afraid to ask for help and advice from local students and teachers. Thus, special administrative posts at school for mentoring international students as well as a department that deals with foreign students' affairs is a great idea.

The most important goal of intercultural education is to give international students the ability and skills to live in Lithuanian culture and exercise other communication patterns. Using English as a global language for studying, working and communicating is the solution to the problem of understanding in intercultural communication, but not a sufficient one. Training in the language of the new culture is of great importance as education in foreign language is education in intercultural communication. Thus, Lithuanian language instruction becomes essential. Language cannot be separated completely from the culture in which it is deeply imbedded. Any opportunity to listen to the utterances of native speakers, to read original texts, to examine pictures of native speakers engaged in natural activities will introduce cultural elements into the classroom. Our international students attend Lithuanian language classes twice a week. Through studying the language they study the Lithuanian culture, and language studies include methods that appeal to emotion, desire and action. One of such methods is role-play. The use of role-play can help students deal with psychological-cultural problems, it also promotes the process of cross-cultural dialogues and provides opportunities for oral communication. Learners should be instructed when to use the language and under what circumstances. They could make requests, offers, apologies which depend on many social factors. Sometimes it would be very useful to give examples of how to call a taxi in the target culture, as this differs from country to country. Besides, international students should also acquaint themselves with conventional behaviour norms in common situations and various forms of non-verbal communication typical of the Lithuanian culture.

Understanding the importance of the Lithuanian language instruction, we offer foreign students to enroll on special Erasmus Intensive Language Courses in summer. A three-week course of the Lithuanian language is a great opportunity to learn as much as possible about the country, culture, people and lifestyle. Apart from the language classes, Erasmus exchange students meet local people and communicate a lot during excursions, cultural evenings and sport competitions. Thus, with the help of the learned language and other activities international students gradually begin some type of intercultural communication, and if we want to be successful, all must work toward our common survival through multilateral action that reveals appreciation, respect of cultural diversity and flexibility approaching others.

4. RESULTS OF THE RESEARCH

The results of the research have shown that 84% of respondents understand the meaning of culture and see its close relation with language. They think that studying the country's language is beneficial as this is a way not only to improve intercultural communication but also to learn more about the new culture itself. The results have also indicated that 98% of foreign students face cultural differences while being in Lithuania. They see and feel differences in how people live, behave and socialize, among the greatest differences they mentioned religion, food, weather, values and traditions. What is surprising about the results is that 70% of students find living and studying in Lithuania a very interesting and useful experience which will be valuable in their future integration into society in this country or any other foreign country. As far as the ways/methods that help adapt to a new culture are concerned, the figures have told that 41% of respondents consider lectures on intercultural communication, Lithuanian culture and language very important; the rest of students prefer real experience which includes communication with local people, cultural evenings with traditional cuisines, songs and dances, and sightseeing round the country. Moreover, the role of school in successful adaptation is mentioned as being essential by almost all respondents – local students and lecturers, the school's international relations department help a lot to adjust to a new country and culture.

CONCLUSIONS

With the spread of globalization, intercultural communicative competence at various levels has become one of the key competences. As for education, intercultural communication is not just a certain amount of learners coming to a country and living in campuses; a student has to participate actively in the university life. For an international institution to become or remain successful, it is necessary to review the approach towards the curricula, as the research suggests, it has to become synergetic and involving global programmes, topical for the whole world, in order to develop graduates employable globally and involve people working towards a more tolerant, flexible and sustainable world; it is essential to foster cultural awareness, providing opportunity for international collaboration of staff and students, to create climate that integrates, values and supports intercultural perspectives.

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SANTRAUKA

TARPKULTŪRINĖ KOMUNIKACIJA AUKŠTOSIOSE MOKYKLOSE

Inga Banytė, Raminta Inčiūrienė

Straipsnyje pabrėžiama, kaip svarbu skatinti tarpkultūrinį bendravimą XXI amžiuje, ypač švietimo srityje. Atskleidžiama kultūros sąvokos esmė, įvardijamos kategorijos, apibrėžiančios kultūrą, akcentuojant lingvistinės komunikacijos ypatumus, pateikiant bendrus kalbinius skirtumus, būdingus žodynui, gramatikai, prozodiniams faktoriams bei apžvelgiami kai kurie įvairių kultūrų kūno kalbos ypatumai. Kadangi žmonių bendravimą sudaro ne vien kalbiniai aspektai, paminimi svarbiausi religiniai bei požiūrių ir vertybių skirtumai. Pateikiama pasiūlymų, nuo ko pradėti sąmoningą ir atsakingą tarpkultūrinį bendravimą bei kaip turi kisti mokymo dalykų programos, norint tapti sėkmingai veikiančia tarptautine aukštąja mokykla. Kadangi mokslas tampa vis labiau tarptautinis bei tarpkultūrinis, akivaizdu, jog jis nėra vien studentų ir dėstytojų mainai, – tuo tikslu akcentuojamos dažniausiai pasitaikančios problemos, pateikiama patarimų, kaip integruoti kultūrinius veiksnius į mokymo procesą, vadovaujantis TTVAM patirtimi. Pabaigoje pateikiami tyrimo rezultatai bei jų analizė.

LEHRWERKE IM UNIVERSITÄREN DAF-UNTERRICHT – CHANCEN, RISIKEN, GEFAHREN

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ABSTRACT

In the modern language teaching and learning we can use very different teaching aids: CDs, DVDs, interactive tasks in Internet and others. The textbook is till now one of the main teaching and learning materials and has never lost his importance. There are very contradictory points of view among the teachers, if the language must be learned with a textbook or with authentic materials. The first, who has initiated the use of a textbook in the language learning, was Johann Amos Comenius in his work "Didactica Magna".

The author of this article works at the University of Latvia and in this article she analyses her own experience of teaching the German language. She has designed a questionnaire and has analysed the students' answers about the best way how to learn a language: with a textbook or with authentic materials.

Key-words: *teaching aids, textbook, authentic materials.*

EINLEITUNG

Heutzutage, wenn bei dem Fremdsprachenerwerb die breiteste Auswahl von technologischen Hilfsmitteln zugänglich ist und die Sprache man nicht nur in akademischen Veranstaltungen in der Schule, an der Hochschule, oder in den Sprachkursen lernen kann, hat das Fremdsprachenlehrwerk kaum an seiner Aktualität verloren. Trotzdem wird in den letzten 10-20 Jahren darüber heftig diskutiert, ob ein Fremdsprachenlehrwerk ein Auslaufmodell ist oder noch notwendig und aktuell, braucht man die Fremdsprachenlehrwerke nur in der Schule oder sind sie auch an den Universitäten und anderen Hochschulen von Bedeutung.

1. FORSCHUNGSFRAGEN UND DAS ZIEL DES ARTIKELS

1. Braucht man traditionelle Lehrwerke im universitären DaF-Unterricht?
2. Welche Kriterien sind wichtig bei der Lehrwerkauswahl und Lehrwerkgestaltung im universitären Bereich?

Das Ziel des Artikels ist die Antwort auf diese Forschungsfragen zu finden. Bei der Untersuchung wurden folgende Methoden verwendet:

1. Analyse der theoretischen Literatur;
2. Datenerhebung - Studentenforschung;
3. Datenanalyse - qualitative Inhaltsanalyse.

2. LEHRBUCH/LEHRWERK IM UNTERRICHT FRÜHER UND IN DER HEUTIGEN WELT

Über die Notwendigkeit beim Sprachenlernen das Buch zu benutzen, spricht schon Johann Amos Comenius (1632). Er unterscheidet 4 Stufen beim Sprachenlernen:

1. Stufe – die frühe Kindheit, wenn das Kind sprechen lernt,
2. Stufe - das Alter der Halbwüchsigen, wenn man richtig sprechen lernt,
3. Stufe, - die Jugend, wenn man geläufig sprechen lernt,
4. Stufe - die Reife, wenn man ausdrücklich sprechen lernt.

Er betont auch, dass man durch diese 4 Stufen sehr leicht die Schüler führen kann, wenn jemandem gute Hilfsmittel zur Verfügung stehen - einerseits sind das die Lehrbücher für Schüler und andererseits didaktische Hinweise für Lehrer, sowohl die einen als auch die anderen müssen konzentriert und methodisch richtig sein.

Wenn man das Geschriebene von Comenius analysiert, kann man bemerken, dass Comenius nicht nur über das Fremdsprachenlernen von Kindern und Jugendlichen spricht, sondern auch im Reifealter. Man kann das so interpretieren, dass er den Begriff des lebenslangen Lernens aktualisiert hat. Außerdem spricht er nicht nur beim Fremdsprachenlernen über ein Lehrbuch, sondern auch über die methodischen Hinweise für die Lehrer, also hier wird es schon über einen komplexen Satz von Materialien - einem Lehrwerk gesprochen.

Reinhold Freudenstein (Freudenstein, 1999, 60) ist der Auffassung, dass Comenius der Erste war, der ein solches wichtiges Medium außerhalb der Schule, wie das Buch, begann in der Schule zu benutzen. Er weist auch darauf hin, dass Comenius als erster mit der Politik der Mehrsprachigkeit in Europa begonnen hat, weil sein Buch "Orbis sensualium pictus" gleichzeitig in 4 Sprachen erschien: auf Latein, Deutsch, Ungarisch und Böhmisches.

Was verstehen wir mit dem Fremdsprachenlehrwerk heutzutage? Einer von den berühmten Didaktikern in Gestaltung und Analyse von Lehrwerken Gerhard Neuner (Gerhard Neuner, 1994) ist der Meinung:

- Lehrwerk bestimmt das, was in Fremdsprachenstunden abläuft;
- Lehrwerk legt die Ziele fest;
- bietet die Auswahl von Themen-Inhalten und Progression;
- Auswahl von Sozialformen;
- Integrierung von unterschiedlichen Medien;
- Überprüfung, Testen.

Hanss Barkowski (Barkowski, 1999) betont auch die zentrale Stelle des Lehrwerkes beim Fremdsprachenerwerb. Seiner Meinung nach, wenn man die Lehr- und Lernmaterialien erforscht, kann man ihre Qualität verbessern und den Prozess des Lehrens und Lernens effizient machen.

Bausch (Bausch, 1999, 27) listet die folgenden Funktionen von Lehr- und Lernmaterialien auf:

1. Es wird die Struktur der Sprache und Grammatik angeboten.
2. Sprachformenmodelle werden angeboten.
3. Die Texte in Materialien sind Informationsträger.
4. Die Materialien beinhalten Aufgaben für Lernende.
5. Die Lehr- und Lernmaterialien haben eine wichtige Aufgabe, sie müssten Interesse an Büchern wecken. Das Lehrbuch dürfte nicht das letzte Buch in der Biographie des Menschen sein, der eine Fremdsprache lernt.

Annelie Knapp-Potthof (Knapp - Potthoff, 1999, 98) erwähnt auch eine solche wichtige Funktion von Lehr- und Lernmaterialien wie ihre Benutzung in der Lehrerbildung. Die künftigen Fremdsprachenlehrer können bei der Analyse von unterschiedlichen Lehr- und Lernmaterialien lernen, was man für gute Materialien braucht und nach welchen Kriterien man sie auswählen müsste. Außerdem haben sie noch solche Funktionen:

-sie bieten die Texte in der Zielsprache an, d.h. sie sind Input-geber, -sie können motivierend sein;

-sie geben den Einblick in fremde Kulturen;

-sie können unterschiedliche Lernstrategien und Arbeitstechniken zur Verfügung stellen; -man kann sie außerhalb der Unterrichtsstunden benutzen.

Bausch vertritt die Meinung, dass Lehrbücher/Lehrnmaterialien primär für die Unterstützung des Lehrers gemeint sind und es wäre notwendig, die Lehrmaterialien in Lernmaterialien zu verwandeln, die entdeckendes Lernen fördern können.

In der didaktischen Literatur kann man 2 kontroverse Meinungen finden: einige Autoren vertreten die Meinung, das ein Lehrbuch in der heutigen Welt der technologischen Möglichkeiten und Reisen veraltet ist und unnötig geworden ist (z.B. Freudenstein, Bleyhl, 1999), oder die Meinung, wenn die Studierenden schon gute Fremdsprachenkenntnisse haben, braucht man das Lehrbuch nicht mehr und man kann nur mit authentischen Materialien arbeiten, andere stellen die Hypothese auf, dass ein Lehrbuch/Lehrwerk ein Ankermedium ist, das schon im Moment seines Erscheinens veraltet ist, aber sehr wichtig für das systematisierte Fremdsprachenlernen ist, mit einer bestimmten Progression, ein solches Lehrbuch kann man mit Hilfe aktueller Materialien, Z.B. aus dem Internet erneuern und aktualisieren (Tschirner, Funk, Koenig, 2000).

Bleyhl (Bleyhl, 1999, 32) betont, dass ein Lehrbuch immer der Interaktion zwischen dem Lehrer und den Schülern untergeordnet ist, ein guter Lehrer kann erfolgreich mit einem schlechten Buch arbeiten, aber ein schlechter Lehrer wird auch nichts mit einem guten Lehrbuch erreichen. Freudenstein (Freudenstein, 1999, 60), in

Opposition an das isländische Sprichwort “Lieber barfuß als ohne Buch” bietet seine eigene Version dieses Sprichwortes an “Lieber hoch motiviert und erwerbsorientiert als mit Buch”.

Der Didaktiker Hanss Jürgen Krumm (Krumm, 1999, 122) hat die Vorteile und Nachteile der klassischen Lehrbücher und der elektronischen Medien analysiert:

Vorteile

klassisches Lehrbuch

Konzentration und Auswahl
veröffentlicht, Qualitätskontrolle
Unterstützung für Lehrer
klare Progression

Nachteile

klassisches Lehrbuch

starrer, fixierter Inhalt
nicht aktuell
keine Interaktivität
keine Lernerautonomie

Vorteile

elektronische Medien

reichliches Materialangebot
Aktualität
Flexibilität

Nachteile

elektronische Medien

zu großes Angebot nach dem Zufallsprinzip
keine Qualitätskontrolle
zu viel Englisch

**3. PRAKTISCHE ERFAHRUNG IN DER ARBEIT MIT
FREMDSPRACHENUNTERRICHT AN DER UNIVERSITÄT**

Die Autorin arbeitet an der Fakultät für Geisteswissenschaften der Universität Lettlands. An dieser Fakultät werden unterschiedliche Lehrwerke benutzt, meistens abhängig von der Zielgruppe. Die Auswahl bestimmt auch die ausgewählte Fachrichtung und das Kenntnisniveau. Man kann 3 Zielgruppen unterscheiden: die erste Gruppe, das sind Germanistikstudenten, sie lernen die deutsche Sprache vertiefend und nicht nur die praktische Sprache, sondern auch die Grundlagen der Geschichte, Literatur und Kultur des Zielsprachenlandes und vertiefende Studien der Sprach- und Literaturwissenschaft. Die praktischen Sprachstudien finden aber erst im 1. Studienjahr statt. Als Basislehrwerk wird “Auf neuen Wegen” benutzt, das mit unterschiedlichen Grammatikübungen, authentischen Lese, Audio- und Videodokumenten ergänzt wird. Die Auswahl dieses Buches kann man damit begründen, dass für die höheren Niveaustufen das Angebot ziemlich klein ist, es gibt viele Auswahlmöglichkeiten meistens für die Anfänger. Je höher die Niveaustufe, desto weniger ist die Auswahl. Die zweite Zielgruppe - das sind Anglistik- oder Romanistikstudenten, die Deutsch als zweite Fremdsprache lernen, an unserer Fakultät wird dieses Fach als Kontrastivstudien bezeichnet. Aus ihrer eigenen Arbeitserfahrung kann die Autorin sagen, dass in den letzten Jahren weniger und weniger Studenten Deutsch auswählen,

viel beliebter sind Spanisch und Französisch, die Studenten begründen die Auswahl dieser Fremdsprachen mit besseren Chancen auf dem Arbeitsmarkt in Brüssel, mit der Popularität dieser Sprachen und mit dem schönen Klang. In der Situation, wann Deutsch mehr und mehr für seine Popularität kämpfen muss, sind gut strukturierte, attraktive Lehrwerke von großer Bedeutung. Da die Kontrastivstudien ab Niveau A1 angeboten werden, dann ist das Materialangebot breit, aber es ist trotzdem nicht so leicht, ein gutes und passendes Lehrwerk zu finden. Die Autorin kann aus ihrer Erfahrung sagen, dass mehr Lehrwerke für die Schüler konzipiert sind. Von den Büchern, die für Erwachsene konzipiert sind, müsste man solche auswählen, die sowohl gute didaktische Qualität haben, als auch einen für Studenten zugänglichen Preis haben. Meistens arbeitet man an der Fakultät mit dem Lehrwerk "Themen" (der Meinung der Autorin nach ist dieses Lehrwerk nach den Prinzipien der kommunikativen Didaktik, die in den 80ern Jahren des 20. Jahrhunderts populär war, konzipiert, dann wieder nach jeden 10 Jahren überarbeitet und aktualisiert, was man mehr an Bildern, nicht am Inhalt und an den Methoden zu sehen ist, die alten Audiotexte werden nicht mehr in Kassetten, sondern in CDs angeboten. Wenn man mit modernen und aktuellen Lehrwerken arbeiten will, muss man sie selbst in Deutschland kaufen, was nicht jeder Student sich leisten kann.

Die dritte Zielgruppe - das ist der Teil der freien Auswahl C, wo Deutsch für Studenten anderer Fakultäten und Fachrichtungen der Universität Lettlands und anderen Hochschulen angeboten wird. Die Lehrwerkauswahl geschieht ähnlich wie in Kontrastivstudien, aber man muss bei diesen Kursen besonders viel Aufmerksamkeit den Lehrwerken widmen, die konzentriert sind und die Lernerautonomie fördern, weil die Zahl der Kontaktstunden sehr gering ist.

4. FORSCHUNG UND FORSCHUNGSERGEBNISSE

Um zu verstehen, welche Bedürfnisse die Studierenden selbst haben, wurde die Befragung an der Fakultät für Geisteswissenschaften der Universität Lettlands durchgeführt. An dieser Befragung nahmen 53 Studierende teil. Die Gruppen an der Fakultät, wo man Fremdsprachen unterrichtet, sind sehr klein, deshalb ist auch die befragte Studentenzahl ziemlich gering. Für die Befragung wurde die Methode der unbeeendeten Sätze ausgewählt. Die Studierenden bekamen Blätter mit 4 Satzanfängen, die sie frei beenden konnten. Diese Methode hat solche Vorteile, dass man offene Antworten bekommen kann.

Solche Satzanfänge wurden angeboten:

Bitte beenden sie die Sätze

1. Ein gutes Fremdsprachenlehrwerk ist meiner Meinung nach...
2. Man braucht unbedingt ein Lehrwerk zum Fremdsprachenlernen und das kann nicht durch authentische Materialien ersetzt werden, weil...

3. Ein Fremdsprachenlehrwerk ist nicht immer notwendig zum Fremdsprachenlernen und kann durch authentische Materialien ersetzt werden, weil ...
4. Ein Fremdsprachenlehrwerk, das die Lernerautonomie der Studierenden fördern könnte, sollte so sein....

Wenn man die Antworten analysiert, kann man 3 Gruppen unterscheiden:

30 Studierende haben behauptet, dass sie unbedingt ein Lehrbuch zum Fremdsprachenlernen brauchen, 16 sind der Meinung, dass man sowohl ein Lehrbuch (Lehrwerk) im Unterricht benutzen müsste, als auch authentische Materialien, 7 Studierende haben nur authentische Materialien ausgewählt.

Die wichtigsten Argumente für ein Lehrbuch/Lehrwerk:

1. Mit einem Buch kann man individuell lernen.
2. Das Buch bringt den Lernprozess in Ordnung.
3. In einem Lehrbuch ist die Information richtig und wahr.
4. Da gibt es keine Fehler.
5. Es wird systematische Progression angeboten.
6. Die Information ist qualitativ.
7. Ein Buch ist immer zugänglich, man kann mit einem Buch auch im Wald lernen.

Die interessantesten Argumente für authentische Materialien:

1. Authentische Materialien könnte man bei höheren Niveaustufen benutzen.
2. Der Student kann selbst Themen suchen, die für ihn aktuell und interessant sind.
3. Authentische Materialien – das bedeutet gleichzeitig Lernen und Unterhaltung, z.B. Filme und Lieder.

Aus dieser Befragung kann man auch Ideen sammeln und entwickeln, was für Studierende ein gutes, Lernerautonomie förderndes Lehrwerk ist und was man bei der Gestaltung von Lehrwerken beachten müsste:

1. Klar, einfach geschrieben, mit vielen Erklärungen und Übersetzungen.
2. Mit guten und anschaulichen Beispielen.
3. Dem Zeitalter und dem Alter der Studierenden entsprechend.
4. Mit interessanten Bildern.
5. Mit Hinweisen und Links wo man zusätzliche Information suchen und finden kann.
6. Nach jeder Lektion sollte ein Wiederholungsteil mit Tests sein.

7. Mit Humor, Comics, Kreuzworträtseln, Lösungsschlüsseln, CDs u.s.w.
8. Ein Lehrwerk, mit dem man ohne Lehrerhilfe lernen kann.

Diese Ideen kann man wieder gruppieren: es gibt Argumente zum Vergnügen, z.B. schöne Bilder, Humor, Kreuzworträtsel, und es gibt Ideen, die wirklich die Lernerautonomie fördern könnten, z.B. anschauliche Beispiele, Links mit zusätzlicher Information, mit dem Lösungsschlüssel und mit CDs, um unabhängig lernen zu können.

SCHLUSSFOLGERUNGEN

1. Es wird viel im Fremdsprachenunterricht darüber diskutiert, ob man ein Fremdsprachenlehrwerk braucht oder nicht. Die Argumente für ein klassisches Lehrbuch sind: klare Progression, systematisch und strukturiert, sowohl theoretische, als auch praktische Aufgaben. Die Nachteile des klassischen Lehrwerkes sind starrer , fixierter Inhalt, keine Aktualität und Interaktivität.
2. Trotzdem kann man behaupten, dass ein Fremdsprachenlehrwerk an seiner Aktualität kaum verliert, es bekommt die Rolle eines Ankermediums, das mit vielen anderen aktuellen Materialien ergänzt werden kann.
3. Die Ergebnisse der Studentenforschung zeigen davon, dass die Mehrzahl der Studierenden sich für ein Lehrbuch einsetzen.
4. Für ein aktuelles Fremdsprachenlehrwerk sind der Meinung der Studierenden nach solche Kriterien wichtig: klar strukturiert, mit vielen Erklärungen und Beispielen, mit einem Wiederholungsteil, mit dem Lösungsschlüssel, mit CDs, mit Hinweisen und Links, wo man zusätzliche Information suchen kann.

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SANTRAUKA

VOKIEČIŲ KALBOS VADOVĖLIAI AUKŠTOJOJE MOKYKLOJE – FUNKCIJOS, GALIMYBĖS IR PAVOJAI

Linda Bišofa

Šiuolaikiniame anglų kalbos mokyme/-si mes galime naudoti įvairias mokymo priemones: CD, DVD, interaktyvias užduotis internete ir kita. Tačiau vadovėlis vis dar išlieka viena iš pagrindinių mokymo/-si priemonių ir niekada nebuvo praradęs savo svarbos. Mokytojai pateikia gana kontraversiškas nuomones, ar kalbos turi būti mokomasi iš vadovėlio ar naudojant autentišką medžiagą. Vienas iš pirmųjų iniciatorių naudoti vadovėlius kalbos mokyme buvo Johann Amos Comenius, kuris apie tai rašė savo darbe "Didactica Magna".

Straipsnio autorė aprašo savo pačios eksperimento rezultatus mokant vokiečių kalbos Latvijos universitete. Autorė analizuoja klausimyno, kurį užpildė jos studentai, duomenis. Studentai klausimyne pateikė atsakymus, koku būdu geriausiai mokytis kalbos – iš vadovėlio ar naudojant autentišką medžiagą.

FOUR COMMUNICATION SKILLS IN TEACHING/ LEARNING ENGLISH AS A FOREIGN LANGUAGE

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ABSTRACT

Every language in the world comprises four basic principles – reading, writing, speaking and listening. These four principles are intrinsically linked but also very different. They must all be mastered to become fluent in a language but all have their own unique characteristics. People can be good at one and poor at another communication skill. A fluent speaker can perform all four disciplines – some may be harder than others – but to converse with native speakers, they must all be mastered eventually. Although speaking seems to be the most desirable communication skill valued by learners of English, there is little chance of learning a language well if the person learning does not master all the four communication skills. There is no middle ground with languages. A person who can understand the spoken word should be able to understand the written word. And likewise, if someone can write the language, they should be able to speak it as well. The main aim of the survey was to reveal the priorities that students from Lithuania and Turkey give to different communication skills as well as the priorities that are given at schools of the two countries.

Key words: communication skills, integration, inextricably linked, reading techniques.

INTRODUCTION

No language learning is complete without learning all the four facets of the language – reading, writing, speaking and listening. One communication skill helps the others to improve, pulling up learners' overall standard. This paper will take a look at teaching/learning the four communication skills. Moreover, the paper aims to focus on learners' needs and expectations.

Research object: four communication skills in learning/teaching English as a foreign language.

Research aim: to get an insight into the present situation as for the students' preferences they give to communication skills when learning English.

Research tasks:

1. To identify learners' attitudes, needs and expectations as far as communication skills are concerned.
2. To find out the similarities and differences in the priorities students from Lithuania and Turkey give to communication skills.

Research methods: questionnaire data analysis, literature analysis, analysis of the practice of giving the English language course.

Research sample: A questionnaire was developed and administered to 17 students from Turkey who are doing the preparatory English course for English Philology studies at Lithuanian University of Educational Sciences and 32 Lithuanian students of Social Education at the same university doing their ESP course.

Thus, the first step will be to take a look at the importance and usefulness of the English language today. The next step will be to consider teaching/learning the four communication skills and to attempt to make some suggestions for English language teachers. Finally, questionnaire findings will be presented and analysed.

1. THE USEFULNESS OF LEARNING ENGLISH AS A FOREIGN LANGUAGE

English, the global language as many would say, is the most widely spoken language by non-natives in the world. There are 71 countries across the globe that have English as their official language, equating to a staggering 400 million native speakers of it. What is more, there are an estimated 600 million people who speak English as their second language. Then there are all of the others, million of people who learn it at school, pick it up from movies, know a few words. English is one of the official languages of the United Nations. It is the language of aviation. It is also the predominant language for science, entertainment and diplomacy. These facts add up to suggest that English, the global language, is more than a mere concept. Despite the increasing popularity of Spanish in the USA, Chinese, Welsh in Great Britain, or high numbers of immigrants in the UK who do not always speak English, it certainly seems that English is the closest thing to a global language we have. It is still the language people choose to use if their native languages are not common to each other and as the international language of business, it is vital. Things may change in the future and shake up the world stage, but for now, English is here to stay, global language or not, its importance undisputed.

Language skills are always useful no matter which language it is and how much you learn of it. But there are always varying degrees of usefulness for a language. These degrees of usefulness can change depending on why you need to learn a language and how much you plan to speak it. It can change if you only want to speak it and listen to it, or whether you are concerned with reading and writing. It depends on whether you are learning for business or pleasure, to talk to friends and family or strangers. And, of course it depends on where you are travelling to.

