

N I G A R V E L I Y E V A

Some Aspects and Peculiarities
of Intercultural Communication
in the Process of Globalization

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2013, 241 pages

PREFACE

The process of globalization, covering various spheres of life, is universal, as for thousands of years separated, remote to some extent, differential events - national or regional peculiarities, habits, complexes strongly influenced by modern technologies, approaching each other with incredible speed and combine as a result of multifaceted economic, socio-political, moral and ideological ties, limiting the kind of peculiarities, lead to the events and processes happening in the world.

Today a rapid growth of the prestige of the English language is observed in the modern world, as well as in Azerbaijan and this can be explained by, at least, two reasons. The first: there exists a necessity for a universal means of communication, a common language for the whole mankind. The second: the advantages of the English language in comparison with other international languages in gratifying this need.

The destiny of the Azerbaijani language in a globalizing world depends on several factors: ensuring the development of Azerbaijani as a state language on the territory of the Azerbaijan Republic; dissemination of literary and standard quality of the Azerbaijani language as the main medium of communication among the Azerbaijanis of the world; at least, the growing interest in the Azerbaijani language in the world.

In fact, these factors have necessary conditions to enhance the status of the Azerbaijani language. It depends of the potential of the population, the intellectual and cultural opportunities of the people and quite perfect language policy of the independent Azerbaijan Republic.

Learning foreign languages gives the learners insight into the people, culture and traditions of other countries and helps them to understand their own language and culture. Language is the means of the forming, developing and keeping of the culture. Language and culture are closely interrelated. Culture is the foundation of communication. Cultures provide people with ways of thinking, seeing, hearing and interpreting the world. Thus, the study of cross-cultural communication is fast becoming a global research area. As a result cultural differences in the study of cross-cultural communication can already be found.

In present time intercultural communication is an inseparable part of the progressive mankind's life. Every cultural dialogue has taken a new meaning in the context of globalization and current international climate in politics. Thus it is becoming a vital meaning of maintaining peace and world unity.

I think we must pay a great attention to the integration of the Azerbaijan Republic into Europe and vice versa and devise a new cultural policy agenda for development and mutual understanding. Analyzing global context a great role plays a changing cultural landscape, new socio-cultural fabrics, trends of standardization of cultural patterns at the global level and cultural diversification at the local level, relating cultural diversity and intercultural dialogue: a virtuous cycle, rethinking cultural policy design, key objectives and strategies, and the two-tiered approach to rethinking cultural policy for development and mutual understanding.

In modern society intercultural dialogue is not a conversation between two cultures, but a close interaction of them. Intercultural dialogue is a process that comprises an open and respectful exchange of interaction between individuals, groups and organizations with different cultural backgrounds or world views. Intercultural dialogue is the communication between the representatives of the various cultures from different countries. In multicultural society several cultures live together and co-exist.

We also pay attention that the Azerbaijan Republic is really multicultural as it is the acceptance and encouragement of many cultures in a society. In our multicultural society one can find people of different backgrounds or religions living together.

It is an undebatable fact that the close connection and the interaction of the languages influenced on the ways of the expression of the borrowings. Mutual influence among the world languages and the borrowings – all these processes has happened very often. So, it gives the reason to analyze all these processes.

This book is intended for students of Master level who are interested in the contrastive learning of the English and Azerbaijani languages and their vocabularies. The students will find the fundamentals of the word theory and the main problems associated with English and Azerbaijani vocabularies, their characteristics and subdivisions. It contains theoretical and language materials either in English and Azerbaijani languages. The central interest in a synchronical analysis of the present-day English and Azerbaijani vocabularies has given shape in the whole book. Much attention is given to the history of linguistic science in common sense and also to the history of the transnational processes and their's influence on the enrichment of word-stock of English. The prestige of English as a global language is obvious, as English has spread throughout the world and diversified throughout the major areas in which it is spoken, certain dialects and speech forms have become more prestigious than others.

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Language, Mind and Communication

High-speed computers with vast memories and incredibly fast computing capabilities have revolutionized many areas of science, technology, and commerce. Yet these machines, with all their computing power, cannot do what a child of only two or three can do: they cannot understand and produce simple, ordinary human conversation. In the late 1950-s the availability of computers raised hopes for the eventual design and production of machines that could scan a printed text and convert the patterns of light and dark on the printed page into sounds, enabling the blind to “read”. In the last decade such machines have become a reality. For example, a Kurzweil machine can scan the pages of a book or magazine and convert the optical information into reasonably comprehensible speech. The synthesized speech that it produces, however, sounds dull and somewhat mechanical. More importantly, this machine has no understanding of what it is reading, so it cannot decide how to pronounce such words as “lead” in the meaning of “to guide” and “lead” in the meaning “a heavy metal”. A great deal of effort has also been devoted to developing computer programs that could translate material automatically from one language into another and that could understand the meaning of either printed or spoken language. Neither of these more complicated efforts has yet fully succeeded.

When the first attempts to duplicate human speech capabilities on computers were made, we were relatively ignorant about the complexity of human language. Now we know much more about how people perceive speech sounds and interpret the meanings of those sounds, and thus we now know some of the problems and difficulties that are involved in designing language-understanding machines. Because holding an ordinary conversation seems as easy and natural to us breathing or walking, it has taken us a long time to appreciate how complex human

language use really is. But when we look carefully at the nature of human language and the mental activities that must take place when we speak or listen to speech, we become aware of the complexity of the processes involved. As we describe the activities involved in language, keep in mind the sorts of things a machine or computer program would have to “know” to deal efficiently and appropriately with ordinary human discourse.

On the surface, languages such as Chinese and Turkish seem quite different from one another. They sound different, seem to have different grammatical rules, and, to a native English speaker, may not even sound like languages at all. The stream of speech coming from someone speaking a totally unfamiliar language sometimes sounds like a continuous rush of gibberish rather than separate words.

However, beneath the surface differences all natural human languages (languages that arose naturally in human society as contrasted with artificially constructed ones such as computer programming languages) share some fundamental properties. The most important of these is productivity. Natural languages are productive in two senses.

First, in every human language there is no upper limit to the number of novel sentences that can be created. The capacity of hundreds of thousands of words and complex grammatical rules to generate an infinite number of different sentences should not be surprising. Just consider the possibilities we have for composing new melodies and musical compositions from the few notes of the ordinary musical scale.

The second way in which all languages are productive is that the same ideas or thoughts can be expressed in any language. What can be said in English can also be said in French, in Azerbaijani or in Russian. Of course, if a language doesn't have a word for a particular concept, then several words may be needed to express the concept.

Underlying the productivity of languages are certain shared fundamental features of design. As it is known, all languages use a limited number of speech sounds, called **phonemes**, (the phoneme is the basic unit of speech sound; English has about 45 phonemes, Azerbaijani has about 38 phonemes); combinations of phonemes to form countless words; meanings assigned arbitrarily to words; words combined in systematic ways to form a theoretically infinite number of sentences. Because all languages share these features, any idea or concept that can be expressed in one language can also be expressed in any other language.

The **morpheme** is the smallest unit of speech that has meaning. A morpheme may be a word or a part of a word. Common prefixes and suffixes, as in the words “*nonsense*, *jumped*, *lessons*” are one type of morpheme. These morphemes must always be used with at least one other morpheme to form a word, so they are called bound morphemes. Free morphemes correspond roughly to words: words like “*man*” and “*page*” are simultaneously single morphemes and words. Finally, many words consist of several morphemes put together, both free and bound, such as “*de* + *composed*, *counter* + *attacked*” and so on.

Morphemes and words are made by combining phonemes according to the morphophonemic rules of the language. The grammar of a language contains rules for the allowable sequences of sounds and for morpheme combinations, but, as we mentioned earlier, there are essentially no rules for assigning meanings to words. With a very few exceptions, the meanings of words are assigned arbitrary – the words bear no physical resemblance to the things they name. Because meanings are assigned arbitrary, we can have as many words as we need.

Words such as “*and*, *or*, *on*, *of*” are function words. Their function is to specify relations among things, and they are the parts of speech known as prepositions and conjunctions. Nouns, verbs, adjectives, and adverbs are content words. Content words symbolize at least two different kinds of meanings, denotative and connotative. The denotative meaning of a word is the thing or class

of things the word can label. The connotative meaning reflects how we feel about the thing the word stands for.

The semantic differential is a rating scale of the three major dimensions of connotative meaning: evaluation, activity, and potency. Using the semantic differential in many different cultures and languages, including American English, Dutch, French, Finnish, and Japanese, the same three major dimensions of connotative meaning appear again and again.

In every language words are combined into sentences according to rules. These word-combining rules form the **syntax** of a language, and they can be used to generate all the grammatical sentences of a language. To date, no such complete grammar has been written for any language, but theoretical linguists such as Noam Chomsky (1957) have argued convincingly that any such grammar would need at least two types of rules - phrase-structure rules and transformational rules.

Phrase-structure rules govern the organization of various parts of a sentence; transformational rules specify the relationships between sentences and spell out how one type of sentence can be transformed into another. Sentences have both a surface structure (particular words and phrases) and a deep structure (underlying organization or meaning). The surface structure of a sentence is known as its surface form.

Until Noam Chomsky revolutionized linguistics with his theory of transformational generative grammar, people believed that language was learned in the same ways that other simpler skills and habits are learned. Speech sounds were learned by imitation. Word meanings were learned by associating the sound of a word with the thing that the word named. Finally, syntax – the set of rules for combining words to form sentences – was learned by forming associations between words. Chomsky's contribution to the psychology of language acquisition was to demonstrate convincingly that some aspects of language could not, in principle, be learned by conditioning or by imitation. Instead, they required knowledge of

complex rules. Rules are involved at every level of language learning, from sounds of language to the grammar.

Chomsky believes that children are born with an innate language-acquisition device. Others believe that children discover basic linguistic rules as part of growing up in a speaking community. By the sixth month, infants engage in reduplicated babbling. In the next phase they use expressive jargon, vocalizations that sound like adult speech but are unintelligible.

The one-word utterances of children are called holophrastic utterances because just one word can express a whole phrase or sentence. A child's first sentences, which are two-word utterances, are telegraphic in the use of words – only the most important words are included.

One of the non-communicative uses of language is to help solve conceptual problems; being able to label things and to express what we have learned in words helps in thinking and problem solving.

Whorf's linguistic-relativity hypothesis – that differences in languages cause important differences in the way people perceive and conceptualize the world – has not been borne out by recent experiments.

As we know using and manipulating coded information can take many different forms. At one extreme is the conscious, idle daydreaming that we all do occasionally. At the other is the creative thought, usually unconscious, of scientists, writers, and artists – thought that produces new ideas, inventions, literature, and art. While the complexity and the products of these two kinds of thinking are quite different, they do have something in common with all thought: the manipulation of coded information in memory. The coded information is a symbolic representation of a past experience, of state of the world, or even of an imaginary state of the world. These symbolic representations are the contents of

thought. Thus, thinking is the manipulation of symbolic representations. These representations may be verbal, imaginable, or abstract.

For example, one of the form thinking is like talking. If you're planning to go to the beach next weekend, you might talk silently to yourself, listing all the things you need to pack. When the content of thought consists of imagery, then thinking can be like perceiving. For instance, you may have coded the location of objects in your room in terms of visual imagery. If you are then asked whether the door is to the right or left of your bed, you can generate a visual image of the room, inspect it in your mind's eye, and then know the answer. There is a third kind of coding that is neither verbal nor imaginable. This is the code we use when we think but are not consciously aware of thinking in either words or images. Indeed, when we think in this abstract mode, we are unable to describe exactly what is going on. All that we are usually aware of is beginning to work on some problem or another, and then suddenly coming up with an idea or a solution. This kind of thinking is the most difficult to study because it is open to introspection or conscious report. Nevertheless it is an important mode of information processing – perhaps the most important – because it is not limited to a particular form of coding. This language of mind may be the basis for the more concrete manifestations of thought in words and images.

It must be mention that the information which people have about their language is their linguistic competence. The information about the situation and about the people involved in the conversation is contextual knowledge. Both linguistic competence and contextual knowledge are necessary for understanding, but they are not enough. People must also know the principles of conversational exchanges. Grice (1975) was among the first philosophers of language to point out that people who participate in a conversation follow the “Cooperative Principle”. Speakers are assumed to be informative, truthful, relevant, and concise. Listeners assume that speakers do try to be informative, truthful, relevant, and concise. When a speaker seems to violate these maxims of conversation, the listener is led

to seek some alternative interpretation. This is known as a conversational implicature.

People also go beyond both the literal and conveyed meanings of utterances to draw inferences about matters that are related to an utterance. Whenever we deal with speech in meaningful ways, we bring to bear our knowledge of the language and the world, and, perhaps most of all, our beliefs about ourselves and other people.

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Key words: human speech, knowledge, mental activity, behavior.

Education as an instrument of mutual understanding

The National Leader of the Azerbaijanis – **Heydar Aliyev** said: “The language of every nation develops and immortalizes its originality and moral values. Doubtless, it is a great blameworthiness before the nation not to know the mother tongue, not to estimate the mother tongue”.

The history testifies that though in different periods the Azerbaijani language was declared and functioned as the official state language; it could not keep its status for a long time. Only in 1969 when our National Leader - Heydar Aliyev came to power, he was a savior of our national language. We can decisively say that the active and consistent language policy, pursued in the 70-80-s of last century by our great leader Heydar Aliyev, raised the sense of national self-conscience, self-possession and national freedom. With the initiative and active participation of our country leader on October 31, 1995 the legal right of Azerbaijan language returned in the result of intense and complete democratic discussions of the article of the Constitution about the state language. Azerbaijani was declared the state language of the Azerbaijan Republic in the Constitution adopted on the 12th of November of the same year (the 21st article).

The decree № 506 “On improvement of the use of State Language” dated June 18, 2001; the decree № 76 “On affirmation of the staff of State Language Commission of Azerbaijan Republic” dated July 04, 2001; the decree № 522 “On setting up the Day of the Azerbaijani alphabet and the Azerbaijan language” dated August 09, 2001; and finally the law “On the official language in the Azerbaijan Republic” which was signed by the president of Azerbaijan Heydar Aliyev and came into force on the 2nd of January, 2003, are the historical legislative acts which give the perfect concept of language policy and language construction, its long-term strategy and distinct program in our country.

The high intellect, rich statehood experience, invincible logic, civic honour, the real love to mother tongue of our great leader Heydar Aliyev played an important role in the preparation of these documents. Thousands of people working in the sphere of education take an active part in implementation of the law “On the State Language in the Azerbaijan Republic” and numerous resolutions on language policy signed by National Leader Heydar Aliyev. In our country the day of “Mother tongue” is celebrated as a ceremonial day every year.

The history of national struggle began by our president Heydar Aliyev, lasted for a long time in the way of arising of Azerbaijan language to the status of

State language. 1969-2003 years - the epoch of Heydar Aliyev entered to our national history. In that period the comprehensive development of the Azerbaijan language as the State language was used not only in everyday life, but also in the official documents, in the system of the international relations, in world diplomacy. As the result of precise, considered, prescient language policy of our National Leader, the Azerbaijani language was hearing from the reliable parliaments of international world during important meetings. The beginning of the honorable historical way began in 1970 on the 50th anniversary of the Baku State University with the speech of the head of the Azerbaijan Republic which was considered an extraordinary event for the communist regime. This performance showed the intelligentsia and the whole nation our leader's care and respect to the Azerbaijani language; later this process played an important role in the formation of self-conscience of the nation.

In a short time, Azerbaijani was heard at the high meetings and state events of national importance; thanks to care of Heydar Aliyev 4-volume manual "Modern Azerbaijani language" and "The Fundamentals of the Azerbaijani language dialectology" won the State Award, in the sphere of education teaching load of the subject "Azerbaijani language" and the entrance plans to the higher schools on the specialties such as "Azerbaijani language" and "Azerbaijani Literature" were increased extremely.

Meeting the requirements of the decree of the President of Azerbaijan Republic "On Perfection of the Measures for the Use of the State Language", the resolution № 70 "On the status of teaching and improvement measures of Azerbaijani language and Literature in secondary schools" dated July 11, 2002 testifies that these subjects play a very important role in upbringing the pupils as real citizens, teaching them national and universal moral values. Having stepped to the independence of the country the Azerbaijani language played a significant role in uniting millions of Azerbaijanis throughout the world and in developing relations; and it became the means of communication among our people.

Heading our country for a long time Heydar Aliyev caused the development of the ideology of Azerbaijanism and national spirit, liberating the sense of self-conscience from the chains of the past, returning the blood memory to the nation and strengthening the ambitions of national statehood. Heydar Aliyev highly appreciated the role of the Azerbaijan language in the formation and survival of the nation: "Every nation is formed by its language. The knowledge and activity of the scientists and all educated people make possible the process of keeping the language alive, developing and raising it to the level of world culture". The

National Leader advised our youth of Azerbaijan to perceive the world just on the basis of the mother tongue. He recommended them to learn the foreign languages – English, French, German, Chinese and other languages, but, first of all, to know their mother tongue perfectly. In the 2nd half of the XX century the comprehensive development of the Azerbaijani language, it's rising to the status of the state language; sounding from the rostrums of the international organizations is directly connected with the name of Heydar Aliyev.

Support of the Azerbaijani language became Heydar Aliyev's life credo. Our National Leader - Heydar Aliyev noted: "The nation with rich and highly developed language is invincible, immortal and it has bright future. Therefore the Azerbaijanis have to protect the language they inherited from their ancestors and to care about it".

The National Leader - Heydar Aliyev used different means in the direction of development and enrichment of the Azerbaijan language. Owing to H. Aliyev's heroism, the national spirit of our people and thoughts of independence became much stronger. The attention was always drawn to the development of the Azerbaijani language. Encircling the Azerbaijani linguists with care and respect, increasing the number of books published in the native language and some other measures served to the purpose of developing the mother tongue. In the result of care and selflessness on mother tongue of our leader the national spirit of our nation is increased, the ideas of independence become stronger, the development of Azerbaijan language kept always in the focus of attention.

In the sphere of the development of the Azerbaijan language, enlargement of the sphere of its usage, protection it from external influences and purification of the language – today this political course of Heydar Aliyev lasted successfully by our respectable president Ilham Aliyev. The language politics of Heydar Aliyev, the historical services in the direction language usage is a real school and the experience of this work will be used for a long time.

We also must mention that International Mother Language Day was proclaimed by the General Conference of the United Nations Educational, Scientific and Cultural Organization (UNESCO) in November 1999. On 16 May 2009 the United Nations General Assembly in its resolution A/RES/61/266 called upon Member States "to promote the preservation and protection of all languages used by peoples of the world". By the same resolution, the General Assembly proclaimed 2008 as the International Year of Languages, to promote unity in diversity and international understanding, through multilingualism and multiculturalism.

International Mother Language Day has been observed every year since February 2000 to promote linguistic and cultural diversity and multilingualism. The date represents the day in 1952 when students demonstrating for recognition of their language, Bangla, as one of the two national languages of the then Pakistan, were shot and killed by police in Dhaka, the capital of what is now Bangladesh.

Languages are the most powerful instruments of preserving and developing our tangible and intangible heritage. All moves to promote the dissemination of mother tongues will serve not only to encourage linguistic diversity and multilingual education but also to develop fuller awareness of linguistic and cultural traditions throughout the world and to inspire solidarity based on understanding, tolerance and dialogue.

In present-day life taking into a consideration the process of globalization we have been educated apart from each other and have had few opportunities to meet and learn to trust each other. Some people have seen this as a significant obstacle to community peace and reconciliation in the world.

It is not a secret that the world's cultural wealth is its variety in dialogue. While each culture draws from its own roots, it must not fail to blossom when crossing other cultures. Among UNESCO's chief missions is to ensure space for and freedom of expression to all the world's cultures. Therefore, it isn't a matter of identifying and safeguarding every culture in isolation, but rather of revitalizing them in order to avoid segregation and cultural entrenchment and prevent conflict.

Every cultural dialogue has taken a new meaning in the context of globalization and current international climate in politics. Thus, it is becoming a vital meaning of maintaining peace and world unity.

It is well-known that intercultural dialogue is a process that comprises an open and respectful exchange or interaction between individuals, groups and organizations with different cultural backgrounds or world views. Among its aims are: to develop a deeper understanding of diverse perspectives and practices; to increase participation and the freedom and ability to make choices; to foster equality; and to enhance creative processes.

It is necessary to mention that Mr. Ilham Aliyev, the President of the Republic of Azerbaijan in cooperation with UNESCO, UN Alliance of Civilizations, UN World Tourism Organization, Council of Europe, ISESCO,

North-South Center of the Council of Europe gives the opportunity for *the second* World Forum on Intercultural Dialogue which will be held from May 29 to June 01, 2013 in Baku, Republic of Azerbaijan under the motto “Living together peacefully in a diverse world” as Azerbaijan is one of the unique places where different cultures and civilizations meet at the crossroad between the East and the West, the North and the South, at the same time, being a member of both Islamic and European organizations Azerbaijan absorbs the values of both civilizations, thus enabling it to assume a role of genuine bridge.

The World Forum on Intercultural Dialogue has taken responsibility for delivering the global agenda on the Dialogue among Civilizations adopted by the United Nations General Assembly (November 2001), the UNESCO Convention on Protection and Promotion of the Diversity of Cultural Expressions (2005), the Islamic Declaration on Cultural Diversity, which was adopted by ISESCO in 2004, Declaration and Action Plan of the Third Summit of the Heads of State and Government of the Council of Europe member states, the Council of Europe White Paper on Intercultural Dialogue (May 2008), as well as the Baku Declaration for the Promotion of Intercultural Dialogue Azerbaijan hosted the 1st World Forum on Intercultural Dialogue on 7-9 April, 2011 in Baku Mr. Ilham Aliyev, the President of the Republic of Azerbaijan that had been declared by the President at the 65th Session of the United Nations General Assembly (23 September 2010, New-York).

The Baku Forum addressed challenges of intercultural dialogue in its various aspects regarding conceptual frameworks, governance, policy and practice. It has tackled the barriers to dialogue and faced concretely how dialogue can best be pursued in diverse contexts. It provided an opportunity for sharing of good practices and the launch of new initiatives within this intercultural platform. 500 representatives from 102 countries from all continents, many international organization, NGOs, media representatives, scholars, experts and etc. participated in the Forum organized under the motto – “United through Common Values, Enriched by Cultural Diversity”.

Program of the upcoming Forum implies several sessions – “How to build the world future together?”, “How to build the popular support for cultural diversity?”, The New Era of Globalization: Hybridity of cultures in changing world, ‘Supporting Intercultural Actions’ and side events to be prepared and led by partner organizations, including the celebration of “Do one thing for Diversity and Inclusion’, Intercultural Innovation Award ceremony for Central Asia, Black Sea and Mediterranean regions, 1st Alumni Summit of the “Emerging Leaders”, conference of “Global Network Towards a global intercultural cities learning

community”, the workshop “Intercultural Dialogue through History Teaching: Best Practices and Challenges”, the sessions of “Tourism as a key driver of mutual understanding and tolerance among cultures”, “intercultural dialogue through faith and science”.

We good remember the first session of the 1st world forum on intercultural dialogue which was realized on a theme “Intercultural understanding and cultural diversity to achieve peace and development” and Mr. Mevlüt Çavuşoğlu said that our focus should be on what unites people more than on what divides them. The World Forum is an opportunity to examine best practices across the world. Mr. MevlütÇavuşoğlu re-iterated that intercultural dialogue was one the most pressing issues in the world today and stressed that Europe had always been a hub of multicultural societies. However, he acknowledged the key challenges of xenophobia, intolerance and exclusion. The shared values of Europe (human rights, democracy and tolerance, non-discrimination) need to address the root causes of the current problems of intolerance. To enable this, the Council of Europe is actively engaged in promoting mutual understanding and the democratic governance of cultural diversity. Guidelines have been approved by the Co E. Parliaments, he added, have key role to play in the area of intercultural dialogue: they must promote action plans for Intercultural Dialogue and contribute to improving civic participation.

Today intercultural communication is an inseparable part of the progressive mankind’s life. Education is very important in order not only to understand various people’s cultural and community background, their cultural diversity, but also to indicate a specific religious affiliation.

For example, in Ireland government figures indicate that 95% of children still attend the schools of their own community: catholic or protestant. But as our Azerbaijan Republic is really tolerant, we have no such problems.

A high-educated man never hesitates that in modern world education is one of the main instruments for mutual understanding between the countries, peoples, nations. Building on the work of individual teachers and schools of voluntary organizations and of experimental curriculum projects over many years, for instance, the Department of Education for Northern Ireland (DENI) has since the early 1980’s promoted in all kinds of schools the development of educational programs to encourage better community relations. Since 1983 the umbrella title of Education for Mutual Understanding has been adopted to cover these various activities. This work relates closely to programs found in other countries, such as multicultural or intercultural education for citizenship and peace education. In

1987 DENI introduced a voluntary inter-school Cross Contact Scheme which provides funds to support planned and long-term contact programs between controlled and maintained schools. Presently between one-third and one-half of all schools in Northern Ireland are taking part in this scheme, although the numbers of pupils involved varies considerably from place to place.

Over the past few years, however, various educational projects of the Azerbaijan Republic have grown up to provide children and young people with new opportunities to build up relationships based on confidence and friendship.

With great proud I should like to notice that on May 2013 the Azerbaijani University of Languages, the Essex University and the Ipswich University had signed the “2+2” contract about the cooperation that means that our Azerbaijani students after two years’ education in our republic, will go to the Great Britain for two years and finally they will get two Diploma. Also on May 3, 2013 the Azerbaijani University of Languages and the University of Glasgow had signed the other “1+1” contract on Master level, which means that our students after one-year education in our university, will finish their education in Great Britain. As a result of it they will get two Diplomas. Undoubtedly, it is very good tendency in the strengthening of friendly ties between our countries, because it means Education for Mutual Understanding (EMU) and Cultural Heritage (CH).

Education for mutual understanding and cultural heritage has been defined as being fundamentally about “learning to live with differences in a spirit of acceptance, fairness and mutual respect” (4). This definition is elaborated by four shared objectives which may be summarized as follows: 1) fostering respect for self and others and building relationships; 2) understanding and dealing creatively with conflict; 3) awareness of interdependence; and 4) understanding cultural diversity.

Students have opportunities to develop knowledge and understanding of themselves, and how to handle and react appropriately to a range of personal and social situations; students should have opportunities to develop knowledge and understanding of conflict in a variety of contexts and of how to respond to it positively and creatively; students should have opportunities to develop a knowledge, appreciation and understanding of interdependence, continuity and change in the social and cultural process as it relates to individuals, families, local communities and the wider world; and students should have opportunities to develop an informed awareness of the similarities and differences between the cultural traditions which influence people who live in the Great Britain and the

Azerbaijan Republic, and of the international and transnational influences on contemporary culture.

As compulsory themes in the Essex University', the Ipswich University', the University of Glasgow'Curriculum, education for mutual understanding and cultural heritagemust be addressed by all teachers of all subjects throughout each stage of education although the content of certain subjects is clearly more relevant than that of others.

Religious education, identity and dialogue - the consequence of this emphasis on education for an inclusive community is a dialogical approach to education. In a similar way, Friedrich Schweitzer (6, p.97) has argued for a model of Religious Education to support the development of religious identities and, at the same time, also support dialogical attitudes. This model is appropriate to respond to the situation of individualized religious because it aims to foster religious identities, yet also to create a dialogical setting that precludes segregationist attitudes and exclusivist identities. This model combines elements of separate denominational or religious groups and elements of an interdenominational or inter-religious type of Religious Education by alternating between different groups and settings. It can also be called a dialogical model, because it aims to bring different groups into dialogue with each other.

Schweitzer proposes an education for tolerance. According to this proposal, the development of religious identities becomes an important task for education for tolerance. Such a development, however, must also be in line with the demands of dialogue and openness for other religions. Co-operative dialogical religious education is a model that seems to be suitable for the dual task of supporting the development of religious identities and, at the same time, openness and dialogue (6,p.98).

A theological foundation for a dialogic pedagogy might be found in the Trinitarian mystery. It has been argued that the central mystery of the Trinity is one of mutual dialogue and reciprocal obedience among all three persons. According to Therese Ratliff there are three Trinitarian hallmarks of communication and dialogue, and these are attentiveness, receptivity and response. The task for Religious Education becomes crucial, and we have to ask questions like these: What are the implications for such a theological vision if it is to reach beyond academic theory to the realm of practical, pastoral theology? How might we foster new ways of seeing and celebrating the dialogic nature of God as Trinity that can impact the dialogic spirituality of the church community? (3, p.435).

A dialogical approach to Religious Education is an important part of interreligious learning which in these years is at the top of the agenda in Religious Education. The question is how we should highlight the theological presuppositions and claims that are employed by theorists of interreligious learning.

Formation, information and transformation are important aspects of all forms of education. If religious education wants to maintain its dialogical character, it has to include all three aspects.

Education for mutual understanding is also very significant as a whole process in relation to ethos and religious dimensions of school life. Voluntary cross-community contact programs between separate schools are encouraged as a valuable dimension of education for mutual understanding, but they are not required by law. If they are to be effective, education for mutual understanding and cultural heritage must relate to the broad curriculum within and between schools.

Some excellent work has been carried out in recent years in relation to education for mutual understanding and cultural heritage, but those involved in this field recognize that what is required is a long term commitment and continuity if there is to be any hope of widespread benefit from the various programs.

Although there have been a small number of such contracts, the predominant reality has been that of two parallel separate school systems, I think, it is a great success in the development of intercultural dialogue as the exchange of the students, which are our future, will give its positive influence in learning cultural diversity in the broadest cultural sense.

I think we must pay a great attention to the integration of the Azerbaijan Republic into Europe and vice versa and devise a new cultural policy agenda for development and mutual understanding. Analyzing global context a great role plays a changing cultural landscape, new socio-cultural fabrics, trends of standardization of cultural patterns at the global level and cultural diversification at the local level, relating cultural diversity and intercultural dialogue: a virtuous cycle, rethinking cultural policy design, key objectives and strategies, and the two-tiered approach to rethinking cultural policy for development and mutual understanding.

We also have to think: why cultural diversity and intercultural dialogue are vital in times of global crisis; how to create a relationship between cultural diversity and good governance when systems show limited capacity to embrace cultural diversity; how to create a virtuous cycle between cultural diversity and intercultural dialogue in a context of rapid social transformation and xenophobia?

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Key words: intercultural dialogue, cultural diversity, education.

Conversation as the Main Means in the Process of Intercultural Communication

It is not a secret that in our days the English language is one of the most important language in the process of intercultural communication. We may say that English is a Global Language today as from the geographical point of view it is spread throughout the world between three big oceans (the Atlantic, the Pacific and the Indian Oceans) and from the social-cultural point of view almost all the population of the Earth use this language in different purposes.

Conversation analysis is the study of talk in interaction both verbal and non-verbal in situations of everyday life. Conversation analysis generally attempts to describe the orderliness, structure and sequential patterns of interaction.

Inspired by ethnomethodology Harold Garfinkel and Erving Goffman, conversation analysis was developed in the late 1960s and early 1970s principally by the sociologist Harvey Sacks and his close associates Emanuel Schegloff and Gail Jefferson. Today conversation analysis is an established method used in sociology, anthropology, linguistics, speech-communication and psychology. It is particularly influential in interactional sociolinguistics, discourse analysis and discursive psychology, as well as being a coherent discipline in its own right. Recently Conversation analysis techniques of sequential analysis have been employed for instance by phoneticians to explore the fine phonetic detail of speech.

The use of the term “conversation” to label this disciplinary movement is sometimes considered to be misleading. For instance, one of conversation analysis’s principal practitioners, Emanuel Schegloff, has more recently identified “talk-in-interaction” as conversation analysis’s topic. Perhaps for this same reason, others (e.g., Jonathan Potter) who use conversation analysis methods identify themselves as discourse analysts (DA), though that term was first used to identify researchers using methods different from conversation analysis (cf., Levinson,

1983), and still identifies a group of scholars larger than those who use only conversation analysis methods.

Speaking about communication we must note that for a lot of us it is very hard to initiate contact with other people. The following suggestions should help make that first step easier. The most important factor in this matter is having the courage to say something to begin with. The actual content of the conversation is often secondary. By initiating a conversation one can find out if the other person is interested in social interaction. Do not assume if someone else is interested or not. Often this interest can be made to grow during a discussion.

It is well-known that in most cases laughing opens doors. The magic way of making contact with other people easier is a genuine friendly smile. At least one should take on an open and friendly look that invites contact. When the people in front of you smiles back, then you have already established a form of contact. If you are now also able to find the right conversational topic, you have probably already “won” this person.

One of the ways of communication is to open a conversation with a compliment. This is more interesting and appealing for the other person than any remark on the weather. For the topic of your compliment, select a feature from the person that really impresses you. Otherwise the compliment might come across as not genuine. Continue on the topic if your conversation partner shows interest. Examples: “you are wearing a beautiful.... Where did you get it?” or “you have such a wonderful smile, one cannot stop from smiling with you”.

It is clear that nonverbal behavior always communicates. Using body language is the other way of communication. If you have seen couples that are in love sitting in a restaurant, than you have probably noticed that a lot of their body movements are similar. They support themselves with the same arm, they pick up a glass with the same hand and have their legs positioned in the same way. Use this principle to make initiating contact with other people easier. Create an “understanding” in a non-verbal way by mirroring the other person’s body attitude. Using this principle can be very useful because it will make relating much easier.

It is also important to find out who in your environment is interested in relating to you. Can you recognize any reactions from your verbal or non-verbal expressions? Express what you have interpreted from the other persons' behavior. Example: When someone is clearly not comfortable in a situation, you can say, "It looks like you are not feeling well here". Do not hesitate to find out if the other person is interested in continuing the contact (for instance: "I hope my question was not too bold" or "Please excuse me for being so direct").

Humor also plays a great role in communication. You can create an open and conversational atmosphere by applying humor (do however respect any other sentiments that might be there too). Do not joke on the expense of other people.

In order to initiate contact with other people one can refrain from acting like a reporter. Do not bombard your partner with questions. The more you are showing yourself, the more interest you can generate. A good conversation is a mixture from interest in the other person and opening up too. When you do that, you make it easier for other people to relate to you. However, remain authentic. You can even express any insecurity you might have. Expressing your strengths and weaknesses can make it easier for other people to relate you and enjoy building a relationship.

There are four levels of social entrapment. One of the most difficult aspects of interacting with other people is figuring out how to extricate you from a conversation without appearing rude or mentally unstable. You aren't allowed to just walk away - you need to have a reason to stop talking. And the reason can't be that you want to stop talking. You need to find a way to end the conversation without making it seem like you want the conversation to end. This unspoken set of rules can turn an otherwise rational person into a flailing, helpless victim in a sea of self-perpetuated social anxiety. It's like we're all competing in a game that no one wants to play. And even though you can't ever win the game, you can prevent yourself from losing by pretending that you like playing long enough to be allowed to stop playing.

The game has four levels of difficulty. Level 1: Brief encounters with kind-of friends. There is a special kind of awkwardness between two people who don't

know each other well enough to interact effectively, but are familiar enough that ignoring each other's presence isn't really an option. No matter how much you like the person, you dread encountering them because you only know two things about each other and once you've covered those two things, there is nothing else and that is terrifying because you aren't good at ending conversations and that makes the horrible, strained silence all but inevitable.

But eventually you do run into one of these acquaintances and even though you both sense the impending awkwardness and desperately wish to avoid it, you have a social obligation to say hello. So you do, and the conversation derails even more quickly than you expected. And then there you are, standing clumsily in the parking lot of Best Buy, frantically trying to keep the conversation afloat until one of you can think of a decently acceptable way to end the encounter. You stop caring about whether you make sense or not. You'll say anything to avoid silence. At some point, the rapidly deteriorating subject material forces you to give up on being polite and just settle for the first bumbling phrase that comes out of you. Luckily, your artless delivery doesn't matter. The other person is just thankful that they finally have an excuse to stop talking to you.

Level 2: Forced proximity. Trying to end a conversation in the grocery store is like battling a sea monster that has an infinite capacity to revive itself. As soon as you figure out how to disengage with the person, you run into them again and you have to figure out how to start a new conversation. And then you also have to figure out how to end that conversation. No matter how many times you come across each other, it never really seems acceptable to not say anything. You try to joke about it. Soon, however, you will exhaust your supply of pleasantries and lighthearted banter. The awkwardness of each new encounter is magnified by the awkwardness of the previous encounter until you have no choice but to pretend that you are so fascinated by the ingredients of what you're buying that you don't even notice the other person is there.

Level 3: The Trap, however, some acquaintances don't share your desire to avoid awkward encounters. In fact, they often seek your company despite your

complete inability to relate to each other. This person is seemingly immune to awkwardness and once they latch onto you, you are not allowed to leave until they are done with you. For example, you might be sitting by yourself in a café, enjoying a cup of coffee. And then you see her squinting up at the drink menu. She's trapped you at social gatherings a few times, backing you into a corner and then standing at just the right angle so that you'd have to physically push her out of your path to escape. She's extremely passionate about a variety of things that you have no real interest in, like veganism and the healing properties of soy. She can talk about these things for hours without pause. While you don't mind that she feels that way, you don't particularly want to hear about it in such great detail. But she tells you anyway. Over and over and over. You might make a feeble attempt at steering the conversation to a topic of more mutual interest, but she doesn't want to talk about what you want to talk about.

The first time you escaped her conversational death-grip, you thought that she had probably said all she needed to say and that the next time you saw her, you could maybe talk about something else. But now she checks up on you. She wants to know if you've tried any of the things she suggested. When you tell her that you "haven't gotten around to it yet", the cycle starts over again. You want to avoid this kind of interaction, so you turn your chair away, hoping that she won't see you when she turns around. But it's too late. She's spotted you. She's not quite sure if it's you yet, but you can feel her eyes focusing on you. You risk a glance to see if she's still there, even though you know that she is. And then you accidentally lock eyes with her.

Once eye contact is established, she begins to lurch toward you in slow motion, like a zombie in a bad horror movie. You are consumed by a desire to bolt, but you don't. Your obligation to adhere to social decencies outweighs your sense of self-preservation. You stay right where you are, unable to look away. You are going to have to talk about soybeans. And you are going to have to pretend that you like it. To protect your dignity.

Level 4: Well-intentioned social terrorism. The well-intentioned social terrorist does not alert you before they invade your safety bubble. It's always a surprise. You'll come home, exhausted and eager to finally feel safe from unwanted interaction. But then... You're cornered like an animal. There's nowhere to go. You'd always assumed that your own home was a safe place - a place where you were not in danger of sudden, undesired social interaction. But your pathetic delusions of safety implode into the realization that nowhere is safe anymore. You could tell them no, but you aren't busy and you don't have any immediate plans, so you don't really have an acceptable reason to decline their company. You could try to lie and say that you're just coming home to drop some stuff off before you have go somewhere. But if you do that, you'll have to spend the rest of the night in total darkness, because if your friend walks by and notices that your lights are on, they're going to know you were lying.

But if you allow this person into your house, you are no longer in control of when the interaction ends. This is not as simple as finding the right opportunity to walk away. This is some next-level shit. You can't just walk out of your own house and leave the person there. Where would you go? If you want to be left alone, you're going to have to wait it out until you can convince the other person to leave.

But even then, it isn't over. Now that you are aware that your home is not the impenetrable fortress of protection you once thought it was, you are forced to live in a constant state of slight uneasiness. Someone could surprise you at any time. What if your friend decides to surprise you with a visit every day? Now you have to worry about keeping your place picked up, "just in case". You're scared to play music or watch movies because then you can't pretend to not be home if someone knocks on your door. You are no longer in control of your life.

Thus, the best way to learn to speak English is by talking to real people in the real world or online.

It is necessary also to note that social media are media for social interaction, using highly accessible and scalable communication techniques. Social media is

the use of web-based and mobile technologies to turn communication into interactive dialogue.

Virtual conversation is social media. Make no mistake about it as virtual conversations are driving the social web. Sure sharing links and re-tweeting others content is part of it; but it's just one aspect of many parts that make up the overall social media experience. To build a presence and establish authority you must engage the community. Whether it's on the Twitter platform, your Facebook page or your blog community, there is no other way for people to get to know who you are, what your expertise is and what makes you tick you as an individual unless you are contributing to the conversation.