The different standards taught offer a varying degree of usefulness, again, depending on why you want the language. There are many courses that offer holiday level language skills, which are of great usefulness to people who want to go on holiday. Similarly, there are courses tailored to business travel, which is again useful for those people. You can even take intensive courses, all day every day, if you are planning to move abroad.

The usefulness of languages is never in dispute. Learning a foreign language is perhaps one of the most useful skills a person can acquire. But language learning is fun as well, as is practising the new found skills when you have sufficient confidence. It is always useful to be able to read the language if you are visiting a different country, to understand signs, and also to understand the spoken word. If you only need 'get by' then the usefulness of writing is diminished, but all four skills will help your language skills so you should try to concentrate fairly equally on each.

Reading may well be the first discipline that a new student of a language comes into contact with. Seeing the words of a language on paper will often be the first place people see the language, at least knowingly. It is here, in this skill, that learners will begin to see how the language is put together and how the sentences are formed and words come together to make sense. Reading is all about understanding the written word and therefore it is only natural that once you have been reading for a while you will want to progress in writing.

Writing is where the language learner starts to actually create language themselves. It may be writing a letter or a short anecdote from their teacher but when the student puts pen to paper they begin to use the language for themselves as well as understand it as they do in reading. Writing has the big advantage that when something has been written down. It can be revised and worked at until correct, thus helping the learner to eradicate their mistakes – something which cannot be done when the learner starts speaking.

Speaking is the most used aspect of language for most people. Unfortunately, it is pretty tricky to master. A person who speaks a foreign language has no time to correct themselves – once the words have been spoken, they are out there, right or wrong. Speaking to other people who are fluent in the language is the only way to get better and practice in this field really does make perfect. But in all truth, the only way to perfect speaking skills to hold conversations and to do that one must be able to listen as well.

Listening is probably the hardest skill to master for new speakers of a language. It is an interpreting skill like reading but unlike reading, there is no time to reread the words and look them up. It is a verbal skill like speaking, but you are not in control and must understand what is being said. But until you can listen to, and follow, a conversation in the language you are learning, you will never be truly fluent.

2. TEACHING/LEARNING THE FOUR COMMUNICATION SKILLS

Now let us have a closer look at teaching/learning each of the four communication skills. Reading is arguably the skill that is the most useful, whatever the reason for learning the language. If you are a tourist, being able to read the signs and notices will be useful. If you are learning for business, it will be useful to understand commands and emails sent to you. If you are learning because you know someone from the country where the language is spoken, you will be able to read emails or letters from them. Reading is most different to speaking. It is like listening because they are both understanding facets rather than creating. It is also like writing because they both involve the written word rather than spoken. But all four elements have a relationship, which means learning one can help the learner to pick up the skills of other areas. If you want to become truly proficient in a language, you need to be able to speak, read, write and listen to a language.

Bishop Spalding (2012) states that practising reading is possibly the easiest of all four skills. Because for the written word you do not need to have anyone else there, for reading and writing you are not totally reliant on someone else helping you. But for writing you do need someone to help correct what you are putting down. But for reading, you just enjoy a story or make sense of a letter without any help. The best way to learn the skill of reading in a foreign language is to buy translations of books you are already familiar with. To begin with, do not be embarrassed to buy translations of children's books you know well. This will work well for two reasons, because you are familiar with the stories anyway, you will follow the plot, and secondly, because they are written for children, the language will be simpler.

After this, you can move onto reading translations of adults' books you enjoy. Once your reading has reached a good level, you can try buying newspapers in the language you are learning. As well as teaching new words to you, you can keep up with what is affecting people who live in the country where that language is spoken. Nowadays you can read many newspapers online. Reading in a foreign language will help your writing, speaking and listening, just as it does with your mother tongue. Your vocabulary will improve and you will learn the grammar structures and how they are used. Not only that, but reading in the language you have chosen to learn, you will gain more enjoyment from the language.

At a higher level, in addition to the required reading materials, university students must research and read additional books and articles on a given topic. The research paper is an exercise that combines many skills at once: setting goals and limits, managing one's time and resources, retrieving, analyzing, interpreting, and organizing material, using appropriate tools, and creating a final product, which means using the material for a practical end. Reading techniques that are practiced here are surface reading, skimming, and reading in depth. Students are encouraged to read actively, to annotate a text, and to take notes. They must read for comprehension, make connec-

tions, assess the relevance of a text for their topic, interpret texts, choose supporting materials in order to create a meaningful whole.

Finally, students are given opportunities to hone their speaking skills. Most teachers require that students use the researched material and present it to the class, usually in PowerPoint presentation. By the end of the semester, the small group and class discussions, the nurturing and positive environment, together with students familiarity with their researched topic, create the kind of self-confidence that result in an excellent presentation.

Burns (2006) argues, that reading could not be of greater importance to those who want to learn how to write. There is a reason that children learn to read before they write and it is not necessarily that it is the easier discipline. It is because reading teaches the language learner so many aspects that will then become useful in writing. Without reading, a writer would not know how and where to use words and the way sentences are formed. Without reading, a writer would be virtually powerless, even if they had the tools they needed – the letters and words – for they would not have the knowledge to put it into practice.

The relationship between reading and writing is a strong one and people who are generally good at one will usually be good at the other. Both the skills are, of course, vital to learning a new language and indeed communicating in it when fluent. But the key thing which joins them together is that they are both about the written word rather than spoken one- which is the preserve of listening and speaking. But there are also huge differences between the two skills which may make it hard for a good communicator to be a good writer and vice versa. Of course, reading is about interpreting what someone else has written in a language while writing is about creating the language yourself for others to read.

Writing brings its own set of advantages to people who want to read. Once someone who has started to write in a foreign language picks up something to read, they will find it easier. Once you have used the words and sentences for yourself, and seen where they go and where they fit most easily, reading will be a lot more natural. So, as we can see, the relationship between reading and writing in a language is strong and important. No one who is learning a language can think they can only learn one skill as they are all so inextricably linked. Of course, there are differences and writing and listening, just like speaking and reading have perhaps the least in common. But there are links between the four at other places.

Putting pen to paper forces you to iron out the grammatical and spelling mistakes which may have gone unnoticed when speaking. And of course, writing also gives you chance to check and check again before anyone reads it – a luxury not available with speaking. It means you can re read what you have written and pick up on any mistakes. You can ask others to check it for you before it reaches its final destination. But this process of checking and double checking will also make your speaking improve because you will be able to visualise the words as you are saying them and see where they would go if you were writing it down.

Wallace (2004) states, that creating your own language is exciting and fun- and is a way of making sure that you are making progress in English or any other language of your choice. Writing ensures you can make sure your language is correct before moving on. However, all of the current research in communication stresses the importance of writing in context, of developing thinking skills, not just rules of grammar. “Not being able to apply rules of grammar is not as serious an issue as the self-doubt and insecurities students have about communication. Taking into account the emotional life of these students and establishing a good rapport are as important as the content of the discipline” (Cortese, 2011).

Writing and speaking have a close relationship within languages as they are both about the person creating language. Many beginners shy away from creating language, preferring instead to concentrate on listening and reading, those aspects which are centered on understanding other people’s language. But writing and speaking help everyone to get better at the language and understanding how it works. Making your first foray into speaking a foreign language and holding a full conversation with a fluent or native speaker are two very different things. According to Colvin (1997), there is only one way to get from one to the other and that is to practice. Speaking will be most people’s first proper chance to create language of their own – whether they are babies learning their first language or adults learning a brand new foreign language. It is speaking which paves the way for you to create more language in the form of writing. Speaking allows you to make mistakes which writing does not. In speaking, no one will know if you do not know how to spell a word or if you confuse two similar sounding words. These problems need to be ironed out when writing but at least you will have had practice in creating your own language by that time.

Of course, speaking and writing must be paired with reading and listening to gain a full appreciation and skill in the language you study. With regards to the close relationship between writing and speaking this counts double. Speaking the language is one of the best ways of improving your language skills, as when you have a conversation with people they will correct you if you are wrong and also speak back to you in language that you can pick up and re-use yourself. However, “if we want to succeed, it is essential to replace the negative self-appraisals that most students labor with encouragement and positive thinking” (Cortese, 2011).

In various thematic courses, writing, listening, speaking, and reading skills are not discreet activities. Although listening is emphasized during lectures on content or theory, for example, students are more often required to employ several communication skills at once. As the teacher speaks, students take notes. Often, the teacher uses PowerPoint to accompany the lecture to help students who are visual learners. Many teachers distribute handouts with the material already organized so that students can listen and read while the teacher speaks. In small-group work, one member of the group on a rotating basis listens to his or her peers, takes notes, and summarizes the group’s discussion. Peer-to-peer communication is a valuable aspect of their growth as language users. Students are thus encouraged to listen to one another and

to respect differences of opinion, whether in small groups or as a class. According to Brownell (2009), presentations play an important role in improving listening skills as well. Students listen to the presentations, ask questions of the presenter, and assess the content and oral communications skills of the presenter. Supplementary videos, films, and tapes of readings, music, and historical material reinforce the written texts and expose students to additional listening opportunities. Guest speakers bring their personal knowledge and connections with the field thus illustrating the practical application of the theme of the course.

Outside of the classroom, learning continues. According to Nation (2008), the interview is another tool used frequently to sharpen active listening. The process of preparing for an interview (calling for an appointment and devising interview questions), and then conducting an interview (asking questions and listening to the speaker's answers) train students in time management, professional courtesy, organization, and interpersonal skills.

However, there is little chance of learning a language well if the person learning does not master all the four communication skills. The more you practise one communication skill the more the others improve. Teaching communication skills is not about teaching grammar exclusively. It does not suggest that correcting deficiencies is not important, but this kind of work is best done in a pedagogical context that stresses thinking first. Students and teachers should see one another as partners with a common mission, which means the success of the student.

In the end, "if the relationship between teachers and students is not successful, students who are able to learn will not use the material learned- which is to say that there is more to teaching than prescriptive content. Students look to teachers for more than information. Students want teachers to help them feel good about themselves and feel in control of their environment. This is consistent with student' need to succeed in the classroom" (Blackburn, 2008).

3. QUESTIONNAIRE FINDINGS

In order to assess students' needs and expectations concerning the English language course at university, as well as compare the difference in the attitude towards different communication skills in teaching English in Lithuania and Turkey a short questionnaire was devised consisting of 6 questions. Lithuanian students who answered the questions have been taking English course at Lithuanina University of Educational Sciences for two terms. Their level of English is intermediate. Turkish respondents who are from different cities in Turkey, aged 19-26, are taking a preparatory course for English Philology studies at Lithuanina University of Educational Sciences for two terms. Their level of English is also intermediate. As students study different courses and need English for different purposes, the results cannot be considered clear-cut.

Below are the findings of the survey.

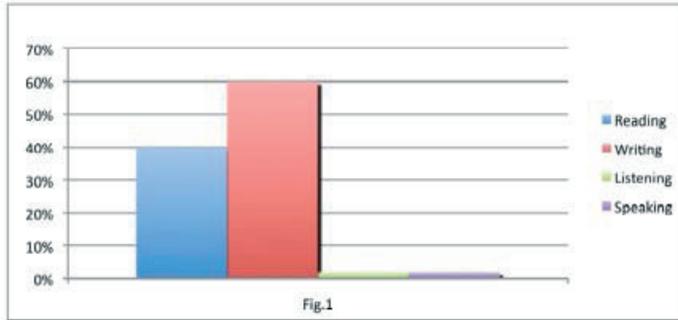


Figure 1. Skills that Turkish students focused on at school

Fig.1 reflects the answers of Turkish students to the question *Which skill was in the focus when you studied English at school?* Reading (40%) and writing (60%) skills seem to have been emphasized in Turkish schools.

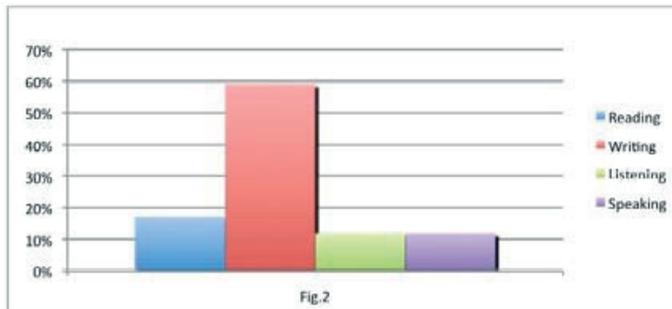


Figure 2. Skills that Lithuanian students focused on at school

Fig. 2 demonstrates the answers of Lithuanian students to the same question. Writing (58%) skill seems to have been emphasized during the English classes in Lithuania University of Educational Sciences.

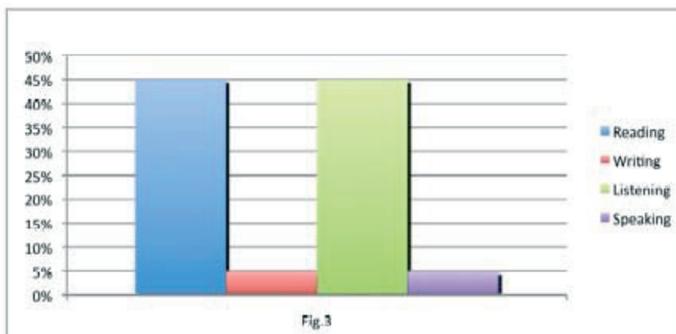


Figure 3. Skills that Turkish students focus on at university

Fig. 3 shows the answers of Turkish respondents to the question *Which skill was in focus during your English classes at the university?* Reading (45%) and listening (45%) skills are distinguished among the four communication skills by Turkish learners.

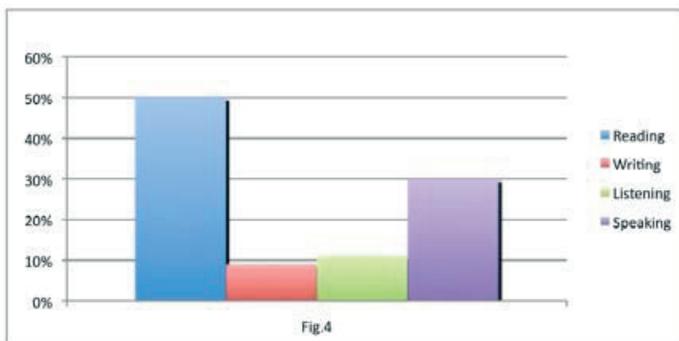


Figure 4. Skills that Lithuanian students focus on at university

Fig. 4 demonstrates the answers of Lithuanian students to an analogical question and the answers show that reading (50%) and speaking (30%) skills are emphasized during English classes at Lithuanina University of Educational Sciences.

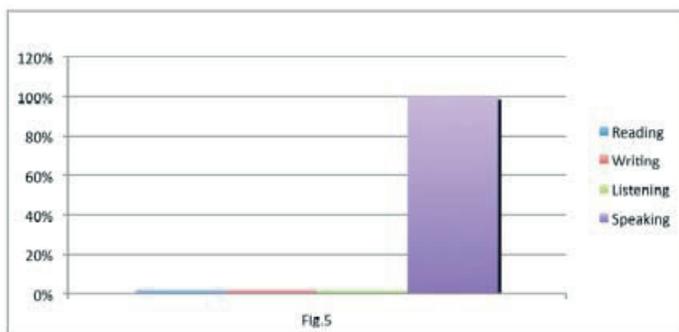


Figure 5. Skills that Turkish students would like to focus on during their English classes

Fig. 5 shows the answers of Turkish respondents to the question *Which skill would you like to focus on during your English language studies at university?* As we can see, speaking (100%) is the only desirable communication skill among Turkish students.

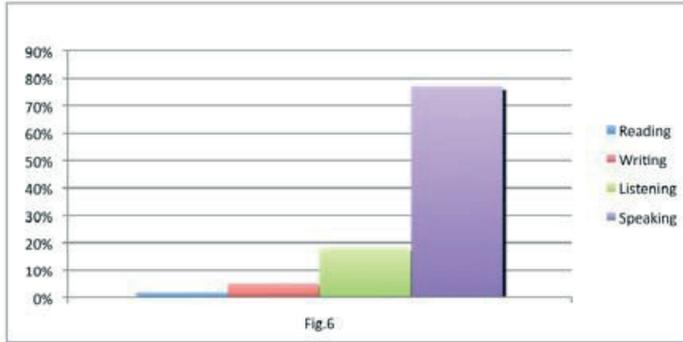


Figure 6. Skills that Lithuanian students would like to focus on during their English classes

Fig. 6 shows the answers of Lithuanian respondents to the same question and speaking skill (78%) is the most desirable skill among Lithuanian language learners as well.

The main findings of the questionnaire were that speaking is the most desirable communication skill valued by learners of English which might indicate that they expect to practise this skill more or they experienced a lack of activities focusing on this skill in their secondary school education and feel that their general English competence is low. The majority of Turkish students, however, pointed out that during their English classes the emphasis was on reading and writing skills rather than listening or speaking the language which might indicate the differences in the national curricula of the two countries.

Another question in the questionnaire was *Which skill are you best at?* It was not a surprise that 50% of Turkish students feel most confident in reading in English, just like 50% of Lithuanian students who feel most confident in reading in English and 45% Lithuanian students that feel most confident in writing.

As for the question *Which skill are you worst at?*, it was clear that speaking and listening are the skills that students from both of the countries seem to feel least confident at, as 50% of Lithuanian students consider they are bad at listening and 50% of Turkish students think they are bad at speaking.

The findings to the question *What individual needs (or wishes) do you have for your English studies in the future?* are given in Table 1 below.

Table 1. Learners' priorities for their further English language studies

Language learning activity	Turkish students	Lithuanian students
read more texts	0%	5%
do more written tasks	0%	0%
do more listening	4%	5%
have more speaking practice	80%	58%
have more grammar practice	8%	10%
focus on vocabulary	0%	17%
focus on pronunciation	8%	5%

Both groups of the respondents expressed a wish to have more speaking practice during their further language studies, whereas (almost) nobody seems to desire to do more written tasks or have more reading practice.

However, the vast majority of students understand the importance of learning and using English and have many opportunities to use the language outside the classroom.

CONCLUSIONS

The survey revealed that speaking seems to be the most desirable communication skill valued by Lithuanian and Turkish learners of English. Although reading and writing are the least desirable communication skills among the respondents, they seem to be emphasized in Lithuanian and Turkish schools. However, there is little chance of learning a language well if the learner does not master all the four communication skills. They are interrelated, and knowledge of each skill in one language predetermines understanding and proficiency in another. Only when all four aspects are worked at will you become fluent in the language.

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SANTRAUKA

KETURI KALBINIAI ĮGŪDŽIAI ANGLŲ KAIP UŽSIENIO KALBOS MOKYME/-SI

Dalia Gulbinskienė

Šio straipsnio tikslas yra parodyti, kad anglų kalbos mokymo ir mokymosi aspektai bei tikslai yra siejami su besimokančiojo poreikiais. Kalbų mokymasis yra labai svarbus šiuolaikinės visuomenės aspektas. Daug reikšmės mokant (-is) užsienio kalbų turi kalbinės veiklos rūšių tarpusavio sąsajų išmanymas. Nustatyta, kad keturių kalbinės veiklos rūšių (skaitymo, rašymo, kalbėjimo ir supratimo iš klausos) mokėjimai ir įgūdžiai įgyjami lengviau ir greičiau, jeigu ugdymo metu jie yra tarpusavyje susiję ir veikia vienas kitą.

Studentų iš Lietuvos ir Turkijos apklausa parodė, kad jaunimas teikia prioritetą gebėjimui kalbėti užsienio kalba, tačiau skaitymo, rašymo, kalbėjimo bei supratimo iš klausos kalbiniai įgūdžiai yra neatsiejami vienas nuo kito.

USING WEB 2.0 TO TEACH DIGITAL NATIVES TO COMMUNICATE IN THE DIGITAL WORLD

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ABSTRACT

This article presents a new approach towards teaching writing in English. The 21st century learners communicate basically in writing – writing text messages, instant messages, e-mail messages, etc. Every person wants to become and to be an accomplished writer, engaged learner and active participant in the present-day digital and interconnected world. Therefore, educators around the globe started talking about teaching digital writing and the need to change the teaching methods to meet the needs of their learners who are now called digital natives and to reduce the digital divide between teachers and students. That is why, the Web which provides a read-write environment nowadays can be used in the teaching-learning process, especially teaching writing skills. Such Web 2.0 tools as blogs and wikis are seen as providing a great learning space, motivating learners to write and successfully develop their digital writing skills. Besides, these tools provide them with real-life experience, intercultural communication, full participation and interaction not only with the teacher but with other students as well. This way students learn collaboratively which is very important if they want to learn to communicate in the present-day world.

Key words: digital native (DN), digital immigrant (DI), digital writing, Web 2.0, blog, wiki.

INTRODUCTION

Living in the digital world and networked society, the present-day generation of university students communicates differently from the previous generations. Communication in the 21st century inevitably leads to writing: writing text messages, instant messages, text messages, etc. This happened because of the changed social context which greatly influences the new generation of learners. Therefore, educationalists started thinking about the new ways of teaching which would incorporate information and communication technologies (ICT).

This article examines two web 2.0 tools 'blogs' and 'wikis' and the possibilities of using them in teaching first year university students of English philology to write in English as the second language. The form of written communication has been chosen because every person (in our case student) wants to become and be an accomplished writer, engaged learner and active participant in this interconnected modern world they live now.

In order to understand how written communication happens, it is necessary to look at the process itself. It involves two main participants. At one end of this process there is a writer who has a message to communicate to the audience, which is at the other end of the process. That audience can be a lecturer, another student or a group of students. However, until the message reaches the audience it has to go through three dimensions, namely, situation, format and language. There are such names as digital learners, millennial learners, v-generation or digital natives given to the student now. The term digital native (DN) seems to be the most appropriate one as it means, according to Marc Prensky, 'the new 'native speakers' of the digital language of computers, video games and the Internet'. In other words, DNs are the ones who were born in the world of technology, grew up with it and cannot imagine their life without it. Their learning competence dimensions have changed as well. Now, in order to understand a DN has to do something with the material, i.e. 'click a button', then he/she knows and understands it and after that he/she can link the newly received information to the one which is already known.

The lecturer to whom the DN communicates is called a digital immigrant (DI), who can be a technogeek (eager to try and use technology in the teaching practice) or a technophobe (afraid of technology and, therefore, not willing to use it in the educational process). Unfortunately, there are still quite a lot of lecturers who are technophobes in the sense that they are not so unwilling or afraid to try and use technology in their teaching practice, but they do not want to change the traditional teaching methods and their programs, giving the arguments that it is too time consuming.

However, teachers must understand that in order to keep 'connected' to their students, they have to rethink and explore how their strengths transfer to different tools and emerging genres. This does not mean that they must entirely change what they know and do in their classroom. Teachers at all levels will play a vital role for young people in helping them to learn to think critically about new media, to develop an understanding of social and ethical issues involved in all forms of communication, and to recognize the evolving nature of 'authorship', 'audience', and knowledge itself in an instantly public, global communication environment. They will also have to examine the learning material, assist DNs in exploring it, support them in this process, being a resource at the same time, edit, not in the sense of giving negative evaluation with almost no explanation but in the sense of indicating to DNs the places where they have to improve and suggesting possible ways of improvement. Finally, students have to be provided with an instant feedback. If the DI ignores all this, there appears a 'digital disconnect' between the DN and the DI.

The aim of the research was to determine the first-year English philology students experience of learning to write, their present-day needs and the effectiveness of applying technology while teaching academic writing. It was necessary to understand how written communication happens in order to reach this aim.

The messages, that DNs communicate to other DNs or DIs, as it has already been mentioned, goes through the dimensions of situation, format and language. So, the

situation that we are referring to here is the one of learning. It is both a social and a learning context. It nowadays stresses new opportunities for DNs to react, respond, participate and discuss. All this can be provided by the Web, as it lets students experience real life and at the same time develop their written communication skills, because “when they communicate on the Web, they are using words to express themselves – they are writing” (Stephens, 2011, 6).

As we explore the process of communication and basically its written form, let's compare spoken communication to the written one:

1. *Time and spaces*: writing is permanent whereas speaking takes place here and now, which means that immediate interaction occurs. However, when computer users are ‘talking’ to each other in real time, what they type looks more like speech than written discourse.
2. *Participants*: one of an experienced writer's skills is the ability to know who they are writing to. The audience is more general, not specific. And when speaking co-participants can see each other, they are engaged in spoken communication and thus can decide what to say, as the conversation continues. In case there is some misunderstanding, there is a possibility to clarify, specify, modify and even swap roles here.
3. *Process*: the process of writing is recursive and multiple drafting. It means that students go through the stages of planning, drafting, editing, then again drafting or planning from the beginning until they produce the final version. In speaking, there is very little or no time lag between production and reception.
4. *Organization and language*: any written form of communication has a defined discourse organization and the language used here has to be correct both grammatically and syntactically, and there are more content words. Speaking is a chain of phatic events where people have completely predictable exchanges. Mispronunciation and deviant grammar is allowed in this form of communication. Also, there are more words and phrases rather than complete sentences used.
5. *Signs and symbols*: e-mail and text message communication has emoticons. Paralinguistic features, i.e. expression and gesture, is used as well as stress and intonation to convey the meaning.
6. *The product*: writing produces a finished product while speaking is a ‘work in progress’.

The **object** of the research was the process of learning to write in English, its state and the perfection of that process.

The human activity of writing is a fairly recent development in the evolution of men and women. Apart from other language skills writing has to be taught. We are not exposed to writing naturally, the ability to write has to be consciously learned. But DNs find learning to write not interesting as most of the tasks are artificial and do not give that real-life experience that students nowadays want. Therefore, educa-

tionalists started talking not about teaching writing but about teaching digital writing. The reasons are as follows:

1. writing is composed with digital tools;
2. it is created not only out of word, but image, sound and motion;
3. it is circulated in digital environments;
4. it is consumed across a wide range of digital platforms.

Web 2.0 tools can be integrated in the course of teaching digital writing because it provides both DNs and DIs with the tools allowing them to create the content by simply clicking, keying-in and uploading. It is social and participatory – users can as easily write in it as they can read it (Stephens, Ballast, 2011, 15). This article will explore two Web 2.0 tools *blogs* and *wikis* that are freely available to anyone who can get online, and the possibilities of using them in teaching first year English philology students at Lithuanian University of Educational Sciences to write in English.

In a traditional approach towards teaching writing educationalists focus more on the product whereas in the present-day teaching practice, they should concentrate more on the process. Thus, the stages of that process are very important. They have remained almost the same as in the tradition approach towards teaching writing just terms have changed and what happens at every stage is now digital:

1. The prewriting stage is now called *inside writing*. At this stage students investigate a topic using Web 2.0 tools. Inside writing is what a learner experiences as he/she begins to connect with a text, images, sounds, animation and so on. Here he/she establishes personal connections with the topic and the text they have to write and making personal connections has been recognized as particularly important for second language learners' (Stephens, Ballast, 2011, 28).
2. Drafting nowadays is called *responsive writing*. At this stage, writers share and reconstruct their knowledge by interacting with each other in small responsive groups. Here students have to collaborate and this also helps them to learn to communicate in writing as this is a social process. Collaborative learning, according to Stephens and Ballast (2011), "in a responsive writing frame is the lively interaction that occurs when minds are in the act of inquiry, of discovery, of making sense of a construct by attempting to define or label it. It is a process that involves questioning, challenging, and validating the ideas written by each member of the group".
3. Editing is now termed *purposeful writing*. Writers use Web 2.0 tools to investigate a topic as well as to present their interpretation of the topic for others on the Web to review the goal is to create and deliver information with a particular audience in mind (Stephens, Ballast, 2011, 84).
4. Final drafting is nowadays called *social action writing*. According to Stephens and Ballast (2011), "This frame of writing describes how students explore the topic, collaborate to arrive at the understanding of it, take a stance towards it, and craft a multimedia production intended to move others to action. They combine forms of persuasion with digital tools to maximize their message".

The problem of the research was defined by the following questions:

- 1) What is the first-year English philology students' experience of learning to write English?;
- 2) Are their experiences different and how do they differ?
- 3) How to make learning academic writing at university more effective?
- 4) Would integrating Web 2.0 tools 'blog' and 'wiki' into the course of academic writing motivate students to learn and thus help them develop academic writing skills?

In order to find the answers to those questions, there was, first of all, a questionnaire designed on the basis of theoretical assumptions. There were 45 students who took part in this research. Later, based on the findings from the questionnaire, there was an academic writing curriculum designed where students had to write 'blogs' as their diaries, reflecting on their own learning and did some writing tasks on a 'wiki' for two semesters, 2011, autumn and 2012, spring.

RESULTS OF THE RESEARCH

Firstly, the results of the questionnaire will be presented. All questions provided students with a range of answers to choose from and some questions asked for more detail. The results showed that the learning to write experience differs a lot. From the Figure 1 below it is visible that 44% of respondents think that there was enough time given for the writing skills development and 56% think that they did not get enough time for this skill development. The reasons are indicated in Figure 1.

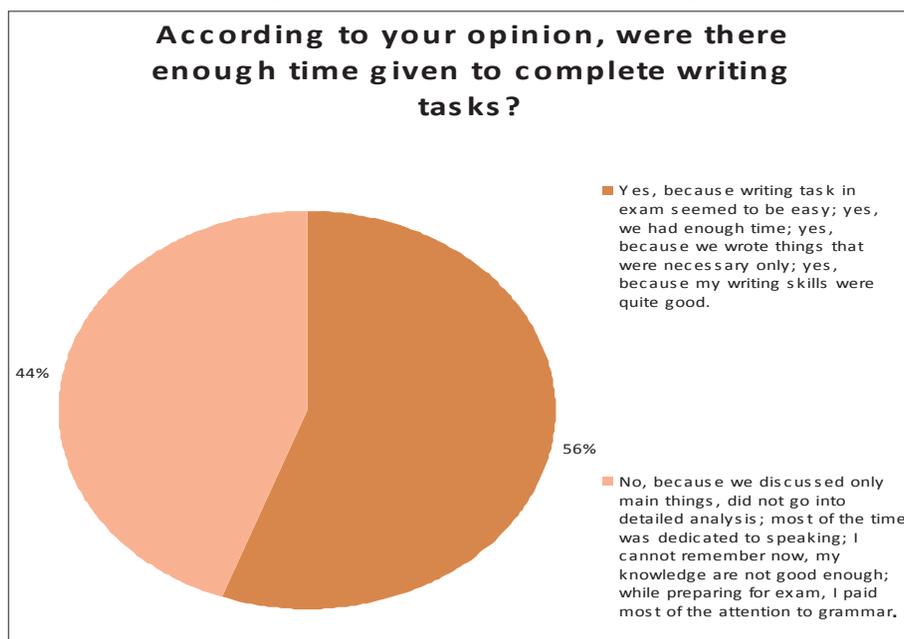


Figure 1. Time given to complete writing the task

Not surprisingly, when asked to indicate the amount of time spent at the computer every day even 48 % said that it was more than 3 hours.

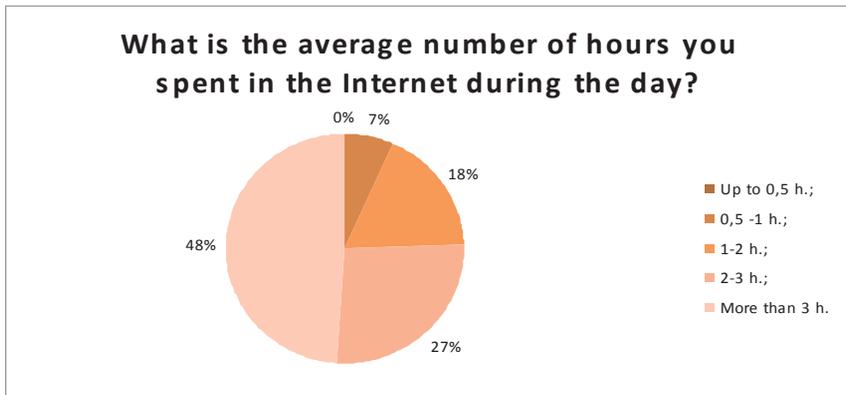


Figure 2. Number of hours spent in the Internet during the day

This gives the answer to the question what could influence the present-day students' motivation to learn. So, lecturers should think about bringing technology into academic environment.

When asked if integrating IT into developing writing skills would be beneficial the results were as follows:

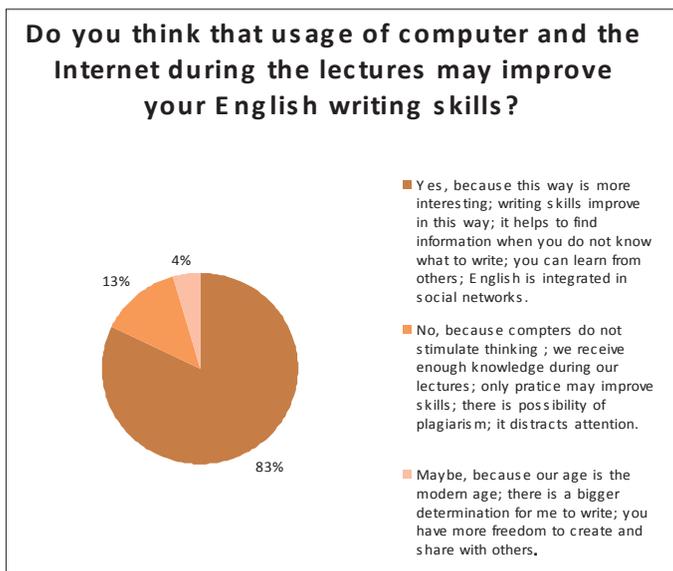


Figure 3. Improving English skills by using a computer and browsing the Internet

83% said 'yes' and indicated the reasons that are given in Figure 3.

In the view of the results got from the questionnaire it was decided to integrate blogs and wikis into the program of teaching writing in the first-year of university studies.

A **blog** is an easily created, easily adaptable Web site that allows an author to publish instantly to the Internet from any Internet connection (Richardson, 2010, 17). In teaching academic writing process, blogs can be used as journals or diaries that students write. At the beginning of the semester they posted a few freewriting posts just to get the feeling of writing a blog, though some of the students had already written a blog in their personal lives. This type of writing a journal is:

- 1) motivating, because the audience students write to expands from the lecturer to the other students in the class or even outside the class. Knowing that somebody else and not only the lecturer will be reading their blogs, students get the feeling of real life task and therefore try harder and write more clearly.
- 2) provides the possibility for students to reflect on their own learning as they can see how their group-mates are writing. Then, paying attention to their peers' remarks and the lecturer's as well, students can improve their writing in English skills.
- 3) allows all students express their opinion on the topics being discussed. Even those who often say that they have nothing to say or are afraid to say what they think, can do this on the blog because for them it is easier to express themselves in writing than in speaking.
- 4) writing comments to other blogs helps students to learn how to communicate in the present environment and prepares students for the life in the digital society.

Another tool which was chosen and integrated into the course of academic writing for the first-year English philology students was a **wiki**. The biggest wiki in the world is Wikipedia. That is the site which has been existing for eleven years already. Therefore it is not surprising that the present-day eighteen-year-olds cannot imagine their academic lives without it. The founder of this site Jimmy Wales says, "Imagine a world in which every single person on the planet is given free access to the sum of all human knowledge. That's what we're doing". Knowing this DNs use it a lot, whenever they get a task at university or even if they do not know something in their personal lives. So the site wiki which is used in teaching academic writing is from the Wikipedia, just different in form. The basic difference between a blog and a wiki is that in the latter a lot of people can create the content while in a blog only one person is the creator of the content. Wiki was chosen in university classes because it allows students cooperate and collaborate. They were discussing, e.g. the issue of euthanasia not in the spoken form but in the written form on a wiki. They had to express their opinion on that issue and later comment each other or add something to each other,

and then they wrote an academic five-paragraph essay on the site, on their own page which had been previously designed by the lecturer.

A wiki seemed beneficial because:

- 1) all the corrections done either by the lecturer or other students are visible in different colours and therefore noticeable for the student as he/she can see their own work corrected and in the right version and there is a special page which shows all the mistakes;
- 2) teaches students how to create community by negotiating and agreeing on the content in writing;
- 3) enables students to communicate and create content not only with group-mates but with students from other countries as well.

CONCLUSIONS

Internet brings change to the writing classroom. The changes are not so fast and easily implemented but they have to occur so that communication between DNs and DIs was successful. Starting small, e.g. integrating one or two Web 2.0 tools like blogs and wikis, would already decrease the digital divide between the main participants of the educational process. Lecturers do not have to change the teaching of academic writing program totally, they just have to understand that the new rests on the foundation of the old. Therefore, modification of a task so that it meets the DN's needs is enough. Students benefit greatly from real texts which they create themselves. Furthermore, their motivation to learn how to communicate in writing correctly increases a lot when they know that there is a possibility of someone outside the class to read what they write.

According to Bryan Crandall, a good teacher teaches skills. If the skills required for writers are changing, so should the practice of teachers. Literacy has become more digital so digital literacy should be addressed by English departments and faculties.

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SANTRAUKA

ANTROS KARTOS SKAITYNO WEB 2.0 PROGRAMŲ „BLOG“ IR „WIKI“ NAUDOJIMAS MOKANT DABARTISTUS BENDRAUTI SKAITMENINIAME PASAULYJE

Sandra Jasionavičienė

Šiame straipsnyje nagrinėjamas akademinio rašymo mokymo procesas universitete. Šių dienų studentas yra pasikeitęs, dėl to ir mokymo procesas turi būti keičiamas. Pokyčius sąlygoja technologijos, be kurių dabartistai neišsivaizduoja savo gyvenimo.

Atliktas tyrimas, kuriame dalyvavo 45 anglų filologijos pirmo kurso studentai. Tyrimo tikslas buvo išsiaiškinti, kokia yra studentų mokymosi rašyti angliškai patirtis ir kokie veiksniai sąlygoja jų motyvaciją mokytis. Išsiaiškinta, kad internetinių programų įtraukimas į akademinio rašymo programą motyvuotų studentus mokytis rašyti. Blog ir wiki programos buvo naudojamos du semestrus. Jų naudojimas davė teigiamų rezultatų ir patvirtino hipotezę, jog, norint sužadinti studentų motyvaciją mokytis ir tuo pačiu metu sėkmingai juos rengti bendravimui rašytine forma skaitmeninėje visuomenėje, dėstytojas turi integruoti technologijas į mokymo rašyti programą.

COMPREHENSIBLE INPUT VERSUS COMPREHENSIBLE OUTPUT – HAVE WE GIVEN THEM THEIR CHANCE?

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ABSTRACT

There are two major views of language acquisition process. According to the first view, language acquisition is largely an automatic process, taking place unconsciously. Therefore the most effective method of language instruction is simply to create favourable conditions which allow this automatic acquisition process to take place. The most famous proponent of this theory is Stephen Krashen with his Comprehensible Input hypothesis. There is also an opposing view, arguing that adults cannot successfully acquire a second language relying only on the automatic processes of Krashenian acquisition. According to this view, an active participation on the part of a learner is necessary: a learner must produce output – try to express their ideas in a second language – not just passively understand the input. Without such output successful acquisition of a second language is not possible. A famous proponent of this view is Merrill Swain, who in contrast to Krashen has put forward her Comprehensible Output hypothesis. Debate between the proponents of these two language acquisition approaches is still continuing, often being reflected in language classrooms: either by some teachers' relying too much on the automatic and unconscious processes of acquisition, paying too little attention on developing speaking skills, or by others' stressing early production too much, thus forcing students into psychologically uncomfortable situations and possibly damaging their self-confidence. Both of these approaches have their strong and weak sides. Therefore, the methodologically safest way seems to be to allow both of these views be organically expressed in the teaching/learning process without dogmatically overstressing any one of them.

Key words: *language acquisition, Stephen Krashen, Merrill Swain, comprehensible input, comprehensible output.*

INTRODUCTION

Throughout the history there always existed two major approaches to second language acquisition: “naturalistic” and “academic”. The former is exemplified by the numerous cases of people “picking up” second languages in various natural environments without any significant formal instruction (e.g. immigrants, travelers, traders etc.), while the latter (i.e. the “academic” or „elite“) approach - by the formal study

of languages, especially “dead” languages like Latin, Greek, Sanskrit, etc. which was historically widespread in various cultures for religious, academic or other purposes but had little practical application for everyday communication. In the more recent times, however, learning foreign languages with the practical goal of communicating with people from other countries became increasingly prominent. Consequently, various types of “communicative” approaches to language teaching, which arose as a reaction to the old-fashioned “academic” ways of consciously studying languages, stimulated this age-old debate between the proponents of “natural” versus “academic” language learning: could we “pick up” a second language in more or less the same way and with the same ease as young children acquire their mother tongue or is some measure of conscious study still necessary or at least useful? Are there more similarities or differences between the acquisition of a first and a second language and what exactly are they? How much do factors like age, individual characteristics, motivation, attitude, teaching/learning method etc. determine the ultimate success of a learner/acquirer? These questions gave rise to new ways of thinking about learning and teaching languages.

1. THE RESEARCH OF LANGUAGE ACQUISITION

Many language learning theorists have observed that although from the structural point of view the phenomenon of language is extremely complex, this does not usually seem to cause a proportional difficulty in mastering it. Every developmentally normal child masters his mother tongue with apparent ease and without a need to grapple with the enormous complexities of its structure, understanding and formulating which has presented an enormous task for generations of linguists. What is more, many adults too seem to master languages in a similar way, although the degree to which it is indeed similar is often debated. The following quotes illustrate their authors’ amazement by this phenomenon:

Language learning is once complex and simple. When I think of the complexity of language learning, I’m amazed that people succeed. As a linguist, I have spent much of my life puzzling over the complexities of language, and I feel I still understand so very little about any language. Yet, people do learn new languages, not only as children, but also as adolescents and as adults. Observing that process only increases my sense of wonder. People learn far more than they are aware that they are learning. How do they do it? (Thomson, 1993).

Is it not quite phenomenal that after having somehow completely learned one complex language already, we manage to begin learning another, and some adults even gain native-speaker or almost native-speaker proficiency? Not only this, some ‘acquire’ a third, fourth, fifth (or more) language in addition to the second, and this with everything else that is going on in their lives. How do they do it? (Rast, 2008, xiv).

In an attempt to answer this question (“how do they do it?”) many theories and models of second language acquisition have been put forward during the last

several decades. According to Larsen-Freeman and Long (1991), there are over 40 SLA theories based on various psychological and sociological models: Behaviorist (Pavlov, Skinner), Innatist (Chomsky), Cognitivist (Slobin), Connectionist, Information Processing (Anderson), Social-communicative (Vygotsky), Acculturationist (Schumann, Acton), Accommodationist (Giles), Resultative (Hermann) and others. Early methods of language instruction since 1950s and 1960s were also based on various theoretical models: Interference (Weinreich), Contrastive analysis (Lado), Habit formation (Lado, Bloomfield), premises of Universal Grammar (Chomsky), Hypothesis and Trial (Corder), Interlanguage (Nemser, Selinker), Error Analysis (Corder) (Cook, 1993). Unfortunately, this wide array of theoretical models and practical approaches often failed to provide clear answers for those who needed them the most, i.e. language teachers and learners, who were more interested in finding the best way to teach and learn another language and not receiving a veritable smorgasbord of unlimited theoretical possibilities.

2. COMPREHENSIBLE INPUT VS. COMPREHENSIBLE OUTPUT

Against this backdrop, a more clear and focused, albeit possibly slightly simplistic (for not taking into account various other important SLA aspects), debate arose between Stephen Krashen and Merrill Swain who were representing two diametrically opposed views to language acquisition: Comprehensible Input and Comprehensible Output. The main question in this debate was: which one of them is the major driving force in the process of successful SLA, which one is primary and which one is secondary, which one is the cause and which one is the result?

The “comprehensible input” hypothesis of SLA was first introduced by Stephen Krashen in the 1980’s (Krashen, 1981). According to it, the primary driving force behind the process of language acquisition is not conscious study of vocabulary items or grammar rules, but simply receiving “comprehensible input” or “understanding messages”. In other words, we acquire another language simply by understanding what we hear or what we read. One of Krashen’s most controversial claims, however, was that learners’ output is not a driving force of acquisition, but rather, its result:

“There are numerous studies that confirm that we can develop extremely high levels of language competence without any language production at all” (Krashen, 1994).

Despite being intuitively appealing to many language teachers and learners, Comprehensible Input hypothesis (as well as other hypotheses included into Krashen’s SLA model) has attracted a lot of criticism. Numerous critics, like McLaughlin (1978, 1987), Gregg (1984), Lightbrow (1998), Zafar (2011) etc., pointed out the weaknesses and contradictions of Krashen’s claims. For example, Lightbrow (1991) observes:

“Like many SLA researchers, I have questioned Krashen’s complete confidence in comprehensible input and his dismissal of focused instruction, especially for learners whose development takes place principally or only within a classroom context.

Some recent classroom-based research has yielded evidence that learners not only benefit from, but may sometimes require, focus on form to overcome incorrect or incomplete knowledge of specific target language features” (Lightbrown 1991, quoted in Doughty and Williams, 1998, 179).

One of the critics, Merrill Swain, pointed out the results of a study conducted in Canadian bilingual schools where English-speaking students received massive amounts of comprehensible input in the French language, but despite this, their second language development was not as advanced as it should have been expected if Krashen’s Comprehensible Input hypothesis were true: although the French immersion programmes in Canadian schools were successful and many students did achieve high proficiency in French, they still fell short of the native speaker level, especially regarding their grammatical proficiency. As Swain observes herself:

“The results of these evaluations demonstrated that the French proficiency of these immersion students was more advanced than that of students taking 20 to 30 minutes a day of FSL. Furthermore, on some tests of French listening and reading comprehension, French immersion students obtained scores similar to those obtained by francophone students of the same age. However, to the surprise of some, the speaking and writing abilities of French immersion students were, in many ways, different from those of their francophone peers. It was these latter findings that raised doubts about the validity of the input hypothesis (Swain, 1985), most particularly about the argument that comprehensible input was “the only true cause of second language acquisition” (Krashen, 1985, 61; Swain, 2005, 472).

Therefore, as an alternative to Krashen’s Comprehensible Input, Swain proposed the “Comprehensible Output” hypothesis. It suggests, that comprehensible input is not enough for successful acquisition of a language. According to Swain, students should be “pushed” to speak in order to successfully acquire new words and especially – new grammatical structures. Passive listening and understanding is not enough, since we acquire a new language only when we need to actively communicate and make ourselves understood:

“Put most simply, the output hypothesis claims that the act of producing language (speaking or writing) constitutes, under certain circumstances, part of the process of second language learning. Furthermore, the process involved in producing language can be quite different than those involved in comprehending language” (Ibid., 471).

Basically, the essence of the whole debate seems to lie in the question of whether we can acquire a new language in an „easy way“ – just by relaxing and concentrating on the message rather than actively working with the language itself (Krashen) or do we still have to work hard on it and without conscious efforts to produce language there can be no acquisition – „no pain no gain“ (Swain).

The most distasteful for many language learners was Swain’s idea, that in order to successfully acquire a language one has to be “pushed” to speak and thus often find oneself in a psychologically uncomfortable situation. Krashen, in responding to Comprehensible Output hypothesis, also observed that: pushing students to speak is

unpleasant for them <...> it is “pushed output”, having to utilize structures they have not yet acquired, under demanding conditions, that students find uncomfortable. Methods based on comprehensible output put students in this situation constantly (Krashen, 1998). In response to Swain’s idea that the major driving force in acquiring new vocabulary and structure is learner’s need to speak and make oneself understood, Krashen noted that all the need in the world will not result in language acquisition if there is no comprehensible input. <...> providing more comprehensible input seems to be a more reasonable strategy than increasing output.

Thus, despite all the criticism, comprehensible input is still defended as the major factor or a basis for language acquisition, all other (output included) being secondary factors, playing supportive roles in SLA process. How, then, could one respond to the observations of the failure of comprehensible input, such as the above-mentioned study when students in French immersion, despite years of input, were not as good as observers felt they should be in grammatical aspects of their second language? To this Krashen optimistically states, that comprehensible input has not been truly “given its chance”: It can be argued, that we haven’t yet given comprehensible input a real chance. We have yet to see how students will do if their classes are filled with comprehensible input, if they have access to a great deal of very interesting reading and listening materials and if the acquisition situation is genuinely free of anxiety” (Krashen, 1998).

Decades after this exchange between Krashen and Swain, the dispute does not seem to have been settled one way or the other: the debate between the supporters of input and output as the primary driving force in the successful SLA still continues. The best review of the latest developments in this debate is provided by Ellis (2008, 247–251; 260– 265), Rast (2008, 4–28) and Krashen himself (1998).

3. PRACTICAL IMPLICATIONS

On the practical classroom level this dichotomy is most often reflected by either some teachers’ forcing learners to speak while they are still not ready, making them frustrated and uncomfortable, which may decrease their self-confidence and motivation; or, on the other hand, by the others’ over-reliance on learners’ capacity to acquire a language just by receiving interesting and comprehensible input, which attracts criticism from many colleagues, fearing that learners will not learn to speak if they are not “pushed”.

Thus, after decades of research and debate, the most important question remains: have we given enough chance for Krashen’s comprehensible input to do its work properly (i.e. teach a language) or should we admit that Swain was right and that without conscious effort and „pushing“ a learner to speak there can be no acquisition. Unfortunately, although there is a variety of positions on this issue and the importance of output in SLA has been widely recognized, the conclusive answer to this question does not seem to be in sight. Concerning the research of

comprehensible input as a sole sufficient factor in successful SLA, Ellis (2008) observes:

“it is perhaps not surprising that the results (of researching the role of comprehensible input in SLA) have been inconsistent as what probably matters is not so much the input itself as what learners do with the input they are exposed to” (Ellis, 2008, 251).

Concerning the role of Swain’s comprehensible output, Shehadeh (2002) observes:

After well over a decade of research into Swain’s (1985) comprehensible output hypothesis, few definitive conclusions can be made, because the question of whether and how learners’ output, or output modification, helps with L2 learning is still largely unanswered (Shehadeh, 2002, quoted in Ellis, 2008, 265)

CONCLUSIONS

Depending on one’s basic paradigm, teaching/learning methods and classroom activities may vary enormously: from over-optimistic reliance on input as the sole sufficient factor for successful SLA, to overstressing learners with (often unnecessary and even potentially demotivating) forced early output.

Due to the ongoing debate between proponents of Comprehensible Input and Comprehensible Output and due to the continuing uncertainty of many SLA researchers on this matter, teachers are left without conclusive answers or clear guidance.

Thus, it seems that the answer to this question must lie elsewhere: rather than looking for prescriptive “universal” language acquisition models, teachers/learners should rely more on their intuition and adapt various approaches which seem to work best for individual learners. Instead of adopting Comprehensible Input or Comprehensible Output models as some kind of absolute authority informing teaching/learning methods and techniques, what seems to be needed is a sensitive and personalized adaptation to learners’ needs (i.e. “adapting, not adopting”). “Whatever works for you” still seems to remain the safest methodological principle in the process of second language teaching and learning, ridden with so many doubts and uncertainties.

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SANTRAUKA

SUPRANTAMA KALBINĖ MEDŽIAGA AR SUPRANTAMAS ŠNEKOS AKTAS – KAS SVARBIAU SĖKMINGAI ĮSISAVINANT KALBĄ

Vytenis Končius

Egzistuoja du požiūriai į kalbos įsisavinimo procesą. Anot vieno iš jų, kalbos įsisavinimas yra didesne dalimi automatinis procesas, vykstantis pasąmonėje, todėl ir pats efektyviausias kalbos mokymosi būdas yra sukurti palankiausias sąlygas, leidžiančias netrukdomai vykti šiam savaiminiam procesui. Šio požiūrio žymiausias šalininkas yra S. Krashen'as su savo „suprantamo teksto“ (Comprehensible Input) hipoteze. Egzistuoja ir priešingas požiūris, tvirtinantis, kad suaugę negali efektyviai įsisavinti svetimos kalbos, pasikliaudami vien tik minėtais automatiniais procesais. Anot šio požiūrio, būtinas aktyvus besimokančiojo dalyvavimas, pastangos išreikšti savo mintis besimokoma kalba – tik tada įmanoma ją sėkmingai įsisavinti. Šio požiūrio žymi šalininkė yra Merrill Swain, suformulavusi savo „suprantamo kalbėjimo“ (Comprehensible Output) hipotezę. Diskusija tarp šių dviejų požiūrių šalininkų tebesitęsia, dažnai atsispindėdama ir klasėse: arba per daug pasitikint savaiminiais ir pasąmoniniais kalbos įsisavinimo procesais, neskiriant pakankamai dėmesio aktyviam šnekėjimo įgūdžių tobulinimui arba priešingai – pernelyg akcentuojant ankstyvą šnekėjimą, tuo verčiant mokinius atsidurti psichologiškai nepatogiose situacijose ir taip galbūt pakertant jų kalbos mokymosi motyvaciją. Abu šie požiūriai turi savo privalumų ir trūkumų. Metodologiškai saugiausia būtų leisti jiems abiems pasireikšti mokymo procese, dogmatiškai netaikant nei vieno iš jų.

IRRIGATING DESERTS: RETHINKING DIDACTICS FOR UNIVERSITY INSTRUCTION

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ABSTRACT

Research on today's university students finds that the postmodern student who has been shaped by deconstructionism learns primarily, almost exclusively, through the professor/student relationship. The converse is also true. If the learner strongly dislikes a professor, feels invisible, or doesn't feel valued by the professor, research shows that the student will not actively engage in the learning process. This paper looks at the causes/effects of students' need for personal relationships with faculty, why this 21st century trend has developed and how professors, trained in the 20th century, can still impact students in order to "irrigate deserts" following C. S. Lewis's admonition in "The Abolition of Man". This paper details why it is imperative for professors to understand students' unique ways of knowing and the heightened need for both instructional and personal relationships.

Key-words: *learning process, university didactics, postmodern student, professor/student relationship.*

INTRODUCTION

Volumes of recent research on today's university students consistently documents that the postmodern university student who has been shaped by deconstructionism of the 21st century learns primarily, and almost exclusively, through the professor/student relationship (Vander Ark, 2002; Whitehead, 2003; Walsh & Maffei, 1995; Tiberius, 2001; Eison, 2002).