The social web can be a great place to grow your business or just meet cool interesting people, however, it's the conversation that people will judge you by and it will ultimately determine the quality of your overall social media experience. Lots of engagement, lots of value... And then of course there's the in-between's.

One can find out about anything on the social web... From breaking news stories to access to the best products and services in marketplace; its instant access to real-time conversations on what's hot and what's not based on what people are saying right now about the subject matter and not what a highly optimized website for search engines says about it. Conversations drive all of the content that's being consumed on the social web. They influence consumer buying decisions and mobilize concerned citizens to get behind worthy causes. If the information shared on the social web fell on deaf ears and nobody talked about it or shared their discoveries, social media would be dead.

If you are trying to figure out how to go about participating on the social web, a good starting point would be joining in conversations that are of interest to you. This will get you traction fast and can help you establish a presence on Twitter, Face book, LinkedIn and even your personal or business blog. The longer you stay on the sidelines as a bystander looking in, the longer it will take for you experience the benefits the social web can provide.

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Keywords: language, culture, conversation, humor, social interaction, social entrapment.

The Relationship of the Language and Culture

The purpose of this article is to focus on teaching culture in the context of foreign language education. It is necessary to emphasize that culture plays a role in language teaching in two important ways. First, culture is significant in the linguistic dimension of the language itself, affecting the semantic, pragmatic, and discourse levels of the language. Second, culture is operative in a pedagogical sense in that choices need to be made regarding the cultural content of language materials and the cultural basis of the teaching methodology.

The role of cultural learning in the foreign language auditorium has been the concern of many scholars and teachers and has sparked considerable controversy, yet its validity as an equal complement to language learning has often been overlooked or even impugned.

Up to now, two main perspectives have influenced the teaching of culture. One pertains to the transmission of factual, cultural information, which consists in statistical information, that is, institutional structures and other aspects of the target civilization, highbrow information, that is immersion in literature and the arts, and lowbrow information, which may focus on the customs, habits, and folklore of everyday life (1, p.24).

This preoccupation with facts rather than meanings, though, leaves much to be desired as far as an understanding of foreign attitudes and values is concerned, and virtually blindfolds learners to the minute albeit significant aspects of their own as well as the target group's identity that are not easily divined and appropriated. All that it offers is "mere book knowledge learned by rote" (2, p.177).

The other perspective, drawing upon cross-cultural psychology or anthropology, has been to embed culture within an interpretive framework and establish connections, namely, points of reference or departure, between one's

own and the target country. This approach, however, has certain limitations, since it can only furnish learners with cultural knowledge, while leaving them to their own devices to integrate that knowledge with the assumptions, beliefs, and mindsets already obtaining in their society. Prior to considering a third perspective it is of consequence to briefly sift through the relevant literature and see what the teaching of culture has come to be associated with.

It is evident that much as the element of culture has gained momentum in foreign language learning, most educators have seen it as yet another skill at the disposal of those who aspire to become conversant with the history and life of the target community rather than as an integral part of communicative competence and intercultural awareness at which every educated individual should aim.

The idea of teaching culture is nothing new to second language teachers. In many cases, teaching culture has meant focusing a few lessons on holidays, customary clothing, folk songs and food. While these topics may be useful, without a broader context or frame they offer little in the way of enriching linguistic or social insight, especially if a goal of language instruction is to enable foreign language learners to function effectively in another language and society.

Understanding the cultural context of day-to-day conversational conventions such as greetings, farewells, forms of address, thanking, making requests, and giving or receiving compliments means more than just being able to produce grammatical sentences. It means knowing what is appropriate to say to whom, and in what situations, and it means understanding the beliefs and values represented by the various forms and usages of the language.

Culture must be fully incorporated as a vital component of language learning. Second language teachers should identify key cultural items in every aspect of the language that they teach. Foreign language learners can be successful in speaking a second language only if cultural issues are an inherent part of the curriculum.

Language and culture are so intricately related that their boundaries, if any, are extremely blurred and it is difficult to become aware of the assumptions and the assumptions and expectations that we hold. It should be reiterated that language teaching is culture teaching. Language and culture go hand in hand.

Many scientists have attempted to show that language and culture are from the start inseparably connected. The reasons why this should be the case are: language acquisition does not follow a universal sequence, but differs across cultures; the process of becoming a competent member of society is realized through exchanges of language in particular social situations.

As it is well-known language is a means of forming and storing ideas as reflections of reality and exchanging them in the process of human intercourse. Undoubtedly, language is social by nature not only as it is inseparably connected with the people who are its creators and users, but also, we must mention that it grows and develops together with the development of society. It is naturally that depending on different circumstances each language has its own development.

It is necessary to mention that mutual connections of the different languages and their mutual influence on the historical development of the peoples during all periods were not the same. Only as the consequence of the mutual relations one language borrows lexical, phonetic and morphological features from another one. Vocabulary of any language is enriched by all these borrowing features and it is developed by means of cooperation of countries.

Today we investigate foreign language learning. In our days the English language is one of the most important language in the intercultural communication. As it is not our native language, the role of its learning is greater up today.

Foreign language learning is comprised of several components, including grammatical competence, communicative competence, language proficiency, as well as a change in attitudes towards one's own or another culture. Foreign language learning is foreign culture learning.

“Culture” is “the whole way of life of the foreign country, including but not limited to its production in the arts, philosophy and high culture” (3, p.15). Really, culture covers a wide territory. Culture includes such areas as literature, the arts in general, history, music, folklore, customs, habits and traditions, human’s behaviour, gestures, social relationship. This can be considered a problem deriving from the complicated nature of culture.

Culture in language learning is not an expendable fifth skill, tacked on, so to speak, to the teaching of speaking, listening, reading, and writing. It is always in the background. The teaching of culture is not akin to the transmission of information regarding to people of the target community or country, even though knowledge about the target group is an important ingredient. It would be nothing short of ludicrous to assert that culture is merely a repository of facts and experiences to which one can have recourse, if need be.

To learn foreign language is not merely to learn how to communicate but also to discover how much leeway the target language allows learners to manipulate grammatical forms, sounds, and meanings, and to reflect upon, or even flout, socially accepted norms at work both in their own or the target culture.

The cultural basis of English teaching has been closely linked to the culture of native-English-speaking countries. The fact that English has become an international language offers a serious challenge to this approach. In dealing with the linguistic and pedagogical aspect of culture in language teaching, what is needed is a full recognition that English today has become denationalized. Hence, it is local educators who need to determine what linguistic information, cultural content, and teaching methodology are most appropriate for the local context so that learners will be able to use English to tell others about their own culture.

When we speak about integration of foreign language teaching with culture we should remember that the teaching of culture has certain goals and is of and in itself a means of accomplishing them. There are: 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, in terms of supporting evidence; 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.

The aim of teaching culture is “to increase students’ awareness and to develop their curiosity towards the target culture and their own, helping them to make comparisons among cultures” (4, p.19).

Culture and communication are inseparable because culture not only dictates who talks to whom, about what, and how the communication proceeds, it also helps to determine how people encode messages, the meanings they have for messages, and the conditions and circumstances under which various messages may or may not be sent, noticed, or interpreted. Culture is the foundation of communication (5, p.24).

Teaching culture in language class is already a concept accepted by language teachers the world over and this concept has been put into practice for a long time.

Teaching culture has been considered important in foreign language instruction for almost a century. It is important to point out that the reference here is made to culture integrated in foreign language teaching, English in particular, in auditorium situated in a different linguistic environment, in this case, looking at the foreign language as a part of learners’ education. Foreign language teaching as referred to learning in a non-native language environment (6) is very complex. The

focus will fall on culture as a valuable component to which often attention is paid by course book writers on one hand, and teachers on the other. However, it was not until more recent years that teaching culture in language courses has been widely emphasized in high schools and universities.

Now most scholars in second language acquisition have operated with the assumption that learning a language means acquiring the set of pragmatic norms and cultural values embodied in the target language. Brooks states: "Turning to culture, we deliberately shift focus away from language as such towards the people who use the language: where and how they live, what they think, feel, and do. It is nowadays a commonplace in a language pedagogy that language and culture are intertwined, that it is possible to teach language without culture, and that culture is the necessary context for language use" (7, p.45).

The cultural dimension in language learning is nothing new, but in the traditional models of language education culture means mainly high culture. It occupies a prominent but isolated position (8). This component is usually given little importance if it is considered at all. Recent models have tended to put more emphasis on the behavioural aspects of culture and its role in communication (9, p.63-75). It is recently that the concept of culture has become fashionable in language teaching (10). At present, the need for learning about culture is widely recognised, as it is seen that it is inadequate to teach the language only in itself.

In order to get meaningful results when integrating culture in foreign language learning, it is necessary to look at the process and the small particular aspects of it. Truly, learners want to have a good command of the foreign language, therefore, they need competence in grammar and vocabulary.

However, learners need more in order to communicate in the foreign language. In addition linguistic knowledge, a vast amount of cultural information is needed. The role of cultural background knowledge that derives from textbooks, pictures and realia is seen as essential. Cultural knowledge makes it easier to

understand texts (11, p.11-17). If we consider culture as knowledge, this body of knowledge should be conveyed to the learner. In order to find the key to success, we need to understand the very process of conveying as well as encountering.

It must be stressed here that when we teach a language, one encounter follows the other. As far as the process of becoming adapted to the new culture (acculturation) is concerned, research has found that there are four stages. First, *euthoria*, which refers to the time when knowing little about the foreign language can be a source of excitement; second, *culture shock* that goes with feelings of irritability and anxiety; third, *gradual recovery* that means gaining confidence with the language; fourth, *adaptation or assimilation* related to language awareness and high level of competence. Needless to say, the role of the teacher is extremely important in each stage in order to help learners through the process of acculturation.

Narrowing the scope, however, every time we meet culture there is a cognitive and affective process of seeing the cultured self and the cultured other, therefore, perception is seen as crucial. The assumption is that schemas, cues, values and cultural experience influence perception. The picture will be incomplete without making a point of how important it is for teachers to refer their students to schematas and beliefs that they possess in their own culture.

Furthermore, broad stereotyping is necessary in order to establish self-identity. Response to the language can be due to positive or negative perceptions. The negative ones as well as cross-cultural misunderstandings are related to perceptual mismatches and differences perceived. How people perceive others is further related to the notions of identity, role and voice (12). According to Kramsch these three factors constitute someone's culture and they find their realisation through discourse.

The concept is that knowledge about culture helps discourse and enables people to communicate. The communicative approach to language learning is now

the prevailing method in foreign language teaching. One of the main reasons for the acceptance of anything communicative is that language is seen as means of communication or passing messages between people. The communicative approach to language learning provides relevant teaching and is better means of motivating pupils.

The communicative approach has given us a more complete view of language, a more realistic view of what our teaching goals are. Inevitably, there is a strong demand for linguistic fluency but cultural fluency is also needed. There are good reasons for stressing that language is above all means of communication, but successful cultural as well as intercultural competence are necessary.

On balance, actions taken with the communicative approach have become a lot better but at the same time everything is more complicated, and it is harder than ever to prioritise. What communication or miscommunication are about is that it is not only a question of finding the right words to fit what you want to say but trying to see things as others see them. It is particularly useful to develop various strategies. In this respect the role of ethnography is believed as crucial. Shifting the perspective, the ultimate aim to surpass the native speaker model and have the intercultural speaker and prepare the learners for intercultural communication.

It is necessary to point out that dealing with cultural knowledge and understanding only is not sufficient. Truly, much more is needed in order to gain success in language teaching. In addition to cultural knowledge and understanding, the weight comes down on cultural awareness and interpretation. It should be made clear that the aim of raising cultural awareness is to promote learning as well as to increase the motivation of learners. Using culture as subject matter not only provides enjoyment and a clearer self concept to the students, but it also allows the teacher to learn about the students through their eyes. The teacher can gain a general idea of their assumptions about school and teachers, home and family, which would be impossible for him or her to arrive at through library research or asking students even the most expertly phrased questions.

Recent research in the field of foreign language teaching has pointed out that students' motivation and interest are among the most important factors for the learning of a foreign language. There are several means to improve the teaching effectiveness and to raise the interest and motivation of the students. It is especially useful to be conscious of thick and thin ego boundaries of students. This leads us to the role of the affective domain in language learning and in this respect tolerance of ambiguity which is crucial to success in auditorium. And also recorded tapes, sound films, songs, comics, newspapers and magazines are familiar to teachers and students and they have proved to be very effective especially when cultural background is presented.

We may conclude that the need to integrate culture into language learning has long been recognised. Apparently, it is not enough to get information about culture elements and evaluate only them. We should go beyond this and try to interpret the elements connected with culture. Thus, a demand has been created for teachers with a great deal of experience and knowledge about what is relevant to be discussed and how it is to be discussed.

Cultural information should be presented in a nonjudgmental fashion, in a way that does not place value or judgement on distinctions between the students' native culture and the culture explored in the auditorium.

It is also important to help foreign language learners understand that cultures are not monolithic. A variety of successful behaviors are possible for any type of interaction in any particular culture. Teachers must allow students to observe and explore cultural interactions from their own perspectives to enable them to find their own voices in the second language speech community.

Cultural activities and objectives should be carefully organized and incorporated into lesson plans to enrich and inform the teaching content. Using authentic sources from the native speech community helps to engage foreign language learners in authentic cultural experiences. Sources can include films,

news broadcasts, television shows, web sites, photographs, magazines, newspapers, restaurant menus, travel brochures and other printed materials. Teachers can adapt their use of authentic materials to suit the age and language proficiency level of the learners.

Discussion topics might include nonverbal behaviors, for example, the physical distance between speakers, gestures, eye contact, societal roles and how people in different social roles relate to each other. Foreign language learners might describe the behaviors they observe and discuss which of them are similar to their native culture and which are not and determine strategies for effective communication in the target language.

Using proverbs as a way to explore culture also provides a way to analyze the stereotypes about and misperceptions of the culture, as well as for students to explore the values that are often represented in the proverbs of their native culture. Discussion of common proverbs in the target language could focus on how the proverbs are different from or similar to proverbs in the students' native language and how differences might underscore historical and cultural background.

Foreign language learners can be presented with objects, for example, jewelry, art, figurines, or images that originate from the target culture. The students are then responsible for finding information about the item in question, either by conducting research or by being given clues to investigate. They can either write a brief summary or make an oral presentation to the class about the cultural relevance of the item. Such activities can also serve as a foundation from which teachers can go on to discuss larger cultural, historical and linguistic factors that tie in with the objects. Such contextualization is, in fact, important to the success of using culture capsules.

One of the effective way for foreign language learners to study about the target language and culture is to send them into their own community to find information. Learners can carry out ethnographic interviews with native speakers

in the community, which they can record in notebooks or on audiotapes or videotapes. Discussion activities could include oral family histories, interviews with community professionals, and studies of social groups. It is important to note that activities involving the target-language community require a great deal of time on the part of the teacher to help set them up and to offer ongoing supervision.

Literary texts are often replete with cultural information and evoke memorable reactions for readers. Texts that are carefully selected for a given group of students and with specific goals in mind can be very helpful in allowing foreign language learners to acquire insight into a culture.

Film and television segments offer foreign language learners an opportunity to witness behaviors that are not obvious in texts. Film is often one of the more current and comprehensive ways to encapsulate the look, feel and rhythm of a culture. Film also connects students with language and cultural issues simultaneously such as depicting conversational timing or turn-taking in conversation. At least one study showed that students achieved significant gains in overall cultural knowledge after watching videos from the target culture.

Thus, language is the carrier of culture and vocabulary is the basic ingredient of language. The cultural difference will inevitably be exhibited on the vocabulary, and the explanation of vocabulary will also reflect the national or cultural difference. In a word, culture is a comprehensive composite with abundant implication and each factor in it may be exhibited on words. Learning vocabulary, while paying attention to cultural factors, is vital and crucial.

It's obvious that the teaching situation and teaching methods used in English language teaching in Azerbaijan need to be changed to involve culture instead of language knowledge only. To account for the roles culture plays in language learning and teaching, it is necessary to demonstrate the functions it may perform in the components of language learning and teaching, such as listening, speaking, reading and translating.

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Key words: cultural awareness, competence, discourse.

The Role of the Azerbaijani Culture in the Foreign Language Teaching

It is well-known that language is the means of the forming, developing and keeping of the culture. Culture lives and develops in the language. But at the same time the language develops in the culture. So, language and culture are closely interrelated.

It is necessary to emphasize that culture plays a role in language teaching in two important ways. First, culture is significant in the linguistic dimension of the language itself, affecting the semantic, pragmatic, and discourse levels of the language. Second, culture is operative in a pedagogical sense in that choices need to be made regarding the cultural content of language materials and the cultural basis of the teaching methodology.

The role of cultural learning in the foreign language auditorium has been the concern of many scholars and teachers and has sparked considerable controversy, yet its validity as an equal complement to language learning has often been overlooked or even impugned.

Culture and communication are inseparable because culture not only dictates who talks to whom, about what, and how the communication proceeds, it also helps to determine how people encode messages, the meanings they have for messages, and the conditions and circumstances under which various messages may or may not be sent, noticed, or interpreted. Culture is the foundation of communication.

People must possess a certain level of global competence to understand the world they live in and how they fit into this world. This level of global competence starts at ground level – the university and its faculty with how they generate and transmit cross-cultural knowledge and information to people. The core of cross-

cultural communication is to establish and understand how people from different cultures communicate with each other. Effective communication with people of different cultures is especially challenging. Cultures provide people with ways of thinking, seeing, hearing and interpreting the world. Thus the same words can mean different things to people from various cultures, even when they talk the same language. When the languages are different and translation has to be used to communicate, the potential for misunderstanding increases. The study of cross-cultural communication is fast becoming a global research area. As a result cultural differences in the study of cross-cultural communication can already be found.

Intercultural learning develops in learners the knowledge for recognising, valuing and responding to linguistic and cultural variability through processes of inferring, comparing, interpreting, discussing and negotiating meaning. Going beyond cross-cultural education, interlectual learning requires not only observation, description, analysis and interpretation of phenomena in the context of human communication and interaction, but also requires active participation in explaining and interpreting. Learning other languages gives the learners insight into the people, culture and traditions of other countries and helps them to understand their own language and culture.

Intercultural dialogue is not a conversation between two cultures, but a close interaction of them. Intercultural dialogue is a process that comprises an open and respectful exchange of interaction between individuals, groups and organizations with different cultural backgrounds or world views. Intercultural dialogue is the communication between the representatives of the various cultures from different countries. In multicultural society several cultures live together and co-exist. For example, Oxford Brookes University has a student body of approximately 18,000 of whom 17% are international. The University has in recent years made substantial efforts to internationalize its curriculum in order to develop cross-cultural capability and global perspectives amongst its UK and international students. The research shows that the student experience becomes more authentically internationalized because the task invites a more international perspective and the students have to develop strong cross-cultural communication skills and boost intercultural dialogue. English language proficiency is not considered by staff and students to be the only determinant of success in tertiary education.

Our Azerbaijan Republic is multicultural as it is the acceptance and encouragement of many cultures in a society. Living in multicultural society has also some advantages. People can get to know many cultures, their lifestyles,

traditions, habits, cuisine and music. Experiencing and understanding different cultures is the first part of acceptance. In a truly multicultural society one can find people of different backgrounds or religions living together and even getting married. In our country you can easily find just married couples from different religions, cultures, nations. And we respect all of them.

Some countries welcome foreign cultures more than other. For instance, in Azerbaijan you can find information written in many different languages, however, in Germany you will mainly find information in German and sometimes in English. Today the USA is obviously a melting pot of different societies. The USA has certainly developed into one big multicultural society as with many cultures, so with various languages.

It is very important to know that cultural awareness is the foundation of communication and it involves the ability of standing back from ourselves and becoming aware of our cultural values, beliefs and perceptions. I think, as we live in the 21-st century we have to be a cultural awareness in order not to fall in cultural shock when we'll meet the different representatives of various nations. Cultural awareness becomes central when we have to interact with people from other cultures. Increasing cultural awareness means to see both the positive and negative aspects of cultural differences.

Cultural diversity is a defining feature of human societies, and different approaches to accommodating diversity have sparked heated debates all over Europe. Although the questions framed and discussed specifically as multicultural ones vary across time and place, the notion of culture equality has developed into site of controversy in several countries. Cultural diversity could be a source of problems, in particular when the organization needs people to think or act in a similar way. Diversity increases the level of complexity and confusion and makes agreement difficult to reach. On the other hand, cultural diversity becomes an advantage when the organization expands its solutions and its sense of identity, and begins to take different approaches to problem solving.

It is the reality that every language has its own beauty and peculiarities. As is generally known, the map of the world has not changed, but the close connection and the interaction of the languages influenced on the ways of the expression of the borrowings.

When we discuss the mutual influences in the languages and the processes connected with the borrowed words, it is necessary to mention that in our days the native language has borrowed words which are taken from the non-kindred

languages. But this process has taken place in different ways. Together with the notion the new borrowed word may have also the other meaning. Mutual influence among the world languages and the borrowings – all these processes has happened very often. So, it gives the reason to analyze all these processes.

It is well-known to the historical-comparative Linguistics that Phonetics, Lexics and Syntax are the most mobile levels of the language. The problem of borrowings in different languages is given special attention because all the borrowings are done by people.

Translation is one of the components of intercultural dialogue. BA and MA programs on translation offer a special course on “Country studies and intercultural dialogue”. Written translation gives a broader access to different information sources, thus pursuing intercultural dialogue. Events promoting intercultural dialogue is an essential part of learner’s campus life. This is especially important when the higher education becomes more globalized and internationalized. The students of foreign languages department make celebrations of many religious and national holidays of the country they study, such as Christmas, Halloweens day, etc. In their turn foreign students are active participants of Novruz and other Azerbaijani national holidays celebrations. In this way we demonstrate mutual tolerance and respect to each other’s religious and national heritage.

Conferences, round tables, visiting homes of native families, participating in parties and many other similar events also promote intercultural understanding. The role of joint educational projects which AUL has with the universities in Norway, UK, USA, France, Germany, Israel and India in expanding cross cultural relations should be emphasized.

Creating the atmosphere of tolerance and mutual respect to national identities and valuing them is especially important now, when international terrorism, separatist movements are real dangers to humanity.

English plays a central role in the globalization and it has become the language of choice for communication between the various peoples of the Earth. Globally it is imposing itself as the language of business, scientific research, aviation and so on. The ideal which remains within reach would be accept English as a practical tool of communication without ceasing to strive for the maintenance and strength of other languages in symbiosis with their own cultures. English language reflects the creativity of the human race. Knowing this fact that in our days the English language is one of the most important languages in the process of intercultural communication and as it is not our native language, the role of the

translation is greater up today. Needless to say that nation acquires each other's culture through translation literatures and it reflects nations' cultures. Thus, translation has been instrumental in transmitting culture, sometimes under unequal conditions responsible for distorted and biased translations, ever since countries and languages have been in contact with each other.

As it is known, translation as a means of intercultural communication, is a kind of moral, cultural and spiritual wealth and activity of human. It goes back down to ancient history. It played always a significant role in the cultural history of some nations and the world culture on the whole. In our days translation activity obtained unprecedented scope thanks to the increased international contacts. The right choice of the word for a complete transformation of the meaning of the word in the text is one of the complicated objectives in the translation process. The difficulty of this task is conditioned by the complex nature of the word and its versatile and semantic value. The word as a lexical unit in Azerbaijani and Turkish, English and German, Italian and French, Arabic and Russian languages don't always coincide. Too often one word in the Azerbaijani or Russian may correspond a composite word or a whole word combination of English. Analyzing the idioms of English, Azerbaijani and Russian peoples, we came to conclusion that their material-moral values are alike. There are several examples illustrated these investigations. For example: "Aciziurmazlar. – Don't hit a man when he's down. – Лежачего не бьют". Or "Adamın sözü doğru olanda qılını kimi daşdan keçər. – Truth has thorns. / Truths and roses have thorns about them. / Home truths are hard to swallow. / Home truths are usually unpalatable. / Nothing stings like the truth. – Правда двенадцать цепей разорвёт. / Прямое слово рожном торчит. / Правда всегда перетянет".

Many more examples can corroborated the conclusion that different peoples have alike material-moral values. Thus, if we learn not only foreign languages, but also versatile foreign cultures, we can better understand each other and this tendency will come to common understanding and mutual respect between peoples throughout the world.

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Key-words: language, culture, cultural diversity, cross-cultural communication.

Culture Through Proverbs

Fossil discoveries in South African rocks show that life existed on earth 3,4 billion years ago. Yet man is the only species that talks. He is Homo loquens. There are some pseudo-linguistic theories about how man first acquired speech.

It is well-known that there are thousands of languages and dialects throughout the world. Language is a means of forming and storing ideas as reflections of reality and exchanging them in the process of human intercourse. Language is social by nature not only as it is inseparably connected with the people who are its creators and users, but also, we must mention that it grows and develops together with the development of society. Language is oral, arbitrary, recurrent and adequate. It is also a non-instinctive method of communication.

Natural human languages are productive in two senses. First, in every human language there is no upper limit to the number of novel sentences that can be created. The capacity of hundreds of thousands of words and complex grammatical rules to generate an infinite number of different sentences should not be surprising. Just consider the possibilities we have for composing new melodies and musical compositions from the few notes of the ordinary musical scale. The second way in which all languages are productive is that the same ideas or thoughts can be expressed in any language. What can be said in English can also be said in

German, in French, in Azerbaijani or in Russian. Of course, if a language doesn't have a word for a particular concept, then several words may be needed to express the concept.

Language is closely connected with thinking though is not identical with it. One can often observe the wrong interpretation of the subjective when the subjective is treated as something distorting the true reflection by man of the surrounding world. Whereas the role of the subjective in the reflection of the surrounding world is great. A certain amount of the subjective is always present in any reflection and the true understanding of the objective without the elements of the subjective would be impossible. This problem needs a special study and explanation.

As we know using and manipulating coded information can take many different forms. At one extreme is the conscious, idle daydreaming that we all do occasionally. At the other is the creative thought, usually unconscious, of scientists, writers, and artists thought that produces new ideas, inventions, literature, and art. While the complexity and the products of these two kinds of thinking are quite different, they do have something in common with all thought: the manipulation of coded information in memory. The coded information is a symbolic representation of a past experience, of state of the world, or even of an imaginary state of the world. These symbolic representations are the contents of thought. Thus, thinking is the manipulation of symbolic representations. These representations may be verbal, imaginable, or abstract.

For example, one of the form thinking is like talking. If you're planning to go to the beach next weekend, you might talk silently to yourself, listing all the things you need to pack. When the content of thought consists of imagery, then thinking can be like perceiving. For instance, you may have coded the location of objects in your room in terms of visual imagery. If you are then asked whether the door is to the right or left of your bed, you can generate a visual image of the room, inspect it in your mind's eye, and then know the answer. There is a third kind of

coding that is neither verbal nor imaginable. This is the code we use when we think but are not consciously aware of thinking in either words or images. Indeed, when we think in this abstract mode, we are unable to describe exactly what is going on. All that we are usually aware of is beginning to work on some problem or another, and then suddenly coming up with an idea or a solution. This kind of thinking is the most difficult to study because it is open to introspection or conscious report. Nevertheless it is an important mode of information processing – perhaps the most important – because it is not limited to a particular form of coding. This language of mind may be the basis for the more concrete manifestations of thought in words and images.

Gordon E., Raymond G. in the book “Ethnologue: Languages of the World” showed that Ethnologies lists 6,912 living languages in the world today.

Languages with over 100 million speakers.

Languages	Speakers (in millions)		
	1-st language	2-nd language	total
Mandarin	873	178	1,051
English	340	168	508
Hindi / Urdu	242	224	466
Arabic (all varieties)	206	246	452
Spanish	322	60	382
Russian	145	110	255
Bengali	171	34	211
Portuguese	177	15	192
Indonesian	23	140	163
German	95	28	123
Japanese	122	1	123
French	65	50	115

These languages are spoken by over 4,041,000,000 people, or 61% of the current world population (1).

It must be mentioned that the information which people have about their language is their linguistic competence. The information about the situation and about the people involved in the conversation is contextual knowledge. Both linguistic competence and contextual knowledge are necessary for understanding, but they are not enough. People must also know the principles of conversational exchanges. Grice was among the first philosophers of language to point out that people who participate in a conversation follow the “Cooperative Principle” (2). Speakers are assumed to be informative, truthful, relevant, and concise. Listeners assume that speakers do try to be informative, truthful, relevant, and concise. When a speaker seems to violate these maxims of conversation, the listener is led to seek some alternative interpretation. This is known as a conversational implicature.

We are also influenced by the situation in which we receive messages, by our cultural and social relationship with the participants, by what we know and what we assume the sender knows. These factors take us beyond the study of language, in a narrow sense, and force us to look at other areas of inquiry - the mind, the body, society, the physical world - in fact, at everything. There are good arguments for limiting a field of study to make it manageable.

Philosophical grammarians had typically maintained that languages vary little in their deep structures, though there may be wide variability in surface manifestations. Thus there is, in this view, an underlying structure of grammatical relations and categories, and certain aspects of human thought and mentality are essentially invariant across languages, although languages may differ as to whether they express the grammatical relations formally by inflection or word order, for example. Furthermore, an investigation of their work indicates that the underlying recursive principles that generate deep structure were assumed to be restricted in certain ways. For example, by the condition that new structures are formed only by the insertion of new “propositional content,” new structures themselves correspond to actual simple sentences, in fixed positions in already formed

structures. Similarly, the grammatical transformations that form surface structures through reordering, ellipsis and other formal operations must themselves meet certain fixed general conditions. In short, the theories of philosophical grammar, and the more recent elaborations of these theories, make the assumption that languages will differ very little, despite considerable diversity in superficial realization, when we discover their deeper structures and unearth their fundamental mechanisms and principles.

The issue raised by Whitney against Humboldt and philosophical grammar in general is of great significance with respect to the implications of linguistics for general human psychology. Evidently, these implications can be truly far-reaching only if the rationalist view is essentially correct, in which case the structure of language can truly serve as a “mirror of mind,” in both its particular and its universal aspects. It is widely believed that modern anthropology has established the falsity of the assumptions of the rationalist universal grammarians by demonstrating through empirical study that languages may, in fact, exhibit the widest diversity. Whitney’s claims regarding the diversity of languages are reiterated throughout the modern period. Martin Joes, for example, is simply expressing the conventional wisdom when he takes the basic conclusion of modern anthropological linguistics to be that languages can differ without limit as to either extent or direction.

I think that if we contemplate the classical problem of psychology, that of accounting for human knowledge, we cannot avoid being struck by the enormous disparity between knowledge and experience, in the case of language, between the generative grammar that expresses the linguistic competence of the native speaker and the meagre and degenerate data on the basis of which he has constructed this grammar for himself. In principle the theory of learning should deal with this problem; but in fact it bypasses the problem, because of the conceptual gap. The problem cannot even be formulated in any sensible way until we develop the concept of competence, alongside the concepts of learning and behavior, and apply

this concept in some domain. The fact is that this concept has so far been extensively developed and applied only in the study of human language. It is only in this domain that we have at least the first steps toward an account of competence, namely the fragmentary generative grammars that have been constructed for particular languages. As the study of language progresses, we can expect with some confidence that these grammars will be extended in scope and depth, although it will hardly come as a surprise if the first proposals are found to be mistaken in fundamental ways.

We also know that the grammars that are in fact constructed vary only slightly among speakers of the same language, despite wide variations not only in intelligence but also in the conditions under which language is acquired. As participants in a certain culture, we are naturally aware of the great differences in ability to use language, in knowledge of vocabulary, and so on that result from differences in native ability and from differences in conditions of acquisition; we naturally pay much less attention to the similarities and to common knowledge, which we take for granted. But if we manage to establish the requisite psychic distance, if we actually compare the generative grammars that must be postulated for different speakers of the same language, we find that the similarities that we take for granted are quite marked and that the divergences are few and marginal. What is more, it seems that dialects that are superficially quite remote, even barely intelligible on first contact, share a vast central core of common rules and processes and differ very slightly in underlying structures, which seem to remain invariant through long historical eras. Furthermore, we discover a substantial system of principles that do not vary among languages that are, as far as we know, entirely unrelated.

The central problems in this domain are empirical ones that are, in principle at least, quite straightforward, difficult as they may be to solve in a satisfactory way. We must postulate an innate structure that is rich enough to account for the disparity between experience and knowledge, one that can account for the

construction of the empirically justified generative grammars within the given limitations of time and access to data. At the same time, this postulated innate mental structure must not be as rich and restrictive as to exclude certain known languages. There is, in other words, an upper bound and a lower bound on the degree and exact character of the complexity that can be postulated as innate mental structure. The factual situation is obscure enough to leave room for much difference of opinion over the true nature of this innate mental structure that makes acquisition of language possible. However, there seems to me to be no doubt that this is an empirical issue, one that can be resolved by proceeding along the lines that I have just roughly outlined.

Language is the means of the forming, developing and keeping of the culture. Culture lives and develops in the language. But at the same time the language develops in the culture. So, language and culture are closely interrelated.

People must possess a certain level of global competence to understand the world they live in and how they fit into this world. This level of global competence starts at ground level – the university and its faculty with how they generate and transmit cross-cultural knowledge and information to people. The core of cross-cultural communication is to establish and understand how people from different cultures communicate with each other. Effective communication with people of different cultures is especially challenging. Cultures provide people with ways of thinking, seeing, hearing and interpreting the world. Thus the same words can mean different things to people from various cultures, even when they talk the same language. When the languages are different and translation has to be used to communicate, the potential for misunderstanding increases. The study of cross-cultural communication is fast becoming a global research area. As a result cultural differences in the study of cross-cultural communication can already be found.

Intercultural learning develops in learners the knowledge for recognising, valuing and responding to linguistic and cultural variability through processes of inferring, comparing, interpreting, discussing and negotiating meaning. Going

beyond cross-cultural education, interlectual learning requires not only observation, description, analysis and interpretation of phenomena in the context of human communication and interaction, but also requires active participation in explaining and interpreting. Learning other languages gives the learners insight into the people, culture and traditions of other countries and helps them to understand their own language and culture.

Intercultural dialogue is not a conversation between two cultures, but a close interaction of them. Intercultural dialogue is a process that comprises an open and respectful exchange of interaction between individuals, groups and organizations with different cultural backgrounds or world views. Intercultural dialogue is the communication between the representatives of the various cultures from different countries. In multicultural society several cultures live together and co-exist. For example, Oxford Brookes University has a student body of approximately 18,000 of whom 17% are international. The University has in recent years made substantial efforts to internationalize its curriculum in order to develop cross-cultural capability and global perspectives amongst its UK and international students. The research shows that the student experience becomes more authentically internationalized because the task invites a more international perspective and the students have to develop strong cross-cultural communication skills and boost intercultural dialogue. English language proficiency is not considered by staff and students to be the only determinant of success in tertiary education (3).

As it is known, the Azerbaijan Republic is the multicultural society, so that everyone can find people of different backgrounds, religions, cultures or nations living together.

Some countries welcome foreign cultures more than other. For instance, in Azerbaijan you can find information written in many different languages, however, in Germany you will mainly find information in German and sometimes in English. Today the USA is obviously a melting pot of different societies. The USA

has certainly developed into one big multicultural society as with many cultures, so with various languages.

It is very important to know that cultural awareness is the foundation of communication and it involves the ability of standing back from ourselves and becoming aware of our cultural values, beliefs and perceptions. I think, as we live in the 21-st century we have to be a cultural awareness in order not to fall in cultural shock when we'll meet the different representatives of various nations. Cultural awareness becomes central when we have to interact with people from other cultures. Increasing cultural awareness means to see both the positive and negative aspects of cultural differences.

Cultural diversity is a defining feature of human societies, and different approaches to accommodating diversity have sparked heated debates all over Europe. Although the questions framed and discussed specifically as multicultural ones vary across time and place, the notion of culture equality has developed into site of controversy in several countries. Cultural diversity could be a source of problems, in particular when the organization needs people to think or act in a similar way. Diversity increases the level of complexity and confusion and makes agreement difficult to reach. On the other hand, cultural diversity becomes an advantage when the organization expands its solutions and its sense of identity, and begins to take different approaches to problem solving.

It is interesting to observe that the period of German romanticism was, of course, much preoccupied with the diversity of cultures and with the many rich possibilities for human intellectual development. Thus, Wilhelm von Humboldt, who is now best remembered for his ideas concerning the variety of languages and the association of diverse language structures with divergent world-views, nevertheless held firmly that underlying any human language we will find a system that is universal, that simply expresses man's unique intellectual attributes. For this reason, it was possible for him to maintain the rationalist view that language is not really learned, certainly not taught, but rather develops from within, in an

essentially predetermined way, when the appropriate environmental conditions exist. One cannot really teach a first language, he argued, but can only provide the thread along which it will develop of its own accord, by processes more like maturation than learning. This Platonist element in Humboldt's thought is a pervasive one. For Humboldt, it was as natural to propose an essentially Platonist theory of learning as it was for Rousseau to found his critique of repressive social institutions on a conception of human freedom that derives from strictly Cartesian assumptions regarding the limitations of mechanical explanation. And in general it seems appropriate to construe both the psychology and the linguistics of the romantic period as in large part a natural outgrowth of rationalist conceptions.

It is the reality that every language has its own beauty and peculiarities. As is generally known, the map of the world has not changed, but the close connection and the interaction of the languages influenced on the ways of the expression of the borrowings.

When we discuss the mutual influences in the languages and the processes connected with the borrowed words, it is necessary to mention that in our days the native language has borrowed words which are taken from the non-kindred languages. But this process has taken place in different ways. Together with the notion the new borrowed word may have also the other meaning. Mutual influence among the world languages and the borrowings – all these processes has happened very often. So, it gives the reason to analyze all these processes.

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sources, thus pursuing intercultural dialogue. Events promoting intercultural dialogue is an essential part of learner's campus life. This is especially important when the higher education becomes more globalized and internationalized. The students of foreign languages department make celebrations of many religious and national holidays of the country they study, such as Christmas, Halloween's day, etc. In their turn foreign students are active participants of Novruz and other Azerbaijani national holidays celebrations. In this way we demonstrate mutual tolerance and respect to each other's religious and national heritage.

Conferences, round tables, visiting homes of native families, participating in parties and many other similar events also promote intercultural understanding. The role of joint educational projects which AUL has with the universities in Norway, UK, USA, France, Germany, Israel and India in expanding cross cultural relations should be emphasized.

Creating the atmosphere of tolerance and mutual respect to national identities and valuing them is especially important now, when international terrorism, separatist movements are real dangers to humanity. As Hans Köchler says: "... there simply exists no alternative to what we call the intercultural dialogue model of education" (4).

English plays a central role in the globalization and it has become the language of choice for communication between the various peoples of the Earth. Globally it is imposing itself as the language of business, scientific research, aviation and so on. The ideal which remains within reach would be accept English as a practical tool of communication without ceasing to strive for the maintenance and strength of other languages in symbiosis with their own cultures. English language reflects the creativity of the human race. Knowing this fact that in our days the English language is one of the most important languages in the process of intercultural communication and as it is not our native language, the role of the translation is greater up today. Needless to say that nation acquires each other's culture through translation literatures and it reflects nations' cultures. Thus,

translation has been instrumental in transmitting culture, sometimes under unequal conditions responsible for distorted and biased translations, ever since countries and languages have been in contact with each other.

As it is known, translation as a means of intercultural communication, is a kind of moral, cultural and spiritual wealth and activity of human. It goes back down to ancient history. It played always a significant role in the cultural history of some nations and the world culture on the whole. In our days translation activity obtained unprecedented scope thanks to the increased international contacts. The right choice of the word for a complete transformation of the meaning of the word in the text is one of the complicated objectives in the translation process. The difficulty of this task is conditioned by the complex nature of the word and its versatile and semantic value. The word as a lexical unit in Azerbaijani and Turkish, English and German, Italian and French, Arabic and Russian languages don't always coincide. Too often one word in the Azerbaijani or Russian may correspond a composite word or a whole word combination of English.

When we speak about culture through proverbs, we must mention that phraseology is a fuzzy part of language. It embraces the conventional rather than the productive or rule-governed side of language, involving various kinds of composite unit and idioms, fixed phrases and collocations. Phraseological units or idioms, as they are called by most western scholars, represent what can probably be described as the most picturesque, colourful and expressive part of the language's vocabulary.

Analyzing the idioms of English, Azerbaijani and Russian peoples, we came to conclusion that their material-moral values are alike. There are several examples illustrated these investigations. For example:

Cut your coat according to your cloth. / Stretch your legs according to your coverlet. / *Cf.* Put your hand no further than your sleeve will reach. – Ayağını yorğanına görə uzat. – Протягивай ножки по одежке.

Enough is as good as feast. – Xıdır-xıdır - həmişə. / Kifayət də bərəkətdir. /
Bolluğa şıltaq atma. / Az olsun həmişə olsun. – Хорошенького - понемножечку.

Better one-eyed than stone-blind. / Among the blind the one-eyed is king. / In
the land of the blind the one-eyed is king. / In the realm of the blind the one-eyed is
king. / Half a loaf is better than no bread. / A bit in the morning is better than
nothing all day. / There's a small choice in rotten apples. / Any port in a storm. –
Qazan olmayan yerdə, güvəc də qazandır. – Лучше кривой, чем слепой. /
Кривой - неслепой, межслепых кривой зрячий. / На безрыбье ирак - рыба.

On the one hand those proverbs express uncertainty, but on the other hand
all express the sober common sense of economy.

The other example:

A bargain is a bargain. / Be slow to promise and quick to perform. / Promise
is debt. / If you pledge, don't hedge. / A promise is a promise. – Sözləşmə puldan
bahadır. / Söhbət danışqdan keçər. – Уговор дороже денег. / Если не удержался
от обещаний, следует быть верным своему слову.

Be slow to promise and quick to perform. / Cf. Promise is debt. / If you
pledge, don't hedge. / A promise is a promise. – Söz vermə, verdin - üstündə dur. –
Недавши слова - крепись, адавши - держись. / Давши слово, держись,
анедавши, крепись.

Deeds no words. / Action speaks louder than words. – Sözlə yox, işlə göstər.
– Дела говорят громче, чем слова. (5)

Those proverbs mean that an honest man has to be a man of word.

Many more examples can corroborated the conclusion that different peoples
have alike material-moral values. Thus, if we learn not only foreign languages, but
also versatile foreign cultures, we can better understand each other and this

tendency will come to common understanding and mutual respect between peoples throughout the world.

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Key words: world languages, linguistic competence, contextual knowledge, grammatical transformation.

The Growing Meaning of Foreign Language Teaching in the Process of Intercultural Communication in the Beginning of the XXI-st century

Humans have been communicating since four million years. The modern scientists suggested that there are approximately six thousand languages. On the other hand, the birth of culture is estimated to have taken place about 35,000 years ago. Every language is the means of the forming, developing and keeping of the culture. Culture lives and develops in the language. But at the same time the language develops in the culture. So, language and culture are closely interrelated. Though both culture and communication have evolved considerably and have become interdependent of one another, to the point that communication is considered to be a product of culture. Thus, our own culture has a deep impact on our thoughts and behaviors.

But what culture actually is? There are numerous definitions of culture. According to Mike Wills: "Culture is a thin, but very important veneer that you must be careful not to scratch. People from different cultures are basically the same and respond in the same way. However, make sure that you understand their basic customs and show an interest and willingness to learn the differences between your cultures". While E. Schein told: "Culture is the way in which a group of people solves problems and reconciles dilemmas". As to Clifford Geertz's opinion: "Culture is the fabric of meaning in terms of which human beings interpret their experience and guide their action". Culture basically affects and influences our way of communicating with one another because culture and communication are interdependent. The way we act and the things we say determine the culture we belong to and on the other hand culture determines how we act and communicate. As Geertz puts it; every specific act, every utterance,

every thought must be understood within a much larger, much broader context. Cultural awareness is therefore apparent. Inger Askehave had interpretive approach: “An understanding of effective intercultural communication is relevant since many cultural groups around the world have different patterns of behavior, belief, values and norms which can create communication barriers”.

More than ever before we need to acquire the necessary knowledge to understand, communicate, and cooperate with people who are different in order to benefit from a diverse society. We also know how knowledge of the world or of the culture enables people to make their language function as they intend and to understand how others do the same to them. It is useful to mention the importance of world knowledge and social knowledge in the production and reception of discourse. Existing knowledge in the receiver of a message, and the correct assessment of the extent of that knowledge by the sender, are essential for successful communication.

All communication is cultural. It draws on ways we have learned to speak and give nonverbal messages. We do not always communicate the same way from day to day, since factors like context, individual personality, and mood interact with the variety of cultural influences we have internalized that influence our choices. Communication is interactive, so an important influence on its effectiveness is our relationship with others.

We live in a culturally diverse society due to globalization. As our world grows, expands and become increasingly more interconnected, the need for effective interpersonal communication among differing cultures has become apparent. When people from different cultures interact with one another there is intercultural communication because different cultures create different interpretation and expectations about what is seen as competent behaviors that will enable the construction of shared meanings.

Today the global nature of many widely diverse modern problems and issues, such as: the environment, governance of the Internet, poverty and international terrorism call for cooperation between nations. Intercultural communication is no longer an option, but a necessity. Because important decisions in business, politics, education, health, and culture these days usually effect citizens of more than one nation, the question of whether communication between people of different nations is effective and whether all parties emerge with the same understanding is of crucial importance. Individuals who deal with people from other cultures want to learn how to improve their performance through improving their communication skills. Numerous resources have sprung up to meet

this emerging market in the business, academic and international relations communities: business services provide consultation for improving the conduct of international business.

However, with the process of globalization, especially the increasing of global trade, it is unavoidable that different cultures will meet, conflict, and blend together. People from different culture find it is hard to communicate not only due to language barrier but also affected by culture styles. For instance, in independent cultures, such as in the United States, Canada, and Western Europe, an independent figure of self is dominant. This independent figure is characterized by a sense of self relatively distinct from others and the environment. In interdependent cultures, usually identified as Asian as well as many Latin American, African, and Southern European cultures, an interdependent figure of self is dominant. There is a much greater emphasis on the interrelatedness of the individual to others and the environment, the self is meaningful only (or primarily) in the context of social relationships, duties, and roles. In some degree, the effect brought by cultural difference override the language gap. And this culture style difference contributes to one of the biggest challenge for cross-culture communication.

The modern world is characterized by an ever growing number of contacts resulting in communication between people with different linguistic and cultural backgrounds. This communication takes place because of contacts within the areas of business, military cooperation, science, education, mass media, entertainment, tourism but also because of immigration brought about by labor shortage or political conflicts. In all these contacts, there is communication which needs to be as constructive as possible, without misunderstandings and breakdowns.

It is not secret that good knowledge of the nature of linguistic and cultural similarities and differences plays a positive and constructive role in the process of foreign language teaching.

English language learners are social outsiders of a different kind, standing outside one community by virtue of belonging to another. They may fail to understand or to make themselves understood because they lack the social knowledge which enables them to make text into discourse in the language they are learning.

One of the major educational goals of the internationalization of higher education is to prepare students to function in an international and intercultural context. Cultural diversity creates ideal social forums for intercultural learning.

We agree with Edward T. Hall, who said: “We should never denigrate any other culture but rather help people to understand the relationship between their own culture and the dominant culture. When you understand another culture or language, it does not mean that you have to lose your own culture”(2).

I also would like to remember that Mahatma Gandhi said: “I do not want my house to be walled in on all sides and my windows to be stuffed. I want the cultures of all the lands to be blown about my house as freely as possible. But I refuse to be blown off my feet by any”.

It is necessary to take account of the respect which all human beings should have for the cultural identity of all others, that the foreign language learner entering another culture, and, equally importantly, native speakers in contact with people from other cultures, should be made especially aware of differences in category and certain instances of and as well. The decision on whether to adopt that feature is their own.

To the question “what intercultural communication is?”, for example, Karlfried Knapp defines it as: “Intercultural communication can be defined as the interpersonal interaction between members of different groups, which differ from each other in respect of the knowledge shared by their members and in respect of their linguistic forms of symbolic behavior”.

One can ask: “why is it important to improve intercultural communication?” The modern men must understand that lack of knowledge of another culture can lead, at the best, to embarrassing or amusing mistakes in communication. At the worst, such mistakes may confuse or even offend the people we wish to communicate with, making the conclusion of business deals or international agreements difficult or impossible. Intercultural communication takes place when individuals influenced by different cultural communities negotiate shared meanings in interaction.

What counts as intercultural communication depends in part on what one considers a culture, and the definition of culture itself is quite contestable. Some authorities limit the term “intercultural communication” to refer only to communication among individuals from different nationalities. Other authorities, in contrast, expand the notion of intercultural communication to encompass inter-ethnic, inter-religious, and even inter-regional communication, as well as communication among individuals of different sexual orientations.

In this sense, all interactions can be arrayed along some continuum of “interculturalness.” interactions are most highly intercultural when individuals’ group identities are most salient in determining the values, prejudices, language, nonverbal behaviors, and relational styles upon which those individuals draw. To the degree that interactants are drawing more on personal or idiosyncratic values, personality traits, and experiences, the interaction can be characterized as more interpersonal than intercultural. When individuals from different cultural backgrounds become more intimate, their interactions typically move along the continuum from more intercultural to more interpersonal, though intercultural elements may always play a role. For casual or business communication, sensitivity to intercultural factors is a key to success.

In the present time intercultural communication is a form of global communication. It is used to describe the wide range of communication problems that naturally appear within an organization made up of individuals from different religious, social, ethnic, and educational backgrounds. Cross-cultural communication seeks to understand how people from different countries and cultures act, communicate and perceive the world around them. Many people in intercultural business communication argue that culture determines how individuals encode messages, what mediums they choose for transmitting them, and the way messages are interpreted. As a separate notion, it studies situations where people from different cultural backgrounds interact. Aside from language, intercultural communication focuses on social attributes, thought patterns, and the cultures of different groups of people. It also involves understanding the different cultures, languages and customs of people from other countries.

Intercultural communication is of importance to international businesses as it examines how people from different cultures, beliefs and religions come together to work and communicate with each other. Demands for intercultural communication skills are increasing as more and more businesses go global or international. They realize that there are barriers and limitations when entering a foreign territory. Without the help of intercultural communication they can unknowingly cause confusion and misunderstandings. For these intercultural businesses to breach the cultural barriers encountered when stepping into foreign grounds it is vital for them to fully understand the cultural differences that exist so as to prevent damaging business relations due to intercultural communication gaps.

The basic skills of intercultural communication are fundamentally general communication skills that can be used universally by all cultures and races. These skills are simply tweaked in a direction that takes the cultural limitation into

consideration. An example of such communication skills in the intercultural environment is to listen without judging, repeat what you understand, confirm meanings, give suggestions and acknowledge a mutual understanding. In a nutshell the main purpose of following such theories is to earn respect from others. Respect in all cultures in the world is a common language and by earning it through respecting other peoples culture and religion; the favor is returned.

The study of foreign languages other than one's own can not only serve to help us understand what we as human beings have in common, but also assist us in understanding the diversity which underlies not only our languages, but also our ways of constructing and organizing knowledge, and the many different realities in which we all live and interact. Such understanding has profound implications with respect to developing a critical awareness of social relationships. Understanding social relationships and the way other cultures work is the groundwork of successful globalization business efforts.

The foreign language learners attain a more acute appreciation of cultural differences. The different types of appreciation are cross cultural knowledge, cross cultural awareness, cross cultural sensitivity and cross cultural competence. Although all the terms may appear similar in meaning, subtle differences exist between them. For example, cross cultural knowledge is critical to basic cross cultural understanding. Without it cross cultural appreciation cannot take place. It refers to a surface level familiarization with cultural characteristics, values, beliefs and behaviors. While cross cultural awareness develops from cross cultural knowledge as the learner understands and appreciates a culture internally. This may also be accompanied by changes within the learner's behavior and attitudes such as a greater flexibility and openness. But cross cultural sensitivity is a natural by-product of awareness and refers to an ability to read into situations, contexts and behaviors that are culturally rooted and be able to react to them appropriately. A suitable response necessitates that the actor no longer carries own culturally determined interpretations of the situation or behavior which can only be nurtured through both cross cultural knowledge and awareness. Thus cross cultural competence is and should be the aim of all those dealing with multicultural customers. Competence is the final stage of cross cultural understanding and signifies the actor's ability to work effectively across cultures. Cross cultural competency is beyond knowledge, awareness and sensitivity in that it is the digestion, integration and transformation of all the skills and information acquired through them, applied to create cultural synergy within the workplace.

The core of cross-cultural communication is to establish and understand how people from different cultures communicate with each other. Effective communication with people of different cultures is especially challenging. Cultures provide people with ways of thinking, seeing, hearing and interpreting the world. Thus, the same words can mean different things to people from various cultures, even when they talk the same language. When the languages are different and translation has to be used to communicate, the potential for misunderstanding increases. The study of cross-cultural communication is fast becoming a global research area. As a result cultural differences in the study of cross-cultural communication can already be found. There is no doubt that the research on the nature of linguistic and cultural similarities and differences plays a positive and constructive role.

Recently, many identity theorists have moved toward a Communication Theory of Identity or related ideas. According to this perspective, your cultural group membership is not a static label or fixed attribute. Rather, cultural identities are enacted or performed through interaction. One enacts identity through choice of language, nonverbal signs such as gesture and clothing, and discourse strategy.

According to some sources traditional theories of group identity recognize two types of group identity:

1. Ascribed identity is the set of demographic and role descriptions that others in an interaction assume to hold true for you. Ascribed identity is often a function of one's physical appearance, ethnic connotations of one's name, or other stereotypical associations.

2. Avowed identity is comprised of the group affiliations that one feels most intensely. For example, if an individual is assimilated into a new culture, then the values and practices of that destination culture will figure importantly in her avowed culture. A related concept is reference group. A reference group is a social entity from which one draws one's avowed identity. It is a group in which one feels competent and at ease.

Ascribed and avowed identity are important for understanding intercultural communication, because a person from another culture usually communicates with you based on your ascribed identity; that is how avowed identity is comprised of the group affiliations that one feels most intensely. For example, if an individual is assimilated into a new culture, then the values and practices of that destination culture will figure importantly in her avowed culture. A related concept is

reference group. A reference group is a social entity from which one draws one's avowed identity. It is a group in which one feels competent and at ease.

Ascribed and avowed identity are important for understanding intercultural communication, because a person from another culture usually communicates with you based on your ascribed identity; that is how you are being perceived by that other person. But sometimes you're avowed identity: the groups with which you really feel a sense of comfort and affiliation diverges from that ascribed identity. In such cases, the interaction is bound to be frustrating for both parties.

It must be mentioned that the benefits of intercultural interaction are widely known. They apply to the foreign language learners, one of which is to prepare them to function in intercultural contexts in their future workplace. This is a major aspect of the internationalization of high education. In a globalised world, intercultural literacy, which refers to the competencies, understandings, attitudes, language proficiencies, participation and identities necessary for effective cross-cultural engagement, is an important graduate outcome. Other benefits of intercultural contact include development of cross-cultural competence, improved language capability, and increased satisfaction with the total student experience and greater host communicative competence.

It is necessary to mention that intercultural communication competence is very important. But some authorities link intercultural competence with identity; the competent communicator is the person who can affirm others' avowed identities. Other notions of intercultural competence focus on the communicator's goal attainment; the competent communicator is the person who can convey a sense of communication appropriateness and effectiveness in diverse cultural contexts.

Certainly proficiency in the host culture language is valuable for intercultural competence. But it is not enough to know the grammar and vocabulary of that language; the competent communicator will also understand language pragmatics like how to use politeness strategies in making requests or how to avoid giving out too much information.

Equally important, competent communicators are sensitive to nonverbal communication patterns in other cultures. In addition to avoiding insults and gaffes by using gestures that may mean very different things in a host culture as opposed to one's home culture, competent communicators understand how to use (or avoid) touch, proximity in physical space, and paralinguistic sounds to convey their intended meanings.

Traits that make for competent intercultural communicators include flexibility and the ability to tolerate high levels of uncertainty, reflectiveness or mindfulness, open-mindedness, sensitivity, adaptability, and the ability to engage in divergent and systems-level thinking.

Since each culture has its distinct aspects, intercultural communication can be the cause of conflict and disorder. There are three main issues which are at the root of the problem of intercultural miscommunication: language as a barrier, cultural diversity and ethnocentrism.

The way people communicate varies widely between, and even within, cultures. One aspect of communication style is language usage. Language has always been perceived as a link between people but it can also constitute a barrier. Across cultures, some words and phrases are used in different ways. For example, even in countries that share the English language, the meaning of “yes” varies from “maybe, I’ll consider it” to “definitely so”, with many shades in between. Furthermore, communication between cultures which do not share the same language is considerably more difficult. Each culture has its distinct syntax, expressions and structure which cause confusion in intercultural communication. For example, in Asian countries the word “no” is rarely used, so that “yea” can mean “no” or “perhaps”. Therefore, an American traveling to Japan might be considered impolite if he ignores this rule. Furthermore, individuals who are not comfortable with a certain language may not be taken seriously.

The foundation of intercultural communication competence is the capacity to avoid ethnocentrism. Ethnocentrism is the inclination to view one’s own group as natural and correct, and all others as aberrant. We tend to think prescriptively, that all groups should behave as our own group behaves. And we are naturally proud of our own group and distrustful of others. Obviously a person who is highly ethnocentric cannot adapt to diverse people, and cannot communicate in an intercultural competent manner.

Some authorities hold that some degree of ethnocentrism is inevitable, and even functional for the preservation of distinct cultural groups. Competent communicators simply learn to suppress their natural ethnocentric reactions in order to better understand others on their own terms. Alternatively, it may be possible for individuals to evolve beyond ethnocentrism, to become ethno-relativistic. The Developmental Model of Intercultural Sensitivity is frequently used in intercultural training and assessment to chart individuals’ progress toward ethno-relativism. The model posits six stages: 1. Denial: the individual refuses to acknowledge cultural differences. 2. Defense: the individual begins to see cultural

differences and is threatened by them. 3. Minimization: while individuals at this stage do acknowledge cultural differences, they see human universals as more salient than cultural distinctions. 4. Acceptance: the individual begins to accept significant cultural differences first in behaviors, and then in values. 5. Adaptation: the individual becomes more adept at intercultural communication by shifting perspectives to the other's cultural world view. 6. Integration: individuals at this stage begin to transcend their own native cultures. They define their identities and evaluate their actions in terms of multiple cultural perspectives.

To communicate competently across cultures, individuals must understand some of the ways in which cultures diverge in their world views. The pioneer in pointing out the practical implications of differing world views was the anthropologist Edward Hall. For example, Hall explained that some cultures are monochronic. They regard time as segmentable, an almost tangible commodity. Monochronic cultures value schedules and can evolve efficient bureaucracies. Polychronic cultures, on the other hand, regard events as embedded in more of a simultaneous matrix of occurrences. Little value is placed on demarcating work time as opposed to socialization time, for instance. People in polychronic cultures are little concerned with promptness or deadlines.

Nowadays intercultural dialogue is not a conversation between two cultures, but a close interaction of them. Intercultural dialogue is a process that comprises an open and respectful exchange of interaction between individuals, groups and organizations with different cultural backgrounds or world views. Intercultural dialogue is the communication between the representatives of the various cultures from different countries. The learning other languages gives the learners insight into the people, culture and traditions of other countries and helps them to understand their own language and culture.

We all know that intercultural communication plays a role in social sciences, such as anthropology, cultural studies, linguistics, psychology, and communication studies. Intercultural communication is also referred to as the base for international businesses. There are several cross-cultural service providers around who can assist with the development of intercultural communication skills.

Also we must mention that empowerment of citizens is very important and necessary in a multicultural society. There are some specific features of communication as smile, humor, joy, photos, and videos. Humor is used consciously in the warming up phase to create a safe and relaxed environment. Smile requires that we are open to ourselves and others, and joy also opens up for what is painful. Both photos and videos and own observations reveal that almost

all the speakers participated in the conversation warm up. Being active both physically and verbally, stimulates and challenges the speakers' creativity. Through this kind of warming up, one could create an atmosphere of joy, as a sort of "artistic communion". But negative words often mentioned are ridicule, backbiting, betrayal, isolation and jealousy. We observed that they became very engaged in some themes, and they discussed loudly and intensely.

Very often people understand much more what we are talking about when we use our body and, consequently, everything becomes simpler. Maybe a person doesn't understand what one talks about, but if one uses his body and shows with body language, then he understands it. Through physical language the speakers made themselves understood despite weaker language skills. To be citizens in a multicultural society requires communicative skills. For successful communicative process voice, body, emotions, gestures and intellect are very important. Integration is basically about how we meet one other as fellow human beings. Thus, strengthen pluralism is a resource in a multicultural society.

With the importance of English in the world today and the demand to teach learners a working command of English to satisfy various communicative needs in their life. The English, undoubtedly, plays a great role in the globalization. In a wide variety of fields, such as: scientific cooperation, academic research, business, management, education, health, culture, politics, diplomacy, development, and others we have realized just how important intercultural communication is for our everyday work. Fast travel, international media, and the Internet have made it easy for us to communicate with people all over the world. The process of economic globalization means that we cannot function in isolation but must interact with the rest of the world for survival.

In real globalization is a pervasive phenomenon that affects every aspect of our lives, from TV advertisements to even the way in which our job performance is evaluated, with the latter increasingly influenced by global appraisal standards. Although globalization is ubiquitous, we lack an understanding of its relative influence on local discursive practices in different cultures. A particularly important area that should be addressed is the relative influence of globalization on important genres such as global news, which increasingly draw on the symbolic or cultural capital of globalization.

Although the meaning of the term "globalization" is contested and varies both by individual and country; it naturally follows that the phenomenon will exert various degrees of influence on different individuals in many countries.

Nevertheless, with globalization an indisputable process, local discursive practices must adjust or reform themselves to fit in with global trends.

This tension between globalization and localization has become known as “glocalization”, which is defined as “a bifurcation away from the historically powerful nation state in two directions: one upward towards a world increasingly dominated by multinational corporations and international and supranational entities ... and one downward towards regional aspirations, niche marketing, local involvements” (6, p.11).

Everybody knows that language can be a barrier in intercultural interaction and friendship. Language differences are obstacles to friendship. Learning international language, especially English, is an important factor for cross-cultural communication.

Effective communication with people of different cultures is especially challenging. Cultures provide people with ways of thinking, ways of seeing, hearing, and interpreting the world. Thus, the same words can mean different things to people from different cultures, even when they talk the “same” language. When the languages are different, and translation has to be used to communicate, the potential for misunderstandings increases. The study of cross-cultural communication is fast becoming a global research area. As a result, cultural differences in the study of cross-cultural communication can already be found. For example, cross-cultural communication is generally considered to fall within the larger field of communication studies in the US, but it is emerging as a sub-field of applied linguistics in the UK.

It is fundamentally essential for modern men to learn international languages from a young age in this rapidly globalizing world. For instance, English knowledge will help to open many opportunities for them in the future and it will be invaluable in their future careers.

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Key words: foreign language teaching, culture variation, cross-cultural competence, intercultural communication, globalization.

The Role of Media in Foreign Language Teaching and Learning

It is not a secret for anybody that today there is a great need for foreign language education. Increasing globalization has created a large need for people in the workforce who can communicate in multiple languages. Many countries such as Azerbaijan, Korea, Japan and China frame education policies to teach at least one foreign language at the primary and secondary school levels. However, some countries such as India, Singapore, Malaysia, Pakistan, and the Philippines use a second official language in their governments. According to GAO (2010), China has recently been putting enormous importance on foreign language learning, especially the English Language.

Although the need to learn foreign languages is almost as old as human history itself, the origins of modern language education are in the study and teaching of Latin in the 17th century. Latin had for many centuries been the dominant language of education, commerce, religion, and government in much of the Western world, but it was displaced by French, Italian, and English by the end of the 16th century. John Amos Comenius was one of many people who tried to reverse this trend. He composed a complete course for learning Latin, covering the entire school curriculum, culminating in his *Opera Didactica Omnia*, 1657. In this work, Comenius also outlined his theory of language acquisition. He is one of the first theorists to write systematically about how languages are learned and about pedagogical methodology for language acquisition. He held that language acquisition must be allied with sensation and experience. Teaching must be oral. The schoolroom should have models of things, and failing that, pictures of them. As a result, he also published the world's first illustrated children's book, *Orbis Sensualium Pictus*. The study of Latin diminished from the study of a living

language to be used in the real world to a subject in the school curriculum. Such decline brought about a new justification for its study. It was then claimed that its study developed intellectual abilities, and the study of Latin grammar became an end in and of itself.

“Grammar schools” from the 16th to 18th centuries focused on teaching the grammatical aspects of Classical Latin. Advanced students continued grammar study with the addition of rhetoric. The study of modern languages did not become part of the curriculum of European schools until the 18th century. Based on the purely academic study of Latin, students of modern languages did much of the same exercises, studying grammatical rules and translating abstract sentences. Oral work was minimal, and students were instead required to memorize grammatical rules and apply these to decode written texts in the target language. This tradition-inspired method became known as the “grammar-translation method”. By the way, a method is a plan for presenting the language material to be learned and should be based upon a selected approach.

We must mention that Henry Sweet was a key figure in establishing the applied linguistics tradition in language teaching. Innovation in foreign language teaching began in the 19th century and became very rapid in the 20th century. It led to a number of different and sometimes conflicting methods, each trying to be a major improvement over the previous or contemporary methods. The earliest applied linguists included Jean Manesca, Heinrich Gottfried Ollendorf (1803–1865), Henry Sweet (1845–1912), Otto Jespersen (1860–1943), and Harold Palmer (1877–1949). They worked on setting language teaching principles and approaches based on linguistic and psychological theories, but they left many of the specific practical details for others to devise.

Those looking at the history of foreign-language education in the 20th century and the methods of teaching might be tempted to think that it is a history of failure. Very few students in United States universities who have a foreign language as a major manage to reach something called “minimum professional proficiency”. Even the “reading knowledge” required for a PhD degree is comparable only to what second-year language students read and only very few researchers who are native English speakers can read and assess information written in languages other than English. Even a number of famous linguists are monolingual.

However, anecdotal evidence for successful second or foreign language learning is easy to find, leading to a discrepancy between these cases and the failure of most language programs, which helps make the research of second

language acquisition emotionally charged. Older methods and approaches such as the grammar translation method or the direct method are dismissed and even ridiculed as newer methods and approaches are invented and promoted as the only and complete solution to the problem of the high failure rates of foreign language students.

Most books on language teaching list the various methods that have been used in the past, often ending with the author's new method. These new methods are usually presented as coming only from the author's mind, as the authors generally give no credence to what was done before and do not explain how it relates to the new method. For example, descriptive linguists seem to claim unhesitatingly that there were no scientifically based language teaching methods before their work. However, there is significant evidence to the contrary. It is also often inferred or even stated that older methods were completely ineffective or have died out completely when even the oldest methods are still used. One reason for this situation is that proponents of new methods have been so sure that their ideas are so new and so correct that they could not conceive that the older ones have enough validity to cause controversy. This was in turn caused by emphasis on new scientific advances, which has tended to blind researchers to precedents in older work.

It is necessary to mention that language education may take place as a general school subject or in a specialized language school. There are many methods of teaching languages. Some have fallen into relative obscurity and others are widely used; still others have a small following, but offer useful insights.

There have been two major branches in the field of language learning; the empirical and theoretical, and these have almost completely separate histories, with each gaining ground over the other at one point in time or another. Examples of researchers on the empiricist side are Jespersen, Palmer, and Leonard Bloomfield, who promote mimicry and memorization with pattern drills. These methods follow from the basic empiricist position that language acquisition basically results from habits formed by conditioning and drilling. In its most extreme form, language learning is seen as basically the same as any other learning in any other species, human language being essentially the same as communication behaviors seen in other species.

On the theoretical side are, for example, Francois Gouin, M.D. Berlitz, and Elime de Sauzé, whose rationalist theories of language acquisition dovetail with linguistic work done by Noam Chomsky and others. These have led to a wider variety of teaching methods ranging from the grammar-translation method to

Gouin's "series method" to the direct methods of Berlitz and de Saüzé. With these methods, students generate original and meaningful sentences to gain a functional knowledge of the rules of grammar. This follows from the rationalist position that man is born to think and that language use is a uniquely human trait impossible in other species. Given that human languages share many common traits, the idea is that humans share a universal grammar which is built into our brain structure. This allows us to create sentences that we have never heard before but that can still be immediately understood by anyone who understands the specific language being spoken. The rivalry of the two camps is intense, with little communication or cooperation between them.

The uses of common languages are in areas such as trade, tourism, international relations, science, technology, and media.

Education is not conceivable without media. Media have always been inextricably linked to the processes of teaching and learning, both in formal and informal learning contexts. To relate a simple example to explain this position. The teachers have always used various tools, aids and apparatus to represent the knowledge or to demonstrate the skills they would like their students to acquire. Educators have always intuitively sought to employ objects from their environment.

Media plays a great role in foreign language teaching. We must show several specific methods, such as: sandwich technique, mother tongue mirroring, back-chaining.

In foreign language teaching, the "sandwich technique" is the oral insertion of an idiomatic translation in the mother tongue between an unknown phrase in the learned language and its repetition, in order to convey meaning as rapidly and completely as possible. The mother tongue equivalent can be given almost as an aside, with a slight break in the flow of speech to mark it as an intruder.

"Mother tongue mirroring" is the adaptation of the time-honored technique of literal translation or word-for word translation for pedagogical purposes. The aim is to make foreign constructions salient and transparent to learners and, in many cases, spare them the technical jargon of grammatical analysis.

"Back-chaining" is a technique used in teaching oral language skills, especially with polysyllabic or difficult words. The teacher pronounces the last syllable, the student repeats, and then the teacher continue working backwards from the end of the word to the beginning.

There is information on language teaching acronyms and abbreviations which are specific to English. For example: ALL- apprenticeship language learning; CALL – computer assisted language learning; CLIL –content and language integrated learning; CELI - Certificato di Conoscenza della Lingua Italiana; CLL – community language learning and etc.

We know some important shifts in foreign language teaching and learning. It is obviously that the new media not only facilitate a changed culture of learning. They provide new opportunities and challenges by: a) offering a wider range of teaching contents, especially teaching methods; b) enabling more self-directed learning, offering a range of choices, individual learning pathways and freer forms of learning; c) offering teachers and learners the chance to plan and organise courses together, empowering learners to influence the choice of teaching contents; d) freeing learning and teaching from the limitations and constraints of the traditional classroom by opening up and using spaces outside the teaching institution; e) facilitating communication between learners and the teacher via the Internet.

But the changed diversity of the media in teaching and learning in schools not only changes the places and the quality of learning, but influences learning processes from a didactic and methodological point of view, requiring special competencies of teachers. Changes in society at large (globalisation, networked environments, working across time, place and cultures) demand new types of working styles and language competencies. At the same time, much language acquisition often takes place in out-of-school contexts, often in online environments, and becomes a strong socialisation factor for learners.

In ICT-rich environments, teachers must: a) improve their didactic competencies linked to media; b) provide less information and instruction, but offer more consultation in learning processes; c) monitor learning processes rather than direct them; d) offer and organise group work to a greater extent. This means that teachers need to focus on the design of situations, sequences and activities conducive to learning languages by encouraging learners to participate in collaborative efforts. Indeed, the management of learning scenarios, where learners and teachers complement one another's skills, expertise and knowledge in collaborative efforts, must form the basis of the education of the language teachers of tomorrow.

In present-day life it is impossible to imagine the foreign language learning without the using of technological resources. The chief reasons for using technology can be summed up as follows. Technology facilitates: a) exposure to

“authentic” language; b) access to wider sources of information and varieties of language; c) opportunities to communicate with the outside world; d) a learner-centred approach; e) development of learner autonomy.

Several kinds of technology are currently used in foreign language teaching and learning.

1) Audio devices: CD, Web, audiocassette recorder. These continue to be the most popular and most widely used devices appropriated by modern language teachers.

2) Video: DVD, cassette, Web, laserdisc, camera. The use of moving images linked to sound provides learners with exposure to all important elements of spoken communication: gestures, phonemics, pronunciation, intonation, all embedded in natural, cultural contexts. Thanks to modern technology scenes can be located, isolated and replayed at random. A wealth of literature suggesting how to exploit film / video sequences meaningfully is there. Different forms of visual support can now be offered, for example: optional sub-titles in the mother tongue or target language to assist understanding and facilitate access to the language.

3) Television: Both satellite and terrestrial television programs offer cheap access to contemporary, authentic and potentially culturally rich programs for the language learner. The immediacy of current affairs programs ensures that learners’ exposure to the language is up-to-date and embedded in the real world of native speakers. The medium also offers the advantages of the video devices mentioned above. A number of broadcasting companies still produce broadcasts, which are at their most effective when combined with face-to-face courses in educational institutions. Particularly useful for reaching sectors of the population who might not normally think of taking up language learning, but who might be wooed by attractive “taster” courses highlighting interesting or exciting elements in the target culture.

4) Telephone: Because of the relatively poor quality of analogue transmissions this medium has not been widely used for language teaching. Its principal uses have been limited to supplementary tutoring for those engaged in distance education. With the advent of digital quality and lower connection costs, there is now considerable potential for its extended use - including the possibility of conference calls.

5) Computers: With the introduction of the multimedia computer, the learner and teacher have at their disposal an instrument which can combine all the

advantages of the abovementioned media in a compact and easily accessible form. The computer may be used as a local machine (stand-alone) or within a network. Computer Assisted Language Learning (CALL) software, CD-ROMs, and office software applications have become commonplace in many teaching / learning environments.

6) Internet: Extensive and profitable use is now being made by many language teachers and learners of email, the World Wide Web, text, audio and video conferencing.

In modern educational process different kinds of training are suggested to foreign language teachers and learners. Generally, training is a key factor in the effective use of the new media, where learning to use must give way to using to learn. It is above all the teacher/trainer who need not only to be completely familiar with the hardware and programs available, but also to know exactly what the potential of the different media at her disposal is. Apart from the obvious need for teachers to become computer literate and have the confidence to use the available technology adequately, major changes in learning/teaching paradigms are called for. They need to learn how to evaluate and select learning resources and how to solve practical and theoretical problems linked to the introduction of new media.

As mentioned above, the integration of technology into the syllabus and the successful planning of lessons confront teachers with new challenges. Learners, too, need skills training so that they are increasingly able to work autonomously, making efficient use of the higher order skills, which go hand-in-hand with effective computer literacy. The new literacy linked to ICT (cultural, digital, critical, visual, etc.) must be mastered by teacher and learner alike if they are to benefit fully from the new tools and procedures at their disposal.

It is necessary to emphasize that there must be closer interaction between teacher and students. The classroom situation begins to reflect that encountered in modern companies, which have adopted flat, non-hierarchical structures where maximum benefit for all is to be reaped by pooling knowledge and resources in informal exchanges.

Undoubtedly, the role of foreign language teachers in learning process is great. They must be facilitator, integrator of media, researcher, designer of complex learning scenarios, collaborator with other teachers, learner, and evaluator.

As facilitators, teachers must in many ways know more than they would as directive givers of information. Facilitators must be aware of a variety of materials available for improving students' language skill, not just one or two texts. The language textbook is no longer the sole source of information. Multimedia programs offer sound and vision, showing how native speakers interact; electronic dictionaries and encyclopedias are available for instant reference; online newspapers provide up-to-date information on current affairs in the countries of the target language; official websites offer background information on policy, tourism, political views. Teachers need to know how to teach learners to use all this material effectively.

Teachers, as facilitators have to be flexible, responding to the needs that students have not just what has been set up ahead of time based on a curriculum developer's idea of who will be in the classroom. Teacher training is a key element to success in this more flexible language classroom, so that teachers can use multimedia and other resources effectively.

Teachers must not only know and understand the functions of different media available in a media-rich environment, they should also know when best to deploy them. In the joint construction of projects with their learners, they need to guide learners in the use of word-processing, graphics and presentation programs. Integration of audio-visual elements will bring home to learners the fact that the foreign language environment of the target language is as vibrant and multi-faceted as the society in which they live.

To keep abreast of developments in the countries of the target language in an increasingly complex world, teachers need to know how and where they can access information for their own and for their learners' use. Knowledge and competent use of search engines and reliable information sources are essential. For those concerned with mainstream education, the propriety and reliability of information sources must figure as one of the main criteria for the selection of background material. Familiarity with the use of electronic tools for language analysis, e.g. concordances, will enable teachers to further develop their own linguistic and professional competence and increase their confidence in the use of the language.

In order to orchestrate successful learning scenarios, teachers need to learn how to put together tasks and materials to guide their learners to successful execution and conclusion of their projects. Unlike work with conventional teaching materials: textbook, workbook, audio and video materials, which have been graded, pre-12 assembled and collated in a chronological order, the design of learning scenarios is much more complex, requiring higher order skills involving

researching and evaluating source materials, setting overall aims and objectives and breaking down tasks into meaningful and manageable sequences.

For the teacher tackling this for the first time, the task is very daunting indeed. Encouragement, help and advice is needed in terms of examples of good practice which may be emulated or serve as sources of inspiration for similar undertakings. If this new role of language teachers is accepted and encouraged by educational authorities, the implications in terms of duties and responsibilities need to be considered. Lesson preparation time increases as these tasks are taken on and this fact must be honored in teaching contracts, if teachers are to adopt and accept the approach.

The investment in time and effort implied in 1.4 above implies a sharing of responsibilities and tasks among teaching staff, if there is not to be a general rejection of new technology because it confronts them with an impossible workload. Collaboration with colleagues will lighten the burden and make the efforts more fruitful and rewarding. Obviously, co-operation within a specific teaching institution will prove more efficient, producing tailor-made responses to the local situation, but the new media provide possibilities for exchange between institutions and beyond (national) borders. Teachers of the less widely taught and used languages could well profit from such internet exchanges, helping them to overcome the sense of isolation many experience in their teaching situation. New management patterns must emerge to ensure fair distribution of workloads, and revised job descriptions will be necessary to share and co-ordinate the tasks in hand.

Teachers will need to develop fairly sophisticated management skills in order to be able to provide a healthy balance between the different elements which make up the new learning environments. Mastery and confidence in the use of technology needs to be applied to the learning inclinations and abilities of individual learners whilst covering the prescribed syllabus or curriculum which is often set by outside authorities. Because of the immediacy of ICT, many decisions have to be made on an ad hoc basis and time budgets need to be constantly reviewed if optimal results are to be attained. Present indications are that traditional time frameworks of 40-80-minute lessons drastically need revising, if the potential of the new media is to be exploited to the full.

For many teachers, opening up the classroom to the outside world presents as much a threat as an opportunity. Their authority is challenged in a world of constantly changing patterns, when it is often difficult to establish, for example, the difference between “correct” and “incorrect” language use. In the protected

environment of the textbook they have recourse to the authority of the author and publisher. In the wild mangroves of the real world they must constantly be searching for new patterns confirmed by reliable data from trusted sources. A further challenge is often presented to them by learners who possess more advanced computer skills than they do. However, if they are prepared to enter into the adventure of ongoing learning together with their pupils, they will find it a rewarding and fruitful experience. A prerequisite is that they are prepared to act as the experienced guide for their learners and not as the all-knowing guru who controlled and dominated the classroom of yesteryear.

If task-based, project oriented work in the foreign language classroom using the new media is to become the norm, or at least form an important part of activities, then models of evaluation need to be revised radically. Standard multiple-choice examinations are, for example, hardly likely to test the learners' newly acquired skills in foreign language Web literacy. A portfolio-based approach to assessing language competence and skills acquired would seem to be a more appropriate way of recording progress in the target language. As the skills to be acquired by learners are largely identical to those to be mastered by teachers-in-training, this form of evaluation should be practiced in initial and INSET training courses, providing teachers with firsthand experience of the system and with direct relevance to their own situation.

We also must emphasize that in order to function adequately in the world of the new media, teachers need to acquire and master a whole range of new skills that are: technical skills; organizational skills; conceptual skills; the new literacy (scientific, digital, critical, linguistic, and cultural); mediation skills; appropriation (failed, nominal, instrumental, conceptual, and cultural); heightened analytical skills.

Thus, the media literate teacher will have to master a wide range of skills and competencies. But, above all, the teachers need to focus on the design of situations, sequences and activities conducive to learning languages by encouraging learners to participate in collaborative efforts. Indeed, the management of learning scenarios where learners and teachers complement one another's skills, expertise and knowledge in collaborative efforts must form the basis of the education of the language teachers of tomorrow.