No longer are university students in awe of a professor's knowledge or intimidated by her educational credentials (Harris, 2004). Today's university student seems to believe that the playing field is level—that they are their professors' equals (Harris, 2004; Perlmutter, 2001, NSSE, 2000) and the basis for all learning is on a relational level.

So, how do we teach this Millennial Generation (Howe and Strauss, 2000)? In order for an instructor to ensure that learning takes place in the university classrooms of this century, she must be willing to build strong instructional and personal relationships with her students.

This paper looks first at the literature substantiating that the primary element for involving students in their educational endeavor is the student-professor relationship.

When the student-professor relationship is positive and well-developed, research shows that students will “take greater intellectual risks, increase their critical thinking, and increase their inherent motivation to perform academically” (Walsh and Maffei, 1995, 24). Studies also show that when the relationship is positive, professors are more highly respected by their students (Walsh and Maffei, 1995). Interestingly, the converse is also true. If the learner strongly dislikes a professor or feels invisible, or that he isn’t valued by the professor, “. . . then it is more likely that they will ‘close down’ in the relationship and resist without actively engaging in the learning process” (Whitehead, 2001, 1).

Secondly, this paper looks at the causes and effects of today’s university students’ need for personal relationships with faculty. It investigates the reasons why this approach to learning has become predominant.

And finally, this paper investigates how professors, educated and trained in the 20th century, can adapt and adjust to this predominant approach to learning in the 21st century.

Over sixty years ago Oxford don C.S. Lewis wrote, “The task of the modern educator is not to cut down jungles but to irrigate deserts” (The Abolition of Man, 1940/1996, 27). Certainly, there are multiple and diverse interpretations of this statement. However, I interpret Lewis’s statement to mean that the primary role of the educator is not to tear down the ideas, perceptions, and experiences of the learner; it is not to destroy the individual and uproot all his/her “wrong thinking.” In fact, it is just the opposite. The role of the educator is to see the areas in the students’ learning experiences where nothing is growing, where there is no life, no knowledge and to teach in such a way as to affect change—just as water brings change to a desert. Israel is an excellent example of deserts blooming. With proper nurturing and cultivating of ideas, relationships, and of learning, students can become “irrigated deserts” blooming with concepts, critical thinking skills, and knowledge.

Without a doubt, Lewis’s statement has never been truer for educators than it is today. In order to irrigate deserts today’s university professors must understand and acknowledge their students’ unique ways of knowing and their heightened need for both instructional and personal relationships.

1. THE STUDENT/PROFESSOR RELATIONSHIP

Educational and psychology experts alike have found in recent research that this generation—the Millennial Generation—is all about relationships. Tom Vander Ark, who works for and does research in the area of education for the Bill and Melinda Gates Foundation, published a paper in February 2002 on the teacher/student relationship. Briefly, here are some of his findings:

- Students respond with interest and motivation to teachers who appear to be human and caring.

- Teachers can help produce these feelings by sharing parts of themselves with students, especially stories of problems and mistakes they made, either as [students] or even recently.
- Such personalizing of the student/teacher relationship helps students see teachers as approachable human beings and not as aloof authority figures.
- Students welcome the admission by [instructors] that insecurity and error are common to everyone. Students will attend to an instructor who appears to be a ‘real person,’ who had problems as a youth (or more recently) and survived them.

A recent student-written article in *The Teaching and Learning News* (a newsletter publication from the University of Maryland) confirms Vander Ark’s findings, “I love when my teachers share little tidbits about their lives. This type of friendly dialogue really loosens up a classroom, usually makes people smile and laugh. I feel like it means we students are important to you as teachers if you share with us” (Smith, 2002, 11). Smith, the student writer, goes on to say, “Developing interpersonal relationships with your students will motivate them to learn and contribute to your class” (ibid, 11).

Vander Ark explains, “Students today respond to educators who are more like coaches than conventional teachers... Learning is about constructing relationships in which students connect with teachers and subjects” (2002, pp. 4-5). He recommends developing “...strategies in unique ways to ensure powerful relationships” between the teacher and student (2002, 7).

It isn’t that recognition of the importance of the teacher/student relationship is new, but now it is amplified—more crucial than before. Feldman’s (1976) classic article “The Superior College Teacher from the Students’ View” gave ten characteristics of a superior college teacher and on that list was, “Personal Interest in Students.” Hildebrand, Wilson, and Dienst (1971) in their article “Evaluating University Teaching” in the early 1970s clearly conveyed the importance of positive interaction between student and professor. Researchers such as Tinto (1988) and the team of Chickering & Reisser (1993) proved over a decade ago just how important interaction with students by the professor really is. But today’s students are needing to take it to a new level.

Research shows that in the lives of the Millennial Generation, the teacher/student relationship is vastly more important than it was to generations past—their learning hinges on it. It has moved from a preference to a necessity. When I was an undergraduate nearly twenty years ago, I remember thinking my college professors were demigods. My cohorts and I didn’t even dream that professors might know our names. I was so intimidated by their positions, their degrees, and their vast knowledge that my learning was never based on whether or not they knew me, much less on whether or not they liked me—most of whom did neither.

But for today’s university students the student/professor relationship is vitally important and integral to the learning process. In fact, a recent study by Carol Lundberg and Laurie Schreiner (2004) of Azusa Pacific University surveying 4,500 students found, “Relationships with faculty were stronger predictors of learning than

any other predictor including student background and characteristics—race, ethnicity, origin or color...” (ibid 549). This research dramatically supports my hypothesis that a social and psychological shift has taken place—a real, valid, social change in students’ attitudes and perceptions about the student/professor relationship.

Jack Whitehead, lecturer in education at the University of Bath, sits on both the U.S and the British boards of the Educational Research Association. Whitehead writes, “...often overlooked, yet is emerging as a key element in the development of learning power, is the theme of relationships” (2002, 1). Whitehead continues, “It seems that the quality of relationships between learners and their teachers is central to the development of a climate where learners can change and grow and develop in their capacity to learn...Positive interpersonal relationships are those where both parties are able to offer the other respect, to listen carefully and to respond appropriately...” (ibid 2).

Although most of Vander Ark’s and Whitehead’s research is on high school or secondary level students, research on university student perceptions demonstrates the same trend. Indeed many of today’s students carry those perceptions with them from high school into their university experience. It is for this reason that their findings are significant to this paper.

Richard Tiberius, formerly at the University of Toronto, has been studying the effects of relationship on learning for over a decade. Tiberius believes, “...teaching simply cannot happen without teachers entering into relationship with their students” (1994, 12). “Cannot happen” is strong language. His findings don’t use language such as enhances or improves, but he uses very unqualified and absolute language—“teaching simply cannot happen.” Tiberius goes on to say, “Moreover, the teacher’s success in facilitating learning is directly related to the quality of that relationship” (ibid 13). This puts a great deal of responsibility on the shoulders of the professor.

David Walsh and Mary Jo Maffei (1994) from Miami University in Ohio confirm Tiberius’s findings. Walsh and Maffei researched the behaviors that affect the student/professor relationship. They found, “A key to involving students in their educational experience is the faculty-student instructional relationship. When the student-professor relationship is positive, students take greater intellectual risk, increase their critical thinking, and increase their intrinsic motivation to perform academically” (Walsh and Maffei, 1994, 24). A real-life example of this increased emphasis on the student/professor relationship is found on the Seattle University’s website. Seattle University, founded in 1891, now boasts on its website, “Seattle University is a university that believes that student relationships with faculty are as important as what they learn in the classroom” (www.back2college.com).

When did the shift happen? When did the academy start believing that “the students’ relationships with faculty are as important as what they learn?” An even more important question is, how did this happen? It appears that the shift from the student/faculty relationship impacting learning to the student/faculty relationship dictating learning is directly related to three major trends in Western culture and

society: 1) A shift in the parent/child relationship, 2) Mass culture's (and this isn't only happening in the West) focus on students' positive self-esteem, and 3) Society's belief that equality means a level playing field for students and professors.

2. THE WHY'S OF IT ALL

One aspect that might explain this shift in the student/faculty relationship is a result of the shift in the parent/child relationship. There is a trend, (in the U.S at least), of parents wanting to be their children's best friends. Researchers with Synovate, a market-research firm in the U.S., surveyed 1,000 parents with children ages 12 to 30 living at home (this included college students). Forty-three percent of parents say they want to be their child's best friend. According to Ian Pierpoint, senior vice president for the company, the results have both positive and negative connotations. "Some parents felt their own parents didn't understand them, and they see a best friend as someone who is fun to be around, listens, and is non-judgmental" (Hellmich, 2004, 2). Pierpoint goes on to say that unlike a traditional parent, a best-friend parent doesn't give the child rules and tell him/her what to do (Hellmich, 2004). Hellmich reports that Pierpoint evaluated 45 families and according to his research "...some of the parents didn't insist that their teens do such tasks as homework or household chores. One mother wouldn't make her child do homework because it would make him unhappy" (2004, 2).

Parents are usually a person's first authority figure. If authority figures are not established in the home early on, then how can a child understand what an authority figure is? Some of the recent attitudes and beliefs surveys of college students seem to support the idea that, "If my parents want to be my best friends, then why shouldn't my professors?" (Lundberg & Schreiner, 2004). Perhaps this can explain, at least in part, how the need for the student/professor relationship has moved to such a level of significance in university students' learning in this new century.

3. THE SELF-ESTEEM MOVEMENT

A second aspect that contributes to this strong need for relational learning is the Millennial Generation's exposure to the self-esteem movement. Self-esteem became a buzzword more than 20 years ago and was fueled by parenting experts, psychologists, as well as by educators. Followers of this movement suggested that students who hold themselves in high regard are happier, better adjusted and will succeed at academic endeavors. Meaningless phrases such as "good job" and "excellent work" for less-talented and non-productive children indoctrinated an entire generation with a false sense of self-esteem as a result of this movement (Grayson, 2005). Self-esteem philosophy has been so ingrained in parents that protecting their children from failure or criticism has become their number one priority in parenting. This "it-is-so-important-for-you-to-feel-good" movement was most evident in California,

which actually created a task force to increase self-esteem among school children. But it quickly spread across the U.S. Raising self-esteem became a nation-wide concern by the 1980s when educators thought it would help raise academic achievement. Unfortunately, recent studies illustrate that they were wrong.

“Kids born in the ‘70s and ‘80s are now coming of age. The colorful ribbons and shiny trophies they earned just for participating made them feel special. But now, in college and the workplace, observers are watching them crumble a bit at the first blush of criticism” (Jayson, 2005, C15).

Deborah Stipek, dean of education at Stanford University says, “I often get students in graduate school doing doctorates who made straight As all their lives, and the first time they get tough feedback, the kind you need to develop skills, well, I have a box of Kleenex in my office because they haven’t dealt with it before” (Jayson, C15).

A 1991 teacher-training session in Houston, Texas, taught that red ink was horrific and teachers were told to pick another color to make corrections on students’ papers and exams, according to Pat Green, a teacher since 1982. “They said it had a very negative impact, because red is so symbolic of wrong answers,” she says (Jayson, C16). Green goes on to explain that in the training sessions they were told that grammar and spelling errors should be overlooked so students wouldn’t be discouraged from writing, Green says. “It was so ‘don’t damage their self-esteem’ to the point where you would praise things that weren’t very good” (Jayson, C16).

Cassie Bryant, 22, is a product of those times. “I kind of became an award junkie,” she says. She believes the awards motivated her and helped her get into a competitive college. But, she recalls her first semester at New York University as ‘brutal.’ “I had always been in honors in high school, and the writing teacher said, ‘I don’t think that’s a good place for you.’ I started crying” (Jayson, 2005).

Roy Baumeister, a psychology professor at Florida State University in Tallahassee, says he had ‘high hopes’ for the benefits of boosting self-esteem when he began studying it more than 30 years ago. However his extensive review of 18,000 articles on self-esteem studies published in *Psychological Science in the Public Interest*, ended those hopes. “There is not nearly as much benefit as we hoped,” he says. “It’s been one of the biggest disappointments of my career” (Baumeister, et al, 2004, 1).

“Overall, research shows that self-esteem scores have increased with the generations, says Jean Twenge, a psychology professor at San Diego State University who compared studies on self-esteem of 66,000 college kids across the U.S. from 1968 to 1994” (Jayson, 2005, C16). According to Twenge, these studies are typically based on self-ratings. She noticed that the undergraduates she teaches tend to have an inflated sense of self. “When you correct writing, they’ll say, ‘It’s just your opinion,’ which is infuriating. Bad grammar and spelling and sentences being wrong is not my opinion; it’s just bad writing,” she says (Jayson, C16).

Perlmutter (2001), Harris (2002), and Blumenthal (2001) have all published recent articles venting their displeasure in the way students respond to correction – especially in their writing assignments. Perlmutter writes,

I recall the first class I taught as an assistant professor. It was a writing course. The students taught me, in turn, the basic lesson of modern academe. My students' first papers were abysmal. I believed that they wanted to improve and would be grateful to be set right. Instead, they rebelled. "Don't you want me to correct your errors?" I asked. "No," they chorused.

One student explained, "I don't want you tell me what's wrong with my work. I want you to tell me how good it is." And why not? For 18 years, their egos had been stroked.

Who was I to demand such tawdry details as accurate grammar and syntax, good writing, clear thinking, and adult behavior (B12)?

Harris's article seems to confirm Perlmutter's experience. Harris writes about the frustration she has over students' disdain for being corrected:

What can we do? We of academe, even as we invite organized student input, must reassert our voice of authority, require students to master the curriculum, and penalize those who try to negotiate their way to a degree...corrections to grammar and style do not reflect the professor's taste or what he or she 'likes' to read. Corrections reflect the conventions not only of the English language but also of the field being studied (2002, B14).

Michael Blumenthal, a visiting scholar at Santa Clara University in the spring of 2001, ended his short tenure at the university by publishing this letter to his students in the school's newspaper. His point, though a little acidic, is still well made:

Several weeks before the end of this quarter, I was struck by a certain "Love Letter and Thank You Note" addressed to you [students]...by one of the younger, departing professors of creative writing...in which she declared her devotion to what she described as "student-centered, relationship-based teaching," and attributed her own, self-described success to the fact that "[I] love my students." She went on "[I] started loving my students because I saw such inspiring, fragile, invincible, vulnerable beauty in them." She saw, our young poetess did, "the same kind of beauty in them I see in the just-about-to-fall spring petals on the trees ...When people feel loved, nourished, supported and respected; when people feel recognized, seen, and known; when people feel unique and valued,' she went on, "they feel confident enough to explore their gifts, to develop those gifts, and to make significant contributions to the human community."

In her defense, my younger colleague is probably a victim of what a friend of mine contends ...has become, increasingly, the purpose of university life itself: the presentation of moments of self-gratification, little assurances and narcissistic stabilizers that confirm: Yes, I am smart, I am creative, I am loved.

And now, my young friends...let me make a terrible confession: I do not love you. While I have come to like several of you quite a bit, admire some others, feel sympathy for some, and a cool distance toward others, I must confess that for none of you have I developed that rare, precious, and deeply human feeling I would describe as love.

But I was not brought here...to love you, but, rather, to teach you, (as I hope I have), something about...making and reading poems. I was brought here not to be an oracle of love, but because presumably I knew a bit more about being a writer than you do...

If I have done my job, whether you have come to 'love' me or not, you may have learned something...and I can leave here a satisfied, if not universally beloved, teacher.

I already have the love of most, if not all, of those whose love I need. What I need from you, or at least would prefer, is something more befitting our student-teacher relationship: your respect. And respect – let me assure you, from the lofty vantage point of middle age – is something both more enduring, and more necessary of being earned, than what we so often mistakenly call “love.”

You have been told that the not good is good, that the unworthy is the worthy. Rather than being commended on the hard work and noble intentions of your ambition (when it was worth commending), you have been praised for the beauty and rightness of its product. But to give you such unearned praise is not only to give [you] nothing at all, it's to deprive [you] of the one thing we have to hold onto: real work and an objective correlative (2001, B5).

Perhaps Blumenthal is right. Perhaps we have “deprived our students of real work and an objective correlative.” I know in my own experience as a teacher of English Composition at a local junior college I became very frustrated and annoyed sometimes by students' reactions to my corrections and comments on their essays. Oftentimes it seemed that they essentially resented me for grading them. I had one student say to me, “Well I showed this paper to my English teacher from high school and she said it was just fine.” He ended up dropping the class because he consistently resented me correcting him. I kept asking myself, “How will they learn if they are not taught what is right and wrong in writing?”

Neil Howe co-author of *Millennials Rising: The Next Great Generation* (2000, 17) blames society's high expectations on students' attitudes, “We've become a much more child-oriented society around millennials,” he says. “Self-esteem for them meant you're the focus of society's attention.”

Randall Grayson, a PhD from Claremont Graduate School, runs a camp for kids in southern California. As part of helping parents understand what is wrong with self-esteem programs he published an article called, “Self-Esteem: The Real Scoop.” In his article, Grayson gives elements that he believes are harmful in self-esteem programs:

- All people are treated equally (adults and children)
- No one is allowed to fail
- Competition is rarely done
- Feel good about yourself above all else
- Children don't have honor roles
- Everyone gets a trophy or award or certificate

- No scores kept on games for children under a certain age
- Make children feel special “Look at your hands. No one else has your hands. They are special and so are you”
- Write warm fuzzies (notes of praise) to boost students’ self-esteem

Grayson explains, “Such activities have been going on for over 20 years. People have various opinions on the merits of such activities, but several studies have concluded that not only do such approaches not work, but they may be doing more harm than good. California spent 3 years and \$750,000 to study self-esteem courses and programs. The result of this massive evaluation was that the programs made no difference in children’s self-esteem or any other variable of interest. It doesn’t work. One example is that in 1972, 25% of teens heading to college had an A or B average. In 1998, 75% had an A or B average. But, SAT scores are lower. If grades are a measure of self-worth, then a lot of children have better reason to like themselves, but performance hasn’t gone up as a result. In fact, it has gone down” (2005, 1).

Baumeister, et al, speaks out against the self-esteem movement, “All too often, this movement takes the form of uncritical self-celebration as an entitlement of being a human being, instead of applauding hard-earned achievements. Awarding trophies to all contestants or ‘socially promoting’ students who haven’t learned the material is not conducive to well-founded self-esteem. In fact, these practices may cultivate inflated views of self and entitlements, which constitute the dangerous form of high self-esteem. I see nothing wrong with praising a child (or adult) for an outstanding or brilliant performance. I see plenty wrong with praising everyone even when the actual achievements are mediocre.”

Even in the hit cartoon movie *The Incredibles*, the Super-Hero Dad, trying to understand his son’s trophy collection states, “If everyone is a winner, then no one really is.”

I am convinced that parents wanting to be best friends with their children and educators touting their self-esteem doctrines above learning have greatly predisposed the need for Millennial students to have close, strong and prevailing relationships with professors in order to really, authentically learn.

However, in addition to these two critical elements, there is one more factor that may play a role in this trend: the belief of the Millennial Generation that we are all equal.

4. I’M OKAY AND YOU’RE OKAY AND WE’RE ALL EQUAL

Most students of the 21st Century do not seem to know their own limitations. Their overall beliefs about the world are impacted by their sense of a skewed egalitarianism and entitlement. Without a doubt, classlessness and social equality are vitally important in a democracy. Gender equality, racial equality, sexual-orientation equality, and religious equality all have to be honored in a free society. These ideologies have been effectively preached to this generation—and they got the message. But

somewhere in the mix, and perhaps because of the two previous factors listed, this generation developed the idea that all boundaries and hierarchical distinctions are to be done away with. These Millennials have no doubt that they are on equal footing with the entire human race. “The attention of their parents, the political system... the educational system, and the marketplace has given Millennials a sense of importance and empowerment” (Howe and Strauss, 2000, 8).

Over and over again the literature proves this true. “Research indicates students want more equality and respect from their professors” (Garko, Kough, Pignata, Kimmel, and Eison, 1994, 54). The Garko, et al, study “Myths about student-faculty relationships: What do students really want?” found consistent themes when students were asked to describe the ideal student-teacher relationship:

- Students wanted to connect with their professors.
- Students wanted equality.
- Students wanted mutuality.
- Students wanted respect in their relationships with professors.

“It was clear also that students wanted to be respected as responsible individuals in their relationships with professors. Mutual respect was described in large part as the professor’s realization that students view themselves as ‘mature adults’ and wish to be treated ‘as equals’” (Garko, et al, 60).

“Equality emerged as an important element in the student-teacher relationship. From one student’s perspective, equality meant that the instructor ‘equates him/herself with the student to create a “win-win” type atmosphere.’ Another definition of equality was that ‘both persons can relate on the same level without the instructor using his/her authority against the students.’ Students sought approval and acceptance ‘as equals.’ They did not wish to be made ‘uncomfortable by the professor looking down on students, as if to say, “I am so smart, and you are so dumb” (ibid 64).

Personally, I have seen a shift in attitudes concerning the student/teacher relationship. Recently, at a small private university in the Midwest U.S., I surveyed 130 full-time faculty members and asked them to list the five characteristics they most admired about their favorite college professors in order of significance. Number one among all 130 faculty was “Knew subject well and loved his/her subject matter.” The majority of the 130 faculty members were over the age of 40. I walked across the campus and guest lectured for the department of education. I surveyed a group of about 20 education majors and asked them the same question, “List five characteristics, in order of the most important, of the college professors you most admire.” These were third- and fourth-year students getting ready to go into the real world and teach and the number one answer, without exception, was “He/She respected me.”

Students’ drive to be treated as equals, their seeming resentment toward correction and their need for underserved affirmation sometimes have had a negative effect on professors’ attitudes. For example, David Perlmutter insightfully notes, “Our resentment against undergraduates also comes from our perception that the shift of power has gone too far in their direction” (2001, B12).

Perlmuttter goes on to say,

We may talk in the classroom about equal rights, but in practice, power is a zero-sum game: Granting students greater rights diminishes the professor's authority. I recall older professors in my college days in the 1980's who castigated ignorant students and humiliated foolish ones. Nowadays, that sort of behavior would result in a long deposition at the human-resources office. We are even urged to respect our students' minds. As one young colleague announced, "I have just as much to learn from my students as they do from me." But why should anyone pay money (or let the state and their parents pay money) to be educated by equals? If professors don't know more than our students, why are we here?

Perlmuttter is not alone. Miriam Kalman Harris states in her article, "We Are Smarter Than Our Students" that students resent being corrected or even told what to do. "After class," Harris writes, "...one woman waited...her eyes sparked with hostility as she walked toward me. 'You act like you're smarter than us,' she said, each word sharp as a knife."

Harris explains that she struggled with an answer and an explanation for the student while trying to slip out of the classroom. Later she reflected on her response and writes, "But what I really wanted to say was, 'I am smarter than you—meaning better-educated. If I'm not, what am I doing teaching you?'"

Harris goes on, "I should have sat her down then and there and told her exactly how much 'smarter' than she and her friends I really was. She needed to hear that. She deserved to know...What kind of professor, with or without a Ph.D., isn't 'smarter' than his or her students? And if we aren't smarter, then what in heaven's name are we doing teaching" (2002, B14)?

Harris's reflections echo those of mine stated earlier in this paper, "As an undergraduate, I considered my professors over-the-top brilliant. I knew so little, and their knowledge seemed so vast. I don't think it made me feel stupid, however; rather, I felt privileged to study with them."

She concludes, "I, along with my colleagues, have earned the right to say: You're darn right I'm smarter than you. You know why? Because I learned how to learn from my professors, who were all, even the least effective ones, smarter than me back then" (2001, B15).

This breakdown isn't just happening in the West. Jamal Shaikh writer for The Bombay Times notes, "A long time ago, relationships between teacher and pupil, were respected. But down through the years, this has metamorphosed into something else altogether" (1998, 4).

Vincent Ruggiero's (2000) concern about this shift in power led him to research these trends in the university classroom. As a result of his research he came up with a comparison chart titled, "Bad Attitudes: Confronting the Views that Hinder Students' Learning." Ruggiero believes that the principal reason for today's academic deficiency in the university classroom is that mass culture has undermined young people's desire to learn and their respect for parents and teachers.

So here we are, professors trained and educated in the 20th century who believe and adhere to the fact that we are more knowledgeable than our students, hopefully, that there is a place for right and just authority in our classrooms, as well as our society, that grades and respect should be earned through hard work, discipline and good old fashioned diligence. We are a breed of animal that is conflicted by our innate sense of right and wrong and absolutes and our strong desire to be good educators. We find ourselves working with post-modern, deconstructivist, Millennial students of the 21st century and we ask ourselves, “How in the world do we help these people learn? How do we teach them? How do we do our jobs and do them well?” Because we all know and deep inside believe that their learning isn’t just up to them – it is also up to us.

We as educators of this century must find ways to connect with our students and build those strategic and imperative relationships so that we can have a positive impact on our students; we must prayerfully and painstakingly consider how we, in the context of these relationships, reach them, teach them, and influence them for good so that they too may have a positive impact on others and indeed their world.

5. IRRIGATING DESERTS

Today’s deserts are different than in the days of C. S. Lewis. To irrigate these deserts we are required to use different tools and equipment. But it can be done. The situation isn’t hopeless. Perhaps we can start by revisiting the reasons we got into academe in the first place: love of the discipline, love for teaching, and/or maybe even the love for the academy. There are no real martyrs in our profession, though some may feel they are. But we are faced with new and real challenges when it comes to educating our students and building healthy and productive student/professor relationships with them. I often tell my colleagues, “When I was a kid, all the adults were in charge; now that I am an adult, all the kids are in charge.” And truly it often feels that way. But I need to protect myself from a Rodney Dangerfield mentality of “I don’t get no respect.” I can earn the respect of these students—I truly can. I can enter in to these necessary relationships with them and hopefully teach them and encourage them to grow and develop as human beings. This is not only my job, but my calling. And by educating I mean allowing learning to take place, even if it is customized for a way of knowing different from my own or my generation’s.

Research has indubitably shown that students today need strong and personal relationships with their professors in order to learn. Developing those relationships is hard and time-consuming. But it is possible.

6. CHALLENGES AND THINGS TO REMEMBER

This generation primarily values a non-judgmental attitude. In fact, the only thing you can be judgmental about is other people's judgmentalism. They are sensitive, almost with a sixth-sense, to any appearance of judgment. We have to free ourselves from a tendency to judge them and ridicule their attitudes and actions as wrong. Our greater influence on them will be by developing and nurturing relationships with them. We must tap into their ways of knowing and processing the world around them and not over-react to their ideas, philosophies and approaches to life that are so contrary to everything we believe is true and normal. Are we right about most things? Probably. But the only way to reach these students who have been providentially placed into our classrooms is to speak to them relationally and in a language and manner they can both hear and understand. In this way we are earning the right to be heard.