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Key words: foreign-language education, media, technological resources, training, the duties of teachers.

Some Aspects of the English Language's History

The historical development of a language is a continuous uninterrupted process without sudden breaks or rapid transformation. The commonly accepted, traditional periodization divides English history into three periods: Old English, Middle English and New English, with boundaries attached to definite dates and historical events affecting the language. Old English begins with the Germanic settlement of Britain (5th century) or with beginning of writing (7th century) and ends on the Norman Conquest (1066), Middle English begins with the Norman Conquest and ends on the introduction of printing (1475), which is the start of the Modern or New English, the New period lasts to the present day.

The history of the English language can be subdivided into seven periods:

The first pre-written or pre-historical period, which may be termed Early Old English, lasts from the West Germanic invasion of Britain till the beginning of writing that is from the 5th to the close of the 7th century. It is the stage of tribal dialects of the West Germanic invaders (Angles, Saxon, Jutes, and Frisians). The tribal dialects were used for oral communication; there were no written form of English.

The second historical period extends from the 8th century till the end of the 11th. The English language of that time is referred to as Old English or Anglo-Saxon; it can also be called Written Old English. The tribal dialects gradually changed into local or regional dialects. Towards the end of the period the differences between the dialects grew and their relative position altered. Old English was a typical Old Germanic language, with a purely Germanic vocabulary, and few foreign borrowings; it displayed specific phonetic peculiarities. As far as

grammar is concerned, Old English was an inflected language with a well-developed system of morphological categories, especially in the noun and adjective.

When we speak about the Scandinavian Invasion it is necessary to mention its effect on English. In the 8th century raiders from Scandinavia (the Danes) made their first plundering attacks on England. The struggle of the English against the Scandinavians lasted over 300 years, in the course of which period more than half of England was occupied by the invaders and reconquered again. The Scandinavians subdued North Umbria and East Anglia, ravaged the eastern part of Mercia and advanced on Wessex. Like their predecessors the West Germanic invaders, the Scandinavians came in large numbers and settled in the new areas. They founded many towns and villages in northern England; in many regions there sprang up a mixed population made up of the English and the Danes. Their linguistic amalgamation was easy since their tongues belonged to the same linguistic group.

The ultimate effect of the Scandinavian invasions on the English language became manifest at a later date in the 12th-13th centuries, when the Scandinavian element was incorporated in the central English dialects, but the historical events that led to the linguistic influence date from the 9th and 10th centuries. Under King Alfred of Wessex by the peace treaty of 878 England was divided into two halves: the north-eastern half under Danish control called Danelaw and the south-western half united under the leadership of Wessex. The reconquest of Danish territories was carried on successfully by Alfred's successors but in the late 10th century, the Danish raids were renewed again; they reached a new climax in the early 11th century headed by Sweyn and Canute. The attacks were followed by demands for regular payments of large sums of money. In 1017 Canute was acknowledged as king and England became part of great northern empire, comprising Denmark and Norway. On Canute's death his kingdom broke up and England regained political independence, by that time it was a single state divided into six earldoms.

Though the Scandinavian invasions of England are dated in the Old English period, their effect on the language is particularly apparent in Modern English. The new settlers and the English intermarried and intermixed; they lived close together and did not differ either in social rank or in the level of culture and customs, they intermingled the more easily as there was no linguistic barrier between them. In the areas of the heaviest settlement the Scandinavians outnumbered the Anglo-Saxon population which is attested by geographical names. Altogether more than 1400 English villages and towns bear names of Scandinavian origin (with the element

“thorp” meanings “village”, e.g. “Woodthorp, Linthorp”; “toft” – “a piece of land”; “Brimtoft, Lowestoft” and others). Eventually the Scandinavians were absorbed into the local population both ethnically and linguistically. They merged with the society around them, but the impact on the linguistic situation and on the further development of the English language was quite profound. Due to the contacts and mixture with Old Scandinavian, the Northern dialects (using Old English terms, chiefly Northumbrian and East Mercian) had acquired lasting and sometimes indelible Scandinavian features. As the result of the Scandinavian invasion there were some borrowings: “fallow, husband, wrong, to call, to take”.

The third period, known as Early Middle English, starts after 1066, the year of the Norman Conquest, and covers 12, 13 and half of the 14th centuries. It was the stage of the greatest dialectal divergence caused by the feudal system and by foreign influences – Scandinavian and French. The dialectal division of present day English owes its origin to this period of history. Under Norman rule the official language in England was French. The local dialects were mainly used for oral communication and were but little employed in writing. Early Middle English was a time of great changes at all levels of the language, especially in grammar and lexis. English absorbed two layers of lexical borrowings: the Scandinavian element in the North-Eastern area and the French element in the speech of townspeople in the South-East. Phonetic and grammatical changes proceeded at a high rate, unrestricted by written tradition.

It is important to notice the Norman Conquest and its effect on English. The English king Edward the Confessor who had been reared in France brought over many Norman advisors and favorites. He distributed among them English lands and wealth to the considerable resentment of the Anglo-Saxon nobility and appointed them to important positions in the government and church hierarchy. In many respects Edward paved the way for Norman infiltration long before the Norman Conquest. However, the government of the country was still in the hands of Anglo-Saxons feudal lords, headed by the powerful Earl Godwin of Wessex. In 1066 the elders of England proclaimed Harold Godwin king of England. As soon as the news reached William of Normandy, he mustered a big army by promise of land and plunders and with the support of the Pope, landed in Britain. In the battle of Hastings in October 1066, Harold was killed and the English were defeated. This date is the date of the Norman Conquest. Most of the lands of the Anglo-Saxon lords passed into the hands of the Norman barons. William's own possessions comprising about one third of the country. The Normans occupied all the important posts in the church, in the government and in the army. Hundreds of people from France crossed the Channel to make their home in Britain.

Immigration was easy, since the Norman kings of Britain were also dukes of Normandy and about a hundred years later, took possession of the whole western half of France, thus bringing England into still closer contact with the continent. French monks, tradesman and craftsmen flooded the south-western towns. Much of the middle class was French.

The Norman Conquest was one of the greatest events in the history of the English language. Its earliest effect was a drastic change in the linguistic situation. The most immediate consequence of the Norman domination in Britain is to be seen in the wide use of the French language in many spheres of life. For almost 300 years French was the official language of administration. The intellectual life, literature and education were in the hands of French-speaking people; French alongside Latin was the language of writing. At first two languages existed side by side without mingling. Then, slowly and quietly, they began to permeate each other. The Norman barons and the French town-dwellers had to pick up English words to make them understood while the English began to use French words in current speech. Probably, many people became bilingual and had a fair command of both languages. The struggle between French and English was bound to end in the complete victory of English. The earliest sign of the official recognition of English by the Norman kings was the famous Proclamation issued by Henry III in 1258 to the councilors in Parliament. It was written in three languages: French, Latin and English. During this period such changes were in English: there appeared prepositions and conjunctions, but the grammar was saved unchangeable. Such words as “servant, prince, guard” connected with life of royal families were borrowed, for example: with life of church - “chapel, religion, prayer, to compress”; with city life - “city, merchant, painter, tailor”. The names of animals were saved but if their meanings were used as meal the Norman’s names were given to them, for example: “beef, pork, veal, mutton”.

The fourth period, from the later 14th till the end of the 15th centuries embraces the age of Chaucer. We may call it Late or Classical Middle English. It was the time of the restoration of English to the position of the state and literary language and the time of literary flourishing. The main dialect used in writing and literature was the mixed dialect of London. The phonetic and grammatical structure had incorporated and perpetuated the fundamental changes of the preceding period. Most of the inflections in the nominal system – in nouns, adjectives, pronouns had fallen together. The verb system was expanding, as numerous new analytical forms and verbal phrases on the way to becoming analytical forms were used alongside old simple forms.

Investigating the formation of the national English language it must be mentioned that the domination of the French language in England came to the end in the course of the 14th century. The victory of English was predetermined and prepared for by previous events and historical conditions. Towards the end of the 14th century the English language had taken the place of French as the language of literature and administration. English was once more the dominant speech of all social classes in all regions.

The history of the London dialect reveals the sources of the literary language in Late Modern English and also the main source and basis of the Literary Standard, both in its written and spoken forms. The Early Modern English records made in London beginning with the Proclamation of 1258 show that the dialect of London was fundamentally East Saxon, in terms of the Modern English division; it belonged to the South-Western dialect group. Later records indicate that the speech of London was becoming more mixed, with East Midland features gradually prevailing over the Southern features. Most of new arrivals came from the East Midlands: Norfolk, Suffolk and other populous and wealthy counties of Medieval England, although not bordering immediately on the capital. As a result the speech of Londoners was brought much closer to the East Midland dialect. The official and literary papers produced in London in the late 14th century display obvious East Midland features. The London dialect became more Anglican than Saxon in character. This mixed dialect of London, which had extended to the two universities (in Oxford and Cambridge) ousted French from official spheres and from the sphere writing.

The fifth period, Early English lasted from the introduction of printing to the age of Shakespeare that is from 1475 to 1660. The first printed book in English was published by William Caxton in 1475. This period is a sort of transition between two outstanding epochs of literary efflorescence: the age of Chaucer and the age of Shakespeare. The growth of the vocabulary was a natural reflection of the progress of culture in the new bourgeois society and the wider horizons of man's activity. Extensive phonetic changes were transforming the vowel system, which resulted in the growing gap between the written and the spoken forms of the word. The inventory of grammatical forms and the syntactical constructions was almost the same as in Modern English, but their use was different. The abundance of grammatical units occurring without any apparent restrictions, or regularities produces an impression of great "freedom of grammatical construction".

The sixth period extends from the middle 17th to the close of the 18th centuries. In the history of the language it is often called "the age of normalization

and correctness”. This age witnessed the establishment of “norms”. The norms were fixed as rules and prescriptions of correct usage in the numerous dictionaries and grammar-books published at the time and were spread through education and writing. The neo-classical period discouraged variety and free choice in pronunciation, vocabulary and grammar. Word usage and grammatical construction were subjected to restriction and normalization. The morphological system, particularly the verb system acquired a stricter symmetrical pattern. The formation of new verbal grammatical categories was completed.

The English Language of the 19th and 20th centuries represents the seventh period in the History of English – Late New English or Modern English. The classical language of literature was strictly distinguished from the local dialects and the dialects of lower social ranks. The dialects were used in oral communication and as a rule had no literary tradition. In the 19th and 20th centuries English vocabulary has grown on an unprecedented scale reflecting the rapid progress of technology, science and culture and the other multiple changes in all spheres of man’s activities. Linguistic changes in phonetic and grammar have been confined to alterations in the relative frequency and distribution of linguistic units some pronunciation and forms have become old-fashioned or even obsolete, while other forms have gained ground, and have been accepted as common usage.

The history of the English language begins with the invasion of the British Isles by Germanic tribes in the 5th century. Prior to the Germanic invasion the British Isles must have been inhabited for at least fifty thousand years. The Celts came to Britain in three waves and immediately preceded the Tetons. Economically and socially the Celts were a tribal society made up of kin, kinship groups, clans and tribes; they practiced a primitive agriculture, and carried on trade with Celtic Gaul.

It is not a secret that the history of the Germanic group begins with the appearance of what is known as the Proto-Germanic language. As the Indo-Europeans extended over a large territory, the ancient Germans or Tetons moved further north than other tribes and settled on the southern coast of the Baltic Sea in the region of the Elbe. Proto-Germanic is an entirely pre-historical language; it was never recorded in written form. The first mention of Germanic tribes was made by Pitheads, a Greek historian and geographer of the 4th century B.C. in “Commentaries on the Gallic War”.

In the 1th century A.D. Pliny the Elder, a prominent Roman scientist and writer, in “Natural History” made a classified list of Germanic tribes grouping them under six headings. Tacitus the Roman historian compiled a detailed

description of the life and customs of the ancient Tetrans. According to this division Proto-Germanic language split into three branches: East Germanic (Wendish in Pliny's classification), North Germanic (Hillevonies) and West Germanic (which embraces Ingveones, Istevones and Hermonies).

The East Germanic subgroup was formed by the tribes who returned from Scandinavia at the beginning of our era. The most numerous and powerful of them were Goths. Their western branch, the Visigoth, invaded Roman territory. Linguistically the Western Goths were soon absorbed by the native population, the Romanized Celts. The Eastern Goths, Ostrogoths, consolidated into a powerful tribal alliance in the lower basin of the Dniester. They set up a kingdom in Northern Italy. The Gothic language, now dead, has been preserved in written records of the 4th - 6th centuries. The Goths were the first of the Tetrans to become Christian. In the 4th century Ulfilas, a West Gothic bishop, made a translation of the Gospels from Greek into Gothic using a modified form of the Greek alphabet. It is written on red parchment with silver and golden letters and is known as the Silver Codex. It is one of the earliest texts in the languages of the Germanic group.

The North Germanic tribes lived on the southern coast of the Scandinavian Peninsula and in Northern Denmark. They didn't take part in the migrations and were relatively isolated. The speech of the North Germanic tribes showed little dialectal variation until the 9th century and called Old Norse or Old Scandinavian. It has come down to us in runic inscriptions. Runic was carved on old objects made of hard material in an original Germanic alphabet known as the runic alphabet or the runes. The principal linguistic differentiation in Scandinavia corresponded to the political division into Sweden, Denmark and Norway. The earliest written records in

Old Danish, Old Norwegian and Old Swedish date from the 13th century. Later Danish and Swedish developed into national literary languages. Norwegian was the last to develop into an independent national language.

Also this group includes the Icelandic and Faroese languages, whose origin goes back to the Viking Age. In the Faroe Islands the West Norwegian dialects brought by the Scandinavians developed into a separate language called Faroese. For many centuries all writing was done in Danish, it was until 18th century. Faroese is spoken nowadays by about 30.000 people. Icelandic developed as a separate language in spite of the political dependence of Iceland upon Denmark and the dominance of Danish in official spheres. Icelandic has retained a more archaic vocabulary and grammatical system. Written records date from the 12th and 13th centuries. The most important records are: the Elder Edda - a collection of

heroic songs of the 12th century, the Younger EDDA - a textbook for poets, and Old Icelandic Sagas.

The would-be West Germanic tribes dwelt in the Lowlands between the Older and the Elbe bordering on the Slovenian tribes in the East and the Celtic tribes in the South. The West Germans include several tribes: the Franconians (or Franks) occupied the lower basin of the Rhine. They divided into Low, Middle and High Franconians. The Angels and the Frisians, the Jutes and The Saxons inhabited the coastal area of the modern Netherlands, the Federal Republic of Germany and the southern part of Denmark. A group of tribes known as High Germans (the Alemanians, the Swabians, the Bavarians, the Thuringians and others) lived in the mountainous southern regions of the Federal Republic of Germany.

In the Early Middle Ages the Franks consolidated into a powerful tribal alliance. Towards the 8th century their kingdom grew into one of the largest states in Western Europe. In the 9th century it broke up into parts. Its western part eventually became the basis of France. The eastern part, the east Franconian Empire, comprised several kingdoms: Swabia or Alemania, Bavaria, East Franconian and Saxony, Lorraine and Friesland. The Franconian dialects were spoken in the extreme north of the Empire; in the later Middle Ages they develop into Dutch – the language of the Low Countries (the Netherlands) and Flemish – the language of Flanders. The earliest texts in Low Franconian date from the 10th century.

The modern language of the Netherlands, formerly called Dutch, and its variant in Belgium, known as the Flemish dialect, are now treated as a single language, Netherlands (20 million people). The High German group of tribes did not go far in their migration. The High German dialects consolidated into a common language known as Old High German. The first written records in Old High German date from the 8th and 9th centuries. Towards the 12th century High German had intermixed with neighboring tongues, especially Middle and High Franconian, and eventually developed into the literary German language (100 million people). Yiddish grew from the High German dialects which were adopted by numerous Jewish communities in the 11th and 12th centuries. These dialects blended with elements of Hebrew and Slavonic. At the later stage of the great migration period in the 5th century – a group of West Germanic tribes started out on their invasion of the British Isles. They were the Angels, part of the Saxon and Frisian and probably, the Jutes. Their dialects in the British Isles developed into the English language.

Thus, all languages may be classified according to different principles. There are the historical or genealogical, typological or morphological and areal classifications. Language groups in accordance with their origin from a common linguistic ancestor. Genetically, English belongs to the Germanic or Teutonic group of languages, which is one of the 12 groups of the Indo-European linguistic family. The Germanic languages in the modern world are as follows:

1. English – in Great Britain, Ireland, the USA, Canada, Australia, New Zealand, the South African Republic and many other former British colonies and dominations, (dialects of the Angels, part of the Saxon and Frisians, and probably, Jutes develop into the English) – 7 century;
2. German – in the Germany, Austria, Luxemburg, Liechtenstein, part of Switzerland, Old High German group dialects (Saxon, the Alemanians, Bavarians, and Thuringians) mixed with Middle and High Franconian – 10 million;
3. Netherlands – in the Netherlands and Belgium (known as Dutch and Flemish), the Franconian dialects and Flemish dialect – 12 century;
4. Afrikaans – in the South African Republic, the Dutch – 19 century;
5. Danish – in Denmark (North Germanic, Old Swedish);
6. Swedish – in Sweden and Finland (North Germanic, Old Swedish);
7. Norwegian – in Norway (Old Norwegian);
8. Icelandic – in Iceland (its origin goes back to the Viking Age, North Germanic, the West Scandinavian dialect) spoken over 200, Elder EDDA - 12th and 13th centuries;
9. Frisian – in some regions of the Netherlands and Germany, dialects of Low German tribes, 13th century;
10. Faroese – in the Faroe Islands (its origin goes back to the Viking Age, North German, the West Norwegian dialect), spoken nowadays by about 30.000, 18 century;
11. Yiddish (Old High German dialects, West German) –in different countries the total number of people speaking Germanic languages approaches 440 million.

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Key words: historical development of the language, tribal dialects, Modern English.

The History of the Transnational Processes and Their's Influence on the Enrichment of Word-Stock of English

English vocabulary, which is one of the most extensive amongst the world's languages, contains an immense number of words of foreign origin. Explanations for this should be sought in the history of the language which is closely connected with the history of the nation speaking the language. In order to have a better understanding of this, it will be necessary to go through a brief survey of certain historical facts, relating to different epochs.

In the first century B.C. most of the territory known to us as Europe is occupied by the Roman Empire. Among the inhabitants of the continent are Germanic tribes, "barbarians" as the arrogant Romans call them. Theirs is really a rather primitive stage of development, especially if compared with the high civilization and refinement of Rome. They are primitive cattle-breeders and know almost nothing about land cultivation. Their tribal languages contain only Indo-European and Germanic elements. The latter fact is of some importance for the purposes of our survey.

Then the event, which brings an important change, comes. After a number of wars between the Germanic tribes and the Romans these two opposing peoples come into peaceful contact. Trade is carried on, and the Germanic people gain knowledge of new and useful things. The first among them are new things to eat. It has been mentioned that Germanic cattle-breeding was on a primitive scale. Its only products known to the Germanic tribes were meat and milk. It is from the Romans that they learn how to make butter and cheese and, as there are naturally no words for these foodstuffs in their tribal languages, they are to use the Latin

words to name them. It is also to the Romans that the Germanic tribes owe the knowledge of some new fruits and vegetables of which they had no idea before, and the Latin names of these fruits and vegetables enter their vocabularies reflecting this new knowledge. For example:

pepper – Lat. piper	beet – Lat. beta
cherry – Lat. cerasum	pear – Lat. pirum
plum – Lat. prunus	pea – Lat. pisum
plant – Lat. planta	cup – Lat. cuppa
kitchen – Lat. coquina	mill – Lat. molina
port – Lat. portus	wine – Lat. vinum
street – Lat. strata via	wall – Lat. vallum
priest – Lat. presbyter	nun – Lat. nonna
bishop – Lat. episcopus	candle – Lat. candela
monk – Lat. monachus	school – Lat. schola
scholar – Lat. scholaris	magister – Lat. magister

The fact that all these borrowings occurred is in itself significant. It was certainly important that the Germanic tribal languages gained a considerable number of new words and were thus enriched.

What was even more significant? It was that all Latin words were destined to become the earliest group of borrowings in the future English language, which was much later built on the basis of the Germanic tribal languages.

Which brings us to another epoch, much closer to the English language, as we know it, both in geographical and chronological terms?

In the fifth century A.D. several of the Germanic tribes, the most numerous amongst them being the Angels, the Saxons and the Jutes, migrated across the sea, and now known as the English Channel to the British Isles. There they were confronted by the Celts, the original inhabitants of the Isles. The Celts desperately defended their lands against the invaders, but they were no match for the military-minded Teutons and gradually yielded most of their territory. They retreated to the North and South-West, modern Scotland, Wales and Cornwall. Through their numerous contacts with the defeated Celts, the conquerors got to know and assimilated a number of Celtic words in modern English, for example: “bald, down, glen, druid, bard, and cradle”. Especially numerous among the Celtic borrowings were place names, names of rivers, hills, etc. The Germanic tribes occupied the land, but the names of many parts and features of their territory remained Celtic. For instance, the names of rivers “Avon, Exe, Esk, Usk, Ux” originate from Celtic words meaning “river” and “water”.

Ironically, even the name of the English capital originates from Celtic “Llyn + dun” in which “llyn” is another Celtic word for “river” and “dun” stands for “a fortified hill”, the meaning of the whole being “fortress on the hill over the river”.

Some Latin words entered the Anglo-Saxon languages through Celtic, among them such widely-used words as “street” – Lat. *strata via* and “wall” – Lat. *vallum*.

The seventh century A.D. – was significant for the Christianization of England. Latin was the official language of the Christian church, and consequently, the spread of Christianity was accompanied by a new period of Latin borrowings. These no longer came from spoken Latin as they did eight centuries earlier, but from church Latin. Also, these new Latin borrowings were very different in meaning from the earlier ones. They mostly indicated persons, objects and ideas associated with church and religious rituals. For example, “priest” – Lat. *presbyter*, “bishop” – Lat. *episcopus*, “monk” – Lat. *monachus*, “nun” – Lat. *nonna*, “candle” – Lat. *candela*.

Additionally, there were also educational terms. It was quite natural that these words were also Latin borrowings, for the first schools in England were church schools, and the first teachers – priests and monks. So, the very words “school, scholar, magister” is Latin borrowings.

From the end of the eighth century to the middle of the eleventh century England underwent several Scandinavian invasions which inevitably left their trace on English vocabulary. Here are some examples of early Scandinavian borrowings: “call, take, cast, die, law, ill, loose, low, weak”, and also: husband - Sc. *hus + bondi*, i.e. “inhabitant of the house”; window – Sc. *vindauga*, i.e. “the eye of the wind”.

Some of the words of this group are easily recognizable as Scandinavian borrowings by initial “sk-” combination: “sky, skill, skin, ski, skirt”.

Certain English words changed their meanings under the influence of Scandinavian words of the same root. So, in the Old English “bread” which meant “piece” acquired its modern meaning by association with the Scandinavian “brand”.

The Old English “dream” which meant “joy” assimilated the meaning of the Scandinavian “draumr”. Confer the German “Traum” – dream and Russian “дрѣма”.

1066 year is famous by the Battle of Hastings, when the English were defeated by the Normans under William the Conqueror. It comes the eventful epoch of the Norman Conquest. The epoch can well be called eventful not only in national, social, political and human terms, but also in linguistic. England became a bi-lingual country, and the impact on the English vocabulary made over this two-hundred years period is immense. French words from the Norman dialect penetrated every aspect of social life. Here is very brief list of examples of Norman-French borrowings:

Educational terms	Administrative words	Legal terms	Military terms
pupil	government	court	army
lesson	state	judge	soldier
library	parliament	justice	war
science	council	crime	officer
pen	power	prison	battle
pencil			enemy

Everyday life was not unaffected by the powerful influence of French words. Numerous terms of everyday life were also borrowed from French in this period, such as: “table, saucer, dinner, supper, river, autumn, uncle”, etc.

When we remember the Renaissance period, it is necessary to mention that in England as in all European countries, this period was marked by significant developments in science, art and culture, and also by a revival of interest in the ancient civilizations of Greece and Rome and their languages. Hence, there occurred a considerable number of Latin and Greek borrowings. In contrast to the earliest Latin borrowings (the first century B.C.), the Renaissance ones were rarely concrete names. They were mostly abstract words, such as: “major, minor, filial, moderate, intelligent, permanent, to elect, to create”. There were naturally numerous scientific and artistic terms, such as: “datum, status, phenomenon, philosophy, method, music”. The same is true of Greek Renaissance borrowings, such as: “atom, cycle, ethics, and esthete”.

The Renaissance was a period of extensive cultural contacts between the major European states. Therefore, it was only natural that new words also entered the English vocabulary from other European languages. The most significant were French borrowings. This time they came from the Parisian dialect of French and are known as Parisian borrowings, such as: “regime, police, machine, ballet, matinee, scene, bourgeois, and technique”.

Italian also contributed a considerable number of words to English, such as: “piano, violin, opera, alarm, colonel”.

There are certain structural features which enable us to identify some words as borrowings and even to determine the source language. Previously it was established that the initial “sk-” usually indicates Scandinavian origin and we can also recognize the Latin or French words by certain suffixes, prefixes or endings.

The historical survey above is far from complete. Our aim is just to give a very general idea of the ways in which English vocabulary developed and of the major events through which it acquired its vast modern resources.

On a straight vocabulary count, considering the high percentage of borrowed words, one should have to classify English as a language of international origin or, at least, a Romance one as French and Latin words obviously prevail. But here another factor comes into play, the relative frequency of occurrence of words, and it is under this heading that the native Anglo-Saxon heritage comes into its own. The native element in English comprises a large number of high-frequency words like the articles, prepositions, pronouns, conjunctions, auxiliaries and also words denoting everyday objects and ideas, such as: “house, child, water, go, come, eat, good, bad”.

Furthermore, the grammatical structure is essentially Germanic having remained unaffected by foreign influence. It is probably of some interest to mention that at various times purists have tried to purge the English language of foreign words, replacing them with Anglo-Saxon ones. One slogan created by these linguistic nationalists was: “Avoid Latin derivatives; use brief, terse Anglo-Saxon monosyllables”. The irony is that the only Anglo-Saxon word in the entire slogan is “Anglo-Saxon”.

Now let us turn to the first column of the table representing the native element, the original stock of the English vocabulary. The column consists of three groups, only the third being dated: the words of this group appeared in the English vocabulary in the fifth century or later, that is, after the Germanic tribes migrated to the British Isles. As to the Indo-European and Germanic groups, they are so old that they cannot be dated.

It was mentioned in the historical survey that the tribal languages of the Angels, the Saxons, the Jutes, by the time of their migration, contained only the words of Indo-European and Germanic roots plus a certain number of the earliest Latin borrowings. By the Indo-European elements are meant the words of roots common to all or most languages of the Indo-European group. English words of this group denote elementary concepts without which no human communication would be possible.

The following groups can be identified: 1. Family relations: father, mother, brother, son, daughter; 2. Parts of the human body: head, hand, arm, finger, bone, foot, nose, lip, heart; 3. Animals: cow, swine, goose, bear, fox, calf; 4. Plants: tree, birch, corn, oak, fir, grass; 5. Time of day: day, night; 6. Heavenly bodies: sun, moon, star; 7. Adjectives: red, green, blue, grey, white, small, thick, high, new, glad, sad, old, good; 8. Numerals: from one to hundred; 9. Pronouns: personal (except “they” which is a Scandinavian borrowing), demonstrative; 10. Verbs: be, stand, sit, eat, know, see, hear, speak, tell, say, answer, make, give, drink; 11. Natural phenomena: rain, frost; 12. Seasons of the year: winter, spring, summer; 13. Landscape features: sea, land; 14. Human dwellings and furniture: house, room, bench; 15. Sea-going vessels: boat, ship.

It has mentioned that the English proper element is, in certain respects, opposed to the first two groups. Not only can it be approximately dated, but these words have another distinctive feature: they are specifically English having no cognates in other languages whereas for Indo-European and Germanic words such cognates can always be found as, for instance, for the following words of the Indo-European group.

Star	Germ. Stern	Lat. Stella	-----	Gr. aster
Sad	Germ. Satt	Lat. satis	Russ. сыт	Snsr. sd-
Stand	Germ. stehen	Lat. stare	Russ. стоять	Snsr. stha-

Here are some examples of the English proper words. These words stand quite alone in the vocabulary system of Indo-European languages, for example: bird, boy, girl, lord, lady, woman, daisy, always.

“Autumn” is a French borrowing. Cognates - words of the same etymological root, of common origin of “native servant”. The explanation is simple: these words have been borrowed by Russian from English and therefore are not cognates of their English counterparts.

It should be taken into consideration that the English proper element also contains all the later formations, that is, words which were made after the fifth century according to English word-building patterns both from native and borrowed morphemes. For instance, the adjective “beautiful” built from the French borrowed root and the native suffix belongs to the English proper element. It is natural that the quantity of such words is immense.

When we think: “why are the words borrowed?”— it is necessary to understand that this question partially concerns the historical circumstances which stimulate the borrowing process. Each time two nations come into close contact, therefore, certain borrowings are a natural consequence. The nature of the contact may be different. It may be wars, invasions or conquests when foreign words are in effect imposed upon the reluctant conquered nation. There are also periods of peace when the process of borrowing is due to trade and international cultural relations.

These latter circumstances are certainly more favorable for stimulating the borrowing process, for during invasions and occupations the natural psychological reaction of the oppressed nation is to reject and condemn the language of the oppressor. In this respect the linguistic heritage of the Norman Conquest seems exceptional, especially if compared to the influence of the Mongol-Tartar Yoke on the Russian language. The Mongol-Tartar Yoke also represented a long period of cruel oppression, yet the imprint left by it on the Russian vocabulary is comparatively insignificant.

The difference in the consequences of these evidently similar historical events is usually explained by the divergence in the level of civilization of the two conflicting nations. Russian civilization and also the level of its language development at the time of the Mongol-Tartar invasion were superior to those of the invaders. That is why the Russian language successfully resisted the influence of a less developed language system. On the other hand, the Norman culture of the eleventh century was certainly superior to that of the Saxons. The result was that an immense number of French words forced their way into English vocabulary. Yet, linguistically speaking, this seeming defeat turned into a victory. Instead of being smashed and broken by the powerful intrusion of the foreign element, the English language managed to preserve its essential structure and vastly enriched its expressive resources with the new borrowings.

But all this only serves to explain the conditions which encourage the borrowing process. The question of why words are borrowed by one language from another is still unanswered. Sometimes it is done to fill a gap in vocabulary. When the Saxons borrowed Latin words for “butter, plum, beet”, they did it because their own vocabularies lacked words for these new objects. For the same reason the words “potato” and “tomato” were borrowed by English from Spanish when these vegetables were first brought to England by the Spaniards.

There is also a great number of words which are borrowed for other reasons. There may be a word or even several words which expresses some particular concept, so that there is no gap in the vocabulary and there does not seem to be any

need for borrowing. Yet, one more word is borrowed which means “almost” - the same, “almost”, but not exactly. It is borrowed because it represents the same concept in some new aspect, supplies a new shade of meaning or a different emotional coloring. This type of borrowing enlarges groups of synonyms and greatly provides to enrich the expressive resources of the vocabulary. That is how the Latin “cordial” was added to the native “friendly”, the French “desire” – “to wish”, the Latin “admire” and the French “adore” – “to like” and “love”.

It may be appear the question: do borrowed words change or do they remain the same? The eminent scientist Maria Pei put the same question in a more colorful way: “Do words when they migrate from one language into another behave as people do under similar circumstances?” or “Do they remain alien in appearance, or do they take out citizenship papers?”

Most of them take the second way, that is, they adjust themselves to their new environment and get adapted to the norms of the recipient language. They undergo certain changes which gradually erase their foreign features, and, finally they are assimilated. Sometimes the process of assimilation develops to the point when the foreign origin of a word is quite unrecognizable. It is difficult to believe now that such words as “dinner, cat, take, cup” are not English by origin. Others, though well assimilated, still bear traces of their foreign background. Distance and development, for instance, are identified as borrowings by their French suffixes, “skin” and “sky” by the Scandinavian initial “sky, police, regime” by the French stress on the last syllable.

Borrowed words are adjusted in the three main areas of the new language system: the phonetic, the grammatical and the semantic. The lasting nature of phonetic adaptation is best shown by comparing Norman-French borrowings to later ones. The Norman borrowings have for a long time been fully adapted to the phonetic system of the English language: such words as “table, plate, courage, chivalry” bear no phonetic traces of their French origin. Some of the later (Parisian) borrowings, even the ones borrowed as early as the fifteenth century. Still sound surprisingly French, such as: “regime, valise, matinee, café, ballet”. In these cases phonetic adaptation is not completed.

Grammatical adaptation consists in a complete change of the former paradigm of the borrowed word. If it is a noun, it is certain to adopt, sooner or later, a new system of declension; if it is a verb, it will be conjugated according to the rules of the recipient language. Yet, this is also a lasting process. The Russian noun “пальто” was borrowed from French early in the nineteenth century and has not yet acquired the Russian system of declension. The same can be said about such

English Renaissance borrowings as “datum - data” in plural, “phenomenon - phenomena”, “criterion - criteria” whereas earlier Latin borrowings such as “cup, plum, street, wall” were fully adapted to the grammatically system of the language long ago.

By semantic adaptation is meant adjustment to the system of meanings of the vocabulary. It has been mentioned that borrowing is generally caused either by the necessity to fill a gap in the vocabulary or by a chance to add a synonym conveying an old concept in a new way. The process of borrowing is not always so purposeful, logical and efficient as it might seem at first sight. Sometimes a word may be borrowed “blindly”, so to speak, for no obvious reason, to find that it is not wanted because there is no gap in the vocabulary or in the group of synonyms which it could conveniently fill. Quite a number of such “accidental” borrowings are very soon rejected by the vocabulary and forgotten. But there are others which manage to take root by the process of semantic adaptation. The adjective “large”, for instance, was borrowed from French in the meaning of “wide”. It was not actually wanted, because it fully coincided with the English adjective “wide” without adding any new shades or aspects to its meaning. This could have led to its rejection. “Large” managed, to establish itself very firmly in the English vocabulary by semantic adjustment. It entered another synonymic group with the general meaning of “big in size”. At first it was applied to objects characterized by vast horizontal dimensions, thus retaining a trace of its former meaning and now though still bearing some features of that meaning, is successfully competing with big having approached it very closely both in frequency and meaning.

The adjective “gay” was borrowed from French in several meanings at once “noble of birth”, “bright, shining”, and “multicolored”. Rather soon it shifted its ground developing the meaning “joyful, high-spirited” in which sense it became a synonym of the native “merry” and in some time left it far behind in frequency and range of meaning. This change was again caused by the process of semantic adjustment: there was no place in the vocabulary for the former meanings of “gay”, but the group with the general meaning of “high spirits” obviously lacked certain shades which were successfully supplied by “gay”.

The adjective “nice” was a French borrowing meaning “silly” at first. The English change of meaning seems to have arisen with the use of the word in expressions like “a nice distinction”, meaning first “a silly, hair-splitting distinction”, then a precise one, ultimately an attractive one. The original necessity for change was caused once more by the fact that the meaning of “foolish” was not

wanted in the vocabulary and therefore “nice” was obliged to look for a gap in another semantic field.

It must be mentioned that it is often the case that a word is borrowed by several languages and not just by one. Such words usually convey concepts which are significant in the field of communication. Many of them are of Latin and Greek origin. Most names of sciences are international, for example, philosophy, mathematics, physics, chemistry, biology, medicine, linguistics, and lexicology. There are also numerous terms of art in this group: music, theatre, drama, tragedy, comedy, artist, primadonna.

It is quite natural that political terms frequently occur in the international group of borrowings, such as: politics, policy, revolution, progress, democracy, communism, anti-militarism.

In twentieth century scientific and technological advances brought a great number of new international words, such as: atomic, antibiotic, radio, television, and sputnik.

The English language also contributed a considerable number of international words to world languages. Among them the sports terms occupy a prominent position, for example: football, volleyball, baseball, hockey, cricket, rugby, tennis, golf.

Fruits and foodstuffs imported from exotic countries often transport their names too and being simultaneously imported to many countries, become international, such as: coffee, cocoa, chocolate, coca-cola, banana, mango, avocado, grapefruit.

It is important to note that international words are mainly borrowings. The outward similarity of such words as the English “son”, the German “Sohn” and the Russian “сын” should not lead one to the quite false conclusion that they are international words. They represent the Indo-European group of the native element in each respective language are cognates, that is the words of the same etymological root and not borrowings.

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Key words: the borrowings, cognates, the international words.

An Outlook on Present-day English Lexicology

As it is well-known, Lexicology is a part of Linguistics dealing with words as vocabulary notes. The term “Lexicology” is of Greek origin and derived from the words “lexis” which means “word” and “logos” – “science”. Lexicology is the part of Linguistics which deals with vocabulary and characteristic features of words and word-groups. The term “vocabulary” is used to denote the system of words and word-groups that the language possesses. The term “word” denotes the main lexical unit of a language resulting from the association of a group of sounds with a meaning. This unit is used in grammatical functions characteristic of it. It is the smallest unit of a language which can stand alone as a complete utterance. The term “word-group” denotes a group of words which exists in the language as a ready-made unit, has the unity of syntactical function, e.g. the word-group “as loose as a goose” means “clumsy” and is used in a sentence as a predicative: “He is as loose as a goose”.

Lexicology can study the development of the vocabulary, the origin of words and word-groups, their semantic relations and the development of their sound form and meaning. In this case it is called Historical Lexicology.

Another branch of Lexicology is called Descriptive and studies the vocabulary at a definite stage of its development.

The main unit of the lexical system of a language resulting from the association of a group of sounds with a meaning is a word. This unit is used in

grammatical functions characteristic of it. It is the smallest language unit which can stand alone as a complete utterance. A word, however, can be divided into smaller sense units – morphemes. The morpheme is the smallest meaningful language unit. The morpheme consists of a class of variants, allomorphs, which are either phonologically or morphologically conditioned, e.g. “please, pleasant, pleasure”. Morphemes are divided into two large groups: lexical and grammatical (functional). Both lexical and grammatical morphemes can be free and bound. Free lexical morphemes are roots of words which express the lexical meaning of the word; they coincide with the stem of simple words. Free grammatical morphemes are function words: articles, conjunctions and prepositions. Bound lexical morphemes are affixes: prefixes (dis-), suffixes (-ish) and also blocked (unique) root morphemes, for example, “Fri-day, cran-berry”. Bound grammatical morphemes are inflexions (endings), for example, “-s” for the plural of nouns, “-ed” for the Past Indefinite of regular verbs, “-ing” for the Present Participle, “-er” for the comparative degree of adjectives.

In the second half of the twentieth century the English word building system was enriched by creating so called splinters which scientists include in the affixation stock of the Modern English word building system. Splinters are the result of clipping the end or the beginning of a word and producing a number of new words on the analogy with the primary word-group. For example, there are many words formed with the help of the splinter mini (apocopy produced by clipping the word “miniature”), such as “mini-plane, mini-jet, mini-cycle, mini-car, mini-radio” and many others. All of these words denote objects of smaller than normal dimensions.

On the analogy with “mini-” there appeared the splinter “maxi-” (apocopy produced by clipping the word “maximum”), such words as “maxi-series, maxi-sculpture, maxi-taxi” and many others appeared in the language.

When European economic community was organized quite a number of neologisms with the splinter Euro- (apocopy produced by clipping the word “European”) were coined, such as: “Euratom, Eurocard, Euromarket, Europlug, Eurotunnel” and many others. These splinters are treated sometimes as prefixes in Modern English.

There are also splinters which are formed by means of aphaeresis that is clipping the beginning of a word. The origin of such splinters can be variable, for example, the splinter “burger” appeared in English as the result of clipping the German borrowing “hamburger” where the morphological structure was the stem “Hamburg” and the suffix “-er”. However in English the beginning of the word

“Hamburger” was associated with the English word “ham” and the end of the word “burger” got the meaning “a bun cut into two parts”. On the analogy with the word “Hamburger” quite a number of new words was coined, such as: “baconburger, beefburger, cheeseburger, fishburger”, etc.

The splinter “cade” developed by clipping the beginning of the word “cavalcade” which is of Latin origin. In Latin the verb with the meaning “to ride a horse” is “cabalicare” and by means of the inflexion “-ata” the corresponding Participle is formed. So the element “cade” is a combination of the final letter of the stem and the inflexion. The splinter “cade” is a combination of the final letter of the stem and the inflexion. The splinter “cade” serves to form nouns with the meaning “connected with the procession of vehicles denoted by the first component”, e.g. “aircade” – a group of airplanes accompanying the plane of a VIP, “autocade” – a group of automobiles escorting the automobile of a VIP, “musicade” – an orchestra participating in a procession.

In the seventieths of the twentieth century there was a political scandal in the hotel “Watergate” where the Democratic Party of the USA had its pre-election headquarters. Republicans managed to install bugs there and when they were discovered there was a scandal and the ruling American government had to resign. The name “Watergate” acquired the meaning “a political scandal”, “corruption”. On the analogy with this word quite a number of other words were formed by using the splinter “gate” (apheresis of the word “Watergate”), such as: “Irangate, Westlandgate, shuttlegate, milliongate”, etc. The splinter “gate” is added mainly to proper names: names of people with whom the scandal is connected or a geographical name denoting the place where the scandal occurred.

The splinter “mobile” was formed by clipping the beginning of the word “automobile” and is used to denote special types of automobiles, such as: “artmobile, bookmobile, snowmobile, tourmobile”, etc.

The splinter “napper” was formed by clipping the beginning of the word “kidnapper” and is used to denote different types of crimesters, such as: “busnapper, babynapper, dognapper”, etc. From such nouns the corresponding verbs are formed by means of backformation, e.g. “to busnap, to babynap, to dognap”.

The splinter “omat” was formed by clipping the beginning of the word “automat” (a café in which meals are provided in slot-machines). The meaning “self-service” is used in such words as “laundromat, cashomat”, etc.

Another splinter “eteria” with the meaning “self-service” was formed by clipping the beginning of the word “cafeteria”. By means of the splinter “eteria” the following words were formed: “groceteria, booketeria, booteteria” and many others.

The splinter “quake” is used to form new words with the meaning of “shaking”, “agitation”. This splinter was formed by clipping the beginning of the word “earthquake”. The following words were formed with the help of this splinter “Marsquake, Moonquake, youthquake”, etc.

The splinter “rama” is a clipping of the word “panorama” of Greek origin where “pan” means “all” and “horama” means “view”. In Modern English the meaning “view” was lost and the splinter “rama” is used in advertisements to denote objects of supreme quality, e.g. “autorama” means “exhibition-sale of expensive cars”, “trouserama” means “sale of trousers of supreme quality”, etc.

The splinter “scape” is a clipping of the word “landscape” and it is used to form words denoting different types of landscapes, such as: “moonscape, streetscape, townscape, seascape”, etc.

Another case of splinters is “-tel”, which is the result of clipping the beginning of the word “hotel”. It serves to form words denoting different types of hotels, such as: “motel” (motor-car hotel), “boatel” (boat hotel), “floatel” (a hotel on water, floating), “airtel” (airport hotel), etc.

The splinter “theque” is the result of clipping the beginning of the word “apothèque” of Greek origin which means in Greek “a store house”. In Russian words “библиотека, картотека, фильмотека” the element “тека” corresponding to the English “theque” preserves the meaning of storing something which is expressed by the first component of the word. In English the splinter “theque” is used to denote a place for dancing, such as: “discotheque, jazzotheque”.

The splinter “thon” is the result of clipping the beginning of the word “marathon”. “Marathon” primarily was the name of a battle-field in Greece, forty miles from Athens, where there was a battle between the Greek and the Persian. When the Greek won a victory a Greek runner was sent to Athens to tell people about the victory. Later on the word “Marathon” was used to denote long-distance competitions in running. The splinter “thon / -athon” denotes “something continuing for a long time”, “competition in endurance”. For example: “dancathon, telethon, speakathon, readathon, walkathon, moviethon, swimathon, talkathon, swearthon”, etc.

Splinters can be the result of clipping adjectives or substantivized adjectives. The splinter “-(a)holic” was formed by clipping the beginning of the word “alcoholic” of Arabian origin where “al” denoted “the”, “koh’l” – powder for staining lids. The splinter “-(a)holic” means “infatuated by the object expressed by the stem of the word”, e.g. “bookaholic, computerholic, coffeholic, workaholic” and many others.

The splinter “genic” formed by clipping the beginning of the word “photogenic” denotes the notion “suitable for something denoted by the stem”, e.g. “allergenic, cardiogenic, mediagenic, telegenic”, etc.

As far as verbs are concerned it is not typical of them to be clipped that is why there is only one splinter to be used for forming new verbs in this way. It is the splinter “cast” formed by clipping the beginning of the verb “broadcast”. This splinter was used to form the verbs “telecast” and “abroadcast”.

Splinters can be called pseudo-morphemes because they are neither roots nor affixes; they are more or less artificial. In English there are words which consist of two splinters, e.g. “telethon”, therefore it is more logical to call words with splinters in their structure “compound shortened words consisting of two clipping of words”.

Splinters have only one function in English: they serve to change the lexical meaning of the same part of speech, whereas prefixes and suffixes can also change the part-of-speech meaning, e.g. the prefix “en-” and its allomorph “em-” can form verbs from noun and adjective stems “embody, enable, endanger”, “be-” can form verbs from noun and adjective stems “becloud, benumb”, “post-” and “pre-” can form adjectives from noun stems “pre-election campaign, post-war events”.

The main function of suffixes is to form one part of speech from another part of speech, e.g. “-er, -ing, -ment” form nouns from verbal stems “teacher, dancing, movement”, “-ness, -ity” are used to form nouns from adjective stems “clannishness, marginality”.

According to the nature and the number of morphemes constituting a word there are different structural types of words in English: simple, derived, compound, compound-derived. Simple words consist of one root morpheme and an inflexion, in many cases the inflexion is zero, e.g. “seldom, chairs, longer, asked”. Derived words consist of one root morpheme, one or several affixes and an inflexion, e.g. “derestricted, unemployed”. Compound words consist of two or more root morphemes and an inflexion, e.g. “baby-moons, wait-and-see policy”. Compound-

derived words consist of two or more root morphemes, one or more affixes and an inflexion, e.g. “middle-of-the-roaders, job-hopper”.

When speaking about the structure of words stems also should be mentioned. The stem is the part of the word which remains unchanged throughout the paradigm of the word, e.g. the stem “hop” can be found in the words “hop, hops, hopped, hopping”. The stem “job-hop” can be found in the words: “job-hop, job-hops, job-hopped, job-hopping”.

So stems, the same as words, can be simple, derived, compound and compound-derived. Stems have not only the lexical meaning but also grammatical (part-of-speech) meaning, they can be noun stems, for example: “girl” in the adjective “girlish”, adjective stems, for example: “girlish” in the noun “girlishness”, verb stems, for example: “expell” in the noun “expellee”, etc. They differ from words by the absence of inflexions in their structure; they can be used only in the structure of words.

Sometimes it is rather difficult to distinguish between simple and derived words, especially in the cases of phonetic borrowings from other languages and of native words with blocked (unique) root morphemes, e.g. “перестройка, cranberry, absence”, etc.

As far as words with splinters are concerned it is difficult to distinguish between derived words and compound-shortened words. If a splinter is treated as an affix or a semi-affix, the word can be called derived, e.g. “telescreen, maxi-taxi, shuttle-gate, cheeseburger”. But if the splinter is treated as a lexical shortening of one of the stems, the word can be called compound-shortened word formed from a word combination where one of the components was shortened, e.g. “busnapper” was formed from “bus kidnapper”, “minijet” from “miniature jet”.

In the English language of the second half of the twentieth century there developed so called block compounds that is compound words which have a uniting stress but a split spelling, such as “chat-show, penguin suit”, etc. Such compound words can be easily mixed up with word-groups of the type “stone wall”, so called nominative binomials. Such linguistic units serve to denote a notion which is more specific than the notion expressed by the second component and consists of two nouns, the first of which is an attribute to the second one.

If we compare a nominative binomial with a compound noun with the structure “N+N” we shall see that a nominative binomial has no unity of stress. The change of the order of its components will change its lexical meaning, e.g.

“vid kid” is “a kid who is a video fan” while “kid vid” means “a video-film for kids” or else “lamp oil” means “oil for lamps” and “oil lamp” means “a lamp which uses oil for burning”.

Among language units we can also point out word combinations of different structural types of idiomatic and non-idiomatic character, such as: “the first fiddle, old salt, round table, high road”. There are also sentences which are studied by grammarians.

Word-building is one of the main ways of enriching vocabulary of Present-day English. There are four main ways of word-building in modern English: affixation, composition, conversion, abbreviation. There are also secondary ways of word-building: sound interchange, stress interchange, sound imitation, blends, and back formation.

Analyzing the word-stock of the Present-day English, which is one of the most extensive amongst the world’s languages, we must mention that English vocabulary contains an immense number of words of foreign origin. By the way, the term “etymology” means the origin of the words. As to their origin words are subdivided into elements of native origin and borrowed elements. Explanations for this should be sought in the history of the language which is closely connected with the history of the nation speaking this language. More than two thirds of the English vocabulary is borrowings. Mostly they are words of Romanic origin (Latin, French, Italian and Spanish). Borrowed words are different from native ones by their phonetic structure, by their morphological structure and also by their grammatical forms. It is also characteristic of borrowings to be non-motivated semantically. In order to have a better understanding of the problem “are all English words really English?” it will be necessary to go through a brief survey of certain historical facts, relating epochs.

In the first century B.C. most of the territory, now known to us as Europe, is occupied by the Roman Empire. Among the inhabitants of the continent are Germanic tribes, “barbarians” as the arrogant Romans call them. There is really a rather primitive stage of development, especially if compared with the high civilization and refinement of Rome. They are primitive cattle-breeders and know almost nothing about land cultivation. Their tribal languages contain only Indo-European and Germanic elements. The latter fact is of some importance for the purposes of our survey.

There are international words which are borrowed by several languages and not just by one. Such words usually convey concepts which are significant in the field of communication. Many of them are Latin or Greek origin. Most names of

sciences are international, for example, Philosophy, Mathematics, Physics, Chemistry, Biology, Medicine, Linguistics, and Lexicology. There are also numerous terms of art in this group, for example: music, theatre, drama, tragedy, comedy, artist, primadonna. It is quite natural that the political terms frequently occur in the international group of borrowings, for example: politics, policy, revolution, progress, democracy, communism, anti-militarism.

XX-th century scientific and technological advances brought a great number of new international words, for example: atomic, antibiotic, radio, television, and sputnik.

The English language also contributed a considerable number of international words to world languages. Among them the sports terms occupy a prominent position, for example: “football, volleyball, baseball, hockey, cricket, rugby, tennis, golf”, etc.

Fruits and foodstuffs imported from exotic countries often transport their names too and being simultaneously imported to many countries, become international, for example: “coffee, cocoa, chocolate, coca-cola, banana, mango, avocado, grapefruit”.

However, it is important to note that international words are mainly borrowings. The outward similarity of such words as the English “son” and the German “Sohn” should not lead one to the quite false conclusion that they are international words. They represent the Indo-European group of the native element in each respective language and are cognates, as they are words of the same etymological root and not borrowings.

Thus, we can draw the conclusion that in Modern English the following language units can be mentioned: morphemes, splinters, words, nominative binomials, borrowings, international words, non-idiomatic and idiomatic word-combinations, sentences.

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Key words: morphemes, splinters, words, nominative binomials, borrowings, international words, non-idiomatic and idiomatic word-combinations, sentences.

Lexico-Semantic Variation in the Modern English Language

Today there are from three to six thousand languages, considerably more than existed millennia ago. They presumably derived from earlier ones. Through a scholarly process called reconstruction, where known existing forms are used to reconstruct earlier and unattested forms perhaps of the parent language, each language can invariably be traced back to earlier stages. Reconstruction has definitely proved that Spanish and French have derived from Latin, so that general sources like encyclopedias record the fact without qualification. History explains why Spanish, rather than French or Portuguese, is the language of Puerto Ricans, Cubans and Mexicans.

With the importance of English in the world today and the demand to teach learners a working command of English to satisfy various communicative needs in their life, English, undoubtedly, plays a great role in the globalization.

Some people think that using a foreign language to a certain extent is violating their own national identity. Language should not be linked too closely with national identity. Language is especially important in the age of globalization for communication. Every language has its place in the system and no languages threaten the place of the national language. So much people learn English because of the economic globalization.

Today the modern linguist recognizes and accepts without value judgment the existence of language varieties, such as regional dialects and social dialects. Here again school traditions have tended to emphasize a single correct standard form, to inculcate that standard and to downgrade variations. Linguistics acknowledges as a social fact that a certain dialect may be treated by society as a standard form – British English, standard North American English, and is regarded as prestigious by some members of a society as for example, King’s English, Oxford accent, whereas another is treated as socially inferior or condemned as “provincial, lower class, vulgar”. But the interest of the linguist can be focused without condescension or condemnation, or non-prestigious as well as prestigious language varieties.

But it is necessary to mention that linguists in recent decades have become more and more interested in the language of people who by a rigid conception of a standard language don’t talk properly, as for example: the language of foreigners. Since 1970 a language variety that has been examined as a language system with its own rules and characteristics is the variety that second language learners develop. Such studies are usually referred to as “interlanguage” studies or the study of “learner languages”. The concept of interlanguage was suggested by Selinker in 1972 in order to draw attention to the possibility that the learner’s language can be regarded as a distinct language variety or system with its own particular characteristics and rules.

It is important to note that communication enabled by the Internet is even less tied to standard forms of English, as communication in English, is exchanged between partners in both English speaking and non English speaking countries. One needs to evaluate just how important learning standard and nonstandard usage of the phrases. But first of all we’d like to do some historical linguistic excursion.

After Queen Victoria’s death in 1901 America had decisively defeated Spain and emerged as a world power. Guam, the Philippines, Cuba and Puerto Rico were new American possessions, into which English spread as a competitor to Spanish and other tongues. The British began the eventual crushing of the Boers in South

Africa. That British victory expended the last of late nineteenth-century imperialism. The Union of South Africa was established in 1910. Overall, English replaced French as the diplomatic language, and it became the medium of international influence on the twentieth-century history of modern languages. The further spreading of English around the world is a familiar theme to us, because Americans or other native speakers of English have settled permanently in countries like France, Italy, Israel, Thailand, and Japan.

Two other familiar themes persisted during the early decades of the twentieth century: linguistic nationalism and widening lexical differences between American and British speech. Mencken's title "the American Language" (1919), is borrowed from Webster's title "An American Dictionary of the English Language". Mencken went considerably further than Webster, predicting that the divergence of American would soon make it and English mutually unintelligible. The four major sources of Americanisms were continuing to pour words into the lexicon, although borrowing was not quite as extensive as in the Renaissance. By his fourth edition (1936), Mencken was even more bombastic: world events had denigrated England, he emphasized, while America was rising. Future scholars, he said, may find themselves studying English as a dialect of American. There is a slight basis for his prediction that American would overwhelm British English. We need only note the general British outrage at the Americanisms flooding into London English, despite some equally jingoistic efforts by the British to reject the Americanisms as degraded and barbarous.

Mencken may have overemphasized the American tide, for British dialect continued its own sturdy development after 1900. Joseph Wright's "English Dialect Dictionary" in 6 volumes (1898-1905) and "English Dialect Grammar" (1905) list British dialectal expressions seldom found in the United States. Wright collected some five hundred thousand word-slips in the process. His conclusion was that pure dialect speech is rapidly disappearing from even the rural areas because of the spread of education and modern communications media. Americans didn't begin their "Dictionary of American Regional English" until 1965. It is

designed to collect the greater part of the expressions, pronunciation, and meanings of native American English speakers in a thousand local and regional speech-communities in fifty states up to the date of publication.

The computer-based project is expected to store up to five million word-slips, many of which will naturally be repetitions of the same word. Unquestionably this important work will discover many American elements not occurring in British speech and writing.

We shouldn't be surprised that each individual's speech is somewhat different from that of every other English speaker. The human organism is both complex and unique, and each person's language and personality is his very own. Native speakers of English differ considerably from one to another in the use of the overall language. As we have no particular difficulty in understanding them, the differences between any two speakers are evidently superficial. The major syntactic rules are the same for all native speakers of the language. The variation comes from the minor rules that are surface structure.

Every language has at least one dialect. The dialectal variations can be conveniently grouped into three broad kinds or components: phonological, semantic and syntactic. The differences between British and American English raise the question of regional and social dialects. Because the Middle English dialects have continued historical development in Britain, differences in speech are ordinarily more acute within England, Wales and Scotland than among the various American regions today.

When we consider the American dialects it is useful to note that they have developed primarily from the original settlers' speech according to region. Speaking about American regional dialects we can mention that there are clear lexical distinctions:

Northern	Midland	Southern
pail	bucket	bucket
spider	skillet	skillet, frying pan

swill	slop	slop
whippletree	singletree	singletree
you	you-all	you-all
darning needle	snake feeder	snake doctor, mosquito hawk

Metropolitan influences and social variations within single region complicate the three broad belts of regional dialects. Cities like Boston, New York, Charleston and San Francisco have extensive cultural effects on adjacent areas. Within metropolitan areas, class distinctions are often rather rigid. Part of the cleavage is a person's speech, which seems to be considerably determined by education, whether in a city or in rural parts of Nebraska. Today one of the major problems in the United States is the proper attitude toward what we'll term nonstandard social dialects.

We must emphasize that some people erroneously generalize Negro speech as a nonstandard social dialect. Really, Negro speech isn't a separate dialect of American English at all, and certainly many blacks speak Standard English. It's as impossible to characterize black speech as it is to characterize white, although the Southern dialect is probably used by most blacks in the United States. The many exceptions are those blacks brought up in northern metropolitan areas like Chicago, Detroit, and New York. Over the telephone, a black's Southern dialect can seldom be distinguished from a white's Southern dialect, assuming equal education and culture. Unfortunately, many blacks have been deprived of educational and cultural opportunities. When their parents speak nonstandard English and they themselves have been deprived of the chance to associate with speakers of Standard English, their structures may frequently omit the copula. The omission is, of course, a matter of usage, not a sign of inferiority. Still, the omission is nonstandard and may be a feature of the speech of both deprived whites and blacks.

When we speak about nonstandard speech we must take into consideration that the difficulty is compounded by the fact that what is acceptable and what is unacceptable vary significantly with the situation and the audience.

It is also important to notice that the already complex problem of nonstandard social dialects is complicated for anyone whose first language is not English. Unknowingly, he substitutes elements of his native language. Thus, there are some phonemic substitutions.

The well-known fact is that there will be some differences in every speech community. Otherwise, we must recast our definition of the term “language” as man’s creative possession endowing each individual with a unique idiolect. One person will always know some words that his neighbor doesn’t know. There are several kinds of necessary lexical variations.

Despite the existence of the special lexical variations and of regional and social dialects, dialectal differences remain superficial. They may be somewhat narrower in the future. For one thing, the international spirit after World War II has apparently stopped the diverging. Heretofore, the general history of languages has been the eventual separation of dialects into mutually unintelligible tongues. We don’t know how many languages there are now. Probably there are not nearly as many as the three thousand to six thousand estimated today, some of which have millions of speakers. If we count only native speakers, Mandarin Chinese comes first with 460 million, followed by English with 250 million. Hindustani has 160 million; Spanish, 140 million. Russian is fifth, with 130 million. In order, there follow German, Japanese, Arabic, Bengali, Portuguese, and French. Italian is the twelfth largest, with 55 million.

The trend toward dialectal separation seems to have been reversed. English, one of the five United Nations languages, is used by Americans, Britishers, Egyptians, Indians, South Africans, and many other people at the UN. Sometimes speeches are broadcast around the world. The UN has its own radio station in New York. Imagine the general dialectal “equalizing” that indirectly results when a Californian hears the English of a New Yorker, a Rhodesian, or a Burmese on the

UN station. International radio and television carry the actual speech of a London longshoreman to America, and our speech back to him. Widespread use of movies and television in Canada, Great Britain, and the United States further contributes toward the growth of some uniformity. The flood of tourists also does its part, as do world commerce and international politics. Movement toward greater language uniformity may even be accelerating a bit.

There are some commonplace American words then unknown in England, along with their British equivalents equally unknown in the United States: apartment – flat; baby carriage – pram; beer – lager; biscuit – scone; carnival – fun fair; cracker – biscuit; dry goods – drapery; fall – autumn; flashlight – torch; French fries – chips; gas – petrol; holdup man – raider; ice cream – ice; line – queue; movies – flicks; newsstand – kiosk; oatmeal – porridge; overcoat – greatcoat; potato chip – crisp; racetrack – race course; subway – underground; truck – lorry, and so on.

For instance, the British say “in hospital” instead of “in the hospital”, and “the government are” instead of “government is”. Americans immediately notice these syntactic differences just as Englishmen note the American structures. In an oversimplified sense, the English spoken in the United States and much of Canada can be described as a collection of dialects loosely termed American English. The language in Kent, Cornwall, and Yorkshire and so on can be called British English. At least most Americans can quickly recognize an Englishman over the telephone and vice versa. However, we shouldn’t conclude that language is tightly and internally similar, either within the United States or within the British Isles. To prove the point, one need only ask for a spider in an Atlanta variety store, a frying pan in Boston, or a skillet in New York. These are differences in vocabulary, in the semantic component.

As we know, various situations, different interests, occupations or social roles demand different uses of language. A number of concepts are employed in linguistics, especially in that branch of linguistics which relates the study of

language to the study of society, sociolinguistics to indicate these functional variations and choices within one language: style, register and code.

As English is no more complex than other languages, it has several features which may create difficulties for learners. Any document written in Global English will be grammatically correct and relatively easy for international readers to understand. Important differences exist between plain English and Global English. A problem with plain English is that no standard specifies plain English. Global English readability is dependent on the following two things: the number of words in a sentence and the number of mini words in a sentence. Some scientists specify a mini word as word of one, two or three letters. Long sentences and mini words cause many of the problems that international readers have. The principles of Global English are easy to use after some practice.

The British Isles, historical home of English, has significant regional language differences in pronunciation, accent, vocabulary and grammar. Therefore it is fundamentally essential for men to learn English from a young age in this rapidly globalizing world. English knowledge will help to open many opportunities for them in the future and it will be invaluable in their future careers.

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Key words:national identity, interlanguage, variativity.

The Specific Peculiarities of the Enrichment of English's Word-Stock

Every language, English as well, has a variety of words similar in meaning and distinct in morphemic composition which are called synonyms. Words of French, Latin, Greek, Arabic origin, dialects, archaisms, euphemisms donate to the word-stock, and English synonymy as well. Stylistically-colored words like euphemisms are especially marked as a source of synonymy. The English euphemisms relating to dying, death, and religion predominate over other contributions to the synonymic group and word-stock, respectively.

As it is well-known, synonyms are the words different in their sound-form, but identical or similar in their denotative meanings and interchangeable at least in some contexts. Now this is the general definition of synonyms accepted by prominent Western and Russian linguists. But synonyms were traditionally described as words different in sound-form but identical or similar in meaning.

This definition does not hold true, because it is impossible to speak of identity of meaning as a criterion of synonymy, since identity of meaning is very rare even among mono-semantic words. In fact, cases of complete synonymy are very few and are confined to technical sciences where we can find mono-semantic words (terms) absolutely identical in meaning as, for example, “rhabdocyte” and “staff cell” in medicine. Even if synonyms are identical in denotative meaning, they

differ in their stylistic usage as in the following example: “bodily - corporal”. The word “bodily” is colloquial, whereas “corporal” is literary.

Words in synonymic groups are in general differentiated because of some element of opposition in each member of the group. For example: the word “handsome” differs from its synonym “beautiful” mainly because the former exposes the beauty of a male person or broadly speaking only of human beings, whereas “beautiful” is opposed to it as having no such restrictions in its meaning.

It is very important to discuss the origin of synonyms after a brief analysis of synonymy definition in English. The English vocabulary is very rich in synonyms which can be largely accounted for by abundant borrowing. A great number of words in synonymic groups are usually of French or Latin origin. For instance, words making up the synonymic group “see, behold, espy, view, survey, contemplate, observe, notice, remark, note, discern, perceive” only “see” and “behold” are Native English, others are either French or Latin loans. Synonymic groups of this kind including native and borrowed words are typical. The following patterns of synonymic groups are also possible: “answer - reply”, “fiddle - violin” (here the words “answer” and “fiddle” are Native English, “reply” and “violin” is either Greek or French). In most cases the synonyms differ in their stylistic reference. Native words belong to the neutral layer; words of French, Greek and Latin origin usually belong to the literary layer of vocabulary. For example: native English words like “to ask, to end, belly, empty” are substituted by literary words of Greek or Latin “to question” or “to interrogate”, “to finish” or “to complete”, “stomach” or “abdomen”, “devoid” or “vacuous”. But this point may not always be convincing. The literary words of English origin like “dale”, “deed”, and “fair” are equivalent for colloquial “valley”, “act” and “beautiful”. We should also state that the synonyms of native origin are more stylistically colorful owing to its expressiveness and emotional characteristics.

The words in “bold-manful-steadfast” synonymic group are Native English. “Bold” denotes “courageous” and is synonym of the words “manful”, “steadfast”. In the expression “bold person” we may substitute the word “bold” with “steadfast” or “manful”. But “bold” is irreplaceable when it comes to the secondary meaning. In the example “bold letter” bold means “oily, thick”; it may not be substituted by “manful”, “steadfast”.

Arabic loanwords in English also donate to the English word-stock and English synonymy as well. Those are words acquired directly from Arabic or else indirectly by passing from Arabic into other languages (usually one or more of the Romance languages) and then into English. Some of these Arabic loanwords are

not of ancient Arabic origin, but are loanwords within Arabic itself, coming into Arabic from Persian, Greek or other languages.

Let's have a look at some synonymic groups having words of Arabic origin:

brick – adobe	egg-plant – aubergine	to sift - to garble
vault - coupola – alcove	sugared – candy	vase - jar
the still – alembic	zero - cipher /decipher	notification - specification – tariff
perfume - aroma – attar	pistachio – fustic	journey-expedition-travel-tour-safari

Here “adobe, alcove, alembic, attar, aubergine, candy, cipher (decipher), fustic, to garble, jar, safari, tariff” are either of ancient Arabic origin or loanwords within Arabic itself, coming into Arabic from Persian, Greek or other languages.

I would like to state that it is not only borrowings from foreign languages but also some other sources that have made a fair amount of contributions to the stock of English synonyms. There are, for example, words that come from dialects, and, in the last years, from American English in particular. As a result speakers of British English may make use of both elements of the following pairs, the first element in each pair coming from the American English: “long distance (phone) call - trunk call”; “radio – wireless”; “gimmick – trick”; “dues - subscription”. There are also synonyms that come from numerous dialects as, for example, in the following synonymic pairs: “clover -shamrock”; “liquor - whiskey”; “girl -lass, lassie”; “charm -glamour”. In this example “shamrock” and “whiskey” are Irish words, but “lass, lassie” and “glamour” are Scottish words.

Another feature of synonymy is that the core of synonyms may be referred to stylistically marked words, as they possess a peculiar connotative element of meaning. This can be obviously seen in the example of the synonyms for the stylistically neutral word “money”. In American English there are at least twenty words used to denote money: “bucks, do-re-mi, wherewithal, the needful, beans, the chips, riches”, etc. Another example is the group of synonyms for the word “girl”: “skirt, tomato, doll, chick, bag, flame, broad, dish, sweetheart” etc. are stylistically marked. Usually synonyms possess emotive colouring.

We must also pay attention to the archaisms as elements enlarging the synonymic group. The word “reverie” in the synonymic group “reverie - day - dream - siesta” is an archaism enriching the English vocabulary. I would like to

draw attention to the words “raiment, damsel, troublous, to trow, to delve” in the following synonymic groups: “raiment - dress”; “damsel - young lady”; “troublous - agitated, disturbed”; “to trow - to think, believe”; “to delve - to dig”.

The euphemisms are well worth as a source of synonymy. It is a substitution for an expression that may offend or suggest something unpleasant to the receiver, using instead an agreeable or less offensive expression or to make it less troublesome for the speaker. Some in our society argue that euphemisms are bad because they cover up our true feelings. It is these good words; however, those embody the evolution of our language, and should be used as often as possible. It is incredible that a simple set of words and phrases can ease pain, and help people deal with the harsh realities of life. Furthermore, euphemisms build regional identity and allow children to keep their innocence. Euphemisms, also known as doublespeak and double-entendres, are different connotations of the same words. A great example to start with is a word that children learn in preschool. In English we have a word “donkey” replacing the old European-derived word “ass”. Winnie the Pooh would have never had Eeyore as a friend if not for this word.

The word “euphemism” comes from the Greek word “euphemia”, its meaning is “the use of words of good omen”, which in turn is derived from the Greek root-words “eu”, “good / well” + “pheme” – “speech / speaking”. The “eupheme” was originally a word or phrase used in place of a religious word or phrase that should not be spoken aloud. Primary examples of taboo words requiring the use of a euphemism are names for deities, such as Persephone, Nemesis and so on.

The term “euphemism” itself was used as a euphemism by the ancient Greeks, meaning “to keep a holy silence” (speaking well by not speaking at all). Historical Linguistics has revealed traces of taboo deformations in many languages. Several are known to have occurred in Indo-European languages, including the presumed original Proto-Indo-European words for “bear”, “wolf” and “deer”. In different Indo-European languages, each of these words has a difficult etymology because of taboo deformations - a euphemism was substituted for the original, which no longer occurs in the language. An example is the Slavic root for “bear” – медведь- which means “honey eater”.

Names in Germanic languages, including English, are derived from the color brown. The word “dandelion” (literally, “tooth of lion”, referring to the shape of the leaves) is another example, being a substitute for “pisselwit”, meaning “wet the bed”, a possible reference to the fact that dandelion was used as a diuretic.

The common names of illicit drugs, and the plants used to obtain them, often undergo a process similar to taboo deformation, because new terms are devised in order to discuss them secretly in the presence of others. This process often occurs in English (for instance: “speed” or “crank” for “meth”) and is really slang formation, as it often is not intended to substitute a softer term.

The words “lavatory” or “toilet” were deemed inappropriate, they were sometimes replaced with “bathroom” or “water closet”, which in turn became simply “restroom” or “W.C.” These are also examples of geographic concentration: the term “restroom” is an Americanism rarely used outside the United States, while “washroom” is a Canadian euphemism. The term “W.C.” was previously quite popular in the United Kingdom, but is passing out of favor there, while becoming more popular in France, Germany, the Netherlands, Hungary and the other European countries as the polite term of choice.

The word “sex”, which originally meant simply “male or female”, has acquired an additional meaning of “sexual intercourse”. This fact has led to “sex” being substituted by “gender” (originally a linguistic term) in its original meaning, as in gender studies.

Industrial unpleasantness such as “pollution” may be replaced by “out gassing” or “runoff” describing physical processes rather than their damaging character. A term used in the past for contamination by radioactive isotopes was Sunshine units. The main aim is to conceal the reality from readers or listeners.

I must point out that connotations may easily change over time. The words like “idiot”, “imbecile”, and “moron” were once neutral words for a developmentally delayed person with the mental age comparable to a toddler, preschooler, and primary school child, respectively. As we know negative connotations tend to substitute neutral ones, so the phrase mentally retarded was pressed into service to replace them. Mentally retarded has come to be considered inadequate by some, because the word “retarded” came to be commonly used as an insult to a person. As a result, new terms like “mentally challenged”, “with an intellectual disability”, “learning difficulties” and “special needs” have replaced “retarded”.

Idiot (imbecile, moron) → mentally retarded → mentally challenged → with an intellectual

disability → learning difficulties → special needs

A similar process occurred with the following terms for persons with physical handicaps:

Lame → *crippled* → *handicapped* → *disabled* → *physically challenged* →
differently abled

Euphemisms can also serve to re-circulate words that have passed out of use because of negative connotation. The word “lame” from above, having faded from the vernacular was revitalized as a slang word generally meaning “not living up to expectations” or “boring”. The following example shows how euphemisms can describe the medical problem of the cumulative mental trauma of soldiers in high stress situations:

Shell shock (World War I) → *battle fatigue (World War II)* → *operational exhaustion*

(Korean War) → *Posttraumatic stress disorder (Vietnam War)*

Similarly, spastic was once a neutral descriptor of a sufferer of muscular hyper tonicity in British English, but playground use of “spastic” (and variants such as “spaz” and “spacker”) as an insult led to the term being regarded as offensive. While the term was developing into an insult in British English, it was used in a different way in American English. In the United States “spastic” or “spaz” became a synonym for clumsiness (physical or mental).

The word “damn” (and most other religious profanity in the English language) has long lost its shock value, and as a consequence, euphemisms for it (e.g., dang, darn-it) have taken on a very stodgy feeling.

Euphemisms for deities as well as for religious practices have been recorded since the earliest periods of history. Protection of sacred names, rituals, and concepts has always given rise to euphemisms. Euphemisms for God and Jesus, such as “gosh” and “gee”, are used by Christians to avoid taking the name of God in a vain oath, which would violate their Christianity. Jews consider saying the

word “Adonis” (“my Lords”) in place of the God. However, outside of prayer and scriptural contexts, traditional Jews will not pronounce the name “Adonis”, but replace it, typically with the word which literally means “The Name”. Whether they originated as euphemisms is not clear, but they are used as such, although they are also used in formal prayer. The respect religious people show for the name of God has created, and continues to create, written euphemisms in English, too. That is, Orthodox Jews usually will not write out the word “God”, but instead spells it “G-d”. Recently, the Jews use such expressions as “Mighty One, the Place, the Holy One, Blessed is he” to describe God. So, the synonymic group for the “God” will be as follows:

God – Mighty One – the Place – the Holy One – Blessed is he

It must be stated that the enrichment of this group is due to the contribution of Jews to the English word-stock. And the process still goes on.

Euphemisms for hell, damnation, and the devil, on the other hand, are often used to avoid drawing the attention of the addressee. The most famous euphemism for devil is the expression “what the dickens” and its variants were popular euphemisms for Satan in its time. In interrogative sentences “what the hell” may be replaced by “what the heck”, and in directive speech “get the hell out” is sometimes replaced by “get the heck out”.

The English language contains numerous euphemisms related to dying, death, burial, and the people and places which deal with death. The practice of using euphemisms for death is likely to have originated with the belief that to speak the word “death” was to call death; where to “draw Death’s attention” is the ultimate bad fortune - a common theory holds that death is a taboo word in most English-speaking cultures for this reason. It may be said that one is not dying, but “fading quickly” because “the end is near”. People who have died are referred to as having “passed away” or “passed” or “departed”. “To kick the bucket” seems inoffensive until one considers an explanation that has been proposed for the expression: that a suicidal hanging victim must kick the bucket out from under his own feet during his suicide. “Deceased” is a euphemism for “dead”, and sometimes the “deceased” is said to have “gone to a better place”, but this is used primarily among the religious with a concept of Heaven. “Was taken to Jesus” implies salvation specifically for Christians, but “met his maker” may imply some

judgment, content implied or unknown, by God. Some Christians often use phrases such as “gone to be with the Lord or called to higher service” or “graduated” to express their belief that physical death is not the end, but the beginning of the spiritual life. Orthodox Christians often use the euphemism “fallen asleep” or “fallen asleep in the Lord”, which reflects Orthodox beliefs concerning death and resurrection. The dead body entices many euphemisms, some polite and some profane, as well as dysphemisms such as “worm food”, or “dead meat”. Modern slang offers the expression “brown bread”. The corpse was once referred to as “the shroud” (or “house or “tenement) of clay”, and modern funerary workers use terms such as “the loved one” or “the dear departed”. (They themselves have given up the euphemism “funeral director” for “grief therapist”, and hold “arrangement conferences with relatives”.) Among themselves, mortuary technicians often refer to the corpse as the “client”. A recently dead person may be referred to as “the late John Doe”. The term “cemetery” for “graveyard” is a borrowing from Greek, where it was a euphemism, literally meaning “sleeping place”.

The term “undertaking” for “burial” is so well-established that most people do not even recognize it as a euphemism. Contemporary euphemisms and dysphemisms for death tend to be quite colorful, and someone who has died is said to have “died, passed on, checked out, bit the big one, kicked the bucket, bitten the dust, popped their clogs, pegged it, carked it, snuffed it, turned their toes up, bought the farm, cashed in their chips, fallen off their perch, croaked, given up the ghost, gone south, gone west, gone to California, shuffled off this mortal coil” (from William Shakespeare’s *Hamlet*), “run down the curtain and joined the Choir Invisible, or assumed room temperature”. When buried, they may be said to be “pushing up daisies, sleeping the big sleep, taking a dirt nap, checking out the grass from underneath or six feet under”. There are hundreds of such expressions in use and the process is still underway (when saying “process”, the process of enrichment is meant).

Euthanasia also gives way to euphemisms. One may “put one out of one’s misery, put one to sleep”, or “have one put down”, the latter two phrases being used primarily with domestic animals who are being or have been euthanized by a veterinarian. (These terms are not usually applied to humans, because of medical ethics). In fact, the word “euthanasia” itself is a euphemism, being Greek for “good death”.

Some euphemisms for killing are neither respectful nor playful, but instead they are clinical, including “terminate, wet work, to take care of one, to do them in, to off, or to take them out”. “To cut loose” or “open up” on someone or something

means “to shoot at with every available weapon”. England euphemisms for murder include “ventilate, whack, rub out, hit, take him for a ride, to cut one down to size”, or “put him in cement boots, sleep with the fishes or put him in a concrete overcoat”, the latter three implying disposal in deep water, if then alive by drowning; the arrangement for a killing may be a simple “contract”. In this case the victim will be referred to as the “client”.

Dysphemisms may be treated as a source for synonymy as well as euphemisms. Dysphemisms are evil words deliberately spoken by the native speaker in order to drive listener’s attention. And respectively, they carry stylistic coloring. Some dysphemisms, especially for death are euphemisms or dysphemisms for other unpleasant events and thus are unpleasant in their literal meaning, used to generalize a bad event. “Left for the rats, toasted, roasted, burned, pounded, bent over the barrel, screwed over” or other terms commonly describe death or the state of imminent death, but also are common in describing defeat of any kind such as a humiliating loss in a sport or video game, being unfairly treated or cast aside in business affairs, being badly beaten in a fight. Such an execution device as the electric chair has been known as “Old Sparky” or “Yellow Mama”, and the device that delivers lethal chemicals to the condemned in a lethal injection is reduced to “the needle”.

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Key words: synonymy, the euphemisms, the dysphemisms.

Processes in Language Development

Investigating the processes which have taken place in language development we observe that the systems of meanings of polysemantic words evolve gradually. The older a word is the better developed is its semantic structure. The normal pattern of a word's semantic development is from monosemy to a simple semantic structure encompassing only two or three meanings with a further movement to an increasingly more complex semantic structure.

I would like to have a closer look at the complicated processes by which words acquire new meanings. There are two aspects to this problem which can be generally described in the following way: Why should new meanings appear at all? What circumstances cause and stimulate their development? How does it happen? What is the nature of the very process of development of new meanings?

The first group of causes is traditionally termed historical or extra-linguistic. Different kinds of changes in a nation's social life, in its culture, knowledge, technology, arts lead to gaps appearing in the vocabulary which beg to be filled. Newly created objects, new concepts and phenomena must be named. We already know two ways of providing new names for newly created concepts: making new words (word-building) and borrowing foreign ones. One more way of filling such vocabulary gaps is by applying some old word to a new object or notion.

When the first textile factories appeared in England, the old word "mill" was applied to these early industrial enterprises. In this way, "mill" – Latin borrowing of the first century B.C. – added a new meaning to its former meaning – "a

building in which corn is ground into flour". The new meaning was "textile factory".

A similar case is the word "carriage" which has the meaning "a vehicle drawn by horses", but with the first appearance of railways in England, it received a new meaning that of a "railway car".

The history of English nouns describing different parts of the theatre may also serve as a good illustration of how well-established words can be used to denote newly-created objects and phenomena. The words "stalls, box, pit, circle" had existed for a long time before the first theatres appeared in England. With their appearance, the gaps in the vocabulary were easily filled by these widely used words which developed new meanings.