Finally, Erikson & Strommer report, "To know how to teach them, we must understand our freshman better. We must have a clear-eyed view of who they are, where they come from, how they have been instructed, what values they hold, and what their expectations and goals are" (1991, 4). The National Survey of Student Engagement (NSSE) 2000 Report: National Benchmark of Effective Educational Practices listed five dimensions of educational practices that enhanced learning at the college level. Two out of the five deal with student/faculty relationships: Number Three Student Interactions with Faculty Members and Number Five, Supportive Campus Environment. (NSSE, April 5, 2001, 3). And Fenty reminds us, "The quality of the student-faculty relationship is the responsibility of both the student and faculty member. Both parties need to collaborate so the student may gain as much as possible from the educational experience" (1997, 6).

My challenge is to take my responsibility seriously. I want to follow Erikson's and Strommer's advice to know how to teach them; I want to try to understand them and have "a clear-eyed view of who they are, where they come from and what values they hold" as well as their goals and ambitions. It is up to me to be the best instructor I can, not just by my definition, but by theirs as well.

Ken Bain, director of New York University's Center for Teaching Excellence, along with some of his colleagues, studied more than sixty professors from various disciplines to try and determine what outstanding teachers do both inside and outside the classroom that might explain their accomplishments. Here are the common principles they found:

1. They create a natural critical learning environment
2. They offer guidance in helping students understand not only the answer to the question, but the significance of the question.
3. They create a natural critical learning environment which engages students in some higher-order intellectual activity: encouraging them to compare, apply, evaluate, analyze, and synthesize, but never only to listen and remember.

4. They create a good learning environment that helps students answer the question themselves.
5. They get students' attention and keep it.
6. They start with the students rather than the discipline; the idea is beginning where the students are rather than where disciplinary traditions might dictate; it leads to explanations that start with the simple and move toward the more complex.
7. Highly effective teachers approach each class as if they expect students to listen, think, and respond. That expectation appears in scores of little habits: the eye contact they make, the enthusiasm in their voices, the willingness to call on students.
8. They help students learn outside of class. "The best professors do in class what they think will best help students to learn outside of class" (B7).
9. They engage students in disciplinary thinking.
10. They create diverse learning experiences.

"Great teachers are not just great speakers or discussion leaders; they are, more fundamentally, special kinds of scholars and thinkers, leading intellectual lives that focus on learning, both theirs and their students" (B7). Bain believes that great teachers focus on the nature and process of learning, rather than on their performances as the instructor.

In closing, I'd like to reflect on Hildebrand's magnificent observation, "Few teachers are great; probably none is great at all times. Yet, many teachers are great occasionally" (1971, 18).

Through concentrated efforts, decisive and purposeful praying and a genuine desire to teach well, we might join Hildebrand's few great teachers. As we contemplate *Making All Things New: The Good, the True and the Beautiful in the 21st Century*, perhaps we as professors dealing with Millennials (21st Century Students) can help them understand what is truly good, what is truly true and what is truly beautiful by building relationships that enable us to mentor them, model for them and conceivably mold some of them to see the world around them in a new light and perhaps in a new way.

Lendol Calder writes, "...good teachers do not cling to their prerogatives as professors, but humble themselves to see as students see, to learn what students are learning..."

Under the current climate of assumptions, professors are loath to do this. Such reluctance is why, for learning to happen, scholarly teachers will have to be born. For good teachers to be born, it may be that professors will have to die" (2004, 12). Maybe in dying to our traditions as teachers and our right to be right as well as our right to be smarter we can become a part of making all things new for this next generation and truly irrigate deserts.

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SANTRAUKA

DYKUMOS DRĖKINIMAS: PERMAŠTANT MOKYMO METODUS UNIVERSITETINĖSE STUDIJOSE

Teri McCarthy

Tyrinėjimai, susiję su šiandienos universiteto studentais, rodo, kad postmodernizmo studentai, kurie buvo suformuoti dekonstruktyvizmo rėmuose, pirmiausiai ir beveik išimtinai mokosi per studento ir dėstytojo santykius. Priešingas teiginys irgi yra teisingas. Tyrimai rodo, jog jei studentas labai nemėgsta dėstytojo, jaučiasi jo nematomas arba nevertinamas, jis nebus aktyviai įsitraukęs į mokymosi procesą. Šiame straipsnyje analizuojamos studentų poreikio asmeniškai bendrauti su dėstytojais priežastys ir pasekmės, taip pat kodėl atsirado ši 21 amžiaus tendencija, ir kaip dėstytojai, kurie įgijo išsilavinimą 20 amžiuje, gali paveikti studentus, tam kad „sudrėkintų dykumas“ pagal C.S. Lewis išsakytas mintis kūrinyje „Žmogaus panaikinimas“ (“The Abolition of Man”). Straipsnyje taip pat detalai aprašoma, kodėl dėstytojams būtina suprasti, kokiais individualiai būdais studentai įgyja žinias, o taip pat suvokti padidėjusią mokymo/-si ir asmeninių santykių poreikio svarbą.

THE CULTURAL DIMENSION IN FOREIGN LANGUAGE TEACHING AND LEARNING

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ABSTRACT

Nowadays it is a widely known fact that teaching and learning a foreign language cannot be reduced to the direct teaching of linguistic skills like phonology, morphology, vocabulary or syntax. The contemporary models of communicative competence show that there is much more to learning a language, and they include the vital component of cultural knowledge and awareness. The current article is concerned with the contribution and incorporation of the teaching/learning of culture into the foreign language classroom. It is maintained that culture and language are inseparable, hence, the cultural dimension is indispensable in the process of teaching/learning a foreign language.

Key-words: *culture, (inter)cultural competence, cultural awareness, cultural dimension, foreign language, teaching/learning.*

INTRODUCTION

The dialectical connection between language and culture has always been a concern of both scholars and educators. In the course of time, the pendulum of the opinions of foreign language researchers and educators has swung either against or in favour of the cultural dimension in foreign language teaching and learning. For example, already in the first decades of the 20th century researchers discussed the importance and possibilities of incorporating cultural components into L2 curriculum. In 1904, in his book “How to Teach Foreign Languages”, Jespersen stated that “the highest purpose in the teaching of languages may perhaps be said to be the access to the best thoughts and institutions of a foreign nation in the widest sense of the world” (cited in Genc and Bada, 2005, 73). Yet, the most striking linguists dealing with the issues of language and culture are Sapir (1962) and Whorf (1956). The core of their theory is that we perceive the world in terms of categories found in our mother tongue. However, what is found in one language may not be found in another language due to cultural differences (Richards, 1992).

The emergence of Communicative Language Teaching (CLT) in the late 70s of the last century notes a critical shift in teaching/learning culture: it marks the paradigm shift from the approach based on form and structure to a plurality of approaches focusing on the learners’ communicative needs, as well as expression, interpretation

and negotiation of meanings and looks (Savignon, 2002). However, the need for teaching culture in language classes reaches its climax only in the 1990s in the writings of scholars such as Byram (1994, 2002), and Kramsch (2000). People involved in foreign language teaching/learning have again begun to understand the intertwined relations between language and culture. It is maintained that without the study of culture, teaching/learning a foreign language is incomplete and inaccurate. For the learners, language studies seem senseless if they know nothing about the people who speak the target language or the country in which the target language is spoken (Genc and Bada, 2005). As Qu (2010) notes, by failing to draw students' attention to the cultural elements and to discuss their implications, teachers allow misconceptions to develop in students' minds. Therefore, realizing it or not, language teachers cannot avoid conveying impressions of another culture: language cannot be separated from the culture in which it is embedded. For both scholars and teachers, cultural competence, i.e. the knowledge of the conventions, customs, beliefs of another country, skills and abilities to interpret and relate one's native and foreign cultures, as well as provide critical judgement, is indisputably an integral part of foreign language learning, and many teachers see it as their goal to incorporate the cultural dimension into the foreign language curriculum. But what and how to teach or learn are still the two problems faced by foreign language teachers and learners.

Thus, the purpose of the present paper is to explore the importance of cultural dimension in foreign language teaching/learning as well as investigate students' cultural awareness and possible problems while communicating in the intercultural environment. When approaching the outlined goals, the following questions immediately arise:

- What is the relationship between language and culture?
- Why teach culture in the foreign language classroom?
- What elements of cultural competence should be included in foreign language teaching and learning?
- Do the students of foreign languages acquire sufficient knowledge and skills of the cultural dimension of the target language?

Bearing in mind the above mentioned target, a survey was carried out among the students of English Philology at Lithuanian University of Educational Sciences pursuing to examine their cultural competence, identify possible problems in intercultural communication and investigate the opportunities of developing their (inter)cultural awareness at the university level.

1. THE RELATIONSHIP BETWEEN LANGUAGE AND CULTURE

Language is at the heart of language teaching and learning, therefore, teachers should constantly reflect on what language is. Traditionally, language is viewed as a code. In this view, language is made up of words and a series of rules that connect words together. If language is viewed in this way only, language teaching and learning

involves just learning vocabulary and the rules of constructing sentences. Communicatively, language is perceived as a social practice. An understanding of language as 'open, dynamic, energetic, constantly evolving and personal' (Shohamy, 2007, cited in Byram et al, 2002, 16) encompasses the rich complexities of communication. In this case, language is something that people do in their daily lives and something they use to express, create and interpret meanings and to establish and maintain social and interpersonal relationships. Language is not a thing to be studied but a way of seeing, understanding and communicating about the world, and each language user uses his/her language differently to do this. The learner, thus, needs to know how that language is used to create and represent meanings and how to communicate with others as well as to engage with the communication of others (Svalberg, 2007). Educationalists supporting this point of view assume that learners should be involved in learning that promotes exploration and discovery rather than on being passive recipients of knowledge as it is transmitted to them.

The way in which we understand culture, just as the way we perceive language, affects the way we teach culture through language. Culture is a very broad concept, so to get to know a given culture means to gain extensive knowledge. Therefore, it seems useful to make a distinction between the so-called big-C culture and small-c culture (Chlopek, 2008). The big-C part of a given culture is usually easy to study, as it constitutes factual knowledge about the fine arts such as literature, music, dance, painting, sculpture, theater, and film.

Small-c culture, on the other hand, comprises a wide variety of aspects, many of which are inter-connected, including attitudes, assumptions, beliefs, perceptions, norms and values, social relationships, customs, celebrations, rituals, politeness conventions, patterns of interaction and discourse organization, the use of time in communication, and the use of physical space and body language. Needless to say, language is a part of culture, and is used to reflect and interpret it. Some of the small-c cultural aspects are directly observable, and hence easy to grasp and learn (e.g., celebrations and rituals). However, many dimensions of a given culture are hidden from the eye. Here belong the small-c cultural aspects that, being imparted to us from birth, are deeply internalized and subconscious and are often noticed only in contrast with another culture. It is mainly these non-tangible cultural aspects that have an enormous influence on people's way of thinking and behaviour and that determine the expectations and interpretations of other people's thoughts and behaviour.

Ethnographers, such as Buttjes (1990), have attempted to show that "language and culture are from the start inseparably connected" (Buttjes, 1990, cited in Thanasoulas, 2001, 6). He maintains that language teaching is culture teaching, so language teachers should go "beyond monitoring linguistic production in the classroom and become aware of the complex and numerous processes of intercultural mediation that any foreign language learner undergoes." (ibid.).

The linguist Samovar (1981) observes that culture is the foundation of communication: it is culture that dictates who talks to whom and how the communication

proceeds; culture helps to encode messages, as well as conditions and circumstances under which various messages may or may not be sent, received or interpreted. On the other hand, Verma and Pumfrey (2005) indicate that culture is learned, communicated and shaped through individual attempts to participate in the life of the group. Hence, the role of educational system is “to create an environment against a background accepting of other cultures, class, gender and communities” (Verma and Pumfrey, 2005, 6).

Understanding the nature of the relationship between language and culture is central to the process of teaching/learning a target language. In other words, learning a language well usually requires knowing something about the culture of that language. Communication that lacks appropriate cultural content often results in humorous incidents, or worse, is the source of serious miscommunication and misunderstanding. For instance, a Briton might be amused if a Lithuanian person, on hearing the conventional greeting ‘How are you?’ started complaining about his/her health; the Lithuanian, on the other hand, would wonder why his/her interlocutor was amused. A Lithuanian person in the United States, after being offered a meal and refusing it politely, could be unpleasantly surprised to be given nothing to eat, and might even think that Americans are stingy with food. The American host would not realize that refusing food is a sign of modesty and the person offering the meal should insist. So, the language-culture relationship is interesting and unique. On the one hand, language represents one of the dimensions of culture; on the other hand, each structure of language contains bits of cultural information.

2. GOALS OF TEACHING/LEARNING CULTURE

Culture is reflected in every aspect of life. And obviously, language is the key to the cultural heritage of another nation, whereas the knowledge of the language enables individuals to increase their culture. Tomalin and Stempleski (1993) provide seven basic goals of teaching/learning culture in the foreign language classroom:

- to help students to develop an understanding of the fact that all people exhibit culturally-conditioned behaviours;
- to help students to develop an understanding that social variables such as age, sex, social class, and place of residence influence the ways in which people speak and behave;
- to help students to become more aware of conventional behaviour in common situations in the target culture;
- to help students to increase their awareness of the cultural connotations of words and phrases in the target language;
- to help students to develop the ability to evaluate and refine generalizations about the target culture;
- to help students to develop the necessary skills to locate and organize information about the target culture;

- to stimulate students' intellectual curiosity about the target culture, and to encourage empathy towards its people (Tomalin and Stempleski, 1993, cited in Thanasoulas, 2001, 10).

In its broadest sense the culture of a nation refers to all aspects of life shared by the community. As a social group we learn ways of looking at things, doing things, expressing our ideas, as well as solving certain problems. All our attitudes, emotions and values are culturally determined and rooted in deeper and more significant social conventions observed by the nation. A language is learnt and used within such a context, so learners must not only learn the linguistic and grammatical aspects of a target language, but also assimilate its culture-distinctive meanings and functions. Most of our students live in a monolingual environment, and it is not surprising that they are culture-bound. Therefore, the study of a foreign language should aim at bringing them awareness that there is more than one way of looking at and expressing things and neither of them is right or wrong. As teachers, we should be aware of this process and try to help our students raise their awareness about culture inside and outside the linguistic circle. The study of a foreign culture, thus, should become 'a liberating experience' (Qu, 2010, 59), as students are encouraged to develop tolerance for other points of view and other forms of thinking and behaving as well as understanding their own society and culture better. At any rate, the aim of teaching/learning culture is to develop students' cultural (intercultural) competence, making them open and sensitive to cultural diversity, which should be understood and respected.

3. DEVELOPMENT OF CULTURAL (INTERCULTURAL) COMPETENCE THROUGH TEACHING/LEARNING A FOREIGN LANGUAGE

The components of cultural (intercultural) competence are knowledge and awareness, skills and attitudes, complemented by values one holds because of one's belonging to a number of social groups (Byram et al, 2002, 11). The foundation of cultural competence is in the attitudes, which include curiosity and openness, readiness to suspend disbelief about other cultures and belief about one's own. This means that a learner should not assume that his/her values, beliefs and behaviours are the only possible and naturally correct. They have to be able to see how they might look from an outsider's perspective, i.e. they have to develop an ability to 'decentre'.

Another crucial factor is knowledge and awareness, primarily not about a specific culture, but rather knowledge on how social groups and identities function and what is involved in (inter)cultural interaction. Cultural awareness comprises information about how people behave both linguistically and extra-linguistically in common everyday situations. Krasner (1999) distinguishes three aspects of cultural awareness: cultural conventions, social amenities and connotations. Cultural conventions include greetings, excusing oneself, leave taking, forms of address, asking for or giving directions, expressing respect, thanking, inquiry, giving or receiving compli-

ments, etc., which are complemented by para-linguistic behaviour, such as gestures, touching, eye contact and the like. Social amenities cover praising, refusing, ordering, complaining, or requesting, which should be matched with etiquette norms. One more area of cultural awareness is connotation. This dimension of language teaching/learning deals with the point at which language and culture come together to form meaning. Connotations serve to reflect cultural differences. For instance, there are a number of words pertaining to 'a young person', but their connotations may be quite different depending on the context in which they appear: youngster, child, kid, little one, small fry, brat, juvenile, minor and other. Some of these words tend to carry favorable connotations (little one), others unfavorable (brat), and still others fairly neutral connotations (child). So, in order to communicate successfully in the target language, the learner should not only know the word itself but also be aware of its emotional colouring.

Skills are just as important as attitudes and knowledge. Byram (2002) distinguishes between the skills of interpreting and relating, which refer to the ability to interpret a document or event from another culture, to explain it and relate it to documents or events from one's own; and skills of discovery and interaction, which cover the ability to acquire new knowledge of a culture and cultural practices and the ability to operate knowledge, attitudes and skills under the constraints of real-time communication and interaction. Finally, however open towards, curious about and tolerant of other people's beliefs, values and behaviours learners are, their own beliefs, values and behaviours are deeply embedded and can create reaction and rejection. Therefore, intercultural mediators need some critical awareness: an ability to evaluate critically and on the basis of explicit criteria, perspectives, practices and products one's own and other cultures (Byram et al, 2002, 14).

The role of a language teacher, thus, is to develop skills, attitudes and awareness of values just as much as to develop knowledge of a particular culture or country.

4. RESULTS OF THE RESEARCH

The process of teaching/learning a foreign language demands that students are encouraged to reflect on both their own culture and the culture of a target language. The main objective of this study is to analyze students' cultural awareness in the context of tertiary education. The quantitative research is based on questionnaires filled by twenty second year students (35% males and 65% females) of English Philology at Lithuanian University of Educational Sciences. The study contains 12 statements ranked 1-5, with 1 meaning 'Strongly Disagree' and 5 meaning 'Strongly Agree', and one open-ended question asking about the opportunities to learn about the culture of the studied language at university.

The results of the research have shown that all the respondents see close relationship between language and culture (19 cases of 'Strongly agree' and 1 'Agree'). Most of them believe ('Strongly agree' – 17, 'Agree' – 1, and 'Have no opinion' – 2) that

communication with foreigners is the most appropriate way to develop an understanding of other cultures. 18 students believe that it is important to learn how to communicate with people from foreign countries, i.e. have some preparatory reading or studies of the culture, manners, customs, etc. accepted in the target country. The obtained data have shown that more than a half (12 respondents) feel comfortable while communicating with foreign people and find it easy to establish good relationships with them. 4 students experience some difficulty in such kind of communication, 2 students feel strong embarrassment when encountering with a foreigner, and 2 students claim to have never communicated to a foreign person. However, almost half of the students (9 respondents) try to avoid the situations where they have to deal with foreign persons.

As far as their culture studies at university are concerned, 16 students state that they obtain highly sufficient or sufficient knowledge and skills of the cultural aspect of the English language; 3 respondents express no opinion, whereas one student claims that s/he has acquired no knowledge or skills, which may be of use for his/her intercultural communication. 19 respondents claim that they acquire cultural knowledge mostly from the courses of Country Studies and Present-day English. Nevertheless, they expect more practical teaching, which would involve communication with visiting teachers, preferably native-speakers, more students coming on exchange programmes, as well as more opportunities to go to the universities of English-speaking countries. 13 students would appreciate more diverse activities to integrate cultural aspects into language learning.

CONCLUSIONS

Having summarized and considered the results of the study, it appears that students are eager to enrich their awareness of other cultures while learning a foreign language. In addition, they appreciate interacting with people from different cultural backgrounds, respect their values and want to learn how to communicate with them. The respondents' evaluation of the cultural dimension of language studies at university is rather positive. However, more diverse activities should be offered as well as more opportunities to interact with native speakers should be provided to students.

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SANTRAUKA

KULTŪRINĖ UŽSIENIO KALBŲ MOKYMO/SI DIMENSIJA

Gerda Mazlaveckienė

Straipsnyje nagrinėjama kultūrinė užsienio kalbų mokymo/-si dimensija, pabrėžiama jos vieta ir svarba mokymo/-si procese. Mokslinės literatūros pagrindu atskleidžiamas kalbos ir kultūros santykis, abibūdinami (tarp)kultūrinės kompetencijos dėmenys, pabrėžiant kultūrinio elemento integravimo svarbą. Apžvelgiamos XX-XXI amžių kalbininkų idėjos, remiančios kultūros mokymą/-si kalbos pagrindu.

Pabaigoje pateikiami atlikto tyrimo rezultatai, rodantys Lietuvos edukologijos universiteto anglų filologijos studentų požiūrį į kultūrinės dimensijos integravimą studijuojant užsienio kalbą. Atlikus duomenų analizę, atskleistas studentų teigiamas užsienio kalbos studijų vertinimas, atsižvelgiant į kultūrinio komponento integravimo galimybes studijų metu.

TRAINEE ENGLISH FOREIGN LANGUAGE TEACHER PROFESSIONAL COMPETENCE FOSTERING BY STUDENT – TEACHER TRAINER COLLABORATION

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ABSTRACT

The research has stimulated writing of this article for successful crisis management. The research aim is to evaluate pedagogical competence development by collaboration stimulating growth of capable creative EFL teachers – leaders in education highlighting education for sustainable development through intergenerational collaboration. The forwarded hypothesis maintains that the emerging teacher competence is fostered more successfully, if the collaboration and cooperation of students and academic staffs during the study processes (formal and informal) are fostered by an active, purposeful on equity based dialogue, if students satisfy their self-assurance needs and develop their own learning/teaching skills by collaboration. The authoritarian management style in education has failed to gain appreciation totally in the 21st century. Educators of different generations have to base collaboration on shared responsibility.

Informal studies at Erasmus Intensive Programme SoliTiFoLa for their inclusion into the formal studies by free will develop trainee teachers as competent deliverers of global teaching/learning, through the fostering of a knowledge, attitudes, skills and competencies based on professional competence framework facilitated by intergenerational collaboration. The multiplying efforts of trainee teachers in their home countries after entering the professional teacher's mission enable more students act with (1) attitudes that distinguish between charity and sustainable development due to collaboration, (2) skills and competencies that foster social inclusion and empowerment of all stakeholders of education.

Key-words: *language contacts, intergenerational collaboration, education for sustainable development, professional competence fostering.*

INTRODUCTION

Research in the emerging teacher problems and contradictions reigning in social and pedagogical developments has led to writing of the article “Trainee English

foreign language teacher professional competence fostering by student and teacher trainer collaboration.”

The research aim is to foster professional competence by collaboration for growth of capable creative English as a Foreign Language (EFL) Teachers – leaders in education by highlighting education for sustainable development (ESD) through global intergenerational collaboration, to foster self-assessment by the studying EFL teachers.

The forwarded hypothesis maintains that the student competence is advanced more successfully, if collaboration of students and academic staffs during the study process (formal and informal) are fostered as an active, purposeful on equity based dialogue, if students satisfy their self-assurance needs and continuously develop their own learning/teaching skills, improve their professional competence by inter-generational collaboration, on a condition that ESD and other Millennium Goals are integrated into EFL subject study process.

Object of the research: Empowering of formal studies by inclusion of informal studies in Erasmus project Intensive Programme (IP) developed and implemented by 12 teacher training higher education institutions from 12 countries in the European Union and beyond.

1. METHODS AND DISCUSSION

It is most significant to further active research, debate, piloting of the innovations, debriefing and reflections on the ideas expressed by UNESCO international commission “Education for the 21st century” appealing to education stakeholders throughout life to depend upon the four pillars: learning to know, learning to do, learning to live together and learning to be (Delors, 1996).

The validity of learning through collaboration has been widespread in education (Špona, 2006) and in the EFL learning content studies by such researchers as Jeremy Harmer (Harmer, 2007), Penny Ur (Ur, 2006) and Jim Scrivener (Scrivener, 2005). Research also shows that collaborative learning methods can improve the effectiveness of student learning in content-integrated classroom. In foreign-language classes the quantity and quality of significant student talk can be maximized greatly (Liepa, Ratniece, 2011).

Integrative content and problem-based approach requires teachers to select content from the institution’s curriculum that is compatible with the language course objectives so that the content becomes cognitively engaging. A focus on the students’ linguistic outputs expected as a result of the learning aims and those expected by planned classroom activities, is an increasingly well recognized arena of language learning. By means of the above mentioned approaches, students are encouraged to make active use of language for genuine communicative purposes involving a variety of student outputs in spoken or written form build up content knowledge, which simultaneously draw on appropriate language, ascertained

by the students' needs and the curriculum content demands (Liepa, Ratniece, 2011).

Intergenerational solidarity and ESD helps to develop the attitudes, skills and knowledge necessary to make informed decisions for the benefit of themselves and others, now and in the future, and to act upon these decisions (Brundtland, 1987). Our emerging teachers should have socio-pedagogical competence duly developed prior to entering their professional performance.

Thus, in 2012 Reading University hosted 43 trainee teachers and 10 visiting lecturers from 11 European countries for an Erasmus IP – SoliTifoLa (Solidarity in Teaching Foreign Languages). The participants came from Austria, Belgium, Denmark, Greece, Hungary, Latvia, Netherlands, Norway, Romania, Spain, Turkey and the UK's teacher training institutions. They took part in innovative activities on solidarity and cooperation between generations in ESD by exploring Millennium Goals.

The IP SoliTifoLa involved the participants' voluntary working together in international groups to prepare and deliver lessons in local primary and secondary schools. The trainee teachers entered classrooms in teams of four teachers each coming from a different teacher training institution in the above mentioned countries.

Democratic society is characterized by voluntary actions. Students' voluntary, active, collaborative and responsible studies through contemporary world exploration based on problem-approach learning of the English language, is one of the most important innovative ways. As indices of intergenerational collaboration in IP study process serve voluntary question forwarding at the sessions and also the answers to the problem-based questions while engaged in the research for the lesson planning. Nowadays the EFL is a subject, fostering in emerging teachers' knowledge, attitudes, skills, competencies through contemporary world exploration to recognize facts and acquire concepts, to explain them with a full comprehension of the sustainable development and the third Millennium Goals that our civilization is facing locally and globally. These are significant criteria providing ability to judge freely about the problems on the basis of social, economic and culture facts, knowledge shaping the attitudes to their professional competence advancement ways.

Socialisation and intergenerational collaboration develop more successfully, if the students develop their habit to share their knowledge, attitudes, competencies and skills, which are acquired during the educational process of the English language as a Foreign language subject and CLIL issues introduced. Like the pedagogical work experience at the previous Erasmus project IPs, the third IP - SoliTifoLa also reveals that an active, voluntary student participation in the English language acquiring is always connected with positive achievement full of emotional experience through its usage. The habit and the opportunity to share one's own emotional experiences at the sessions is a decisive criterion, which promote the balanced intellectual, emotional and volition development of the student personality and professional pedagogical performance competence as well.

The emotional experience is a significant motive in acquiring of the English language as a foreign language and the experience shows that some of the indifferent students to the mission of the teacher have become energized, enthusiastic, found the right mediation accents and grown much more devoted thanks to their real life experience in the global Erasmus project IPs.

2. RESULTS OF THE RESEARCH AND DISSEMINATION

The international voluntary academic staff members of the IP, representing themselves a diversity of professionals acting in contemporary education, provided a number of workshops, which ranged from sessions on principles of classroom learning, human pedagogy and the pedagogy of CLIL (Content and Language Integrated Learning), pedagogical psychology through teambuilding, leadership development, drama and music workshops, to practical skills such as ICT, mobile gadgets, photography, ceramics, painting, felt-making and use of materials by recycling inclusion into teaching/learning processes. As education takes place throughout life in many forms, formal and non-formal, semi-formal - none should be made exclusive. We need to consider education in a more all-encompassing fashion.

Erasmus IP problem-based learning/teaching as a method allows the students train their ability to use the acquired knowledge in non-standard situations in educational process. If the use of knowledge in educational process turns into a habit, the student acquires a quality useful for life-action – an ability to update and use the knowledge, attitudes, skills and competencies gained also previously and by learning other subjects, i.e., use the basis of the self-acquired self-experience for further advancing of it. It allows using flexible stimulation of cognition for new discoveries at trainee teacher study sessions and their transfer after reflection into self-delivered lessons. Even failures or errors made by students can be turned into problems by solving of which the students can gain success both in their educational process and subsequently in their professional performance. Sustainable development and the third Millennium Goals' problem-based teaching/learning allows looking critically at the traditional myths of civilization or on the never-taken-place facts announced in the social space even virtual, or at the interpretations of geopolitical, socio-pedagogical, psychological and culture events either locally or globally.

The model of Criteria, indices and levels for self- assessment of trainee EFL teachers' professional competence highlighting collaboration was displayed to trainee teachers and scholars. Potential participants were also invited to self-assess their own level of professional competence development and readiness for collaboration at the beginning and at the end of the IP after reflection on the conducted lesson by their international team of four trainee teachers from four different countries.

The IP SoliTiFoLa syllabus contained four main modules. During the first module, students were taught the potential best presentation ways and desirable topics included into their presentation according to IP SoliTiFoLa objectives, generated ideas and

organized collaboration teams. During the second module, students planned and gathered information for their lesson being conducted in an international team of 4 trainee teachers from four different countries in a host school. During the third module of the course each student team drafted, mediated, revised and produced their final lesson plan on Solidarity issues. During the fourth module of the course students conducted, mediated with the learners and reflected on their lesson outcome. Yet the IP duration being only two consecutive weeks the interrelations of the participants and correlation of the activities were squeezed in a very intensive time frame. Hopefully it fostered the advancement of professional competence more powerfully as well. Below, we outline the activities that were performed on a module-by-module basis (See Figure 1).

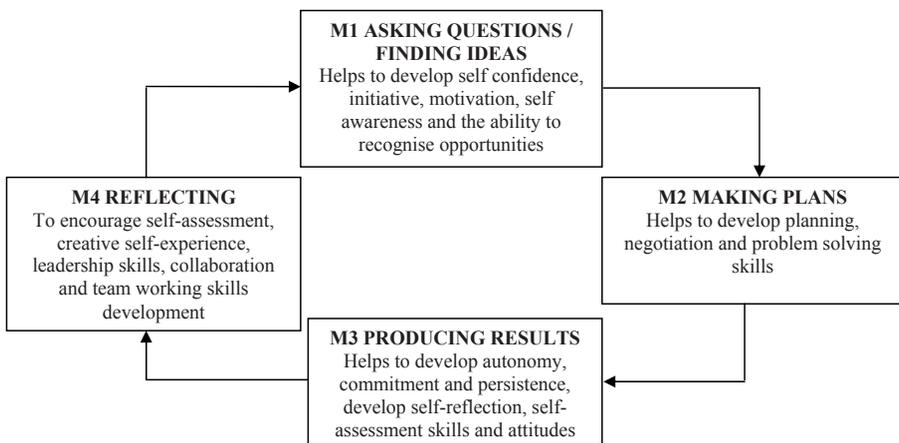


Figure 1. Four modules of the IP SolitiFoLa project (Developed from Iredale N., 1992, p.7 by Ratniece I.)

Reflections after IP SolitiFoLa and sharing with the co-students and other academic staff members at the local teacher training institution provided an academic service to other students, offered also useful information to teachers and other academic staff members too. To complete this project, students continued discussions with teachers, who taught the courses, and other students, who had taken insight into the course on Facebook and SolitiFoLa Moodle. In addition, they investigated lesson plans produced by other teams, peer essays, and useful links suggested. A sample syllabus, exemplary essays, sample lesson plans and useful virtual links were gathered and disseminated (See Figure 2).

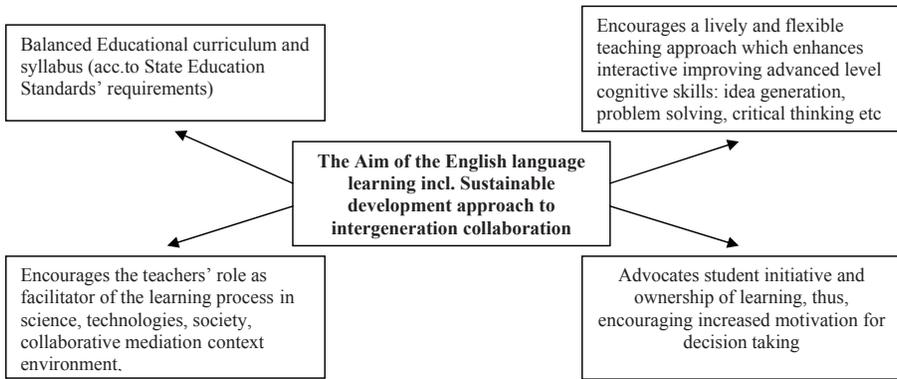


Figure 2. The aim of the English language learning involving Sustainable development approach to intergenerational collaboration (developed from Iredale N., 1992, p.7 by Ratniece I)

The integrated content involving problem-based teaching/learning is based on student local and global self-experience and skill to update their own experience. For the teacher teaching about mediating of local and global problems in contemporary society, for the students learning about mediating of local and global problems in contemporary society by “collaboration at the lessons, where upbringing and self-upbringing educational processes inevitably take place” (Špona, 2006) only self-experience allows to perceive the current local and global problems in contemporary society.

Thus, global self-experience in IP SoliTIFoLa allows the trainee teachers to perceive both local and global problem issues for introducing the intergenerational solidarity leading to successful sustainable development and achievement of the third Millennium Goals to the next generation, when they deliver their lessons.

The Erasmus project IP SoliTIFoLa teacher trainers’ mastery, their deep knowledge, skills, competencies, professional competence as well as attitudes to and comprehension of the Third Millennium Goals’ issues evolve opportunity to involve the students into intergenerational collaboration, get them interested in the self-experience exchange process and in defining of the problem for a valid content integrated EFL lesson. In order to solve the content integrated language problem, it is necessary to see the contradictions in the problem-issue and define the hypothesis – presumptions, which would allow solving and resolving of the problem as a result of testing. The hypothesis – presupposition testing is an exciting stage in the entire cognitive process of students’ action.

The student – researcher’s position is the most significant in the hypothesis testing. It shapes learning as a personally important research action for trainee teachers. The conclusions shared by the teacher and students lead to taking responsibility for their emotional and professional experience in the cognitive teaching/learning process.

The inferences by the hypothesis testing become comprehensible, long-lasting and usable for the learner – the emerging teacher (See Figure 3).

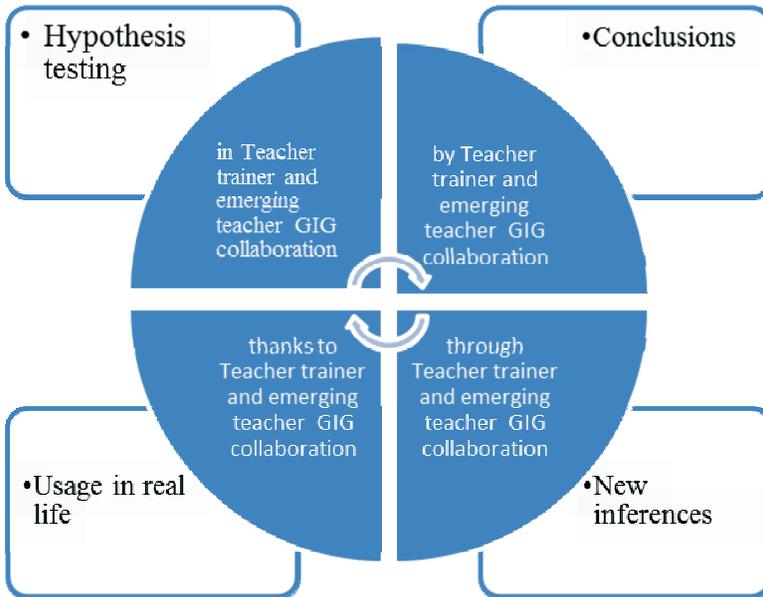


Figure 3. Self-experience exchange processes by Global and Intergenerational (GIG) collaboration

In the problem-based teaching/learning usage or “exteriorization is especially significant skills ability,” as exploring each process component more closely “empowers the new inferences developed in the educational process” (Bitinas, 1984) in any issue familiarization in the teaching/learning process.

Thus, by critical thinking democratization gains power in all branches of life, this exploration process is especially significant in contemporary knowledge, skills, competencies, attitudes acquisition process, particularly during the global on intergenerational collaboration based IPs. Sustainable development beliefs, intergenerational collaboration and shared responsibility cannot be induced into students only by talking. These qualities are developed as habits by collaborative teaching/learning. The experience proves that such values are developed if the participants excitedly and with great interest learn about sustainable development actions, intergenerational collaboration cases.

CONCLUSIONS

After reflection on global intergenerational pedagogical performance and gained self-experience, the author offers to substitute the traditional educational methods

by such methods, which are based on the verities of collaborative pedagogy theory promoting more motivated emerging teacher involvement in the learning process then consecutively in their own teaching process. Due to assessment of the educational methods used in practice, the author gives her preference to the content integrated problem-based collaborative educational method.

In the pedagogical process the students' collaborative cognitive action part significantly increases during the global intergenerational educational procedures, which are accomplished on the basis of the problem-based and active action theory through intergenerational and international collaboration. By solving problem-situations, their thinking and active language use intensity is empowered for the search of new knowledge and new task solution approaches, due to negotiations during the task accomplishment new skills, competencies and attitudes are developed. These abilities, knowledge, skills, competencies and attitudes are useful also beyond the professional sessions.

Teacher Education for ESD in HE has to be emphasized by collaboration in study process. Collaboration in Erasmus project IP fosters EFL acquisition by use of ICT materials and involvement of non-traditional real life video and audio materials as well as contributions by students themselves, serves as a precondition of a creative professional's lifelong ESD in the EU as well as in the entire world democracy's efficient advancement milieu for sustainable development.

The greatest gain is a shift in the student's thinking, when the problem-based educational method is used. The peculiar conditions created for the educational process, lead students, on the basis of the knowledge, gained in intergenerational collaboration, discover and comprehend the offered or arisen educational problem.

In global intergenerational process the students' collaborative cognitive action part significantly increases fostering professional competence accomplished on basis of problem-based studies and action theory.

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SANTRAUKA

PROFESINĒS KOMPETENCIJOS UGDYMAS BENDRADARBIAUJANT STUDENTUI IR JĀ UGDANČIAM PEDAGOGUI

Inta Ratniecē

Autoritarinis vadovavimo stilius švietime patyrė nesėkmę 21 amžiuje, todėl skirtingų kartų švietėjai turi pagrįsti bendradarbiavimą abipusiška atsakomybe.

Tyrimo hipotezė teigia, kad būsimojo mokytojo kompetencijos ugdomos sėkmingiau, jeigu (1) bendradarbiavimas tarp studentų ir juos ugdančių pedagogų studijų procese (formaliame ir neformaliame) yra skatinamas aktyviu, tikslingu ir lygiavertiškumu pagrįstu dialogu, (2) studentai plėtoja savo mokymo/-si strategijas bendradarbiaudami, (3) studentai ir dėstytojai nuolat gerina savo kompetencijas, siekdami plėtoti savo kūrybiškumą ir diegti inovacijas.

Neformalios studijos Intensyvioje Erasmus Programoje SoliTiFoLa, būdamos galimai studentų laisvu pasirinkimu įtrauktos į formalias studijas, ugdo būsimuosius pedagogus, kompetentingai užtikrinančius mokymą/-si per žinių, požiūrių, įgūdžių ir kompetencijų ugdymą. Erasmus studijos paskatina būsimuosius mokytojus, pradedančius profesionalią mokytojo misiją savo šalyse, veikti pritaikant įgūdžius ir kompetencijas, kurios užtikrina didesnę visų dalyvių įsitraukimą į švietimo procesą.

PRE-SERVICE ENGLISH LANGUAGE TEACHERS' AWARENESS OF LEXICAL ERRORS

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ABSTRACT

Recently the balance in the educational practice of teacher training has shifted from content training to pedagogy. However, the demands of the classroom have not lessened, and EFL teachers are often facing many language-based questions they are not prepared to handle. The emphasis on communicative competence in the classroom requires from teachers the readiness to work with authentic language and to respond spontaneously to learners' language. If lexical knowledge is central to communicative competence, teachers should be prepared to foster it with skill. It has been established (Zimmerman, 2005; Gabryś-Barker, 2007) that both native and non-native speaking ESL teachers need greater awareness of lexical patterns, relevant terminology, and the basic principles that govern word use. Teacher training communities should be aware of teachers' needs for the conceptual framework and formal terminology required to explain the language they know implicitly. The aims of the present study were to evaluate lexical awareness of the pre-service EFL teachers. 49 students of LUES were asked to identify, categorize and explain lexical errors in each of the 12 sentences presented. The conclusions of the study are to be implemented in the process of EFL teacher training.

Key-words: *lexical competence, lexical error.*

INTRODUCTION

Foreign language teachers' professionalism is defined as a set of competences that they have to develop in the course of their education and teaching practice (Gabryś-Barker, 2007). Pre-service teachers have to master not only subject matter skills relating to the knowledge and use of the foreign language in the classroom. They also have to acquire methodological skills for the successful teaching process. Recently the balance in the educational practices of teacher training has shifted from the language training to pedagogy. According to Crandall (2000, 34): "Until recently applied linguistics formed the core of language teacher education. However, during the last decade, general education theory and practice have exerted a much more powerful influence on the direction of the education of both pre-service and

in-service language teacher education, resulting in greater focus on: 1) practical experiences, 2) classroom-centered or teacher research (...) and 3) teacher beliefs and teacher cognition in language education”. Gabryś-Barker (2007) admits that teachers’ systems of belief, their experiences and an active inquiry into their teaching practice are invaluable tools in developing a professional teacher. However, she also stresses that the basis for the above rises not only from the methodological and social skills of the teachers. It comes from the explicit awareness of how different aspects of language function. Hence, according to her, teacher training programmes should not only focus on the pedagogical issues how to teach but should also ensure a solid linguistic knowledge of the pre-service language teachers. As Zimmerman (2005,144) points out: “(...) while the focus in teacher training has shifted away from language preparation, the demands of the classroom have not lessened, and teachers are often facing many language-based questions they are not prepared to handle.”

Everything said above is especially applicable to vocabulary teaching. Currently the emphasis on communicative competence in the classroom requires from teachers the readiness to work with authentic language and to respond spontaneously to learners’ language. Zimmerman (2005) in her study on how native speaking ESL teachers perceive and cope with lexical anomalies (the term used by the researcher) makes the conclusion that teachers need greater awareness of lexical patterns, relevant terminology, and the basic principles that govern word use. Teacher training communities should be aware of teachers’ needs for the conceptual framework and formal terminology required to explain the language they know implicitly. If lexical knowledge is central to communicative competence, teachers should be prepared to foster it with skill.

This study raises several issues about the lexical judgments of the pre-service English language teachers and their preparedness to address lexical errors. The previous studies concerning the recognition and explanation of lexical errors by native (Zimmerman, 1993, 2005) and non-native (Gabryś-Barker, 2007) in-service teachers of English show that although teachers are linguistically aware language users and can detect lexical errors, their ability to categorize them (i.e. name using lexical terminology) and explain is limited. According to Gabryś-Barker (2007), this can be attributed to the fact that lexical dimension of any language does not form a fully rule-governed system. That is why teachers try to prevent and eliminate grammatical errors by means of explaining the rules and applying them to practical cases, whereas lexical errors are ignored in the classroom and teachers expect learners to learn each lexical item in isolation, and hope that vocabulary errors will disappear with time (Llach, 2005a). Warren (referred to in Llach, 2011) suggests that in the same manner that teachers try to eliminate grammar errors of their students’ production by informing them about the appropriate rule, vocabulary errors can also be ruled out by providing learners with an explanation of the causes. However, in comparison to grammatical errors, lexical errors are much less generalisable and

pose certain problems. The two main issues are the term 'lexical error' itself and what is meant by this term.

There is no universally accepted term to refer to lexical errors. Instead, we find a number of different terms such as 'wrong lexical choice', 'errors in the lexical choice', 'lexical deviances', 'vocabulary errors', 'incongruencies in lexical "gridding"', 'semantic deviation', 'lexical approximations', 'lexical anomaly' and 'lexical simplification' (Llach, 2011). Usually the term 'lexical error' is used as the reference frame for the analysis, but particular lexical error types are named depending on the dimension of the lexical error that prevails in the research. The feature that unites different categories and taxonomies of lexical errors is the fact that lexical errors are liable to be explained and these explanations are claimed to be generalisable to a greater or a lesser extent (Hemchua & Schmitt, 2006).

As noted by Llach (2005b) there are two main issues associated with the difficulty of defining the term 'lexical error'. The first one is connected with the understanding of what counts as a word or lexical item and the second one is connected with the understanding of what knowing a word means. As the term 'lexical error' refers to the deviations in the learners' production of the L2 norm with regards to the use in production and reception of lexical items it is not always easy to distinguish such a lexical unit. The terms 'word', 'lexical unit' and 'lexical item' are used interchangeably to refer to the smallest semantic unit or meaning unit (CEFL, 2001). Thus, a lexical unit can be made up of a single word or morpheme (e.g. *chair*) or of several words (e.g. *get up*, *rush hour* and *to bite the dust*). Teachers have to be aware that the various aspects of knowing a word (e.g. meaning, collocation, grammatical features, word parts, etc.) are learnt gradually, over time as a result of seeing a word and using it. Zimmerman (2009) refers to the types of features of word knowledge as layers, which are added incrementally, in no particular order (see table 1).

Thus, a lexical error would be a deviation in the usage of a certain layer of the word, such as for example meaning deviations appear when lexical items are used in contexts where they are attributed another meaning. As can be seen from the table above "every word has its own grammar – a set of patterns in which it occurs" (Lewis, 1993, 142). Thus, instead of classifying errors into purely lexical or grammatical, Salem (2007) suggests that errors fall into three overlapping categories: lexical, word-dependent, and grammatical. She posits that words differ in their degree of 'word sensitivity', i.e. the extent of the generalizability of the rule infringed. 'Word-sensitive' errors are those which can be attributed to infringement of a word-intrinsic requirement. For instance, 'enjoy to go' is a word-sensitive error; it can be attributed to a violation of a word-intrinsic restriction of *enjoy* not to be followed by an infinitive.

Table 1. Layers of word knowledge as singled out by Zimmerman (2009,5–6)

LAYERS OF WORD KNOWLEDGE		EXAMPLES
Meaning	positive/negative connotation	The woman is slim / skinny.
	degree (“strength” of a word)	*Students records are annihilated after five years.
Collocations	fixed phrases	*Large sums of people were present.
	preposition use	*They all discriminated me because of my accent.
Grammatical features	passive / active verbs	*I am fit by a size 9 dress.
	verb complements	*I like to ski because I enjoy to go fast.
	count/ uncountable nouns	*The Taj Mahal is made of white marbles.
	parts of speech	*It is rude to bubble the gum in someone’s face.
Word Parts	right meaning, wrong suffix	*The car was spewing exhaustion.
	word building gone awry	*We regret that you will be misconvenienced.
Register/ Appropriate Forms	formal / informal	What’s happening, dude? (employee to boss)
	polite or people sensitive / impolite	Physically challenged / crippled people can live active lives.
	direct / euphemistic	I heard that your uncle died / passed away.

Note: The use of an asterisk (*) indicates that a sentence is ungrammatical or unacceptable in standard use.

1. STUDY DESCRIPTION

The present study is a partial replication of the studies of Zimmerman (1993, 2005) and Gabryś-Barker (2007) whose purpose was to investigate whether native and non-native in-service English language teachers are aware of certain lexical errors and how they choose to address them as part of language instruction. The aims of the present study were to investigate whether non-native pre-service English language teachers can identify certain lexical errors and how they categorise and explain them. The participants of the research were 49 full time second year students of English philology at Lithuanian University of Educational Sciences. They were given 12 statements and were asked to identify, categorize and explain lexical errors in each statement (see table 2).

The examples of incorrect usage of words and phrases were selected from the study of Zimmerman (1993, 2005) and from *Longman Dictionary of Common Errors* and *Longman Exams Dictionary*. The lexical errors considered in the study are classified according to Zimmerman’s (2009) taxonomy into the following types:

- general and animacy-based collocations
- lexical phrases and idioms
- connotations (meaning).

Table 2. Sentences used in the study with the indicated types of lexical errors

Sentence	Type of incorrect lexical category
1. <i>I like my coffee mild.</i>	general collocation
2. <i>We have our downs and ups like all couples.</i>	idiom
3. <i>Wearing too much make-up enhances facial wrinkles and blemishes.</i>	meaning: connotation
4. <i>The mechanic told me to sell this car because it was incurable.</i>	animacy-based collocation
5. <i>He's got very fat since we last saw each other.</i>	meaning: connotation
6. <i>On another hand, there is a significant saving with the older model.</i>	lexical phrase
7. <i>I was asked to do a speech welcoming the new students.</i>	general collocation
8. <i>He bought drugs at the drugstore.</i>	meaning: connotation
9. <i>The driver was very lucky and was only slightly damaged.</i>	animacy-based collocation
10. <i>Steve, as usually, was the last to arrive.</i>	lexical phrase
11. <i>She looks efficient and as calm as a cucumber.</i>	idiom
12. <i>Everybody must agree with the law if we want a good society.</i>	general collocation

In this study collocations are understood as frequently co-occurring phrases that are transparent in meaning and syntactically flexible (e.g., *weak coffee, deliver a speech; obey the law*). According to Gabryś-Barker (2007), they are difficult to teach since they do not follow any rules of co-occurrence in a systematic fashion, hence they may result in production problems. Animacy-based collocations, in comparison to general ones, are more predictable as they are based on human, or animate characteristics. However, the pattern when human words are used to relate to inhuman objects (e.g., *nurture a garden; feed a fire*) does not always hold true and can lead to errors (e.g. **the car was incurable* or **the driver was damaged*).

Lexical or set phrases are chunks of words or phrases that are acquired as units and used in routine situations to perform certain functions (e.g., *by and large* – summarizing; *on the other hand* – introducing an exception). Idioms are lexical items in which the meaning of the whole sets are not immediately transparent from their parts (e.g., *ups and downs; as a cool as a cucumber*).

The category of connotation refers to the one aspect of a word's meaning that is based on a particular association it has for the speakers of a given language. Connotative meanings may be specific to each individual and they may also be culturally grounded. For example, the connotations of the following words that describe a person whose body type is larger than the norm range from complimentary to insulting: *sturdy, solid, burly* (for men only), *stocky, plump, fleshy, overweight, stout, pudgy, chubby, fat*.

2. RESULTS AND DISCUSSION

In comparison to the previous studies (Zimmerman, 1993, 2005 and Gabryś-Barker, 2007) instances when the students did not correctly identify lexical errors were not included into the analysis of categorizations and explanations. One of the reasons for this is that the second year students are still in the process of learning the language itself, even though they have already got acquainted with the main linguistic terms and concepts such as collocations, lexical phrases or connotations. Another reason is that the analysis of incorrectly identified lexical errors can lend some insights into the students' current level of language knowledge and point to the practice needed to improve it. Hence, before the analysis of how well pre-service teachers can categorize and explain lexical error, each statement of the study is presented considering the correctly and incorrectly identified lexical errors.

The participants of the study were given three sentences with errors in the category of general collocation. In case of the first sentence (*I like my coffee mild*) the majority of the participants (36) wrote that the words *coffee* and *mild* do not collocate and they should not be used together or presented a correct example *weak* instead of *mild*. 6 students out of 49 considered this sentence correct, 3 students gave no answer at all and 4 students noticed that something wrong is with the structure of the sentences and that *mild* cannot follow *coffee* (for example, one respondent gave an example: "You can use *I like my coffee very much*, but not (...) *coffee mild*". More than half of the pre-service English language teachers (27) noticed that the noun *speech* is not commonly used with the verb *do* in the sentence 7 (*I was asked to do a speech welcoming the new students*) and suggested some other verbs such as *deliver, give, make, read*. Less than half (22) pointed out that something wrong is with the word *welcoming* used in the sentence and suggested either to change its order: *I was asked to do a welcoming speech to the new students* or to use *to welcome* instead of *welcoming*: *I was asked to do a speech to welcome the new students*. In sentence 12 (*Everybody must agree with the law if we want a good society*) almost half of the participants (24) identified the collocation mistake and suggested the correct version *obey the law* and 21 of them identified the collocation *good society* as uncommon, suggesting to change the adjective *good*. 3 students pointed out that the preposition *with* is not suitable and should be replaced with the preposition *on*. 1 student did not identify any errors. The total number of the correctly and incorrectly identified lexical errors in the category of general collocations is presented in Table 3.

Table 3. The number of correctly identified lexical errors in the category of general collocations

Type of lexical error: General collocations	Correct	Incorrect
1. (...) coffee mild.	36	13
7. I was asked to do a speech (...)	27	22
12. Everybody must agree with the law (...).	24	25
Total (s. 1,7, 12)	87 (59%)	60 (41%)

The overall score of the identification of general collocation errors shows that more than half (59%) of all the identifications were correct and 41 % of them are to be described as wrong or incorrect.

The number of the correctly identified errors is much higher in case of animate collocations (sentences 4 and 9) in comparison to general collocations (sentences 1, 7, 12). In case of the sentence: *the mechanic told me to sell this car because it was incurable* only two students considered it correct, and 47 identified the error and explained that only people and animals can be cured, not machines. Similarly, 36 students have correctly identified the error in the sentence: *the driver was very lucky and was only slightly damaged*, pointing out that a person cannot be damaged. 8 students noticed that *slightly* does not collocate with *damaged*, 1 person did not identify any errors, 4 that there is no need to use *was* twice in the sentence. Taking both sentences into consideration, 85% of all error identifications were correct (see Table 4).

Table 4. The number of correctly identified lexical errors in the category of animacy-based collocations

Type of lexical error: Animacy-based collocations	Correct	Incorrect
4. (...) this car because it was incurable.	47	2
9. The driver (...) was only slightly damaged.	36	13
Total (s. 4,9)	83 (85%)	15 (15%)

Sentences 6 (*On another hand, there is a significant saving with the older model*) and 10 (*Steve, as usually, was the last to arrive*) have incorrect lexical or set phrases. In the former sentence 41 students have correctly identified the error, 3 did not notice any errors and 3 thought that something was wrong with significant (e.g. “significant does not collocate with saving”), 1 student indicated that something wrong is with *saving* and 1 with the preposition. In the latter sentence 38 students identified the lexical error correctly, for 8 students the statement seemed correct, 1 indicated that: “*the* is not used with this expression” and for 2 participants the structure was wrong (“it should be: the last who arrived”). The total number of correctly and incorrectly identified lexical errors is shown in Table 5.