New meanings can also be developed due to linguistic factors. Linguistically speaking, the development of new meanings and also a complete change of meaning may be caused through the influence of other words, mostly of synonyms. For example: the Russian language found a different way of filling the same gap. In Russian all the parts of the theatre are named by borrowed words "партер, ложа, амфитеатр, бельэтаж".

The Old English verb "steorfan" meant "to perish". When the verb "to die" was borrowed from the Scandinavian, these two synonyms which were very close in their meaning collided, and as a result, "to starve" gradually changed into its present meaning: "to die or suffer from hunger".

The history of the noun "deer" is essentially the same. In Old English "deor" it had a general meaning denoting any beast. In that meaning it collided with the borrowed word "animal" and changed its meaning to the modern one "a certain kind of beast - олень".

The noun "knave" – Old English "knafe" suffered an even more striking change of meaning as a result of collision with its synonym "boy". Now it has a pronounced negative evaluative connotation and means "swindler, scoundrel".

Most scholars distinguish between the terms "development of meaning" – when a new meaning and the one on the basis of which it is formed coexist in the semantic structure of the word as in "mill, carriage" and "change of meaning" – when the old meaning is completely replaced by the new one – as in the noun "meat", which in Old English had the general meaning of "food", but in Modern English is no longer used in that sense and has instead developed the meaning "flesh of animals used as a food product".

Why the word “mill” was selected to denote the first textile factories? There must have been some connection between the former sense of mill and the new phenomenon to which it was applied. And there was apparently such a connection. Mills, which produced flour, were mainly driven by water. The textile factories also firstly used water power. So, in general terms, the meanings of “mill” both the old and the new one could be defined as “an establishment using water power to produce certain goods”. Thus, the first textile factories were easily associated with mills producing flour, and the new meaning of “mill” appeared due to this association. In actual fact, all cases of development or change of meaning are based on some association.

In the history of the word “carriage” the new travelling conveyance was also naturally associated in people’s minds with the old one, for example: “horse-drawn vehicle” – part of a railway train. Both these objects were related to the idea of travelling. The job of both “the horse-drawn carriage” and “the railway carriage” is the same – to carry passengers on a journey. So the association was logically well-founded.

“Stalls” and “box” formed their meanings in which they denoted parts of the theatre on the basis of a different type of association. The meaning of the word “box” – a small separate enclosure forming a part of the theatre, developed on the basis of its former meaning “a rectangular container used for packing or storing things”. The two objects became associated in the speakers’ minds because boxes in the earliest English theatres really resembled packing cases. They were enclosed on all sides and heavily curtained even on the side facing the audience so as to conceal the privileged spectators occupying them from curious or insolent stares.

The association on which the theatrical meaning of stalls was based is even more curious. The original meaning was “compartments in stables or sheds for the accommodation of animals”, for example “cows, horses”, etc. There does not seem to be much in common between the privileged and expensive part of a theatre and stables intended for cows and horses, unless we take into consideration the fact that theatres in olden times greatly differed from what they are now. What is now known as “the stalls” was, at that time, standing space divided by barriers into sections so as to prevent the enthusiastic crowd from knocking one other down and hurting themselves. So, there must have been a certain outward resemblance between “theatre stalls” and “cattle stalls”. It is also possible that the word was first used humorously or satirically in this new sense.

The process of development of a new meaning or change of meaning is traditionally termed “transference”.

Some scholars mistakenly use the term “transference of meaning” which is a serious mistake. It is very important to note that in any case of semantic change it is not the meaning but the word that is being transferred from one referent onto another, for example: “a horse-drawn vehicle onto a railway car”. The result of such transference is the appearance of a new meaning.

Two types of transference are distinguishable depending on the two types of logical associations underlying the semantic process. The type of transference is also referred to as linguistic metaphor. A new meaning appears as a result of associating two objects (phenomena, qualities, etc.) due to their outward similarity. “Box” and “stall” as should be clear from the explanations above are examples of this type of transference.

Transference is also based on the association of two physical objects. The noun “eye” has for one of its meanings “hole in the end of a needle – ушко иголки”, which also developed through transference based on resemblance. A similar case is represented by the neck of a bottle.

The noun “drop” has in addition to its meaning “a small particle of water or other liquid”, the meanings: “ear-rings shaped as drops of water”, for example, “diamond drops” and “candy of the same shape”, for example, “mint drops”. It is quite obvious that both these meanings are also based on resemblance. In the compound word snowdrop the meaning of the second constituent underwent the same shift of meaning also in “bluebell”. In general metaphorical change of meaning is often observed in idiomatic compounds.

The main meaning of the noun branch is “limb or subdivision of a tree or bush”. On the basis of this meaning it developed several more. One of them is “a special field of science or art” as a branch of linguistics. This meaning brings us into the sphere of the abstract, and shows that in transference based on resemblance an association may be built not only between two physical objects but also between a concrete object and an abstract concept.

The noun “bar” derived from the original meaning “barrier” developed a figurative meaning realized in such contexts as “social bars, colour bar, and racial bar”. Here again as in the abstract meaning of branch a concrete object is associated with an abstract concept.

The noun “star” on the basis of the meaning “heavenly body” developed the meaning “famous actor or actress”. Nowadays the meaning has considerably widened its range, and the word is applied not only to screen idols, as it was at

first, but also to popular sportsmen, for example: football stars, pop-singers, etc., of course, the first use of the word “star” to denote “a popular actor” must have been humorous or ironical: the mental picture created by the use of the word in this new meaning was a kind of semi-god surrounded by the bright rays of his glory. Yet, very soon the ironical coloring was lost and furthermore the association with the original meaning considerably weakened and is gradually erased.

The meanings formed through this type of transference are frequently found in the informal strata of the vocabulary, especially in slang. For instance: “A red-headed boy is almost certain to be nicknamed carrot or ginger by his schoolmates and the one who is given to spying and sneaking gets the derogatory nickname of rat”. Both these meanings are metaphorical, though the children using them are quite unconscious of this fact.

The slang meanings of words such as “nut, onion (=head), saucers (=eyes), hoofs (=feet)” and very many others were all formed by transference based on resemblance.

Another term for this type of transference is linguistic metonymy. The association is based upon subtle psychological links between different objects and phenomena, sometimes traced and identified with much difficulty. The two objects may be associated together because they often appear in common situations, and so the image of one is easily accompanied by the image of the other, or they may be associated on the principle of cause and effect, of common function, of some material and an object which is made of it.

For instance, the Old English adjective “glad” meant “bright, shining”. It was applied to the sun, to gold and precious stones, to shining armor, etc. The later and more modern meaning “joyful” developed on the basis of the usual association, which is reflected in most languages, of light with joy, as in Russian “светлонадуше, радостнонастроение”.

The meaning of the adjective “sad” in Old English was “satisfied with food” which is a word of the same Indo-European root. Later this meaning developed a connotation of a greater intensity of quality and came to mean “over satisfied with food, having eaten too much”. Thus, the meaning of the adjective had developed a negative evaluative connotation and now described not a happy state of satisfaction, but, on the contrary, the physical unease and discomfort of a person who has had too much to eat. The next shift of meaning was to transform the description of physical discomfort into one of spiritual discontent because these two states often go together. It was from this prosaic source that the modern

meaning of “sad” – “melancholy, sorrowful” developed and the adjective describes now a purely emotional state. The two previous meanings “satisfied with food” and “having eaten too much” was ousted from the semantic structure of the word long ago.

“The foot of a bed” is the place where the feet rest when one lies in the bed, but “the foot of a mountain” got its name by another association: “the foot of a mountain” is its lowest part, so that the association here is founded on common position.

By “the arms of an arm-chair” we mean the place where the arms lie when one is sitting in the chair, so that the type of association here is the same as in the foot of a bed. “The leg of a bed” or “table, chair”, etc. though is the part which serves as a support, the original meaning being “the leg of a man or animal”. The association that lies behind this development of meaning is the common function: a piece of furniture is supported by its legs just as living beings are supported by theirs.

The meaning of the noun “hand” realized in the context “hand of a clock” or “watch” originates from the main meaning of this noun “part of human body”. It also developed due to the association of the common function: “the hand of a clock” points to the fingers on the face of the clock and one of the functions of human hand is also that of pointing to things.

Another meaning of hand realized in such contexts as “factory hands, farm hands” is based on another kind of association: “strong, skillful hands” are the most important feature that is required of a person engaged in physical labour.

The adjective “dull” developed its meaning “not clear or bright” as in “a dull green colour”, “dull light”, “dull shapes” on the basis of the former meaning “deficient in eyesight” and its meaning “not loud or distinct” as in “dull sounds” on the basis of the older meaning “deficient in hearing”. The association here was obviously that of cause and effect: to a person with weak eyesight all colours appear pale and all shapes blurred; to a person with deficient hearing all sounds are indistinct.

The main meaning of the noun “board” was “a flat and thin piece of wood” – “a wooden plank”. On the basis of this meaning developed the meaning “table” which is now archaic. The association which underlay this semantic shift was that of the material and the object made from it: “a wooden plank” is an essential part of any table. This type of association is often found with nouns denoting clothes,

for instance “a taffeta” – dress made of taffeta; “a mink” – mink coat; “a jersey” – knitted shirt or sweater.

Meanings produced through transference based on contiguity sometimes originate from geographical or proper names. China in the sense of “dishes made of porcelain” originated from the name of the country which was believed to be the birthplace of porcelain.

“Tweed” – “a coarse wool cloth” got its name from the river Tweed and “cheviot” – “another kind of wool cloth” from the Cheviot Hills in England. The name of a painter is frequently transferred onto one of his pictures: “a Matisse” – a painting by Matisse.

Sometimes the process of transference may result in a considerable change in range of meaning as broadening or generalization and narrowing or specialization. For example, the verb “to arrive” – French borrowing - began its life in English in the narrow meaning “to come, to shore, to land”.

In Modern English it has greatly widened its combinability and developed the general meaning “to come”, for example “to arrive in a village, town, city, country, at a hotel, hostel, college, theatre, place”, etc. The meaning developed through transference based on contiguity – the concept of coming somewhere is the same for both meanings, but the range of the second meaning is much broader.

Another example of the broadening of meaning is “pipe”. Its earliest recorded meaning was “a musical wind instrument”. Nowadays it can denote any hollow oblong cylindrical body, for example, “water pipes”. This meaning developed through transference based on the similarity of shape – “pipe” as a musical instrument is also a hollow oblong cylindrical object, which finally led to a considerable broadening of the range of meaning.

The word “bird” changed its meaning from “the young of a bird” to its modern meaning through transference based on contiguity, the association is obvious. The second meaning is broader and more general.

It is interesting to trace the history of the word “girl” as an example of the changes in the range of meaning in the course of the semantic development of a word.

In Middle English it had the meaning of “a small child of either sex”. Then the word underwent the process of transference based on contiguity and developed the meaning of “a small child of the female sex”, so that the range of meaning was

somewhat narrowed. In its further semantic development the word gradually broadened its range of meaning. At first it came to denote not only “a female child”, but also “a young unmarried woman”, later “any young woman”, and in modern colloquial English it is practically synonymous to the noun “woman”, for example, “The old girl must be at least seventy”, so that its range of meaning is quite broad.

The history of the noun “lady” somewhat resembles that of “girl”. In Old English the word “hlæfdize” denoted “the mistress of the house”, that is “any married woman”. Later, a new meaning developed which was much narrower in range: “the wife or daughter of a baronet” – aristocratic title. In Modern English the word “lady” can be applied to any woman, so that its range of meaning is even broader than that of the Old English “hlæfdize”. In Modern English the difference between “girl” and “lady” in the meaning of “woman” is that the first is used in colloquial style and sounds familiar whereas the second is more formal and polite.

We also can mention the names of clothes, such as:

1) attire – yaxşı və ya dekorativ geyim; civilian attire – vətəndaş geyimi; formal attire – rəsmi geyim kimi səciyyələnilir;

2) clothes – geyim, paltar; clothing – bədəni örtən geyim; apparel – bədəni örtən xüsusi geyim; garments – bədəni örtən geyim; leotard – boğazdan ayaqlara qədər bədəni sıx örtən, rəqs edənlər, idmanla məşğul olan qadınlar tərəfindən geyilən geyim; frock – qız və ya qadın paltarı; skirt – qadın bədəninin qarın nahiyyəsindən aşağı hissəsində sallanan geyim, yubka; kilt – dağlının geyindiği qısa mil-mil yubka; tartan – mil-mil materialdan geyim; plaid – şotland qadın və kişilərinin pləş əvəzi geyindikləri geyim; kardiyan – düyməli isti yun qısa palto;

3) costume – bütün geyim və aksesuarları özündə cəm edərək bir yerdə geyilən geyim, keçmişdə isə məhz qadın kostyumu kimi; suit – eyni və ya oxşar materialdan bir yerdə geyinmək üçün komplekt geyim dəsti, kostyum; trousers suit / pant-suit – pencək və şalvarlı qadın kostyumu; tuxedo – rəsmi gecələrdə geyilən kostyum, ilk dəfə Nyu-Yorkda Tuxedo parkında geyiləndən sonra bu adı yarandığı yerdən almışdır, tuxedo-nun sinonimi kimi dinner-suit də işlənə bilər, belə ki, onlar hər ikisi eyni mənalıdır;

4) sark – köynək; blouse – qadınlar tərəfindən geyilən köynək; crop top – bədən yuxarı hissəsini örtərək göbəyi açıq saxlayan qadın geyimi; T-shirt – qısa qollu köynək; shirt – bədən yuxarı hissəsini əhatə edən, yüngül materialdan olan, qolu və yaxalığı olan, qabaqda düymələnən köynək; sweater – bədən yuxarı hissəsini örtən istilik üçün toxunma geyim, pullover;

5) gown – qadın üst geyimi, paltarı; evening gown – gecə geyimi, formal gown – rəsmi geyim, hospital gown – xəstəxana geyimi, wedding gown – toy geyimi;

6) dress – bir hissədən ibarət olur, bədəndə ayaqlara doğru bədəni örtür; cocktail dress, evening dress - gecə geyimi, sundress - qol, boğaz, çiyinləri bağlamayan isti havalarda geyilən paltar; fancy dress - bal və maskaradlarda geyilən paltar; morning dress - kişilər tərəfindən müəyyən geyinilən geyim; headdress - xüsusi hadisələrdə baş örtüyüdür;

7) jacket – bədənə yuxarı hissəsini örtən, köynəyin üstündən geyilən qolları olan, qabaqda düymələnən geyim, pencək; dinner jacket – qara və ya ağ kəpənək qalstuk ilə formal hadisələr zamanı axşam dəvətlərinə geyilən kostyum; donkey jacket – tünd göy rəngdə olan və çöldə işləyən insanlar tərəfindən geyilən qısa pencək; smoking jacket – keçmişdə məxmər materialından tikilən pencək; sports jacket - tvid materialından tikilən formal olmayan pençək; flak jacket – əsgərləri, polis işçilərini güllədən qorumaq üçün qolları olmayan ağır geyim, gülləkeçirməyən jilet; life jacket – suya düşərkən boğulmamaq, batmamaq üçün hava ilə doldurulan qolları olmayan geyim, canqurtaran jilet; straitjacket – vəhşi kimi davranan, psixi pozuntuları olan insanın qollarını bağlamaq üçün istifadə olunan jiletdir; cagoule – külək və yağışdan qorunmaq üçün kapyuşonlu uzun yüngül jaket; cardigan – qabaqda düymələnən toxunma yun jaket;

8) coat – qollu, bədəni çiyindən başlayaraq dizə, bəzən ayağa qədər örtən, çöldə geyilən geyim, palto; raincoat – yağışlı havada geyinilən plaş; overcoat – soyuq havada geyilən uzun isti palto; trenchcoat – hərbi geyimə oxşayan kəməri və cibləri olan, yağışdan qorunmaq üçün uzun palto; duffel coat – ağır yun materialdan hazırlanan, kapyuşonlu taxta düyməli palto; greatcoat - əsgərlər tərəfindən geyinilən uzun ağır palto; tailcoat - qarından aşağıda ikiye bölünərək darlaşaraq, kişilər tərəfindən rəsmi hadisələr zamanı geyilən frak; frock coat - rəsmi qəbullarda geyilən pencək; waistcoat - qolları olmayan, lakin qabaqda bağlanan, köynəyin üstündən, pencəyin altında geyilən kişi kostyumu ansamblını bitirən jilet; house coat – xalat, qadınlar tərəfindən evdə geyilən uzun geniş geyim; petticoat – penyuar, qadınlar tərəfindən geyilən nazik alt geyimi;

9) trousers or pants – şalvar; pantaloons – yuxarıda geniş başlanan topuqlarda kipləşən qadın şalvarı; leggings – çox kip, strej olan qadın şalvarı; jeans – hər gün geyilən, jins və məxmər materialdan hazırlanmış rahat şalvar; corduroys – məxmərdən şalvar və briji;

10) sweat pants - nazik pambıqdan olan, beldə bağlanan, atletlər tərəfindən geyilən idman şalvarı; sweatshirt – manjetli, uzun qollu, qolları rezinli toxunma sviter; sweat suit – pambıqdan şalvarı və sviteri olan və atletlər tərəfindən geyilən idman kostyumu;

11) headdress – ornametli baş örtüyü; headwear – isti baş örtüyü; headpiece – başörtüyü; pinner – qulaqlı şapka; mand – çobanların geyindiği boz şal;

12) cap – günə qarşı yumşaq yastı papaq; baseball cap – beysbol oynayan zaman geyilən papaq; mob cap - XVIII-XIX əsrlərdə qadınlar tərəfindən geyilən və bütün saç yığan yüngül papaq; cloth cap (flat cap) – yun parçadan tikilən və alın hissəsində işçilərin peşə rəmzi göstərilən yumşaq papaq;

13) hat – qırağı yumru olan baş örtüyü; bowler hat – keçmişdə İngiltərədə biznesmenlər, iş adamları tərəfindən geyilən papaq; top hat – qara və ya boz rəngli rəsmi geyimlərlə rəsmi hadisələr zamanı geyilən papaq; bobble hat – balaca, yumşaq, yun papaq; hard hat – inşaatda işləyən işçiləri qorumaq üçün geyilən papaq, dəbilqə; cowboy hat – geniş qıraqlı, amerika kovboyları tərəfindən geyilən papaq; stove-pipe hat – silindr formalı papaq;

14) boater – yuxarısı yastı olan ağır saman papaq; panama – yaxşı toxunulmuş samandan düzəldilmiş papağı; trilby – dar qırağı olan, yuxarı hissəsi qabaqdan arxaya basılan yumşaq papaq; beret – yumşaq materialdan düzəldilmiş yumru yastı papaq; beanie – balaca, yumru, sıx oturan papaq; helmet – polis işçisi, əsgər, yanğınsöndürən, sürücülər tərəfindən geyilən qoruyucu zirehli papaq, dəbilqə; balaklava - yun papaq;

15) shoe – ayağı örtmək üçün bir cüt örtü, dəri və ya plastıkdən düzəldilmiş olur; stiletto – yüksək dar dabanlı qadın ayaqqabısı, şpilka; trainer (sneaker) – idmanda, ya da qeyri-rəsmi geyimlə geyilən ayaqqabı; wellington (rubber boot) – ayağının yaş olmaması üçün geyilən, dizə çatan uzun rezin ayaqqabı; mocassin – əslən Amerika hinduları tərəfindən geyilən qabaqda geniş tikişləri olan, yumşaq dəridən hazırlanmış ayaqqabı; sandal – isti havada geyilən açıq ayaqqabı; flip-flop (thong) – səndəl, açıq ayaqqabının bir növü, baş barmaqla ikinci barmaq arasında rezindən kəmərlər var; clog – qalın ağac altlığı və üstü dəri olan ayaqqabı, sabo; court shoe – qadının pəncənin yuxarı hissəsini örtməyən yastı ayaqqabı; loafer – açmadan ayağa geyilə bilən yastı dəri ayaqqabı; lace up (oxford) – iplərlə bağlanan ayaqqabı; boot – topuğu, çox vaxt ayağın aşağı hissəsini örtən bərk ayaqqabı; galoshes – su keçirməyən ayaqqabı, qaloş; slipper – evdə geyilən yumşaq, geniş ayaqqabı, şap-şap; brogue – kobud başmaq; willies - botlar.

It should be pointed out once more that in all these words the second meaning developed through transference based on contiguity, and that when we speak of them as examples of narrowing of meaning we simply imply that the range of the second meaning is narrower than that of the original meaning.

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Key words: word, transference, contiguity.

Translation as a Means of Intercultural Communication

As it is known, translation is a kind of moral, cultural and spiritual wealth and activity of human. It goes back down to ancient history. It played always a significant role in the cultural history of some nations and the world culture on the whole.

In our days translation activity obtained unprecedented scope thanks to the increased international contacts. That offers ground to some foreign authors writing about the translation to call our century “the age of translation.” True is the fact that translation attracted attention of writers and scholars since the old times and were evolved principal considerations which were all shaped in the normative translation concept. Nowadays this interest has been increased with a new force and there appeared necessity to systematize and generalize scientifically the result of the experiences accumulated in this sphere.

In modern philology a new theoretical field of science began to develop as a special discipline about the translation named as “theory of translation” and “science of translation”. Along with the names mentioned above there were created specific terms in English for more exact indication of this field of philological science, “translatology”. The occurrence of these terms and notions testifies to the fact that the sphere of questions has gained status of definite sphere of science is just the translation itself.

During our investigation about how the translation may be implemented in social life, we come to the following conclusions: 1. from one language into another non-kindred languages closely related; 2. from one literary language into its dialect or vice-versa; 3. from the ancient form of language into the present state of the same language.

Naturally, the role of language in translation is just the same which it has always performed “the most important means of human communication”.

In translation we have always had two texts. The first is the original text which is created irrespective of the other, the second text is created on the basis of the first with the help of certain operations-interlinguistic transformations. The first text is called the text of the original, the second – the text of translation. The language in which the original text is written is called the source language (SL), the language into which the translation is done is called the target language (TL).

When we speak about the transnational processes and especially the transformation of the phraseological units from English into Russian and Azerbaijani or vice-versa, we must touch upon the lexico-phraseological problems of translation. We know that every language differs not only by its own grammatical structure, but also by its semantic structure. By the semantic structure of the language we mean the field of meaningful units, i.e. words, word combinations, set-phrases to which certain meanings are referred in the dictionaries. Depending on different circumstances each language has its own development, so it is with semantic aspect of all languages. The semantic structure of the language has a direct reference to translation, for the plane of content as the basis of equivalency depends mostly on the semantic structure of the separately taken words. The thing is that not in all cases we find dictionary correspondences for all the words. There are cases that a word of the SL corresponds to a word of the TL in one meaning, but does not correspond in other meanings. For example the Russian word “жертва” or the Azerbaijani word “şəhid” corresponds to the English word “victim” in the meaning of “человек, пострадавший или погибший от чего-либо”, or “həyatını fəda edən”, but in the meaning of “приносимое в дар божееству предметы или существа или добровольный отказ от чего-либо”, or in Azerbaijani “Allah yolunda qurban kəsmək və ya bir şeydən könüllü imtina etmək” it corresponds to the English “sacrifice”.

The choice of equivalents for each word becomes more difficult when we begin to deal with polysemantic words, that is one graphical sign corresponds to several referents or meanings. The solution of this problem is connected with context and situation. By context we mean the language environment in which the given language unit is used. By the language environment we mean all the words, grammatical constructions and forms that are related to the given word. Word is not the only language unit that is used in certain language environment. The same can be said about all the language units as well. Contexts may be narrow (microcontext) and broad (macrocontext).

By the narrow context we mean the context of a sentence, i.e. the language units that form the environment of the given word within the boundaries of the sentence. By the broad context we mean the language environment which is beyond the boundaries of the sentence, it is textual context, i.e. the sum of language units that surround the given unit beyond the boundaries of the sentence. It is impossible to define the exact boundaries of the broad context; it may consist of a group of sentences, a paragraph, a chapter or a whole story or novel.

The narrow context in its turn may be divided into syntactic and lexical. By syntactic context we understand the syntactic construction in which the given word, word combination or clause is used. By lexical context we mean the sum of concrete lexical units, words and set-phrases that surround the given language unit.

As we had already said, the context is of a great importance in the solution of the problem of polysemy in translation as it is the context that creates favorable conditions for the translator to choose only one meaning out of a lot of meanings of a polysemantic word for the given word.

Sometimes the semantic context alone is enough to solve the problem of polysemy and determine the choice of an equivalent. For example, the English verb “to burn” may be translated into Russian as “гореть/жечь” and into Azerbaijani as “yanmaq və yandırmaq”. The choice of one of these meanings depends completely on the syntactic context. In an intransitive construction it is translated as “yanmaq – гореть”, but in a transitive construction as “od qoymaq – жечь”. Compare: “the candle burns” – “свеча горит – şam yanır”, but “he burned the papers” – “оңсжөгбумаги – o kağızları yandırdı”.

The same can be said about the word “to sink – batmaq – тонуть” (intransitive), “to drive – getmək – ехать” (intransitive), “to sink – batırmaq – топить” (transitive), “to drive – sürmək, idarə etmək – водить” (transitive).

But very often the choice of an equivalent is determined with due regard to the lexical context of the given unit, its monosemy is defined within the boundaries of a certain lexical environment. For example, the English verb “to look” in combination with the adjective “angry” means “baxış – взгляд”, with the adjective “European” – “görünüş – вид”. For instance: The town has a European look. The English word “way” in combination with the words “to the town” means “yol – дорога”, but in combination with the words “of doing it” – “metod və ya üsul – способ/иметод”.

It is necessary to mention that in all these examples we speak of conveying of only referential meanings of the language unit. But if we speak of conveying of pragmatic meanings, then the decisive role in the choice of equivalents belongs namely to the broad context. It does not refer to stylistic characteristics, register and emotional color of the text, but also to the communicative segmentation of the sentence considerably which is mostly determined by the factors of the broad text.

We must remember once more that the object of translation is not the separately taken language unit, but the whole text. Therefore, the role of the broad context in the process of translation is great.

The vocabulary of any language is so large and heterogeneous that not any translator, not even the native speaker can know all the words and distinguishes all their meanings. A vague knowledge of the text, the deep meaning hidden under the surface structure obliges the translator to be in constant contact with dictionaries, because they do translators inestimable service in understanding the text more clearly.

The right choice of the word for a complete transformation of the meaning of the word in the text is one of the complicated objectives in the translation process. The difficulty of this task is conditioned by the complex nature of the word and its versatile and semantic value. The word as a lexical unit in Azerbaijani, English and Russian languages don't always coincide. Too often one word in the Azerbaijani or Russian may correspond a composite word or a whole word combination of English. For example: “yelləncək – карусель – merry-go-round” or may happen vice-versa. Another example: “to stare – gözüni zilləmək – пристально смотреть”.

As it's generally known the word expresses the notion of a substance or the phenomenon of the reality, the whole complex of forms and meaning. There are a logical meaning, an emotional meaning and the named meaning. Very often even English monosemantic word doesn't coincide with the usage of the Russian or Azerbaijani words and as the result it's translated into Russian or Azerbaijani by different words. For example: “a young child – körpə uşaq – маленький ребёнок; a young man – gənc – молодой человек; a young criminal – təcrübəsiz cinayətkar – неопытный преступник; the night was young – şəər qarışmışdır – ночь ещё только наступила.”

We may illustrate another example from the English vocabulary the word “stale”. For example: “stale bread – köhnəlmiş çörək, stale beer – turşumuş pivo, stale news – köhnə xəbər, stale water – iylənmiş su”.

In searching for the necessary word translator applies usually synonymic role in the native language. For example: She was very brave about it. – O bu barədə çox cəsarətli idi.

Here we can collect the following synonymic words: “cəsarətli – отважный, mərd – мужественный, güclü – сильный, cəsur – храбрый”.

The first two meanings of this word don't evidently fit the present case. Therefore, every translator is up to select and enlarges number of synonyms. The meaning of the word “brave” is likely corresponds to: “Qadın bu işin öhdəsindən mərdliklə gəldi. – Она очень мужественно перенесла это.”

While choosing the word out of synonymic role, it's necessary to take into account not only the shades of the meaning, but also degree of intensity of meaning. The translator should always apply to the context to uncover the meaning of the word and suggest adequate translation in the process.

As we have very few absolute synonyms in the language that raise special objectives for a translator. Apart from that the synonyms are not always interchangeable: they are sometimes quite non-suitable. As we mentioned above the synonyms differ by their shade of meaning, degree of intensity, emotion coloring and affiliation to various layers of the dictionary. The English language is extremely rich in synonyms and as we know synonyms are used for strengthening the utterance and avoid any repetition.

Though identical in some cases the grammatical phenomena of any languages connected and conditioned by the laws of its development differ mostly from those of other languages which evoke certain difficulties in the process of translation both in the fields of morphology and syntax.

It is clear that the aim of translation is not to give a precise reproduction of the grammatical forms of the original. The aim is to convey the sense of original where the planes of expression of the Source Language (SL) and the Target Language (TL) do not formally coincide at all. Grammatical forms play an important role when they fulfill a certain stylistic function. Brevity, parallel arrangement and others directly or indirectly influence the sense or aesthetic aspect of the original, then the translator is obliged to seek for analogical means in the TL in order to achieve adequacy. Disparity between the structure of the source and target languages require grammatical and very often lexical transformations. The disparity in the grammatical structures of the English, Azerbaijani and Russian languages may be complete or partial. Complete non-coincidence is observed when

a certain grammatical category of one language is absent in the other, for example, gerund is a category inherent to English, but there are also cases when a category is present in both languages, but they do not fully coincide in content or another example, the category of number which is present in both of them, but the use of singular and plural do not always coincide. For example: “To prevent a thermonuclear war should be the supreme duty of every person of goodwill. – Nüvə müharibəsinin qarşısını almaq hər bir xeyirxah insanların müqəddəs vəzifəsi olmalıdır. – Недопускать развязывания термоядерной войны – первейшая обязанность всех людей доброй воли.”

In the following example we have plural in English and Azerbaijani, but singular in Russian: “Attentions of the demonstrators against racialism later turned to South Africa House where most of the ground floor windows were smashed. – Sonra rasizmə qarşı çıxış edən nümayiş iştirakçılarının diqqəti Cənubi Afrika nümayəndəliyinin aşağı mərtəbəsinin bütün pəncərələri sınımış binasına çevrildi. – Затем участники демонстрации против расизма обратили своё внимание на здание представительства Южной Африки, у которого почти все окна нижнего этажа были разбиты.”

Sometimes a grammatical category of English is broader than that of Russian and Azerbaijani. For example, the Past Indefinite Tense form of English is broader than the Past Tenses in Russian and Azerbaijani. It may correspond to the past tenses of all Russian or Azerbaijani verbs of all aspects and voices, therefore is conveyed into Russian in different ways: 1) “The marchers got within ten yards of their object, and then the police *pushed* them back, cutting the demonstration into two”. 2) “As the mounted policemen *pushed*, there was a crush against the opposite side of the road and a plate glass window was broken”.

The verb “to push” is encountered in both of these two sentences, but in both cases the Past Indefinite is translated differently: 1) “Демонстранты почти подошли к своей цели, оставалось каких-либо десяти ярдов, но полиция оттеснила их, разделив на две части. – Nümayiş iştirakçıları nəzərdə tutulan yerə on yard qalmış çatmışdırlar ki, polis nümayəndələri onları sıxışdırıb iki hissəyə böldülər.” 2) “Когда конная полиция начала теснить демонстрантов, из-за образования упорного тротуара давки было разбито зеркальное окно. – Süvari polis nümayişçiləri sıxışdırarkən üzbəüz səkidə basa-bas olduğundan güzgülü pəncərə sındı”.

One reveals those cases of partial correspondence when the given grammatical categories exist in both languages, but they correspond not in all their

forms, for instance, let's take the English participle. There is no perfect form of participle in Russian and Azerbaijani and no past participle of intransitive verbs in English.

Thus, all the enumerated (the absence of corresponding forms, partial correspondence, difference in the character and others) call forth the necessity of grammatical transformations which are the following: transposition, replacement, addition and omission.

Transposition arises as a result of difference in the structures of sentences in the SL and the TL. Example: A general plan was operated by West German reactionaries to rehabilitate Nazi Criminals. – Qərbi Almaniyada əks qüvvələr tərəfindən faşist canilərinə geniş miqyaslı haqq qazandırma planı həyata keçirildi.

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В Западной Германии реакционерами проводился в жизнь широкий план реабилитации фашистских преступников.

Here transposition is also connected with the use of indefinite article with the subject. But it is very often caused by the subject, especially if it is expressed by a large group of words or a whole sentence. Example: “A big wave of workers – skilled and unskilled, men and women, manual and non-manual for higher wages and equal pay, for shorter hours and a greater participation in shaping the environment at work has been unleashed in Britain. – İngiltərədə bütün qruplardan olan peşəkar və qeyri-peşəkar fəhlələrin, kişilərin və qadınların fiziki və əqli işlə məşğul olan işçilərin əmək haqqının yüksəldilməsi, əmək haqqının bərabər ödənilməsi, iş saatının azaldılması və eləcə də iş şəraitinin yaxşılaşdırılması uğrunda güclü çıxış dalğaları başladı. —

В Англии поднялась мощная волна выступлений всех групп рабочих — квалифицированных и неквалифицированных, мужчин и женщин, работников физического и умственного труда, требующих повышения заработной платы и равной оплаты труда, сокращения рабочего дня и большего участия в деле улучшения условий работы.”

Pure transposition is rarely met which is also evident from the example above. It is usually followed by other types of transformation namely by replacement of parts of speech, by addition of words and lexical replacement. For example: “*It was a common criticism of Faulkner, particularly in Britain, that he was a writer of unreal nightmares.* – Фолкнерə оьычно критиковали, оьобенно в Англии, зато, что оьо описывал нереальные кошмары. – Folkneri ona görə tənqid edirdilər ki, o, İngiltərədə olmayanları təsvir edirdi.”

Besides the restructuring of the sentence, the translation required the replacement of the type of the subject and parts of speech: “it was a common criticism – обычно критиковали; that he was a writer – что он писал”.

Replacement of the parts of speech is caused by different reasons: by difference in the type of subjects, by difference of corresponding part of speech with desired lexical meaning, requirements of combinability and difference in the usage of words. The above given example is a good illustration of it. Replacement of the type of subject here is conditioned by the requirements of combinability. And it must also be noted that the volume of meaning of the word “writer” as well as usage is broader than that of Russian “писатель” – and Azerbaijani “yazıçı”.

As we have already said replacement of parts of speech is also caused by pure lexical reasons for example, by the absence of the corresponding meaning for a word in Russian and Azerbaijani. For instance: “In a display of loathsome servility the Foreign Secretary backed the US denials of the bombings of North Vietnam, speaking in parliament of December 19.”

“The English-Russian Dictionary” edited by V.K.Muller gives the following meanings for “display” as a noun: 1) “развёртывание перед глазами, выставлять, показывать (товары и т.п.), проявлять (храбрость и т.п.)”; 2) “выставка, выставление себя на показ, хвастовство”. But none of these meanings correspond the meaning of “display” in this context. In order to convey its meaning more exactly and adequately the translator is obliged to appeal to the meaning of the verb “display”. Prepositional group in a display cannot be conveyed into Russian or Azerbaijani by a corresponding prepositional group, therefore, the translator appeals to grammatical and lexical transformation at the same time. “Выступая в парламенте 19 декабря, министры иностранных дел проявили откровенно низкое поклонство перед Америкой, поддерживая утверждение, что бомбардировки Северного Вьетнама не имели места. – Dekabr ayının 19-da Xarici İşlər Naziri parlamentdə çıxış edərkən Amerika qarşısında xoşa gəlməyən ehtiramla Vyetnamın bombardmana məruz qalmadığı fikrini təsdiqlədi.” As we see from the given example, addition and omission are always followed by other types of transformations.

It is also necessary in translation as the omitted words often turn to be needless in Russian and perceived pleonasms. For example: “The storm was terrible while it lasted. – Tufan dəhşətli idi. – Буря была ужасная.” The subordinate clause “пока она продолжалась – davam etdiyi müddətdə” is quite needless and therefore omitted in Russian and Azerbaijani translation.

It must be noted that in the process of transformation there are such methods as replacement of subordination by coordination and vice versa, breaking and joining up of sentences in translation.

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Keywords: source language, target language, context, complete transformation, transposition, equivalent.

The main types of lexico-phraseological transformation

The meaning or sense of any language unit is indivisibly connected with its emotional colour. While translating a word, word combination or a grammatical phenomenon, it is necessary to settle the problem what feelings and emotions are connected with the meaning or sense of these language units. Even the lack of emotional colour is stylistically of great importance, because it is an indication of the fact that the given word or grammatical phenomenon is emotionally neutral and this neutral emotional colour must be preserved in translation.

It is well-known that depending on different circumstances each language has its own development. So it influences on semantic aspect of all languages. The matter is that not in all cases we find dictionary correspondences for all the words. There are cases that a word of the SL (Source Language) corresponds to a word of the TL (Target Language) in one meaning, but does not correspond in other meanings.

Nowadays the theory of translation turned into complex and ramifying scientific discipline and the necessity to determine its common, starting and basic position became compulsory.

It is necessary to remark that the term “theory of translation” became more visible not only in literary works but in system of language sciences as well. Consequently, together with belles lettres translation other kinds of translation

activity and practice appeared those days which were in the process of development simultaneous interpreting referring to the middle of 1930 when it became an independent science. The great demands are laid on the work of translator. Above all translator would possess versatile knowledge. Lack of knowledge, for instance, leads to misunderstanding in translation or it may decolourise the translation depriving it of its national peculiarities. This mistake can also lead to great errors, creating false imagination of the country and its people. Translator should possess general knowledge in general linguistics because many problems found in translation can only be solved on the basis of philology. Therefore, translator should have a good command in both languages.

As it is known, translation skills are perfected every year and that translation is of great importance as it's closely connected with cultural life, customs and habits, history of many nationalities all over the world and through it people get to know each other and acquaint the other nations with their own cultures. Deep are the roots of translation work of each nation and propositions of its essence and problems are known from ancient times. In these propositions attempts to define the role of translation in social life, in native culture and too many other features are reflected in details. But the concept "translation" refers to our century for it came to an existence in 1920. Every year translational skills are getting more and more improved. First it was applied only to the field of belles-lettres style. But the position of translation has been greatly changed at the beginning of 1950 when linguistics got interested and further more indulged in it.

Sometimes the narrow context does not enable the translator to make a true choice of an equivalent, therefore he is obliged to turn to the facts present in the broad context. There are also cases when even a considerably broad context does not disclose in what meaning the polysemantic word is used, and what meaning we have to take as an equivalent to corresponding to that in the TL. In this case we are obliged to step over the boundaries of the language context and turn to the extra-linguistic situation in order to get the required information, i.e. the circumstances

in which the act of communication takes place, second the subject of communication, i.e. the sum of facts described in the text, third the participants of communication, i.e. the speakers or readers. We must stress that only these factors are necessary conditions in majority of cases for the right choice of equivalents for this or that unit of the SL in the process of translation. The knowledge of extra-linguistic situation in translation is very important.

The following sentence from Salinger's "The Catcher in the Rye" may serve the best example to it: "Then I got this book I was reading and sat down in my chair." The English word "chair" corresponds to the Azerbaijani as "kafedra", to the Russian as "стул". In this sentence there is nothing to show which of these Azerbaijani or Russian equivalents are meant. Therefore it is necessary to turn to the broad context. After two sentences below in the same paragraph we read: "The arms were in sad shape, because everybody was always sitting on them, but they were pretty comfortable chairs."