Table 5. The number of correctly identified lexical errors in the category of lexical phrases

Type of lexical error: Lexical phrases	Correct	Incorrect
6. On another hand, (...).	41	8
10. Steve, as usually, was (...).	38	11
Total (s. 6, 10)	79 (81%)	19 (19%)

Sentences 2 (*We have our downs and ups like all couples*) and 11 (*He looks efficient and as calm as a cucumber*) have more figurative lexical phrases that are usually

referred to as idioms. In the former sentence (2) 40 students correctly identified the lexical error, 4 thought that the statement was correct, 2 did not give any answer, 3 pointed out to some other parts of the sentence as incorrect (e.g. “it’s better to use *problems* or *arguments* instead of *downs* and *ups*”). In sentence 11 only 13 participants identified the error correctly, 12 noticed that there was something wrong with *cucumber* – “a person is not compared to a cucumber” and, interestingly enough, 5 of them suggested changing the whole expression into another: *as calm as Belgian* which is a calque from Lithuanian “*ramus kaip Belgas*”, 11 pointed out to *efficient* as not very appropriate in this context, 8 students gave no answer, 4 said the statement was correct. The total number of correctly identified errors is presented in Table 6.

Table 6. The number of correctly identified lexical errors in the category of idioms

Type of lexical error: Idioms	Correct	Incorrect
2. (...) <i>downs</i> and <i>ups</i> (...).	40	9
11. He looks (...) <i>calm</i> as a <i>cucumber</i> .	13	36
Total (s. 2, 11)	53 (54%)	45 (46%)

In sentence 3 there is a verb with positive connotation used in the negative context (*Wearing too much make-up **enhances** facial wrinkles and blemishes*). 26 students correctly noticed that something wrong is with the verb *enhances*, 15 pointed out that “you cannot wear make-up”, for 5 participants the sentence was correct, 3 noticed that *facial* does not go with *wrinkles*. In sentence 5 there is an insulting adjective describing a person’s weight (*He’s got very **fat** since we last saw each other*). Only 14 students identified that *fat* is not a very polite way to talk about a person’s weight; 26 pointed that something wrong may be with the first clause of the sentence (with the phrase *he’s got*) and 6 with the second clause, 2 people did not answer, 1 said it was correct. Only 16 participants out of 49 noticed that drugs have the connotation of illegal substances in sentence 8 (*He bought **drugs** at the drugstore*). 6 students noticed that “drugs cannot be bought at the drugstore as there is no legal place that sells such substances”, 14 students suggested using the word *chemist’s* or *pharmacy* because they are not familiar with the word *drugstore* or because it is not stylistically correct to use two words with the same root (*drugs* and *drugstore*) in one sentence, 10 students considered this sentence correct and 3 gave no answer.

Table 7. The number of correctly identified lexical errors in the category of lexical phrases

Type of lexical error: M: connotation	Correct	Incorrect
3. (...) <i>enhances</i> facial wrinkles and blemishes.	26	23
5. He’s got very <i>fat</i> (...).	14	35
8. He bought <i>drugs</i> (...).	16	33
Total (s. 3, 5, 8)	56 (38%)	91 (62%)

On the basis of the above it can be concluded that lexical errors in the categories of the animacy-based collocations and lexical or set phrases were better identified than in the category of general collocations or idiomatic expressions. However, the most difficult were errors in the category of meaning, i.e. connotations which were identified by less than half of all the participants of the study (see Table 8).

Table 8. The number of correctly identified lexical errors in all the lexical categories

Type of lexical error:	Correct	Incorrect
General collocations (s. 1,7, 12)	87 (59%)	60 (41%)
Animacy-based collocations (s. 4,9)	83 (85%)	15 (15%)
Lexical/Set phrases (s. 6, 10)	79 (81%)	19 (19%)
Idioms (s. 2, 11)	53 (54%)	45 (46%)
M: connotation (s. 3,5, 8)	56 (38%)	91 (62%)

It is interesting to note that while identifying the lexical errors, students were frequently misguided by the lexical patterns of certain words (e.g. indicating that *like* cannot be followed by *mild* in sentence 1). The wrong answers indicate not only the gaps in the knowledge of collocations or idioms but also disclose the deficiencies in the knowledge of lexico-grammatical patterns of English. In a way, some errors of identification made by the participants may be categorized as, what Salem (2007) calls ‘word-dependent’ errors. For example, if students knew that *like* can be followed by an adjective, such structure as *I like my coffee mild* would not have appeared unusual for them. In the same way, they would not have found anything unusual with *welcoming* in the sentence *I was asked to do a speech welcoming the new students*. Thus, pre-service English language teachers not only have problems with identification of general collocations and specific idioms they also seem not to know patterns in which individual words might appear.

Only the sentences with the correctly identified lexical errors were analyzed from the point of view of categorization and explanation. Every categorization and explanation was classified as accurate, inaccurate, wrong or none. An answer was considered accurate if it was terminologically precise. For example, the label *wrong word* is not as precise as *lexical phrase*, thus the former was considered inaccurate and the latter accurate. Incorrect explanations and categorizations were labeled as wrong and instances when no answer was given were placed in the fourth column (*None*). Table 9 presents the degree of accuracy for categorizations offered for different types of lexical errors.

Table 9. Categorization of different types of lexical errors

Type of lexical error	Categorization:			
	Accurate	Inaccurate	Wrong	None
General collocations (s. 1,7, 12)	49 (56%)	2 (2%)	11 (13%)	25 (29%)
Animacy-based collocations (s. 4,9)	36 (43%)	2 (2%)	27 (33%)	18 (22%)
Lexical/Set phrases (s. 6, 10)	49 (62%)	1 (1%)	15 (19%)	14 (18%)
Idioms (s. 2, 11)	9 (17%)	26 (49%)	6 (11%)	12 (23%)
M: connotation (s. 3,5, 8)	16 (29%)	0	22 (39%)	18 (32%)

The data shows that the highest number of correct categorizations occurred in the case of lexical or set phrases (62%) and also in the case of general collocations (56%). The participants found it difficult to identify lexical errors in the animacy-based category as collocation errors, more than half of the participants were wrong or did not give any answer at all (33% and 22%) in this case. Also, almost half of the participants (49) were inaccurate in naming idioms. They mainly used the terms *set phrase* or *fixed phrase*. However the greatest difficulty in naming of the lexical errors can be observed in the meaning-focused category of connotation, where only a third of those who correctly identified this error could name it.

Table 10 presents the degree of accuracy observed in the explanatory comments, together with examples provided by the participants as complementary or intended as explanations themselves.

Table 10. Explanation of different types of lexical errors

Type of lexical error	Explanation			
	Accurate	Inaccurate	Wrong	None
General collocations (s. 1,7, 12)	28 (32 %)	24 (28 %)	1 (1%)	34 (39%)
Animacy-based collocations (s. 4,9)	54 (65%)	13 (16%)	0	16 (19%)
Lexical/Set phrases (s. 6, 10)	27 (34%)	15 (19%)	13 (17%)	24 (30%)
Idioms (s. 2, 11)	19 (36%)	10 (19%)	11 (21%)	13 (24%)
M: connotation (s. 3,5, 8)	19 (34%)	18 (32%)	4 (7%)	15 (27%)

The highest degree of accuracy in pre-service teachers' explanations is observed in the category of animacy-based collocations (65%). Other categories received a similar amount of accurate explanations or examples with general collocations receiving slightly lower scores (32%) than the remaining two. The most frequently used terms in explanations were *noun*, *verb*, *adjective* or *(in)animate word*. It should be noted that the majority of the participants explained lexical errors by providing an example illustrating the correct usage of a word/phrase.

CONCLUSIONS

The data and analysis conducted show that the pre-service teachers who are in the second year of studies are linguistically aware language users who can spot lexical errors. However, they still have insufficient knowledge of such form-focused categories as general collocations and idioms and meaning-focused category of connotation. The analysis of the incorrectly identified lexical errors also shows the deficiency in the knowledge of syntactical patterns that some words appear in.

The ability to categorize lexical errors is not strikingly high (the total score of accurate categorizations is 44%). The terminology used to describe the incorrect lexical category was not always accurate. It can be assumed that to a certain extent this is due to the fact that the distinction between collocations, lexical phrases and idioms is not always very transparent and this might have caused some confusion for the subjects. In the explanatory comments the participants mostly avoided using linguistic terminology and metalanguage.

One of the limitations of the present study is that it focuses only on one group of pre-service English language teachers who only reached the midway point of their studies. However, it still can have some implications for teacher training programmes. It shows that students' lexical awareness or consciousness is an incremental process and should be developed throughout the studies. Pre-service teachers should learn to reflect on language and be ready to explain language phenomena to their students. Teacher development programmes could incorporate language awareness components focusing on error analysis from the lexico-grammatical point of view, and provide guided opportunities for examining learner output from this perspective.

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SANTRAUKA

BŪSIMŲ ANGLŲ KALBOS MOKYTOJŲ LEKSINIŲ KLAIDŲ SUPRATIMAS

Ernesta Stankevič

Pastaruoju metu atrodo, kad anglų kalbos mokytojų rengimo praktikoje daugiau dėmesio skiriama ne lingvistiniam, o metodologiniam ugdymui. Tačiau svarbiausia užsienio kalbos mokymo/-si užduotis yra komunikacinės kompetencijos ugdymas, kurios šerdis yra leksinė kompetencija. Todėl mokytojai turi būti pasiruošę reaguoti į mokinių leksines klaidas ir žinoti atitinkamą terminologiją bei pagrindinius principus, kuriais remiasi žodžių vartojimas. Nustatyta (Zimmerman, 2005; Gabryš-Barker, 2007), kad jau dirbantys anglų kalbos mokytojai ne visas leksines klaidas gali tinkamai kategorizuoti ir paaiškinti. Šio tyrimo tikslas buvo išsiaiškinti, kaip tai sekasi padaryti būsimiems anglų kalbos mokytojams, kurie dar tik studijuoja universitete. Paaiškėjo, kad lengviausiai būsimieji mokytojai identifikuoja ir įvardina su pastoviais žodžių junginiais susijusias klaidas, o sunkiausiai jiems sekasi pastebėti konotacijų klaidas.

MOKĖJIMO MOKYTIS KOMPETENCIJOS IR UGDYMO PROCESO ORGANIZAVIMO ĮTAKA ANTROSIOS UŽSIENIO (RUSŲ) KALBOS MOKYMUISI

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SANTRAUKA

Straipsnio tikslas – aptarti ugdymo proceso organizavimo ir mokėjimo mokytis gebėjimų įtaką II-sios (rusų) užsienio kalbos mokymosi motyvacijai ir rezultatams. Straipsnyje analizuojama, kokiais būdais mokiniai lengviau išmoksta naujos kalbos, kaip mokytojai gali palengvinti šiuos procesus, kaip gali padėti mokiniams pasiekti geresnių II-sios (rusų) kalbos mokymosi rezultatų. Straipsnyje atsižvelgiama į atlikto tyrimo su 6-ų ir 10-ų klasių mokiniais rezultatus, remiamasi atnaujintų pradinio ir pagrindinio ugdymo bendrųjų programų bei vidurinio ugdymo bendrųjų programų ir „Bendrųjų Europos kalbų mokymosi, mokymo ir vertinimo metmenų“ rekomendacijomis. 6-ų ir 10-ų klasių mokinių anketų rezultatai bei mokytojų apklausa parodė, kad rusų kalbos ugdymo proceso organizavimas daro įtaką kalbos mokymosi motyvacijai. Tikėtina, kad rėmimasis turima kalbų mokymosi patirtimi bei kalbos žiniomis, įgytomis mokantis kitų kalbų, yra vienas iš lemiamų veiksnų, galinčių padėti šį procesą padaryti efektyvesnį, kad žinių bei gebėjimų perkėlimas iš vienos kalbos į kitą pagerintų mokinių motyvaciją, o tuo pačiu pagerėtų mokymosi rezultatai.

Raktiniai žodžiai: antroji užsienio kalba, motyvacija, ugdymo procesas, mokymo mokytis gebėjimai.

ĮVADAS

Daugiakultūris, daugiakalbis pasaulis reikalauja iš šiuolaikinio žmogaus ne tik mokėti keletą kalbų, bet ir pažinti kultūrą tos šalies, kurios kalba bendrauji. Juk komunikacija – tai dvipusis procesas, turintis grįžtamąjį ryšį. Todėl labai svarbu žinoti sociokultūrinius bendravimo niuansus, kad kalba, kuria naudojamosi informacijai gauti ir perteikti, suteiktų abiem bendraujančioms pusėms neiškreiptą vaizdą. Kaip palengvinti šį procesą mokant II-sios užsienio (rusų) kalbos, kai jai skiriamos tik dvi savaitinės pamokos Lietuvos bendrojo ugdymo mokyklose? Daugelio kalbos ekspertų nuomone, pagrindinė parama ugdymo procese mokantis II-sios užsienio kalbos – tai gimtosios kalbos ir pirmosios užsienio kalbos įgytos žinios ir kalbos mokymosi gebėjimai.

Tenka pastebėti, jog mokiniai dar dažnai nepakankamai suvokia, ką reiškia mokytis naujos kalbos. Jie tiesiog iš naujo mokosi kitos kalbos, nesinaudodami tuo, ką jau žino ir geba. Tai patvirtina ir šio atlikto tyrimo rezultatai. Toks požiūris į II-sios kalbos mokymąsi sukelia daug sunkumų, atima daug laiko ir iš mokinių, ir iš mokytojo ugdymo proceso metu. O reikėtų tik naujomis situacijomis ir nauja tematika turtinti kalbos supratimą ir raišką, daugiausia dėmesio skiriant jos vartojimui kalbos šaliai būdingomis aplinkybėmis. Kokį ugdymo turinį atrinkti, kad jis būtų įdomus ir naudingas, kokiais darbo būdais pasinaudoti, kad būtų pasiekti atnaujintose bendrosiose programose iškelti užsienio kalbos ugdymo tikslai? Juk už ugdymo proceso organizavimą atsakingas mokytojas. Šiame straipsnyje analizuojama, kaip reikėtų mokyti II -sios (rusų) užsienio kalbos, kad mokėjimo mokytiis gebėjimai ir ugdymo proceso organizavimas teigiamai įtakotų mokinių pasiekimus.

Straipsnyje aprašyto tyrimo tikslas – aptarti mokėjimo mokytiis gebėjimų įtaką II-sios užsienio kalbos mokymuisi. Tyrimo uždaviniai:

- atsakyti į klausimą, kaip mokėjimo mokytiis gebėjimai padeda mokantis II-sios užsienio kalbos;
- nustatyti ir išanalizuoti ugdymo proceso lemiamus veiksnius, įtakojančius II-sios užsienio kalbos mokymosi motyvaciją.

Tyrimo objektas – II-sios (rusų) užsienio kalbos ugdymo proceso organizavimas.

Tyrimo metodai:

- ugdymo proceso stebėjimas;
- 6-ą ir 10-ą klasių mokinių apklausa;
- mokinių ir mokytojų apklausa.

Hipotezė – rėmimasis žiniomis ir gebėjimais, įgytais mokantis kitų kalbų, daro ugdymo procesą efektyvesnį ir teigiamai įtakoja mokinių mokymosi pasiekimus.

TYRIMO APRAŠYMAS

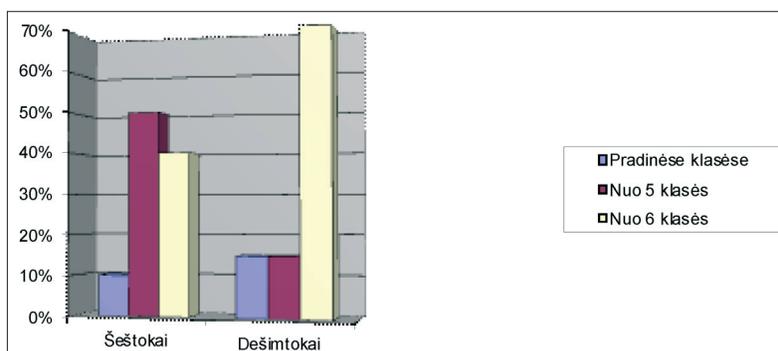
Tyrimui buvo pasirinkti 6-os ir 10-os klasės mokiniai, kurie mokosi antrosios užsienio (rusų) kalbos. Buvo siekiama išsiaiškinti, kokiais būdais mokiniai lengviau išmoka naujos kalbos, kaip mokytojai gali palengvinti šiuos procesus, kaip gali padėti mokiniams pasiekti geresnių II-sios (rusų) kalbos mokymosi rezultatų. Šie klausimai yra aptariami „Bendruosiuose Europos kalbų mokymosi, mokymo ir vertinimo metmenyse“. Tačiau šiame dokumente, kaip ir daugelyje kitų, ne visada randame atsakymus į mums svarbius klausimus. Tik išanalizavus mokymosi ir mokymo situaciją galima apibrėžti mokymo\si tikslus kiekvienoje kalbos mokymosi pakopoje. Tai reiškia, kad turime atsakyti į tokius klausimus: su kokiais mokiniais dirbame (amžius, mokymosi patirtis ir kt.), ką mokiniams reikia išmokti, kad galėtų vartoti kalbą savo tikslams realizuoti, kas juos skatina mokytis, kiek laiko mokymosi procesui yra skiriama.

Keičiantis mokykloje ugdymo tikslams, kuriuos apibrėžia atnaujintos BP (ugdyti kompetencijas, individualizuoti ir diferencijuoti ugdymo procesą, padėti mokytis),

ugdymo procesas organizuojamas taip, kad vyktų mokymasis, o ne mokymas. Svarbu atkreipti dėmesį į užsienio kalbų mokymo organizavimo specifiką siekiant racionaliau išnaudoti pagrindinio ir vidurinio ugdymo bendruosiuose ugdymo planuose numatytas galimybes užsienio kalbų mokymui. Teikdami mokiniams plačias galimybes rinktis, tikslingai ir atsakingai parinkdami veiklas, atsižvelgdami į individualius mokinio gebėjimus visose ugdymo pakopose mokytojai padėtų savo ugdytiniams sėkmingai pasiekti ugdymo programose apibrėžtus kompetencijų ugdymo tikslus

Tai iš esmės pakeitė pamokos struktūrą. Pasikeitė ir mokinių požiūris į tai, kas vyksta pamokoje. Mokiniai tampa aktyviais ugdymo proceso dalyviais. Visi nori, kad antrosios užsienio kalbos mokymasis būtų įdomus ir lengvas. Pastaraisiais metais pastebimas užsienio kalbų mokymosi pagyvėjimas visų pirma susijęs su anglų kalba, bet žiūrint plačiau, atsirado naujas požiūris ir į antrosios užsienio kalbos reikalingumą. Į klausimą „Kodėl tu pasirinkai rusų kalbą kaip II-ąją užsienio kalbą?“ didžioji dalis mokinių atsakė, kad „ji populiari“, „ji reikalinga“, „ją moka tėvai ir gali man padėti“. Mokiniai gali rinktis kalbas jau nuo penktosios klasės, tačiau realiai tai vyksta tik nuo šeštosios. Tyrimo metu pirmiausiai buvo apklausti 6-ą ir 10-ą klasių mokiniai, kurie anketavimo metu įvardijo, kada jie norėtų pradėti mokytis antrosios (rusų) kalbos. Apklausos rezultatai rodo, jog šeštų klasių mokiniai norėtų anksčiau pradėti mokytis II-sios užsienio kalbos. Tokį požiūrį į II-ąją užsienio kalbą lemia tai, kad pradėjus mokytis rusų kalbos dauguma mokinių turi didesnę motyvaciją. Mokymasis jiems įdomus, jie jaučia pasitenkinimą išmokdami, sužinodami ką nors naujo. Lemiamas veiksnys čia yra motyvacija ir kontaktas su kalba, kuri mokytojai sukuria prioritetą skirdami kalbėjimo gebėjimų ugdymui. Be abejo, svarbų vaidmenį atlieka ir visuomenėje vyraujančios nuostatos, kad daugiakalbystė yra sveikintinas dalykas.

Peržvelgsime atliktos mokinių apklausos rezultatus. Mokiniai atsakė į keletą klausimų. Vienas iš jų „Kada norėtum pradėti mokytis rusų kalbos?“



1 pav. Kada norėtum pradėti mokytis rusų kalbos?

Šeštųjų klasių mokiniai norėtų pradėti anksčiau mokytis II-sios užsienio kalbos: pusė apklaustųjų norėtų pradėti mokytis nuo penktosios klasės, o dalis mokinių

išreiškė norą mokytis II – sios užsienio kalbos pradinėse klasėse. Pokalbių metu išaiškėjo, jog pagrindinė priežastis, kodėl jie nori anksčiau pradėti mokytis kalbų – tai įdomus ugdymo procesas ir pasiekiamas rezultatas. Akivaizdu, kad užsienio kalbos mokymosi tikslai gali būti pasiekti skirtingu lygiu, ir kiekvienas mokinys gali patirti sėkmę su savo gebėjimais ir talentais. To galima pasiekti naudojant įvairias didaktines priemones ir pasitelkiant įvairius pamokos organizavimo modelius, į kuriuos įtraukiami visi ugdymo proceso dalyviai.

Pradedant mokytis rusų kalbos (pvz. dirbant su vadovėlių serija „Šag za šagom“), remiamasi visais metodologiniais pagrindais – žaidimais, dainelėmis, mokomasi frazių. Mokomoji medžiaga pateikiama mažomis porcijomis, darbas organizuojamas įvairiomis formomis, taikant interaktyvius darbo būdus. Mokiniai kalbos mokosi dirbdami poromis, žaisdami grupėmis. Todėl pasiekti žemiausią – pirmąjį kalbos mokėjimo – A1 lygį nėra sudėtinga ir pirmieji rezultatai labai greitai pajuntami. O tai ir gerina mokymosi motyvaciją. Tačiau labai svarbu mokantis II –sios užsienio kalbos pradiniam etape skirti kuo daugiau valandų. Mokiniams reikia nemažai laiko įsiklausyti į kalbą ir su ja apsiprasti. Motyvacija kyla, kai mokiniai realiai pajaučia kalbos pritaikymo galimybes. Į anketos klausimą „Kur panaudosis rusų kalbos žinias?“ mokiniai atsakė gana plačiai: „galėsiu susikalbėti daugelyje šalių“, „Rusija – mūsų kaimynė“, „žiūrėsiu filmus“, „reikės darbe“, „pravers versle“ ir t.t. Tačiau antrajai užsienio kalbai mokyklose skiriama labai mažai valandų per savaitę, todėl šios kalbos mokymosi procesas sudėtingėja ir sunkėja. Dešimtokų atsakymai parodo, kad motyvacija mokytis antrosios kalbos krenta, nors jie supranta rusų kalbos mokymosi poreikį (kalba reikalinga asmenybės tobulinimuisi ir karjerai). Kodėl tai vyksta? Pokalbiuose su mokiniais išaiškėjo, kad II –sios kalbos mokymasis ne visada pateisina mokinių lūkesčius, jų pačių pasiekimai mokantis kalbos ne visada juos tenkina. Mokytis II-sios kalbos tampa sunku. Mokytojai apklausos metu šio reiškinio priežastimi įvardija per mažą valandų skaičių. Per dvi savaitines pamokas pasiekti žymių rezultatų neįmanoma. Tačiau galima teigti, kad mokinių pasiekimų lygį lemia ir mokytojo kompetencija organizuoti ugdymo procesą.

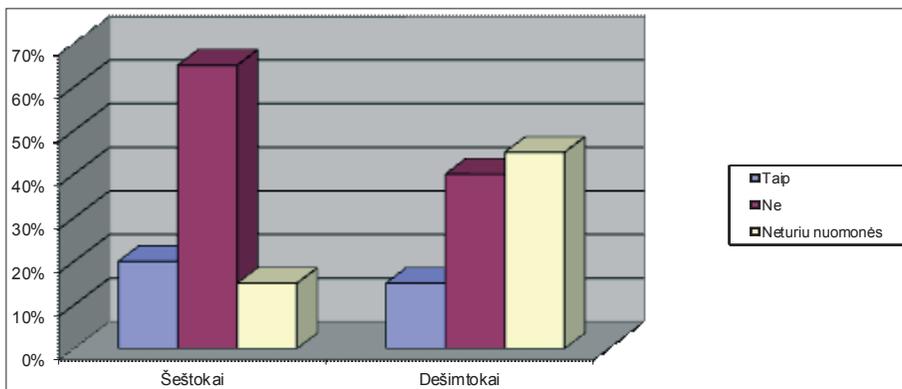
Mokytojai įvardijo ir kitas priežastis, kodėl aukštesnėse klasėse krenta susidomėjimas II-ąja užsienio kalba – tai vidinės integracijos tarp visų mokykloje dėstomų kalbų nebuvimas ir praktikoje taikomi vienodi reikalavimai įvairių gabumų mokiniams, nors atnaujintose bendrosiose programose jau išskirti trys galimi mokinių pasiekimų lygiai baigus kiekvienos dviejų klasių mokymosi pakopos programą. Mokytojai teigia, kad mažas savaitinių pamokų skaičius (2 val.) apriboja mokytojo galimybes diferencijuoti ugdymo procesą. Geriausiu atveju, mokytojai skiria skirtingo sudėtingumo ir apimties užduotis patiems gambiausiems mokiniams. Tačiau diferencijavimas vyksta ne tik mažinant mokomosios medžiagos apimtį, bet individualizuojant užduotis ir reikalavimus, teikiant pagalbą įvairių gabumų mokiniams. Užsienio kalbų pamokose būtina diferencijuoti užduotis ugdant visas kalbinės veiklos sritis, kadangi toks mokymosi proceso organizavimas skatina savarankišką mokymąsi ir stiprina pasitikėjimą savo jėgomis. Kalbos mokymasis vyksta trimis etapais:

- reprodukavimas (mintinai išminktų sakinių, tekstų perdavimas);
- rekonstravimas (pavyzdinių sakinių/tekstų pakeitimas\pratybos);
- produkavimas (savarankiškas kūrybiškas kalbėjimas\rašymas\skaitymas).

Įvadinio, pradinio, pagrindinio mokymo etape dažniausiai vyksta reprodukavimas ir rekonstravimas, o produktyvus kalbėjimas ir rašymas būdingas aukštesniam kalbos mokėjimo lygiui. Todėl aukštesniųjų klasių mokiniams svarbu gauti kiek įmanoma daugiau galimybių vartoti kalbą (reprodukuoti, rekonstruoti ir produkuoti) ir kuo daugiau efektyvių pagalbinių priemonių. Ta pagalba turi būti teikiama atsižvelgiant į konkretų mokinį – jo poreikius ir galimybes. Svarbu atkreipti dėmesį į tai, kad skirtingiems mokiniams turi būti pateikta skirtinga pagalba. Pvz. sakinių pavyzdžiai, tekstai, sakinių pradžios, kalbos medžiaga, iliustracijos, situacijų aprašymai ir pan. Tik tada bus garantuotas pakankamas psichologinis saugumas, mokiniai turės galimybes maksimaliai išnaudodami savo galimybes ir gebėjimus pasiekti gerų rezultatų. Apie tai kalba ir Geoff Petty savo knygoje „Šiuolaikinis mokymas“: „Jei negalite leisti mokiniams patiems nuspręsti, ko jie nori mokytis, o ko ne, tai bent jau galite skirti tokias užduotis, kad kiekvienas pasirinktų po kokį mielesnį darbelį. taip pat pamėginkite skirti daugiau užduočių, suteikiančių laisvės vaizduotei ir saviraiškai, o ne tokių, kur reikalaujama atkartoti faktus“ (2007, 27).

Atsakydami į klausimą apie įvairių galimybių pasirinkimą „Ar mokytojas tave pastebi pamokoje ir ar tau padeda?“ 96% šeštokų atsakė, kad „Taip“. Mokytojai susirūpinę mokinių mokymusi ir išmokimu, nuolat juos stebi, konsultuoja, teikia įvairią pagalbą. Mokiniai teigia „Mokytoja nori, kad aš išmokčiau“, „Mokytoja neleidžia man tingėti“, „Mokytoja man leidžia naudotis viskuo, ką aš turiu“. Dešimtokų atsakymai byloja daug prastesnę situaciją. Į šį klausimą tik 45% dešimtokų atsakė „Taip“, 30% apklaustųjų atsakė „Kartais“ net ir 25% atsakė „Niekada“. Dešimtokai rašo: „Mokytojai svarbus kiekvienas mūsų klasės mokinys“, „mokytoja padeda visiems, kas prašo pagalbos“, „Mokytoja seka mano mokymąsi“ ir t.t. Tačiau buvo ir tokių teiginių, kaip „ji (t.y. mokytoja) manęs nemato“. Apklausos rezultatai dar kartą patvirtina, kad nuo to, kaip organizuojamas ugdymo procesas tiesiogiai priklauso ir jo rezultatas. Juk geras mokymas, kartu ir mokymasis, pirmiausia priklauso nuo mokytojo profesinio meistriškumo.

Mokytojai pripažįsta, kad kalbų dėstymo metodika skirtingų kalbų mokytojų pamokose yra skirtinga, todėl rusų kalbos mokymasis mokykloje tampa sudėtingu procesu, nors galėtų būti atvirkščiai. Tai paskatino atlikti apklausą, kurios tikslas – nustatyti mokytojų iškeltos hipotezės teisingumą. Mokiniai atsakė į anketos klausimą „Ar padeda mokytis rusų kalbos gimtosios kalbos žinios?“ .



2 pav. Ar padeda mokytis rusų kalbos gimtosios kalbos žinios?

Galima daryti išvadą, kad rusų kalbos mokymuisi svarbu išmokyti mokinius naudotis visomis jų turimomis žiniomis, įgytomis kompetencijomis. Ką galima būtų daryti, kad būtų kitaip, kad mokymosi procesas mokiniams palengvėtų, o tai, tikėtina, duotų geresnius pasiekimų rezultatus?

Vienas iš būtinų mokymosi aspektų yra mokinio lingvistinės kompetencijos ugdymas. Svarbu mokiniui parodyti, kad gimtojoje lietuvių ir rusų kalbose yra labai panaši gramatinė sistema, linksniavimas, sintaksė, žodžių daryba ir kt. Mokiniam reikia praktiškai pademonstruoti, kaip jie gali pritaikyti šitas žinias mokydamiesi rusų kalbos. Jie turi sužinoti ir tai, kad gimtojoje kalboje yra daugelio kitų kalbų, kurias jie mokosi, žodžių – svetimžodžių ir tarptautinių žodžių. Kitaip tariant, rusų kalbos pamokose jie turi įsisąmoninti, kad daug ką jau žino ir geba.

Atsakymai į anketos klausimą „Ar patinka mokytis rusų kalbos?“ gana įvairūs, bet ir jie patvirtina, kad kalbos mokymosi procese vis dar egzistuoja jau minėtos problemos: „Mokytis rusų kalbos sunku“, „neįdomu, bet reikia“, „kalba sunki, bet reikalinga“. Džiugu, kad tokios nuomonės nesudaro daugumos. Daugiausiai dešimtokų teigia, jog mokytis rusų kalbos „įdomu“, „reikia“, kad „man patinka rusų kalbos pamokos“, „rusų kalbos pamokos pačios įdomiausios“, „rusų kalba galėtų būti kasdien“.

Tyrimai rodo, kad kuo daugiau kalbų mokame, tuo lengviau išmokyti kitas kalbas. Todėl svarbu rusų kalbos mokytis kaupiamuoju būdu. Gaila, bet dažnai dar kiekviena užsienio kalba dėstoma taip, lyg žmogus kaskart iš naujo pažintų pasaulį. Mokantis rusų kalbos mokiniai tiesiog toliau turėtų mokytis, ką su tomis turimomis žiniomis daryti. Mokytojams svarbu padėti mokiniams atrasti, ką jie galėtų perimti iš gimtosios ir anglų kalbų, kad rusų kalbos išmokimas būtų ne tik greitesnis, bet ir lengvesnis. Tikėtina, kad žinių bei gebėjimų perkėlimas iš vienos kalbos į kitą pagerintų mokinių motyvaciją, o tuo pačiu pagerėtų mokymosi rezultatai.

Apklausa parodė, jog tokie procesai nevyksta arba yra nepakankamai gerai organizuoti. Kodėl nepadeda gimtosios kalbos žinios? O gal tai ne užsienio kalbos

mokymosi problema? Galima padaryti ir tokias prielaidas, tačiau iškelta problema reikalauja tolimesnio išsamaus tyrimo.

IŠVADOS

Stebint užsienio kalbų ugdymo procesą respublikos mokyklose galima daryti išvadą, kad motyvacija mokytis II-sios kalbos jos mokymosi eigoje krenta. Mokinių ir mokytojų apklausa buvo atlikta norint nustatyti motyvacijos bei mokėjimo mokytis gebėjimų įtaką II-sios užsienio kalbos mokymuisi. Apklausa parodė, kad rusų kalbos ugdymo proceso organizavimas daro įtaką kalbos mokymosi motyvacijai. Tikėtina, kad rėmimasis turima kalbų mokymosi patirtimi bei kalbos žiniomis, įgytomis mokantis kitų kalbų, yra vienas iš lemiamų veiksnių, galinčių padėti šį procesą padaryti efektyvesnį. Manome, jog sąveika su gimtąja kalba ir su I-ąja užsienio kalba, dėmesio atkreipimas į kalbų panašumus ir skirtumus, vienos kalbos pamokose išugdytų gebėjimų perkėlimas mokantis kitos kalbos padėtų siekiant išugdyti daugiakalbę ir daugiakultūrę mokinio kompetenciją. Pasinaudojant perkėlimu kaip vienu iš pagrindinių metodų mokantis negimtujų kalbų galima pasiekti geresnių rezultatų, t.y. padaryti ugdymo procesą efektyvesnį, kompaktiškesnį, sutaupyti mokymosi laiko. Ir tada savaime pakils mokymosi motyvacija. Tačiau tai tik hipotezė, kurią galėtų patvirtinti išsamesni platesnio masto tyrimai.

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SUMMARY

THE INFLUENCE OF BOTH LEARNING TO LEARN COMPETENCE AND ORGANISING OF EDUCATIONAL PROCESS ON LEARNING SECOND FOREIGN (RUSSIAN) LANGUAGE

Loreta Šernienė

The aim of the article is to discuss the influence of both the organising of the educational process and learning to learn skills on the motivation and results of the second foreign (Russian) language learning. The article discusses the ways how to better and easier learn a new language, how teachers can help students gain better

the second foreign (Russian) language learning results. The results of the research carried out with the 6th and 10th form students are presented in the light of the Lithuanian Renewed General Programmes of Primary and Basic Education, the General Programmes of Secondary Education and CEFR recommendations. The questionnaire results and teachers' interviews indicated that the organising of the educational process of teaching the Russian language influences language learning motivation. Presumably, prior experience in language learning and knowledge of other languages is one of the crucial factors to make teaching/learning process more effective. It is also possible that transference of knowledge and skills from one language to the other one would foster students' motivation and improve learning results.

STAGE PÉDAGOGIQUE ET LA PLANIFICATION DE LA CLASSE

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ABSTRACT

The peculiarities of pedagogical practice, the influence of a thoughtful lesson planning on both the efficient training of the educator and the development of his/her competencies are described in the article. It seems that nowadays much attention is paid to the reformed school: innovations in curriculum, development of teaching methods, and analysis of learning and teaching problems. However, curriculum, methods and the way teachers are trained should change because life is changing all the time, social culture, education and technologies are developing rapidly, the society and its needs are impermanent. We should prepare our students to share knowledge and experience, to follow universal values, to evaluate good and bad, true and false, moral and immoral things during pedagogical practice, to be able to work in new conditions, to teach creatively and to match curriculum with life requirements.

Key-words: *pedagogical practice, competences, lesson planning.*

L'observation des classes à l'école et l'analyse des leçons faites par nos étudiants – stagiaires illustrent que la qualité de la leçon, dépend, en grande partie, du plan bien élaboré. Dans notre article nous allons montrer les défauts dans les plans préparés par nos étudiants et ce qu'il faut faire pour les améliorer afin de voir la meilleure organisation de la classe et les meilleurs résultats scolaires des apprenants. Il y a déjà beaucoup de littérature dans le domaine de la recherche d'organisation de la classe, mais le besoin et les possibilités de l'améliorer ne disparaissent pas. Ceci est conditionné par le développement de la société, et de nouveaux aspects des relations entre les enseignants et les apprenants. Nous allons aussi montrer dans notre article quelles sont les difficultés aux quelles se heurtent nos stagiaires et les voies pour les résoudre.

Le plan c'est un document écrit par l'enseignant ou le stagiaire dont l'objectif est de planifier l'enseignement/apprentissage de façon systématique afin d'obtenir les meilleurs résultats en ce qui concerne l'acquisition des compétences langagières, communicatives et pratiques des apprenants. Le plan de la leçon est un outil pédagogique qui aide à prévoir des stratégies d'enseignement, de diverses activités et le

mode d'évaluation. Autrement dit, le plan c'est le contrat pédagogique entre l'enseignant et ses apprenants qui définit ce que les apprenants vont apprendre, comment ils y vont parvenir, comment l'enseignant va évaluer l'apprentissage et quelles sont les responsabilités des apprenants. Le plan, en particulier, pour le stagiaire facilite la communication qui se réalise entre lui en tant que professeur, et son auditoire c'est-à-dire la classe.

Un bon plan se rapporte aux composantes du plan suivantes: à l'identification du sujet, aux objectifs, aux étapes de la leçon, aux méthodes et aux outils de l'évaluation. Nous allons les examiner de plus près.

Dans la partie de l'*identification* il faut noter le sujet de la leçon, le nom du stagiaire et du professeur ainsi que les objectifs.

La formulation des objectifs est très importante car elle permet au stagiaire de s'intéresser au contenu du sujet. Les objectifs guident le choix des activités et permettent d'élaborer des activités d'évaluation pertinentes. La présentation des objectifs au début de la leçon, permet aux apprenants d'avoir une représentation claire des compétences que les apprenants doivent maîtriser à la fin de la leçon. Quels objectifs le stagiaire devrait-il prévoir? Les objectifs didactiques ou pratiques – le développement des compétences linguistiques et communicationnelles, ne posent pas beaucoup de problèmes. C'est le sujet de la leçon qui les détermine le plus souvent, mais le stagiaire doit réfléchir sur les objectifs psychologiques et éducatifs. L'apprenant est formé par plusieurs composants – le contenu, les méthodes, les supports, les méthodes d'enseignement, l'organisation de l'activité des apprenants, les relations enseignant-apprenant. L'enseignant doit développer l'attention des apprenants, des capacités de vaincre les difficultés, former la réflexion critique, les habituer à accomplir le travail honnêtement, inciter le travail en groupe, éveiller la réflexion des apprenants, voir les penchants ou les causes du retard de ses apprenants, créer le climat psychologique bienveillant en classe, inspirer aux apprenants l'amour pour la patrie, l'amour pour la langue et la culture dont la langue ils étudient, inculquer les règles de conduite, la tolérance, le respect d'autrui etc. La recherche montre que si pendant le stage pédagogique on accentue uniquement la compétence didactique, les étudiants n'apprennent pas à communiquer avec les parents des apprenants, ils sont incapables de diriger la classe et résoudre des conflits parmi élèves (R. Malinauskas, 2001, 29). Donc les stagiaires doivent trouver l'équilibre entre les aspects cognitifs et les aspects affectifs, ce qui n'est pas toujours facile. Tous ces objectifs, en particulier, les objectifs communicationnels et linguistiques facilitent l'évaluation, car s'ils ont été atteints, cela prouve l'efficacité de l'enseignement et des méthodes utilisées par le stagiaire.

Après avoir réfléchi sur les objectifs, le stagiaire peut passer à la planification des *étapes de la leçon*. Nous conseillons de commencer la leçon par une petite causerie d'introduction. Il est souhaitable d'éviter le commencement standard de la leçon – d'interroger les apprenants sur les absents, la date ou les devoirs qu'ils ont préparés. L'observation des classes prouve qu'il faudrait que les stagiaires essayent de

varier le commencement de la leçon, de le compliquer dans les classes supérieures. En commençant la classe, il faudrait y passer d'une manière conviviale – interroger l'élève avec un nouveau vêtement, trousse, cartable ou avec une nouvelle coiffure en faisant des répliques: « Oh, comme c'est beau! Chez qui tu es allé(é)? Où tu l'as acheté(é)? Où puis-je le trouver» etc. On peut l'interroger sur ses rêves de la nuit passée, ses activités de la veille, ce qu'il avait regardé à la télé ou ce qu'il a mangé le matin. Si on demande uniquement la date, il faudrait le faire comme si le professeur ne s'en souvenait pas.

Nos stagiaires, en plus, se trouvent dans une situation où ils viennent pour la première fois et ils ne connaissent pas très souvent les apprenants de la classe, alors il est recommandé de ne pas entrer dans le vif du sujet, mais de commencer par des phrases de bienvenue et d'une petite présentation de soi-même. Cela permet d'instaurer un climat de confiance et une complicité profitable pour développer l'apprentissage et de casser la barrière entre eux et les apprenants. Il faut savoir qu'aujourd'hui les enfants ne sont pas les mêmes qu'il y a 20 ans. Il y a aujourd'hui des enfants - «rois». Émilie Lanez dit que les psychologues et les éducateurs de tous les pays s'alarment à ce sujet. Voici quelques exemples. Catherine élève de l'école élémentaire, a écrit à la craie bleue sur les murs du couloir: «Merde à la dirlo». La tante ramène Catherine à la maison et raconte le drame à sa mère, attendant à ce qu'elle sévisse. La mère écoute le récit en silence, se tourne vers Catherine, lui sourit et dit attendrie: «Tu sais écrire, ma chérie, c'est merveilleux...» (E. Lanez, 2001, 47) Donc on ne peut plus dire:«Demain tu viens avec ton père...» Les parents souhaitent du bonheur à leurs enfants et cette exigence du bonheur pour leurs enfants pousse les parents à faire n'importe quoi. La «catastrophe éducative» selon Lanez est remarquée en Allemagne, en Amérique et en Chine qui vénère ses petits «empereurs». On les gâte, selon Lanez, pour ne pas avoir à se confronter, à se fâcher, pour avoir la paix (E. Lanez, 2001, 51). Néanmoins, il faut que nos étudiants connaissent les causes de l'apparition de la «génération gâtée». Lanez dit que les enfants naissent plus tard, leurs parents sont plus âgés, ils ont entamé une carrière et ont planifié l'arrivée de Sa Majesté le bébé, gâté d'avance. Les enfants sont de mois en mois moins nombreux, ils focalisent plus d'attention parentale. En plus, dit l'auteur que le lien conjugal est fragile et l'amour conjugal est très souvent déplacé vers l'amour filial, c'est pourquoi l'idéologie de l'adoration de l'enfant amène à ce que les élèves marchendent tout, les notes y compris (E. Lanez, 2001, 50). Nous voyons que les problèmes éducatifs ne sont pas simples. Moi, je dis toujours à mes stagiaires qu'il faut aimer l'enfant, mais „aimer” ce n'est pas de lui tout permettre, mais d'avoir le comportement bienveillant envers lui. Pour savoir comment sont nos apprenants lituaniens nous avons aussi fait une enquête avec les étudiants – stagiaires de la IV-ième année. Voilà les élèves aux yeux de nos étudiants:

- Aujourd'hui les apprenants sont beaucoup plus sages que nous l'étions à leur âge. Leur horizon est plus large, ils connaissent mieux la langue, ils comprennent l'importance des résultats scolaires pour leur avenir.

- L'élève d'aujourd'hui – c'est une personne qui connaît ses droits et elle lutte pour les défendre, parfois même avec arrogance, mais en français ils sont assez forts.
- Les apprenants n'ont pas peur de dire leur avis, ils n'ont pas peur d'être critiqués, ils n'ont pas de complexes d'infériorité. Ils sont aussi très différents: les uns s'intéressent à tout, les autres ne s'intéressent à rien et il est très difficile de les intéresser. Ils t'écoutent, parce qu'il le faut.
- Il est difficile de trouver l'information qui les intéresse. Ils ne s'intéressent à rien et s'ils n'ont pas de profit, toute information est dégoûtante. Ils sont très gâtés et apathiques. L'enseignant doit faire des culbutes pour les intéresser. S'il réussit à le faire il devient leur ami, si, non il est ennuyeux, ignorant, vieux. Ils critiquent presque tous les professeurs: les uns sont trop exigeants, les autres incapables d'expliquer, les troisièmes sont trop vieux.

Les autres chercheurs étudiés soulignent aussi que 54% des élèves s'étaient fâchés contre leurs enseignants, car, selon eux, ils ont eu de mauvaises notes (A. Šventickas, 2001, 68). Donc avant de faire un bon plan, les stagiaires doivent observer beaucoup de leçons pour pouvoir mieux connaître leurs futurs apprenants. Notre expérience montre que l'intérêt d'observer des leçons laisse à désirer. Ils n'aiment pas non plus observer les leçons faites par leurs collègues stagiaires.

La deuxième et la troisième étape pourrait être soit le *contrôle*, soit la *présentation du matériel nouveau*.

Le contrôle joue un rôle très important dans l'enseignement/apprentissage. L'interrogation est nécessaire au début de la leçon surtout si on va étudier une nouvelle séquence et on doit s'appuyer sur des connaissances acquises. On peut y apporter des correctifs s'il le faut. L'interrogation peut être individuelle ou collective. L'interrogation collective est basée sur le principe d'interroger toute la classe ou la majorité. Elle peut être réalisée à l'oral ou par écrit sous formes d'exercices que les apprenants font dans leurs cahiers. L'interrogation individuelle se réalise le plus souvent à l'oral. Cette interrogation permet d'apprécier les résultats à fond, mais ce type de contrôle a des inconvénients, car les autres ne doivent pas s'ennuyer, il faut qu'ils soient aussi actifs, l'enseignant doit avoir des contacts avec toute la classe. L'interrogation permet au professeur de mettre une quantité de notes pour pouvoir faire l'évaluation – traduire les résultats obtenus en notes et de mettre une note trimestrielle.

Nous avons remarqué que pendant le contrôle les enseignants ont essentiellement pour l'objectif, la correction de la langue. Cela constitue environ 90% et seulement le reste, c.t.d. 10% sont réservés à la correction de la cohérence des idées, le récit d'une expérience vécue ou la défense d'un point de vue. Ni l'orthographe, ni la grammaire correcte ne garantissent pas la créativité. En plus, il faut que les enseignants se chargent de créer des situations qui amèneraient l'apprenant à formuler ses pensées en langue étrangère. À l'aide du sujet qui intéresse l'apprenant, l'enseignant le pousserait à communiquer avec les autres, il éveillerait l'envie et le besoin d'exprimer ses impressions, ses idées et son opinion. Courtillon nous propose plusieurs aspects qui pourraient

être impliqués dans la production et évaluation y compris même la posture et la gestuelle (J. Courtyllon, 2003, 49).

Le deuxième conseil pour nos stagiaires en ce qui concerne l'évaluation serait de ne pas faire la «moyenne» à l'évaluation, ce que font leurs collègues enseignants. C'est-à-dire ils comptent toutes les notes les additionnent et les divisent par le nombre des notes reçues. À mon avis c'est injuste de ne pas voir le progrès de l'apprenant. Si l'apprenant fait le progrès on peut lui augmenter la note en l'encourageant, et ne pas à cent pour cent tenir compte de la moyenne faite grâce à la calculatrice. Il y a toujours le facteur humain qui joue le rôle très important dans le processus d'enseignement.

En planifiant la leçon, il convient de prévoir les activités d'évaluation formative. Il s'agit de l'évaluation qui a pour l'objectif d'informer l'apprenant du degré atteint ou découvrir en quoi l'apprenant éprouve des difficultés d'apprentissage, quels sont les obstacles auxquels il se heurte, en vu de lui proposer ou de lui faire découvrir des stratégies qui lui permettraient de progresser.

Après l'étape de contrôle, si elle était nécessaire pour l'acquisition de la nouvelle séquence, on passe à la *présentation du matériel nouveau*. Encore au XIX-ième siècle les chercheurs ont constaté que l'apprenant apprend mieux au début de la leçon. Pendant les premières 4 minutes les apprenants retiennent environ 60% des connaissances, entre 5-23 minutes on retient - 80%, 24-30 - 50% et pendant les dernières minutes on retient seulement 6% des informations (V. Rajeckas, 2001, 170). Donc il faut rationnellement exploiter la première moitié de la leçon.

La quatrième étape c'est *l'assimilation du matériel nouveau* ou la répétition. Le plus souvent ceci se fait grâce à de différents exercices: exercices de vocabulaire, exercices de grammaire, exercices de parole, de lecture ou des exercices écrits. Chaque exercice doit avoir un caractère spécifique, vu l'objectif essentiel – la possession de la langue étrangère, les exercices doivent imiter les conditions de la communication réelle. En créant le système d'exercices, le stagiaire devrait prendre en considération non seulement les apports de la linguistique, mais aussi les données de la psychologie et de la pédagogie, tels que: le niveau des connaissances et des particularités de sa mémoire etc. L'étape de la répétition est très importante, mais il faut le faire avec beaucoup de créativité en introduisant les nouvelles unités lexicales ou les structures grammaticales.

Méthodes d'enseignement. Le choix des méthodes est important pour toutes les étapes pour acquérir de différentes connaissances. Beaucoup d'enseignants font une très grande attention à la présentation de la grammaire. Le plus souvent on explique la règle et ensuite les apprenants font des exercices. Il faudrait que les stagiaires apprennent à introduire les jeux de rôle – jeu communicatifs qui impliquent l'apprentissage de la grammaire par la communication. Il faudrait créer des situations d'interaction qui se produisent dans le milieu naturel qui provoqueraient des échanges imprévisibles. Il faut obligatoirement susciter chez l'apprenant un besoin réel de communiquer.

En choisissant les méthodes d'enseignement d'une langue étrangère, il faut avant tout se baser sur des principes pédagogiques tels que: le principe de stabilité et d'accessibilité. Ce principe est basé sur des règles suivantes:

- En abordant les nouveaux sujets, répéter ce qui a été étudié.
- Ne pas passer à la présentation du matériel nouveau sans être sûr que les apprenants ont assimilé le matériel précédent.
- Ne pas oublier le principe du connu à l'inconnu ainsi que le principe du simple au compliqué et les appliquer surtout dans l'apprentissage de la grammaire, car chaque matériel grammatical découle du précédent et contribue à son élargissement et son approfondissement.

D'autre part, la présentation du matériel nouveau doit être faite sous une forme accessible. Il ne faut pas oublier le principe de l'activité. Ce principe est assez difficile à réaliser, car très souvent l'enseignant confond la dépense d'énergie physique de l'apprenant avec l'activité mentale. L'activité en classe de langues consiste en application des savoir-faire à l'acquisition surtout du langage parlé. Si la pensée et l'attention de l'apprenant sont actives, cela se manifeste par l'activité extérieure: les apprenants prennent part au travail, lèvent les mains, crient pour pouvoir répondre aux questions de l'enseignant les premiers, mais ceci bien sûr fatigue quelque fois l'enseignant. Pourtant, justement le professeur ici peut être moins actif. Si l'activité de l'enseignant reste camouflée, c'est l'apprenant qui parlera, agira plus.

En planifiant la leçon, il faut réfléchir au temps qu'il faut destiner à chaque étape et l'indiquer dans le plan. L'important de passer par toutes les étapes prévues de la leçon et ne pas dépasser la durée de la leçon, c'est à dire, 45 minutes et on ne peut pas non plus aller trop vite pour qu'il reste du temps libre. En cas de situation pareille, les stagiaires doivent toujours avoir des activités supplémentaires: apprendre à chanter une chanson, raconter une anecdote, etc. Pour y arriver il faut aussi tenir compte des intérêts propres à l'âge des apprenants.

Nous avons aussi remarqué que les activités en passant par toutes les compétences, ne sont pas variés.

CONCLUSION

Nous avons tiré la conclusion que nous devons mettre l'accent sur la planification de la classe dans la formation de futurs enseignants, en améliorant toutes les étapes et surtout de mettre l'accent sur le travail éducatifs. Ceci est indispensable à l'heure actuelle où notre pays établit les liens économiques, politiques, culturels avec les autres peuples de l'Union Européenne et du monde entier. Nos stagiaires doivent aller à l'école, former des compétences de communication et linguistiques et aussi, inculquer à leurs apprenants la compétence éducative, étant capables de distinguer la bonté du mal, la justice de l'injustice, l'honnêteté de la malhonnêteté et inculquer ces valeurs à leurs apprenants.

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SANTRAUKA

PEDAGOGINĖ PRAKTIKA IR PAMOKOS PLANAVIMAS

Zita Tarvydienė

Straipsnyje atskleidžiami pedagoginės praktikos ypatumai ir gero pamokos planavimo veiksmingumas pedagogo ir dalykinės kompetencijos ugdymui. Mūsų dienomis atrodo, jog pertvarkant Lietuvos mokyklą, jai skiriamas didelis dėmesys: atnaujinamas mokymo turinys, ieškoma būdų kaip tobulinti mokymo metodus, analizuojamos mokymo/si problemos. Tačiau gyvenimas sparčiai žengia į priekį, plėtojasi visuomenės kultūra, mokslas ir technika, visuomenė ir jos poreikiai nuolat kinta, todėl nuolat turi keistis mokymo turinys, turi vykti naujų metodų paieška, bei gerų mokytojų rengimas. Mes savo praktikantus privalome išmokyti remtis savo žiniomis ir patirtimi, vadovautis bendražmogiškais vertybėmis, savarankiškai vertinti kas bloga ir kas gera, kas teisinga ir kas neteisinga, kas moralu ir amoralu, nuolat gebėti dirbti naujomis sąlygomis, kūrybingiau organizuoti mokymą, mokymo turinį derinti su gyvenimo reikalavimais ir šių principų laikytis atėjus į mokyklą.

KALBA IR KONTEKSTAI. Mokslo darbai. 2012 m. V (1) tomas. – Vilnius: leidykla „Edukologija“, 2012. – 346 p.

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Leidinyi skirtas mokslininkams, dėstytojams, mokytojams, studentams ir besidomintiems kalba ir jos mokymu.

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Maketavo *Donaldas Petrauskas*

Viršelio autorė *Vaida Mažeikaitė*

SL 605. 43,25 sp. l. Tir. 60 egz. Užsak. Nr. 012-086
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