There are also cases when even a considerably broad context does not disclose in what meaning the polysemantic word is used, and what meaning we have to take as an equivalent to corresponding to that in the TL. In this case we are obliged to step over the boundaries of the language context and turn to the extra-linguistic situation in order to get the required information, i.e. the circumstances in which the act of communication takes place, second the subject of communication, i.e. the sum of facts described in the text, third the participants of communication, i.e. the speakers or readers. We must stress that only these factors are necessary conditions in majority of cases for the right choice of equivalents for this or that unit of the SL in the process of translation. As an example we may show how the Member of Parliament S. Sylvester was characterized in a newspaper article as "the oldest abolitionist in the House of Commons". "New English – Russian Dictionary" by I.R.Galperin explains the word "abolitionist" in this way: 1) сторонник отмены закона – qanunun ləğv edilməsinin tərəfdarı; 2) аболиционист, сторонник аболиционизма, сторонник отмены рабства негров –

zəncilərin qul vəziyyətindən azad olmasının tərəfdarı. The second meaning does not suit this situation. Now we have only the first meaning at our disposal. It is evident from the sentence that S. Sylvester is the supporter of abolishing of some laws, institutions, but here the translator is required to determine namely what law or institution is meant. And as we have nothing in the text to indicate to that law or institution, then the correct translation is possible if we are well aware of the real political situation in England in 2003, when the article was written. Just in this period the English Parliament and the whole country had a hot discussion on the abolition of death penalty. Then it becomes clear that we are to translate abolitionist as “сторонникотменысмертнойказни – ölüm hökmünün ləğv edilməsinin tərəfdarı”. But if we have here the America of 20-th – 30-th of the XX century than we had to translate it as “сторонникотменысухогозакона – quru qanunun ləğv edilməsinin tərəfdarı”. This example shows how important is the knowledge of extra-linguistic situation in translation.

Thus, elimination of polysemy of language unit and the choice of equivalent for translation are conditioned by a number of factors, i.e. by narrow and broad context and by extra-linguistic situation. Without due regard to these factors and their interaction it is impossible to understand the text and to translate it. Namely for this reason the linguistic basis of the theory of translation proceeds: 1) from linguistics of the text; 2) from macro-linguistic description of the language with due regards to the functioning of its systems in their interaction with the extra-linguistic factors which define the subject, the structure and the object of translation.

We know that in the process of translation a word of the SL may correspond to several words in the TL which are synonyms. Here the choice of the corresponding word depends: 1) on the differences in their meaning; 2) on their stylistic peculiarities. For example, the English verbs “to try, to attempt, to endeavor” are synonyms in the meaning to the verbs “сәһд етмәк - пытаться”, but still the meanings of “to attempt, to endeavor” contain some additional

information, i.e. the action is aimed to gain some goal or it requires some persistence to achieve it. But when we speak on the stylistic peculiarities in the choice of synonyms we must take into account first of all the sphere of their usage. For this purpose we may compare “cordial – heart – soul” – “сердечный – сердце – душа”.

It is doubtless that when we try to find correspondences for a word, first of all we look into the dictionaries. Most English words have Russian and Azerbaijani equivalents, especially in the field of terminology. But in many cases the dictionaries give a number of equivalents for a word and the translator is to make his choice among them. For example, the English word “test” has the following analogies in the dictionary as “испытание - sınaq, мерило - ölçü, критерий - hüdüd”, but it is also evident that not any dictionary may cover all the richness of the lexical system of any language and we come across the cases that not any dictionary analogue corresponds to the word in the SL. Thus, the conclusion is that any dictionary indicates to the common semantic direction on the basis of which the translator chooses independently the necessary to him word suiting his goal.

It is necessary to said that in lexical replacement one lexical unit of the SL is replaced by another lexical unit of the TL, which taken independently of its dictionary correspond, i.e. the unit of translation and its equivalent in translation have different referential meanings. The most typical lexical transformations are concretization and generalization of meanings, antonymic and metonymic translations.

In concretization we replace a word with the broader meaning by a word with a narrow, concrete meaning which fully discloses the essence of the thing in the question. For instance, “The British people are still profoundly divided on the issue of joining Europe.” The Azerbaijani and Russian readers may not understand in what meaning the word “Europe” is used. But Englishmen who are aware of the political situation of Great Britain on the eve of 1973 know well how to understand “joining Europe”, and proceeding from the given situation we translate it like this:

“Avropa Birliyi Bazarına daxil olmasına dair İngiltərə ictimaiyyəti arasında hələ də fikir ayrılığı mövcuddur. –

Общественность Великобритании все еще основательно делится во мнении по поводу вступления Англии в общий европейский рынок.”

Generalization is the reverse side of concretization, it is replacement of the word with concrete meaning by a word with much broader meaning which is clear and understandable to the speaker of the TL. For example, “Swept yard that was never swept where Johnson grass and rabbit tobacco grew in abundance” (H. Lee “To Kill a Mockingbird”). “Чистый двор, который никогда не подметался, весь зарос сорной травой”. - “Bağa baxarsan bağ olar, baxmazsan dağ olar”. “The temperature was an easy ninety”, - he said. “İsti dözülməzdir”. - “Жараневыносимая, - сказал он.”

In the first example we have the names of weeds known only to the inhabitants of the southern states of America where the events take place. It is evident that the Azerbaijani and Russian readers are unaware of such weeds as “Джонсоноватрава” и “кроличий табак” – “Conson otu” və “ev dovşanı tütünü”, therefore the translator appeals to the generalization here, for essential there is not what plant namely grew in the yard, but simply the yard was full of weeds because nobody took care of it. In the second example “ninety” means “девяностоградусов по Фаренгейту” – “Farenqeytlə doxsan dərəcə” while the Fahrenheit system is not well known in our country. Here we can not replace it by Celsius (centigrade thermometer), for this system is not in the use in the USA. The translators here again appealed to generalization for the given context, because the exact indication of thermometer is not as important as the intolerance of heat.

Generalization is often used when a proper name is replaced by a word of common class, simply here we have metonymic translation, that is, very often in metonymy a proper noun being the name of a firm or something expresses not the producer, but the product. But these names of firms are not known to all our readers, therefore in translation we replace the names of firm very often by the

products manufactured by them. For instance, “I could see my mother going to the Spauldings” (Salinger, “The Catcher in the Rye”). - “Я представил себе как мама пошла в спортивный магазин”. - “Mən təsəvvür etdim necə anam idman malları mağazasına getdi”.

“I lit my cigarette and got all dressed and then I packed these two Gladstone I have”. - “Я закурил, оделся, потом сложилоба свои чемодана”. - “Mən siqareti yandırıb əynimi geydim, sonra hər iki çamadanımı qablaşdırdım”.

We know that words in the context may acquire additional lexical meanings not fixed in dictionaries. These meanings we call dictionary meanings or transferred meanings, for there is always an interaction between dictionary and contextual meanings of a word as a result of which a lexical stylistic device emerges. Very often during the translation we come across the words to which we don't find full or equal correspondences in the vocabulary of the TL. In this case we deal with lexical units that have not any equivalents. By it we understand the words and set-phrases of the SL which have neither full, nor partial correspondences in the lexical system of the TL. We divided them in the following groups:

1) Proper names, geographical names, the names of institutions, enterprises, organizations, newspapers, ships and others, for example, Hanema, Throne, Appleby; the Thames, the Mississippi. Generally speaking, it is very difficult to distinguish those proper nouns, which have stable correspondences in the TL and those, which have not. These proper nouns without due correspondences may have them when they appear in a periodicals and fiction regularly. Thus, an occasional element turns into a usual. But still proper names and less familiar names form the group of the units which have not equivalents.

2) The so-called reality, i.e. the words of the SL, which denote concepts and situations absent in the practical life of people speaking in the TL. We refer to them the names of the objects denoting material and spiritual culture of one nation

alone. For example, the names of the national dishes as the Russian: “уха - balıq şorbası, борщ - kələm şorbası, рассольник - şoraba, квас - kvas, калач - kömbə”, the English: “muffler - горячаябулочка – isti bulka, оладьи – fəsəli, haggis - хаггис–баранийрубец, начинённыйпотрохами, соспециями – içalat ədviyyə ilə, toffee - тофи – конфета, типаириса – qənnadı məmulatı, butter-scotch – ириска – yağlı iris, sundae –пломбирссиропомиорехом – şirəli plombir qozla; national clothes as the Russian: “сарафан - qolsuz don, душегрейка - kürəklik, кокошник - парақ, лапти - çarıq; the Russian folk dances as: “гопак, трепак”, the English “pop-goes-the weasel”, types of folk songs: “limericks – частушки” and Azerbaijani “meyxana”.

They also include words and set-phrases characteristic for the social and political life of the country as the Russian: “агитпункт” - təbliğat məntəqəsi, “красныйуголок” - ictimai güşə, “ударник” - zərbəçi, “дружинник” - ictimai əsəyişi qoruyanlar, “трудоваьявахта” - əmək növbəsi; the English: “primaries” – предварительноесобраниедлявыдвижениякандидатов - namizədləri irəli sürmək üçün əvvəlcədən təşkil edilmiş yığıncaq, “caucus” – секретноесовещаниелидеровпартиидлязаключениякомпромиссногорешения - partiya rəhbərlərinin razılığa gəlmə barədə gizli müşavirənin qərarı, “lobbyist” - завсегдайтайклуаровконгресса, подготавливающийегочленовдлячего-либо - kongresə üzv seçilmə barədə gizli təbliğat, “commercial and public enterprises” - домкультуры, парккультурыиотдыха - mədəniyyət evi, istirahət parkı, or American “drugstore, grillroom, drive-in” and so on.

3) The so-called occasional lacunas, i.e. the words of the SL, which by some unknown reasons have no correspondence in the TL. For example, we have not got correspondence for the Russian word “сутки” -, which means “24 saat” in the English language, therefore we are obliged to transform it either by the number of hours. “I shall come back in twenty-four hours”. – “Яприедучезрезсутки”. – “Мən növbəti gün qayıdacağam.” Or “He’ll be back in forty-eight hours”. – “Он приедет через двое суток”. – “O iki günə qayıdaq”.

If the ceaselessness of the action is stressed, then it is translated by the word-combinations “day and night”. For instance: “They worked four days and nights”. – “Они работали четверо суток”. - “Onlar dörd gün gecə-gündüz işlədilər”.

4) Antonymic translation, i.e. conveying the meaning of a negative construction by means of a positive construction or vice versa. For example, “Abad kənd tüstüsündən bəlli olar. – Nothing will be hidden. – Видно деревню по лаю собак”. “Ac ayı oynamaz. – One is so hungry that his empty belly flaps. / One’s belly cries cupboard. – Натощак и песня не поётся. / Не до пляски, не до шутки, когда пусто в желудке”. “Acı sözü bir batman bal ilə yemək olmaz. – Hard words break one’s heart. – Худого слова и бархатным мёдом не запьёшь. / Лишнее слово досаду наводит и до стыда доводит. / Бездушное слово сердце заморозит”. “Bal tutan barmaq yalar. – One always gets warm, if he is near the stove. – Около печи нельзя не нагреться. / Воеводою быть - без мёду не жить”. “Cidanı çuvalda gizlətmək olmaz. – What is done by night appears by day. / Murder will out. – Кукиш в кармане утаишь, а шило в мешке не утаишь”.

5) Metonymic translation. Very often phraseological units bearing some images. They are translated in the form shown for the translation of the phraseological units. In this case it is necessary to search an image-bearing equivalent or image-bearing analogue, i.e. a common linguistic figure of speech in the TL having the same meaning. For example, “boş-boş danışmaq – to decant from empty into empty / to mill the wind / to fish in the air / to beat the air / bla-bla in the air / to hold an idle talk / to shoot the breeze / to keep chin-wagging with one / to talk to no purposes / to talk bunkum – переливать из пустого в порожнее / разводить антимонии / бобы разводить / плести лапти”. “Bağda ərik var idi - salaməleyk var idi, bağda ərik qurtardı - salaməleyk qurtardı. – Cf. It never rains but it pours. / Misfortunes never come alone (singly). – Был Филя в силе - все в дружки к нему валили... / Есть пирожки - есть и дружки, не стало пирожков, не стало и дружков. / Пришла беда - все прочь, как вода”. “Başaq külək hansı

уана əsəcək. – To see which way the cat jumps. / To wait for the cat to jump. –
Выжидать, куда подует ветер”.

By “the phraseological problems of translation” we mean the following forms and methods of translation of the proverbs, sayings, catch words, familiar quotations, briefly speaking, all kinds of the phraseological units.

As it is well-known, that “equivalent, analogue, descriptive translation, antonymic translation, calque or loan translation, combined translation” are the forms and methods of translation which are used to convey the meanings of set-phrases.

The distributional characteristic of the word plays an important role for establishing equivalency in translation.

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Key words:concretization, generalization, metonymic translation.

The problems of translation of the English phraseological units

By the phraseological units we mean the phraseological combinations of words, proverbs, sayings, catch words and familiar quotations. Their notions are known from lexicology. Therefore we'll deal here only with the problem of their translation.

It is necessary to draw attention to the phraseological units which occupy a considerable place in many languages. The difficulties of translating of the phraseological units are raised because very often the inexperienced translators forget the notion of usage and under the influence of familiar graphical form convey the word literally and thus violate the norms of the Target language in the field of the combinability of words. While the phraseological units associated and identified in two languages in the plane of expression do not correspond in the plane of content or in usage or even do not correspond at all. Namely, therefore, the words of such type got the label “faux amis du traducteur” (tərcüməçinin yalançı dostları; ложныедрузьяпереводчика) in French linguistics.

The following forms or methods of translation are used to convey the manings of English set-phrases:

1. equivalent, when a target expression coincides the source one in meaning and imagery, for example, “a lump of clay” – “шкура барабанная” (бездушный человек) – “daşürəkli olmaq”, “to come back to earth” – “спуститьсясоблаков” – “göydən yerə enmək”, “ atasını yandırmaq” – “to give someone hot and strong” – “показать кузькину мать”;

2. analogue, when a target expression is equivalent to the source on in meaning, but differs completely or partially in its imagery, for example, “to wind someone round one’s little finger” – “обводитьвокругпальца” – “barmağına dolamaq”, “to get on one’s hind legs before someone” – “стоятьназаднихлапках” – “dal ayaqları üstə dayanmaq”, “At ölər, meydan qalar, igid ölər, ad-san qalar” – “The horse dies the arena remains; the hero dies his fame remains” və ya “A glorious deed never dies” – “Когдапогибаетлошадь,остаетсяполе, когдапогибаетгерой, остаетсяегоимя”;

3. descriptive translation, when translation is by conveying the meaning of the English expression by a free word combination. This kind of translation is used when no equivalent or analogue is available in the target language, for example, “to accept the Chiltern Hundreds” – “слагатьсьебяполномочиячленапарламента” – “istefaya çıxmaq”, “to cross the floor of the house” – “перейтиизоднойпартиивдругую” – “bir partiyadan o biri partiyağa keçmək”;

4. antonymic translation, when translation is by conveying the meaning of a negative construction by means of a positive construction or vice-versa, for example, “don’t count your chickens before they are hatched” – “цыплятпоосенисчитают” – “cücəni payızda sayarlar”, “catch the bear before you sell his skin” – “не продавай шкуру неубитого медведя” – “ayını öldürməmiş dərisini satma”, “to hold cheap” – “недорожить” – “qədrini bilməmək, qayğısına qalmamaq”, “to keep one’s head” – “не терятьголову” – “başını itirməmək”, “to hold one’s head above water” – “не влезатьвдолги” – “borc içində üzməmək”, “to keep one’s pecker up” – “не падатьдухом” – “dalını yerə vurmamaq” – “ruhdan düşməmək”;

5. calque or loan-translation is used, when the author wishes to stress the imagery of the given English expression or when the expression can not be rendered in any other way, for example, “the Augean stables” – “Авгиевы конюшни” – “Avqi tövlələri”, “promises are like piecrust, made to be broken” –

“обещания, что корка от пирога, их нато и пекут, чтобы ломать потом” – “vədlər piroq qıraqlarına bənzəyir, onları elə qırıb atmaq üçün bişirirlər” – “vədinə xilaf çıxmaq” , “the moon is not seen when the sun shines” – “когда светит солнце, луны не видно” – “təzə ay çıxanda köhnə ayı doğrayıb ulduz qayırlar”;

6. combined translation is used, when the target analogue does not fully convey the meaning of the source expression or has a different specific color either in place or time. In this case we give a loan translation, followed by a descriptive rendering and the target analogue for comparison, for example, “to carry coal to New-castle” – “возить уголь в Ньюкасл” – “ехать в Тулу со своим самоваром” – “meşəyə odun aparmaq”, “needs must when the devil drives” – “приходится идти, когда чёрт гонит” (чего не сделаешь, когда нужда заставит) против рожна не попрёшь, плетью обуха не перешибёшь – “ehtiyac insanı hər şeyə vadar edir”, “könlü yemiş istəyən, dolanar tağ başına” – “könlü balıq istəyən, quyuğunu suya vurur” – “любишь кататься, люби и саночки возить” – “любить тепло – в лес за дровами ехать”, “bazara pulsuz gedən, gora imansız gedər” – “a great sin is to go shopping without money and to pass on into another world without adopting Islam” – “грешно ходить на базар без денег, а на тот свет не приняв Ислам”.

The above mentioned forms of translation don't cover all the possible ways of rendering an expression, depending on the context. The so-called occasional situational equivalents are also used in concrete contexts. Besides it, we may come across supplementary translation:

7. supplementary translation is supplemented with words of explanation and also the method of compensation if some losses take place in translation, for example, “the interpreter's false friends”.

In speech practice interpreter can collide with some lexical units and even combinations sometimes creating difficulties during interpretation process. Experts

of theory translation gave these words special name “the interpreter’s false friends”.

There are several problems of interpretation of such lexicology. First of all these problems is in similarity of word-forms in native and foreign source languages and interpreting language. It’s necessary to notice that these words and word-combinations can be found in both languages. Sometimes the coincide with the following terms as: atlas, energy, caravan, chaos, legal, minimum, atom, billiards, catastrophe. These general notions are achieved with the help of familiar character of international words.

Another difficulty of interpreting from international lexis into native is that sometimes interpreter forgets about the notion “word usage” and being under the impression of familiar graphic word form, and does the over-literal rendering and violate the norms of native language. For example, “контингент избирателей” – “contingent of votes” – “the electorate”, “инструкции” – “instructions” – “directions”, “фальшивые документы” – “falsed documents” – “forged papers”, “вызывать протест” – “to call protest” – “to spark protest”, “выносить вопрос на обсуждение” – “to carry the question out to discuss” – “to table the issue”, “продолжить политику” – “to continue policy of” – “to pursue a policy of”, “оплатить счёт” – “to pay a bill” – “to meet a bill” and so on.

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Key words:the phraseological units, word usage, transformation.

The Lexico-Grammatical Problems of Transformation

The vocabulary of any language is so large and heterogeneous that not any translator, not even the native speaker can know all the words and distinguishes all their meanings. A vague knowledge of the text, the deep meaning hidden under the surface structure obliges the translator to be in constant contact with dictionaries, because they do translators inestimable service in understanding the text more clearly.

The right choice of the word for a complete transformation of the meaning of the word in the text is one of the complicated objectives in the translation process. The difficulty of this task is conditioned by the complex nature of the word and its versatile and semantic value. The word as a lexical unit in Azerbaijani English and Russian languages don't always coincide. Too often one word in the Azerbaijani or Russian may correspond a composite word or a whole word combination of English. For example: "yelləncək – карусель – merry-go-round" or may happen vice-versa. Another example: "to stare – gözüni zilləmək – пристально смотреть".

As it's generally known the word expresses the notion of a substance or the phenomenon of the reality, the whole complex of forms and meaning. There are a logical meaning, an emotional meaning and the named meaning. Very often even English monosemantic word doesn't coincide with the usage of the Russian or Azerbaijani words and as the result it's translated into Russian or Azerbaijani by

different words. For example: “a young child – körpə uşaq – маленький ребёнок; a young man – gənc – молодой человек; a young criminal – təcrübəsiz cinayətkar – неопытный преступник; the night was young – şər qarışmışdır – ночь ещё только наступила.”

We may illustrate another example from the English vocabulary the word “stale”. For example: “stale bread – köhnəlmiş çörək, stale beer – turşumuş pívə, stale news – köhnə xəbər, stale water – iylənmiş su”.

In searching for the necessary word translator applies usually synonymic role in the native language. For example: She was very brave about it. – O bu barədə çox cəsarətli idi.

Here we can collect the following synonymic words: “cəsarətli – отважный, mərd – мужественный, güclü – сильный, cəsur – храбрый”.

The first two meanings of this word don't evidently fit the present case. Therefore, every translator is up to select and enlarges number of synonyms. The meaning of the word “brave” is likely corresponds to: “Qadın bu işin öhdəsindən mərdliklə gəldi. – Она очень мужественно перенесла это.”

While choosing the word out of synonymic role, it's necessary to take into account not only the shades of the meaning, but also degree of intensity of meaning. The translator should always apply to the context to uncover the meaning of the word and suggest adequate translation in the process.

As we have very few absolute synonyms in the language that raise special objectives for a translator. Apart from that the synonyms are not always interchangeable: they are sometimes quite non-suitable. As we mentioned above the synonyms differ by their shade of meaning, degree of intensity, emotion coloring and affiliation to various layers of the dictionary. The English language is extremely rich in synonyms and as we know synonyms are used for strengthening the utterance and avoid any repetition.

Though identical in some cases the grammatical phenomena of any languages connected and conditioned by the laws of its development differ mostly from those of other languages which evoke certain difficulties in the process of translation both in the fields of morphology and syntax.

It is clear that the aim of translation is not to give a precise reproduction of the grammatical forms of the original. The aim is to convey the sense of original where the planes of expression of the Source Language (SL) and the Target Language (TL) do not formally coincide at all. Grammatical forms play an important role when they fulfill a certain stylistic function. Brevity, parallel arrangement and others directly or indirectly influence the sense or aesthetic aspect of the original, then the translator is obliged to seek for analogical means in the TL in order to achieve adequacy. Disparity between the structure of the source and target languages require grammatical and very often lexical transformations. The disparity in the grammatical structures of the English, Azerbaijani and Russian languages may be complete or partial. Complete non-coincidence is observed when a certain grammatical category of one language is absent in the other, for example, gerund is a category inherent to English, but there are also cases when a category is present in both languages, but they do not fully coincide in content or another example, the category of number which is present in both of them, but the use of singular and plural do not always coincide. For example: “To prevent a thermonuclear war should be the supreme duty of every person of goodwill. – Nüvə müharibəsinin qarşısını almaq hər bir xeyirxah insanların müqəddəs vəzifəsi olmalıdır. – Недопускать развязывания термоядерной войны – первейшая обязанность всех людей доброй воли.”

In the following example we have plural in English and Azerbaijani, but singular in Russian: “Attentions of the demonstrators against racialism later turned to South Africa House where most of the ground floor windows were smashed. – Sonra rasizmə qarşı çıxış edən nümayiş iştirakçılarının diqqəti Cənubi Afrika nümayəndəliyinin aşağı mərtəbəsinin bütün pəncərələri sınımış binasına çevrildi. –

Затем участники демонстрации против расизма обратили своё внимание на здание представительства Южной Африки, у которого почти все окна нижнего этажа были разбиты.”

Sometimes a grammatical category of English is broader than that of Russian and Azerbaijani. For example, the Past Indefinite Tense form of English is broader than the Past Tenses in Russian and Azerbaijani. It may correspond to the past tenses of all Russian or Azerbaijani verbs of all aspects and voices, therefore is conveyed into Russian in different ways: 1) “The marchers got within ten yards of their object, and then the police *pushed* them back, cutting the demonstration into two”. 2) “As the mounted policemen *pushed*, there was a crush against the opposite side of the road and a plate glass window was broken”.

The verb “to push” is encountered in both of these two sentences, but in both cases the Past Indefinite is translated differently: 1) “Демонстранты почти подошли к своей цели, оставалось каких-либо десяти метров, но полиция оттеснила их, разделив на две части. – Nümayiş iştirakçıları nəzərdə tutulan yerə on yard qalmış çatmışdırlar ki, polis nümayəndələri onları sıxışdırıb iki hissəyə böldülər.” 2) “Когда конная полиция начала теснить демонстрантов, из-за образования противоположного тротуара давки было разбито зеркальное окно . – Süvari polis nümayişçiləri sıxışdırarkən üzbəüz səkidə basa-bas olduğundan güzgülü pəncərə sındı”.

One reveals those cases of partial correspondence when the given grammatical categories exist in both languages, but they correspond not in all their forms, for instance, let's take the English participle. There is no perfect form of participle in Russian and Azerbaijani and no past participle of intransitive verbs in English.

Thus, all the enumerated (the absence of corresponding forms, partial correspondence, difference in the character and others) call forth the necessity of

grammatical transformations which are the following: transposition, replacement, addition and omission.

Transposition arises as a result of difference in the structures of sentences in the SL and the TL. Example: A general plan was operated by West German reactionaries to rehabilitate Nazi Criminals. – Qərbi Almaniyada əks qüvvələr tərəfindən faşist canilərinə geniş miqyaslı haqq qazandırma planı həyata keçirilirdi.

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В Западной Германии реакционерами проводился в жизнь широкий план реабилитации фашистских преступников.

Here transposition is also connected with the use of indefinite article with the subject. But it is very often caused by the subject, especially if it is expressed by a large group of words or a whole sentence. Example: “A big wave of workers – skilled and unskilled, men and women, manual and non-manual for higher wages and equal pay, for shorter hours and a greater participation in shaping the environment at work has been unleashed in Britain. – İngiltərədə bütün qruplardan olan peşəkar və qeyri-peşəkar fəhlələrin, kişilərin və qadınların fiziki və əqli işlə məşğul olan işçilərin əmək haqqının yüksəldilməsi, əmək haqqının bərabər ödənilməsi, iş saatının azaldılması və eləcə də iş şəraitinin yaxşılaşdırılması uğrunda güclü çıxış dalğaları başladı. –

В Англии поднялась мощная волна выступлений всех групп рабочих – квалифицированных и неквалифицированных, мужчин и женщин, работников физического и умственного труда, требующих повышения заработной платы и равной оплаты труда, сокращения рабочего дня и большего участия в деле улучшения условий работы.”

Pure transposition is rarely met which is also evident from the example above. It is usually followed by other types of transformation namely by replacement of parts of speech, by addition of words and lexical replacement. For example: “*It was a common criticism of Faulkner, particularly in Britain, that he was a writer of unreal nightmares.* – Фолкнера обычно критиковали,

особенно в Англии, зато, что он описывал нереальные кошмары. – Folkneri ona görə tənqid edirdilər ki, o, İngiltərədə olmayanları təsvir edirdi.”

Besides the restructuring of the sentence, the translation required the replacement of the type of the subject and parts of speech: “it was a common criticism – обычно критиковали; that he was a writer – что он описывал”.

Replacement of the parts of speech is caused by different reasons: by difference in the type of subjects, by difference of corresponding part of speech with desired lexical meaning, requirements of combinability and difference in the usage of words. The above given example is a good illustration of it. Replacement of the type of subject here is conditioned by the requirements of combinability. And it must also be noted that the volume of meaning of the word “writer” as well as usage is broader than that of Russian “писатель” – and Azerbaijani “yazıçı”.

As we have already said replacement of parts of speech is also caused by pure lexical reasons for example, by the absence of the corresponding meaning for a word in Russian and Azerbaijani. For instance: “In a display of loathsome servility the Foreign Secretary backed the US denials of the bombings of North Vietnam, speaking in parliament of December 19”. “The English-Russian Dictionary” edited by V.K.Muller gives the following meanings for “display” as a noun: 1) “развёртывание перед глазами, выставлять, показывать (товары и т.п.), проявлять (храбрость и т.п.)”; 2) “выставка, выставление себя на показ, хвастовство”. But none of these meanings correspond the meaning of “display” in this context. In order to convey its meaning more exactly and adequately the translator is obliged to appeal to the meaning of the verb “display”. Prepositional group in a display cannot be conveyed into Russian or Azerbaijani by a corresponding prepositional group, therefore, the translator appeals to grammatical and lexical transformation at the same time. “Выступая в парламенте 19 декабря, министры иностранных дел проявили отвратительно низкое поклонство перед Америкой, поддерживая утверждение, что бомбардировки Северного Вьетнама не имели места. – Dekabr ayının 19-da

Xarici İşlər Naziri parlamentdə çıxış edərkən Amerika qarşısında xoşa gəlməyən ehtiramla Vyetnamın bombardmana məruz qalmadığı fikrini təsdiqlədi.”

As we see from the given example, addition and omission are always followed by other types of transformations.

It is also necessary in translation as the omitted words often turn to be needless in Russian and perceived pleonasms. For example: “The storm was terrible while it lasted. – Tufan dəhşətli idi. – Бурябылаужасная.” The subordinate clause “покаонапродолжалась – davam etdiyi müddətdə” is quite needless and therefore omitted in Russian and Azerbaijani translation.

It must be noted that in the process of transformation there are such methods as replacement of subordination by coordination and vice versa, breaking and joining up of sentences in translation.

Analyzing lexico-grammatical problems of transformation we also must mention the right choice of the synonyms.

First of all, it is necessary to notice that the word “synonym” comes from ancient Greek “syn” (σύν) - “with” and “onoma” (ὄνομα) “name”. The synonyms are different words with similar or identical meanings which are interchangeable. Antonyms are words with opposite or nearly opposite meanings. An example of synonyms is the words “begin” and “commence”; “cat” and “feline”. Each describes any member of the family Felidae. Similarly, if we talk about a long time or an extended time, long and extended become synonyms. In the figurative sense, two words are often said to be synonymous if they have the same connotation, for example: “a widespread impression that.....Hollywood was synonymous with immorality” (Doris Kearns Goodwin).

Synonyms can be nouns, adverbs or adjectives, as long as both members of the pair are the same part of speech. More examples of English synonyms:

- baby and infant (noun);

- student and pupil (noun);
- pretty and attractive (adjective);
- sick and ill (adjective);
- interesting and fascinating (adjective);
- quickly and speedily (adverb).

Note that synonyms are defined with respect to certain senses of words; for instance, pupil as the “aperture in the iris of the eye” is not synonymous with student. Similarly, expired as “having lost validity” (as in grocery goods) it doesn’t necessarily mean “death”.

Some lexicographers claim that no synonyms have exactly the same meaning (in all contexts or social levels of language) because etymology, orthography, phonic qualities, ambiguous meanings, usage, etc. make them unique. However, many people feel that the synonyms they use are identical in meaning for all practical purposes. Different words that are similar in meaning usually differ for a reason: “feline” is more formal than “cat”; “long” and “extended” are only synonyms in one usage and not in others, such as “a long arm” and “an extended arm”.

We have to note that synonyms are also a source of euphemisms. The purpose of a thesaurus is to offer the user of similar or related words; these are often, but not always, synonyms. In a way, hyponyms are similar to synonyms.

In contrast, antonyms (an opposite pair) would be:

- dead and alive (compare to synonyms: “dead” and “deceased”);
- near and far (compare to synonyms: “near” and “close”);
- war and peace (compare to synonyms: “war” and “conflict”).
- tremendous and awful (compare to synonyms: tremendous and remarkable)

Synonyms are words different in their aspects, but identical or similar in their inner aspects. In English there a lot of synonyms, because there are many borrowings, for instance: “hearty / native / cordial”. After a word is borrowed it undergoes desynonymization, because absolute synonyms are unnecessary for a language.

However, there are some absolute synonyms in the language, which have exactly the same meaning and belong to the same style, e.g. to moan, to groan; homeland, motherland etc. In cases of desynonymization one of the absolute synonyms can specialize in its meaning and we get semantic, e.g. “city” / borrowed /, “town” / native. The French borrowing “city” is specialized. In other cases native words can be specialized in their meanings, e.g. “stool” / native, / “chair”/ French.

Sometimes one of the absolute synonyms is specialized in its usage and we get stylistic synonyms, e.g. “to begin” / native /, “to commence” / borrowing. Here the French word is specialized. In some cases the native word is specialized, e.g. “welkin” / bookish /, “sky” / neutral/.

Stylistic synonyms can also appear by means of abbreviation. In most cases the abbreviated form belongs to the colloquial style, and the full form to the neutral style, e.g. “examination”, “exam.”

Among stylistic synonyms we can point out a special group of words which are called euphemisms. These are words used to substitute some unpleasant or offensive words, e.g. “the late” instead of “dead”, “to perspire” instead of “to sweat” etc.

There are also phraseological synonyms; these words are identical in their meanings and styles but different in their combining with other words in the sentence, e.g. “to be late for a lecture” but “to miss the train”, “to visit museums” but “to attend lectures” etc.

In each group of synonyms there is a word with the most general meaning, which can substitute any word in the group, e.g. “piece” is the synonymic dominant in the group “slice”, “lump”, “morsel”. The verb “to look at” is the synonymic dominant in the group “to stare”, “to glance”, “to peep”. The adjective “red” is the synonymic dominant I the group “purple”, “scarlet”, “crimson”.

When speaking about the sources of synonyms, besides desynonymization and abbreviation, we can also mention the formation of phrasal verbs, e.g. “to give up” – “to abandon”, “to cut down” – “to diminish”. Grouping of words is based upon similarities and contrasts and is usually called as synonymic row. Taking up similarity of meaning and contrasts of phonetic shape we observe that every language has in its vocabulary a variety of words, kindred in meaning but distinct in morphemic composition, phonemic shape and usage, ensuring the expression of the most delicate shades of thought, feeling and imagination. The more developed

the language, the richer the diversity and therefore the greater the possibilities of lexical choice enhancing the effectiveness and precision of speech.

The way synonyms may be seen from the following example: “Already in this half-hour of bombardment hundreds upon hundreds of men would have been violently slain, smashed, torn, gouged, crusted and mutilated” (R.Aldington).

The synonymous words smash and crash are semantically very close; they combine to give a forceful representation of the atrocities of war. Richness and clearness of language are of paramount importance in so far as they promote precision of thought. Even this preliminary example makes it obvious that the still very common definitions of synonyms as words of the same language having the same meaning or as different words that stand for the same notion are by no means accurate and even in a way misleading. By the very nature of language every word has its own history, its own peculiar motivation, and its own typical contexts. And besides there is always some hidden possibility of different connotation and which is feeling in each of them. Moreover, words of the same meaning would be useless for communication: they would encumber the language, not enrich it.

If two words exactly coincide in meaning and use, the natural tendency is for one of them to change its meaning or drop out of the language. Thus synonyms are words only similar but not identical in meaning. This definition is correct but vague. A more precise linguistic definition should be based on a workable notion of the semantic structure of the word and of the complex nature of every separate meaning on a polysemantic word.

Each separate lexical meaning of a word has been described as consisting of a denotational identifying the notion or the object and reflecting the essential features of the notion named, shades of meaning reflecting its secondary features, additional connotations resulting from typical contexts in which the word is used, its emotional component and stylistic coloring; connotations are not necessarily present in every word. The basis of a synonymic opposition is formed by the first of the above named components, i.e. the denotational component.

It will be remembered that the term “opposition” means the relationship of partial difference between two partially similar elements of a language. A common denotational component brings the words together into a synonymic group. All the other components can vary and thus form the distinctive features of the synonymic oppositions.

Synonyms can therefore be defined in terms of linguistics as two or more words of the same language, belonging to the same part of speech and possessing one or more identical or nearly identical denotational meanings, interchangeable, at least in some contexts, without any considerable alteration in denotational meaning, but differing in morphemic composition, phonemic shape, shades of meaning, connotations, affective value, style, valence and idiomatic use. Additional characteristics of style, emotional coloring and valence peculiar to one of the elements in a synonymic group may be absent in one or all of the others.

The definition is of necessity very bulky and needs some commenting upon. By pointing out the fact that synonyms belong to the same part of speech the definition makes it clear that synonymic grouping is really a special case of lexicogrammatical grouping based on semantic proximity of words.

To have something tangible to work upon it is convenient to compare some synonyms within their group, so as to make obvious the reasons of the definition. The verbs “experience”, “undergo”, “sustain” and “suffer”, for example, come together because all four render the notion of experiencing something. The verb and the noun “experience” indicate actual living through something and coming to know it first hand rather than from hearsay. “Undergo” applies chiefly to what someone or something bears or is subjected to, as in “to undergo an operation”, “to undergo changes”.

Compare also the following example from L.P.Smith: “The French language has undergone considerable and more recent changes since the date when the Normans brought it into England”. In the above example the verb “undergo” can be replaced by its synonyms without any change of the sentence meaning. This may be easily proved if a similar context is found for some other synonym in the same group. For instance: These Latin words suffered many transformations in becoming French.

The denotational meaning is obviously the same. Synonyms, then, are interchangeable under certain conditions specific to each group. This seems to call forth an analogy with phonological neutralization. Now, it will be remembered that neutralization is the absence in some contexts of a phonetic contrast found elsewhere or formerly in the language, as the absence of contrast between final [s] and [z] after [t] it appears, we are justified in calling semantic neutralization the suspension of an otherwise functioning semantic opposition that occurs in some lexical contexts.

And yet suffer in this meaning (“to undergo”), but not in the example above, is characterized by connotations implying wrong or injury. No semantic neutralization occurs in phrases like “to suffer atrocities”, “to suffer heavy losses.” The implication is of course caused by the existence of the main intransitive meaning of the same word, not synonymous with the group, for instance: “feel pains”. “Sustain” as an element of this group differs from both in shade of meaning and style. It is an official word and it suggests undergoing affliction without fiving way.

A further illustration will be supplied by a group of synonymous nouns: hope, expectation and anticipation. They are considered to be synonymous because they all three mean “having something in mind which is likely to happen”. They are, however, much less interchangeable than the previous group because of more strongly pronounced difference in shades of meaning. Expectation may be either of good or of evil. Anticipation, as a rule, is a pleasurable expectation of something good. Hope is not only a belief but a desire that some event would happen. The stylistic difference is also quite marked.

The Romance words “anticipation” and “expectation” are formal literary words used only by educated speakers, whereas the native monosyllabic hope is stylistically neutral. Moreover, they differ in idiomatic usage. Only hope is possible in such set expressions as: hope, to lose hope, to pin one’s hopes on something. Neither “expectation” nor “anticipation” could be substituted into the following quotation from T.S.Eliot: “You do not know what hope is until you have lost it”.

Taking into consideration the corresponding series of synonymous verbs and verbal set expressions: “to hope, to anticipate, to expect, to look forward to”, we shall see that separate words may be compared to whole set expressions. To look forward also worthy of note because it forms a definitely colloquial counterpart to the rest. It can easily be shown, on the evidence of examples, that each synonymic group comprises a dominant element. This synonymic dominant is the most general term of its kind potentially containing the specific features rendered by all the other members’ of the group, as, for instance, “undergo” and “hope” in the above.

In the series “leave”, “depart”, “quit”, “retire”, clear out the verb “leave”, being general and both stylistically and emotionally neutral, can stand for each of the other four terms. The other four can replace “to leave” only when some specific semantic component must prevail over the general notion. When we want to stress the idea of giving up employment and stopping working “quit” is preferable

because in this word this particular notion dominates over the more general idea common to the whole group. Some of these verbs may be used transitively, for example: “He has left me....Abandoned me! Quitted me!” (Bennett).

In this synonymic series therefore the dominant term is “to leave”. Other dominants are, for instance, “get” a verb that can stand for the verbs “obtain”, “acquire”, “win”, “gain”, “earn”; also ask, the most general term of its group, viz. “question” or “interrogate”. The synonymic dominant should not be confused with a generic term. A generic term is relative. It serves as the name for the notion of the genus as distinguished from the names of the species. For instance, animal is a generic term as compared to the specific names “wolf”, “dog” or “mouse” (which are not synonymous). “Dog”, in its turn, may serve as a generic term for different breeds such as “bull-dog”, “collie”, “poodle”, etc.

Synonyms possess one or more identical or nearly identical meanings. To realize the significance of this, one must bear in mind that the majority of frequent words are polysemantic, and that it is precisely the frequent words that have many synonyms. The result is that one and the same word may belong in its various meanings to several different synonymic groups. The verb “appear” in “...an old cat without a tail appeared from nowhere” (Mansfield) is synonymous with “come into sight”, “emerge”.

On the other hand, when Gr.Greene depicts the far-off figures of the parachutists who....appeared stationary, “appeared” is synonymous with “look” or “seem”, their common component being “give the impression of”. “Appear, then, often” applies to erroneous impressions.

Compare the following groups synonymous to five different meanings of the adjective “fresh”, as revealed by characteristic contexts: to begin a fresh paragraph – fresh: another: different: new.

Fresh air – fresh: pure: invigorating.

A freshman – fresh: inexperienced: green: raw.

To be fresh with somebody – fresh: impertinent: rude

The semantic structures of two polysemantic words sometimes coincide in more than one meaning, but never completely.

Synonyms may also differ in emotional coloring which may be present in one element of the group and absent in all or some of the others. “Lonely” as compared with “alone” is emotional as is easily seen from the following examples: “...a very

lonely boy lost between them and aware at ten that his mother had no interest in him, and his father was a stranger". (Morgan Aldeidge). "Shall be alone as my secretary doesn't come to-day" (Monica Dickens, "One pair of hands").

Both words denote being apart from others, but "lonely" besides the general meaning implies longing for company, feeling sad because of the lack of sympathy and companionship. Alone does not necessarily suggest any sadness at being by oneself.

If the difference in meaning of synonyms concerns the notion or the emotion expressed, as was the case in the groups discussed above, the synonyms are classed as ideographic synonyms, and the opposition created in contrasting them may be called an ideographic opposition. The opposition is formulated with the help of a clear definitive statement of the semantic component present in all the members of the group. The analysis proceeds as a definition by comparison with the standard that is thus settled. "It is not enough to tell something about each word. The thing to tell is how each word is related to others in this particular group."

The establishment of differential features proves very helpful, whereas sliding from one synonym to another with no definite point of departure creates a haphazard approach with no chance of tracing the system. In analyzing the group consisting of the words "glance", "look" and "glimpse" we state that all three denote a conscious and direct endeavor to see, the distinctive feature is based on the time and quickness of the action. A "glance" is "a look which is quick and sudden" and a "glimpse" is quicker still, implying only momentary sight.

In a stylistic opposition of synonyms the basis of comparison is again the denotational meaning and the distinctive feature is the presence or absence of a stylistic colouring which may also be accompanied a difference in emotional colouring.

It has become quite a tradition with linguists: when discussing synonyms to quote a passage from "As You Like It" of William Shakespeare to illustrate the social differentiation of vocabulary and the stylistic relationship existing in the English language between simple, mostly native words and their dignified and elaborate synonyms borrowed from the French. We shall keep to this time-honored convention. Speaking to a country fellow William, the jester Touchstone says: "Therefore, you clown, abandon, which is in the vulgar leave the society, which in the boorish is company, of this female, which in the common is woman; which together is abandon the society of this female or thou perishes; or to thy better

understanding diets; or to wit, I kill thee, make thee away, translate thy life into death”.

The general effect of poetic or learned synonyms when used in prose or in everyday speech is that of creating a more elevated tone. The point may be proved by the very first example where the poetic and archaic verb “slays” is substituted for the neutral “kill”. We must be on our guard too against the idea that the stylistic effect may exist without influencing the meaning: in fact it never does. The verb “slay” not only lends to the whole a poetical and solemn shows the writer’s and his hero’s attitude to the fact, their horror and repugnance of war and their feeling for its victims.

The phrases “they are killed”, “they are slain”, they are made away with etc. refer to the same event but they are different attitude to the subject in question on the part of the speaker.

The study of synonyms is a borderline province between semantics and stylistics on the one hand and semantics and phraseology on the other because of the synonymic collocations serving as a means of emphasis. The following example from “A Taste of Honey” of Shelagh Delaney, remarkable for the truthfulness of its dialogue, shows how they are used in modern speech: Helen..... “The devil looks after his own”, - they say.

Synonymic pairs like wear and tear are very numerous in modern English and often used both in everyday speech and in literature. They show all the typical features of idiomatic phrases that ensure their memorability such as rhythm, alliteration, rhyme and the use of archaic words seldom occurring elsewhere.

The examples are numerous: “hale and hearty, with might and main, nevertheless and notwithstanding, modes and manners, stress and strain, rack and ruin, really and truly, hue and cry, wane and pale, without let or hindrance, act and deed”. There are many others which show neither rhyme nor alliteration, and consist of two words equally modern. They are pleonastic, i.e. they emphasize the idea by just stating it twice, and possess a certain rhythmical quality which probably enhances their unity and makes them easily remembered. These are: by leaps and bounds, to pick and choose, pure and simple, stuff and nonsense, bright and shining, far and away, proud and haughty and many more.

In a great number of cases the semantic difference between two or more synonyms is supported by the difference in valence. Distributional oppositions between synonyms have ever been studied systematically, although the amount of

data collected is very impressive. The difference in distribution maybe syntactical, morphological, lexical and surely deserves more attention than has been so far given to it. It is, for instance, known that bare in reference to persons is used only predicatively while naked occurs both predicatively and attributively. The same is true about alone, which, irrespectively of referent, is used only predicatively, whereas its synonyms solitary and lonely occur in both functions. The function is predicative in the following sentence: you are idle, be not solitary. If you are solitary be not idle.

It has been repeatedly mentioned that begin and commence differ stylistically, ft must be noted, however, that their distributional difference is not less important. “Begin” is generalized in its lexical meaning and becomes a semi-auxiliary when used with used an infinitive. It follows naturally that begin and not commence is the right word before an infinitive even in formal style.

“Seem” and “appear” may be followed by an infinitive or a that-claw, see whereas look which is stylistically equivalent to them is never used in these constructions. “Aware” and “conscious” are followed either by an o/-phrase or by a subordinate clause, for instance: “to be aware of one’s failure”, “to be aware that one’s failure” is inevitable. Their synonym sensible is preferably used with an o/-phrase.

Very often the distributional difference between synonyms concerns the use of prepositions: for instance: “to answer a question”, but “to reply to a question”. The adjectives anxious and uneasy are followed by the preposition about, their synonym concerned permits a choice and is variously combined with “about, at, for, with”. The misuse of prepositions is one of the most common mistakes not only with foreigners but with native speakers as well.

Lexical difference in distribution is based on the difference in valence. An example of this offered by the verbs win and gain. Both may be used in combination with the noun victory: “to win a victory, to gain a victory”. But with the word “war” only win is possible: “to win a war”. We are here trespassing on the domain of set expressions, a problem that has already been treated in an earlier chapter. Here it will suffice to point out that the phraseological combining possibilities of words are extremely varied.

It has been repeatedly stated that synonyms cannot be substituted into set expressions; as a general rule each synonym has its own peculiarities of phraseological connections. The statement is only approximately correct.

A.V.Koenig has shown that set expressions have special properties as regards synonymy, different from those observed in free phrases.

Some set expressions may vary in their lexical components without changing their meaning, for instance: “cast (fling or throw) something in somebody’s teeth”. Moreover, the meaning may remain unchanged even if the interchangeable components are not synonymous: “to hang on by one’s eyelashes (eyelids, eyebrows), - to bear or show a resemblance”.

The noun “glance”, “look” and “glimpse” are indiscriminately used with the verbs give and have: to give a look (a glance, a glimpse), to have a look (a glance, a glimpse). With the verbs “cast and take the world glimpse is not used, so that only the expressions to cast a glance (a look) or to take a glance (a look) are possible. With the verbs “steal”, “shoot”, “throw” the combining possibilities are further restricted, so that only the noun “glance” will occur in combination with these. It goes without saying that phraseological interchangeability is not frequent.

Since the exact meaning of each synonym is delimited by its interrelatedness with the other elements of the same group, comparison plays an important part in synonymic research.

Now we offer a slightly different angle of the same problem. The interchangeability and possible neutralization are tested by means of substitution, a procedure also profitably borrowed by semasiology from phonology.

The values of words can best be defined by substituting them for one another and observing the resulting changes. When the landlady in John Waif’s “Hurry on down” says to the main personage: And where do you work? I’ve asked you that two or three times, Mr. Lumley, but you’ve never given me any answer; the verb “ask” has a very general meaning of seeking information.

Substituting its synonyms, “question” or “interrogate”, will require a change in the structure of the sentence (the omission of that), which shows the distributional opposition between these words, and also ushers in a change in meaning. These words will heighten the implication that the landlady has her doubts about Lumley and confesses that she finds his character suspicious.

The verb question would mean that she is constantly asking her lodger searching questions. The substitution of interrogate would suggest systematic and thorough questioning by a person authorized to do so; the landlady could have used it only ironically and irony would have been completely out of keeping with her mentality and habits. Observations of this sort can be supported by statistical data.

Most frequent combinations such as teachers question their pupils, fudges interrogate witnesses and the like also throw light on the semantic difference between synonyms.

Synonyms have certain common ground within which they are interchangeable without alteration of meaning or with a very slight loss in effectiveness. Ask and inquire, for instance, may be used indiscriminately when not followed by any object as in the following: “-“And where do you live now, Mr. Gillespie?” Mrs. Pearson inquired rather archly and with her head on one side” (Priestley).

To this connection some more examples may be cited. The words strange, odd, queer, though different in connotations, are often interchangeable because they can be applied to define the same words or words naming similar notions: strange feeling (glance, business), queer feeling (glance, business), odd feeling (glance, business). For instance: “It seems the queerest set-up I ever heard of” (Wyndham). Compare also: “she agreed to stay; she seems annoyed; she appears annoyed; to discharge an employee; to sack an employee; to fire an employee (a servant)”.

It should be borne in mind that substitution in different contexts has for its object not only probing interchangeability but bringing into relief the difference in intellectual, emotional and stylistic value of each word. An additional procedure suggested by Ch.Bally consists in assigning to the words suitable antonyms. The difference between “hard” and “firm”, for example, is explained if we point out that “firm” contrasts with “hose” and “flabby” (firm ground: loose ground, firm chin: flabby chin), whereas the opposite of hard is soft (hard ground: soft ground).

The meaning of each word is conditioned the meaning of other words forming part of the same vocabulary system, and especially of those in semantic proximity. High and tall, for instance, could be defined not only from the point of view of their valence (tall is used about people) but also in relation to each other by stating how far they are interchangeable and what their respective antonyms are. A building may be high and may be tall. “High” is a relative term signifying “greatly raised above the surface or the base”, in comparison with what is usual for objects of the same kind. “A table is high” if it exceeds 75 cm; “a hill of a hundred meters” is not high. The same relativity is characteristic of its antonym low. As to the word “tall”, it is used about objects whose height is greatly in excess of their breadth or diameter and whose actual height is great for an object of its kind: “a tall man, a tall tree”. The antonym is short.

The area where substitution is possible is very limited and outside it all replacement either destroys the beauty and precision or more often, makes the utterance vague, ungrammatical and even unintelligible. This makes the knowledge of where each synonym differs from another of paramount importance for correctness of speech.

The distinctions between words similar in meaning are often very fine and elusive, so that some special instruction on the use of synonyms is necessary even for native speakers. This accounts for the great number of books of synonyms that serve as guides for those who aim at good style and precision and wish to choose the most appropriate terms from the varied stock of the English vocabulary. The study of synonyms is especially indispensable for those who learn English as a foreign language because what is the right word in one situation will be wrong in many other, apparently similar, contexts.

It is often convenient to explain the meaning of a new word with the help of its previously learned synonym. This forms additional associations in the student's mind, and the new word is better remembered. Moreover, it eliminates the necessity of bringing in a native word. And yet the discrimination of synonyms and words which may be confused is more important. The teacher must show that synonyms are not identical in meaning or use and explain the difference between them by comparing and contrasting them, as well as by showing in what contexts one or the other may be most fitly used.

Translation cannot serve as a criterion of synonymy; there are cases when several English words of different distribution and valence are translated into Russian by one and the same word. Such words as *also*, *too* and *as well*, all translated by the Russian word *moego*, are never interchangeable. A teacher of English should always stress the necessity of being on one's guard against mistakes of this kind.

Contextual synonyms are similar in meaning only under some specific distributional conditions. The verbs "bear", "suffer" and "stand" are semantically different and not interchangeable except when used in the negative form: *can't stand* is equal to *can't bear* in the following words of an officer: *Gas, I've swallowed too much of the beastly stuff. "I can't stand it any longer. I'm going to the dressing-station" (R.Aldington).*

There are some other distinctions to be made with respect to different kinds of semantic similarity. Some authors, for instance, class groups like *ask*, *beg*, *implore* or *like*, *love*, *adore*, *gift*, *talent*, *genius* as synonymous, calling them relative

synonyms. This attitude is open to discussion. In fact the difference in denotative meaning is unmistakable: the words name different notions, not various degrees of the same notion and cannot substitute one another. An entirely different type of opposition is involved.

Formerly we had oppositions based on the relationships between the members of the opposition, here we deal with proportional oppositions characterized by their relationship with the whole vocabulary system and based on a different degree of intensity of the relevant distinctive features. We shall not call such words synonymous as they do not fit the definition of synonyms.

Total synonymy, i.e. synonyms where the members of a synonymic group can replace each other in any given context, without the slightest alteration in denotative or emotional meaning and connotations, is an extremely rare occurrence. Examples of this type can be found in special literature among technical terms peculiar to this or that branch of knowledge.

Thus, in linguistics the terms noun and substantive, functional affix, flections and inflection are identical in meaning. What is not generally realized, however, is that terms are a peculiar type of words, totally devoid of connotations or emotional colouring, and that their stylistics characterization does not vary? That is why this is a very special kind of synonymy: neither ideographic nor stylistic oppositions are possible here.

As to the distributional opposition, it is less marked because the great majority of terms are nouns. Their irater change ability is also in a way deceptive. Every writer has to make up his mind right from the start as to which of the possible synonyms he prefers and stick to it throughout his text to avoid ambiguity. Thus, the interchangeability is, as it were, theoretical and cannot be materialized in an actual text.

The same misunderstood conception of interchangeability lies at the bottom of considering different dialect names for the same plant, animal or agricultural implement and the like as total (absolute) synonyms. Thus a perennial plant with long clusters of dotted whitish or purple tubular flowers that the botanists refer to as genus *Digitalis* has several dialectal names such as foxglove, fairy bell, finger/lower, finger root, dead men's bells, ladies' fingers. But the names are not interchangeable in any particular speaker's idiolect.

The same is true about the cornflower (*Centaurea jacea*), so called because it grows in cornfields; some people call it bluebottle according to the shape and

colour of its petals. Compare also “gorse”, “furze” and “whim”, different names used in different places for the same prickly yellow-flowered shrub.

The distinction between synchronistic and dichromatic treatment is so fundamental that it cannot be overemphasized, but the two aspects are independent and cannot be understood without one another. It is therefore essential after the descriptive analysis synonymy in present-day English to take up the historical line of approach and discuss the origin of synonyms and the causes of either abundance in English.

The majority of those who studied synonymy in the past has been cultivating both lines of approach without keeping them scrupulously apart, and focused their attention on the prominent part of foreign loan words in English synonymy, for example, freedom: liberty or heaven: sky, where the first elements are native and the second, French and Scandinavian respectively.

O.Jespersen and many others used to stress that the English language is peculiarly rich in synonyms because Britons, Romans, Saxons, Danes and Normans fighting and settling upon the soil of the British Isles could not but influence each other's speech. British scholars studied Greek and Latin and for centuries used Latin as a medium for communication on-scholarly topics.

Words borrowed from Latin to interrogate abdomen to collect vacuous to complete to ascend instruction Native English words to ask belly to gather empty to end to raise teaching. Synonymy has its characteristic patterns in each language. Its peculiar feature in English is the contrast between simple native words stylistically neutral, literary words borrowed from French and learned words of Greco-Latin origin.

This results in a sort of stylistically conditioned triple “keyboard” that can be illustrated by the following: Words borrowed from French to question stomach to assemble devoid to finish to mount guidance English also uses many pairs of synonymous derivatives, the one Hellenic and the other Romance, for example, periphery: circumference, hypothesis: supposition; compassion; synthesis; composition.

The pattern of stylistic relationship represented in the above “table”, although typical, is by no means universal. For example, the native words “dale, deed, fair” are the poetic equivalents of their much more frequent borrowed synonyms “valley, act or the hybrid” beautiful.

This subject of stylistic differentiation has been one of much controversy in recent years. It is universally accepted, however, that semantic and stylistic properties may change and synonyms which at one time formed a stylistic opposition only may in the course of time become ideographically contrasted as well and vice versa.

It would be linguistically native to maintain that borrowing results only in quantitative changes or those qualitative changes are purely stylistically. The introduction of a borrowed word almost invariably starts some alteration both in the newcomer and in the seminary tic structure of existing words that are close to it in meaning. When in the 13th century the word soil was introduced into English its meaning was “a strip of land”. The upper layer of earth in which plants grow had been denoted since Old English by one of the synonyms: “elope, land, folder”.

All these words had other central meanings so that the meaning in question was with them secondary. Avow, if two words coincide in meaning and use, the tendency is for one of them to drop out of the language. Folder had the same function and meaning as elope and in the fight for survival the latter won. The polysemantic word land underwent an intense semantic development in a different direction and so dropped out of this synonymic series. In this way it became quite natural for soil to fill the obvious lexical gap, receive its present meaning and become the main name for the corresponding notion, for example, “the mould in which plants grow”. The noun earth retained this meaning throughout its history, whereas the word ground in which this meaning was formerly absent, developed it. As a result this synonymic group comprises at present soil, earth and ground.

The fate of the word “folder” is not at all infrequent. Many other words now marked in the dictionaries as “archaic” or “obsolete” have dropped out in the same competition of synonyms: others survived with a meaning more or less removed from the original one. The process is called synonymic differentiation and is so current that M.Boreal regarded it as an inherent law of language development.

It must be noted that synonyms may influence each other semantically in two diametrically opposite ways: one of them is dissimilation, the other the reverse process that is assimilation. The assimilation of synonyms consists in parallel development. An example of this is furnished by the sense development of Middle English adverbs meaning “swiftly” and subsequently “immediately”.

This law was discovered and described by G.Stern. H.A.Treble and G.H.Villains give as examples the pejorative meanings acquired by the nouns “wench”, “knave” and “churl” which originally meant “girl”, “boy” and “laborer”

respectively and point out that this loss of old dignity became linguistically possible because there were so many synonymous terms “to hand”.

The important thing to remember is that it is not only borrowings from foreign languages but other sources as well that; have made increasing contributions to the stock of English synonyms. There are, for instance, words that come from dialects and in the last hundred years, from American English in particular. As a result speakers of British English may make use of both elements of the following pairs, the first element in each pair coming from the USA: gimmick: trick, dues: subscription, long distance (telephone) call: trunk call, radio: wireless.

There are also synonyms that originate in numerous other dialects as, for instance, clover: shamrock, liquor; whiskey (from Irish), girl: lass, lassie or charm: glamour (from Scottish).

The role of borrowings should not be overestimated. Synonyms are also created by means of all word-forming processes productive in the language at a given time of its history. The words already existing in the language develop new meanings. New words may be formed by affixation or loss of affixes, conversion, compounding, shortening and so on, and being coined, form synonyms to those already in use.

Of special importance for those who are interested in the present-day trends and characteristic peculiarities of the English vocabulary are the synonymic oppositions due to shift of meaning new combinations of verbs with postpositive and compound nouns formed nouns formed from them, shortenings, set expressions and conversion.

Set expressions consisting of a verb with a postpositive are widely used in present-day English and may be called one of its characteristic features. Many verbal synonymic groups contain such combinations as one of their elements. A few examples will illustrate this statement: to choose, to pick out, to abandon; to give up, to continue, to go on, to enter, to come in, to lift, to pick up, to postpone, to put off, to quarrel, to fall out, to return, to bring back. For example: “By the way, Toby has quite given up the idea of doing those animal cartoons” (Christopher Plummer).

The vitality of these expressions is proved by the fact that they really supply material for further word-formation. Very many compound nouns denoting abstract notions, persons and events are correlated with them, also giving ways of expressing notions hitherto named by somewhat lengthy borrowed terms. There

are, for instance, such synonymic pairs as arrangement: layout, conscription, call-up, precipitation, fall out; regeneration, feedback; reproduction, playback, resistance, fight back; treachery, sell out.

An even more frequent type of new formations is that in which a noun with a verbal stem is combined with a verb of generic meaning (have, give, take, get, make) into a set expression which differs from the simple verb in aspect or emphasis: to laugh - to give a laugh; to sigh - to give a sigh; to walk - to take a walk; to smoke - to have a smoke; to love - to fall in love. For example: "Now we can all have a good read with our coffee" (Simpson).

N.N.Amosova stresses the patterned character of the phrases in question, the regularity of connection between the structure of the phrase and the resulting semantic effect. She also points out that there may be cases when phrases of this pattern have undergone a shift of meaning and turned into phraseological units quite different in meaning from and not synonymic with the verbs of the same root. This is the case with "to give a lift" "to give somebody quite a turn", etc.

Quite frequently synonyms, mostly stylistically, but sometimes ideographic as well, are due to shortening, e.g. memorandum: memo; vegetables - vegs; margarine - merge; microphone - mike; popular song - pop song.

One should not overlook the fact that conversion may also be a source of synonymy; it accounts for such pairs as commandment: ceriman, laughter - laugh. The problem in this connection is whether such cases should be regarded as synonyms or as lexical variants of one and the same word. It seems more logical to consider them, as lexical variants. Confer also cases of different affixation: anxiety - anxiousness; effectively - effectiveness and loss of affixes: amongst - among or await - wait.

Essence of synonymy, synonymous relations between words have attracted and still attracts the attention of linguists, who develop the problems of semasiology, since decision of the problems of synonymy is closely connected with antonym and polysemy and the studying of synonyms is important not only for semasiology, but as well as for lexicography, literature studying, methods of teaching the English language.

In spite of the existence of relatively large numbers of the studies, devoted to the opening of the different sides to synonymy, hitherto there is no a unity of glance in respect to determinations of the synonyms, methods of their study, principles of

the separation and categorizations of the synonyms and borders of the synonymous row.

The majority of scholars share the opinion that synonymy presents by itself the “microcircuit” of the language, which is characterized by their own relations and that it falls into quality of the component part in lexical system of the language as a whole.

As it concerns the determinations of synonymy, there is no existence of the unity among the scholars’ opinions: one researchers come from the generality of the meaning of synonyms, while the others – from the correlation of semantic and subject – logical begin in a word, while the thirds try to prove that synonyms are defined on the base of generality of the structured model of the use and alike combinability of the words.

Such kind of analysis of these determinations happens to in the works of Russian philologists V.A.Pautynskaya, “Review of the literature on question of the synonymy”, V.A.Zvegintsev “Semasiology”, “Questions to theories and histories of the language”, “Theoretical and applied linguists” and V.T.Valium “About determinations of the synonymy and their synonymy in modern English”.

Considering the semantic generality of the lexical units and their partial interchangeability as the features of synonyms, that is to say, the compatibility of words in one contextual meaning and the inconsistency in others, we hereunder may confirm that two words interchangeable in all contexts are not synonyms, because when two words are used with no difference, there is no a problem of the choice between them.

Now let us analyze this problem from the viewpoint of the Russian scholars S.Ullmann. Citing on Aristotel, S.Ullmann emphasizes that synonymy of the words - a stylistic category and the style always expects the choice between two words, at least, which are compatible or incompatible. Hence it follows that where there are no grounds for choice between two or more words, there are no grounds for speaking about synonymy of these words.

Amongst the judgments about correlation of meanings in synonymy and their interchangeable character, there are such which reduce the synonymy to unlimited interchange. For instance, A.Church writes that if two names (the question is about the names presented as combinations of the words) are synonyms (that is they have one and the same content), it is always possible for a linguist to change one of them into another. However, for example, which A.Church gives on this cause,

shows that the interchangeable character of synonyms is limited. This example looks as follows: Sir Walter Scott is the author of "Waverley". In this example we can see that though Sir Walter Scott is not a "Waverley" by its semantic content, though when we say a word "Waverley" we may mention Walter Scott as the author of the former.

In the linguistic literature in synonymy we can read that the interchangeable character of lexical units is considered as the effect to generalities of their lexical and grammatical importance. For support of this idea we can take the works of A.L. Demidova, who concerning with synonymic pretext, comes to conclusion that some synonyms differ in their semantically meaning and cannot be interchanged to each other, while the others are of stylistic shade and can be interchanged into each other. I agree with A.L. Demidova's idea is that there also exists the third group of synonyms, which combines in itself the features of the first two previous groups. And, consequently, such synonyms are interchangeable in one case and not interchangeable in another.

According to concepts accepted by me, the synonymy exists only under the two above mentioned conditions of semantic generality, while the words which correspond only to one of these conditions, are not of synonymic character.

The verbs which fall into one synonymous row can possess the miscellaneous character of composing restrictions. The composing restrictions can be of lexical, semantic or referring character.

The lexical restriction reveals in the following fact: a synonym can be used only with determined circle of words. However, the verbal synonyms practically do not possess such type of restrictions, though there are some examples which might be suitable, to some degree, to the given type of restrictions: for example, if we analyze the two synonyms - "to creep" and "to crawl", the latter is more preferable in usage with the names of animals who are deprived with limbs ("Snakes", Gophers). Confer: "The snakes crawled around the tree".

Contrary to the above mentioned character, the semantic restriction is assigned by denotation of determined semantic feature, which a synonym must possess when correlating in syntactical relationship with the given word.

For instance, in the synonymic row "to escape", "to flee", "to fly", "to abscond", "to decamp" in the meaning of "избегать" the first three synonyms possess a broad combinability than the last two. That is, in the case of semantic

combinability the subjects of the corresponding actions are both people and animals.

Confer: "...his best tow dogs escaped from the camp, the dog fled into the forest".

Meanwhile, the actions of the verbs "to abscond" and "to decamp" are only people.

More complicated than the previously mentioned groups are the synonyms with the referring combinability restrictions. The example of such restrictions can be shown on the following synonymic row: "to reach" – "to gain" – "to attain" in the meaning of "добавляться". The following noun expressions which denote the purpose of the result of the action are of typical character for these three synonyms: "to reach / to achieve, to gain, to attain / one's aim (e.g. the object of one's desires, success, fame, glory), "to reach (an understanding, agreement), "to achieve the reputation for being rude", "to achieve the realization of a dream", "to gain / to attain / the attention of the clerk (the confidence of the mountain people)."

It should be borne in the mind that the last examples the verbs "to gain" and "to attain" mustn't be substituted into the verbs "to reach" or "to achieve", because the noun expression "to reach / to achieve / the attention of the clerk (the confidence of the mountain people) are wrong (and not only somewhat different in the meaning)."

Supervising more attentively to the nouns "attention" and "confidence", which are capable to enter in the place of the direct object in the sentences with the verbs "to gain" and "to attain", but not as the direct object to the verbs "to reach" and "to achieve", we may notice the following interesting peculiar feature of the studied synonymic phrases: the subject for the state, marked by the words "attention" or "confidence", do not correspond to the subject of the action, marked by verbs "to gain" and "to attain", i.e. the attention of the clerk is attracted not by the clerk himself, but by the other person, and the confidence of highlanders is achieved by someone different from highlanders.

However, the verbs "to gain" and "to attain" are capable to match with the nouns, marking such conditions (the characteristics, situations), the subjects of which coincide with the subjects of actions corresponding to these: that is in the case of the verbs "to gain / to attain / one's aim (success, glory)" the subject of the action of "to gain/ attain" is one and the same person.

So now we can formulate the referring restriction for the verbs “to reach” and “to achieve”: they can not be combined with the names of conditions, the subjects of which do not coincide with the subject of the action marked by these conditions.

The similar difference is presented in the pair of the synonyms “to condescend”- “to deign” in the meaning of “снисходить”: the first of them is combined both with the name of the action or property, the subject of which coincides with the subject for the verb “to condescend” (e.g. he condescend smile): and with the name or state the subject of which does not coincide with the subject for the verb “to condescend” (confer: to condescend to somebody’s folly). Meantime, the verb “to deign” can be combined in its meaning only with the names of the proper action or the characteristics of the subject. For example: “He didn’t deign to smile, he didn’t deign to their folly”.

The differences in combinability between the synonyms can, like constructive differences, be motivated or non-motivated.

Let us take into consideration, for instance, the synonyms “to surprise”- “удивлять” and “to amaze”, “to astound”- “изумлять”, “поражать”. They differ, in particular, on the feature of degree of a feeling. All the three synonyms can be combined with the adverbial modifiers of measure, but the verb “to surprise” can be combined with any circumstance of this class. Confer: “he was a little (not a little, very much) sup, while “to amaze” and “to astound” can be combined only with those adverbial modifiers of measure, which mark the super high or the maximal degree of property, condition or feeling.

At least once usual unless absolutely anomalous, word-combinations. In the above mentioned case the differences in combinability are naturally removed from the differences in the meanings of synonyms. However, even the differences in combinability can be semantically non-motivated.

Below we shall take into consideration some more several examples of differences in combinability between the synonyms. The verb “to gather” “собираться” differs from their synonyms “to assemble” and “to congregate” by the following: the subject for the verbs “to assemble” and “to congregate” can only be (in stylistically neutral text) only the living beings, but the subject for the verb “to gather”- can be expressed by any moving things. For example: “The clouds are gathering, it will rain”.

The verbs “to ponder”, “to mediate” and “to ruminate” in the meanings of “размышлять” are combinable with the names of situation, characteristic, products of thoughts as object (the theme) of reflections, for instance: “to ponder / to mediate / upon the course of actions; to ruminate over the past; to ponder / to mediate, to ruminate / the point”.

The verbs “to ponder” and “to mediate” are combinable with the names of the person as object for reflections: the latter is characterized for the verb “to ruminate”. Confer: “to ponder on modern young men, he mediated on all those people and the things they represented in his life”.

The verbs “to depress”, “to oppress” and “to weigh down (upon)” in the meaning of “угнетать” can be combined with the names of feelings, actions, characteristics, etc. as the reasons for the oppressed condition. Confer: “a feeling of isolation depressed / oppressed / her, she was oppressed by fear, oppressed / weighed down / by the heat”. Besides, the verbs “to depress” and “to oppress” can be combined with the names of the concrete things and living beings in same meaning, which is not characteristic for the phrasal verb “to weigh down (upon)”. For example: “the dim room depressed / oppressed her, she depressed me”.

Investigating the lexico-grammatical problems of transformation it is necessary also to research the homonyms.

As we know, two or more words identical in sound and spelling but different in meaning, distribution and in many cases origin are called homonyms. The term is derived from Greek “homonymous” (“homos” - “the same” and “onoma” - “name”) and thus expresses very well the sameness of name combined with the difference in meaning.

There is an obvious difference between the meanings of the symbol fast in such combinations as run fast “quickly” and stand fast “firmly”. The difference is even more pronounced if we observe cases where fast is a noun or a verb as in the following proverbs: “A clean fast is better than a dirty breakfast. Who feasts till he is sick, must fast till he is well.”

Fast as an isolated word, therefore, may be regarded as a variable that can assume several different values depending on the conditions of usage, or, in other

words distribution. All the possible values of each linguistic sign are listed in the dictionaries. It is the duty of lexicographers to define the boundaries of each word, i.e. to differentiate homonyms and to unite variants deciding in each case whether the different meanings belong to the same polysemantic word or whether there are grounds to treat them as two or more separate words identical in form. In speech, however, as a rule only one of all the possible values is determined by the context, so that no ambiguity may normally arise. There is no danger, for instance, that the listener would wish to substitute the meaning “quick” into the sentence: “It is absurd to have hard and fast rules about anything, or think that fast rules here are rules of diet”. Combinations when two or more meanings are possible are either deliberate puns, or result from carelessness. Both meanings of liver, i.e. “a living person” and “the organ that secretes bile” are, for instance, intentionally present in the following play upon words: “Is life worth living.” - “It depends upon the liver.” “What do you do with the fruit?” - “We eat what we can, and what we can’t eat we can.

Very seldom can ambiguity of this kind interfere with understanding. The following example is unambiguous; although the words back and part have several homonyms, and maid and heart are polysemantic.

Homonymy exists in many languages, but in English it is particularly frequent, especially among monosyllabic words. In the list of 2540 homonyms given in the “Oxford English Dictionary” 89% are monosyllabic words and only 9.1% are words of two syllables. From the viewpoint of their morphological structure, they are mostly one-morpheme words. The most widely accepted classification is that recognizing homonyms proper, homophones and homographs.

Most words differ from each other in both spelling and pronunciation, therefore they belong to the sell D in this table - I shall call them allonyms. Not so many linguists distinguish this category. But it must be admitted that Keith C. Ivey, in his discussion of homonyms, recognizes this fact and writes: “These familiar with combinatory may have noticed that there is a fourth possible category

based on spelling and pronunciation: words that differ in spelling and pronunciation as well as meaning and origin (alligator/true). These pairs are technically known as different words”.

Unfortunately, this seemingly neat solution doesn't work because all heteronym are different words as Ivey's examples show. He illustrates homophones with board / bored, clearly two different words though pronounced alike, and his example of homographs (the verb “desert” / the noun “desert”) again shows, by their pronunciation, that they are different words. Even his example of a homonym - words having both the same sound and spelling, as illustrated by “to quail” and “a quail” clearly shows they are different words. Lexicographers underline this point by writing separate entries for different words, whether or not they have the same spelling and pronunciation.

One could stipulate a phrase, like uniquely different words to represent category D, but this expedient is cumbersome and not transparent. A simpler solution, I believe, can be found by means of a neologism. It is not difficult to think of a suitable term.

An allonym is a word that differs in spelling and pronunciation from all other words, whereas both homonyms and heteronyms identify words that are the same, in some ways, as other words.

No doubt in ordinary usage, we will have little need for this term, although it would simplify lexical explanation if one could start by making the claim that the most words in English are allonyms. The clear exceptions are other groups.

Different words that are spelled and pronounced the same way are classed in cell A and are correctly called homonyms proper-but some writers, confusingly, call them heteronyms.

When different words are spelled the same way but pronounced differently, they belong to category B. It is precise to call them homographs and they are

sometimes misleadingly called heteronyms. By contrast, when different words are pronounced the same way but spelled differently, we may properly call them homophones, rarely, they have also been called heteronyms.

Homonyms proper are words, as I have already mentioned, identical in pronunciation and spelling, like fast and live above. Other examples are: “back” noun in the meaning of “part of a body” – “back” adverb in the meaning of “a way from the front” – “back” verb in the meaning of “go back”; “ball” noun in the meaning of “a gathering of people for dancing” – “ball” noun in the meaning of “round object used in games”; “bark” noun in the meaning of “the noise made by dog” – “bark” verb in the meaning of “to utter sharp explosive cries”- “bark” noun in the meaning of “the skin of a tree”- “bark” noun in the meaning of “a sailing ship”; “base” noun in the meaning of “bottom”- “base” verb in the meaning of “build or place upon”- “base” in the meaning of a “mean”; “bay” noun in the meaning of “part of the sea or lake filling wide - mouth opening of land”- “bay” noun in the meaning of “recess in a house or room”- “bay” verb in the meaning of “bark”- “bay” noun in the meaning of “the European laurel.”

The important point is that homonyms are distinct words: not different meanings within one word.

Homophones are words of the same sound but of different spelling and meaning: “air-hair, arms-alms, buy-by, him-hymn, knight-night, not-knot, or-oar, piece-peace, rain-reign, scent-cent, steel-steal, storey-story, write-right” and many others.

In the sentence “the play-wright on my right think it right that some conventional rite should symbolize the right of every man to write as he pleases the sound complex [rait] is a noun, an adjective, an adverb and a verb, has four different spellings and six different meanings. The difference may be confined to the use of a capital letter as in “bill” and “Bill”, in the following example: “How much is my milk bill?” “Excuse me, Madam, but my name is John.”

On the other hand, whole sentence may be homophonic: The sons raise meat - The sun's rays meet. To understand these one needs a wider context. If you hear the second in the course of a lecture in optics, you will understand it without thinking of the possibility of the first.

Homographs are words different in sound and in meaning but accidentally identical in spelling: bow [bou] - bow [bau]; lead [li:d] - lead [led]; row [rou] - row [rau]; sewer ['soue]- sewer [sjue]; wind [wind] - wind [waind] and many more.

It has been often argued that homographs constitute a phenomenon that should be kept apart from homonymy, as the object of linguistics is sound language. This viewpoint can hardly be accepted. Because of the effects of education and culture written English is a generalized national form of expression. An average speaker does not separate the written and oral form. On the contrary he is more likely to analyze the words in terms of letters than in terms of phonemes with which he is less familiar. That is why a linguist must take into consideration both the spelling and the pronunciation of words when analyzing cases of identity of form and diversity of content.

The classification, which I have mentioned above, is certainly not precise enough and does not reflect certain important features of these words, and, most important of all, their status as parts of speech. The examples given there show those homonyms may belong to both to the same and to different categories of parts of speech. Obviously, the classification of homonyms should reflect this distinctive feature. Also, the paradigm of each word should be considered, because it has been observed that the paradigms of some homonyms coincide completely, and of others only partially.

According to A.I. Simirnitskiy classified homonyms into two large classes: full homonyms and partial homonyms. The most widely accepted classification is that recognizing homonyms proper, homophones and homographs.

A comprehensive system may be worked out if we are guided by the theory of opposition and in classifying the homonyms take into consideration the difference and sameness in their lexical and grammatical meaning, paradigm and basic form.

As both form and meaning can be further subdivided, the combination of distinctive features by which two words are compared becomes more complicated—there are four features: the form may be phonetic and graphical, the meaning—lexical and grammatical, a word may also have a paradigm of grammatical forms different from the basic form.

The distinctive features shown in the table below are lexical meaning (different denoted by A, or nearly the same denoted by A1), grammatical meaning (different denoted by B, or same by B1), paradigm (different denoted by C, or same denoted by C1), and basic form (different denoted by D, and same denoted by D1).

The term “nearly same lexical meaning” must be taken too literally. It means only that the corresponding members of the opposition have some important invariant semantic components in common. “Same grammatical meaning” implies that both members belong to the same part of speech.

Same paradigm comprises also cases when there is only one word from, i.e. when the words are unchangeable. Inconsistent combinations of features are crossed out in the table. It is, for instance, impossible for two words to be identical in all word forms and different in basic forms, or for two homonyms to show no difference either in lexical or grammatical meaning, because in this case they are not homonyms. That leaves twelve possible cases.

It goes without saying that this is a model that gives a general scheme. Actually a group of homonyms may contain members belonging to different groups in this classification. Take, for example, fell 1 “animal’s hide or skin with the hair” ; fell 2 “hill” and also “a stretch of North-English moorland” ; fell 3 “a

fierce” (poet.) ; fell 4 “to cut down trees” and as a noun “amount of timber cut” ; fell 5 (the Past Indefinite Tense of the verb fall). This group may be broken into pairs, each of which will fit into one of the above describes divisions. Thus, fell 1- fell 2 may be characterized as AB1C1D1, fell 1- fell 4 as ABCD1 and fell 4 – fell 5 as A1BCD.

There are a lot of different sources of homonyms in English language, so let’s talk about some of them, which are the most important ones, due to my point of view.

One source of homonyms is phonetic changes, which words undergo in the course of their historical development. As a result of such changes, two or more words, which were formally pronounced differently, may develop identical sound forms and thus become homonyms.

“Night” and “knight”, for instance, were not homonyms in Old English as the initial “k” in the second word was pronounced, and not dropped as it is in its modern sound form: O.E. “kniht” (cf. O.E. “niht”). A more complicated change of form brought together another pair of homonyms: “to knead” (O.E. “cneadan”) and “to need” (O.E. “neodian”).

In Old English the verb “to write” had the form “writan”, and the adjective right had the forms “reht, riht”. The noun “sea” descend from the Old English form “sae”, and the verb “to see”- from O.E. “seon”. The noun “work” also had different forms in Old English: “wyrkean” and “weork” respectively.

Borrowing is another source of homonyms. A borrowed word may, in the final stage of its phonetic adaptation, duplicate in form either a native word or another borrowing. So, in the group of homonyms there are “rite” noun – “to write” verb – “right” adjective. The second and the third words are of native origin whereas “rite” is a Latin borrowing “ritus”. In the pair “piece” noun – “peace” noun, the first originates from Old French “pais”, and the second from O.F. Gualish “pettia”.

“Bank” noun in the meaning of “a shore” is a native word, and “bank” noun in the meaning of “a financial institution” is an Italian borrowing.

“Fair” adjective as “in fair deal, it’s not fair” is native and “fair” noun in the meaning of “a gathering of buyers and sellers” is a French borrowing. “Match” noun in the meaning of “a game: a contest of skill, strength” is native and “match” noun in the meaning of “a slender short piece of wood used for producing fire” is a French borrowing.

Word building also contributes significantly to the growth of homonymy, and the most important type in this respect is undoubtedly conversion. Such pairs of words as “comb” noun – “to comb” verb; “pale” adjective – “to pale” verb; “make” noun - “to make” verb are numerous in the vocabulary. Homonyms of this type, which are the same in sound and spelling but refer to different categories of parts of speech, are called lexico-grammatical homonyms.

Shortening is a further type of word building, which increases the number of homonyms. “Fan” noun in the meaning of “enthusiastic admirer of some kind of sport or of an actor, singer” is a shortening produced from fanatic. Its homonym is a Latin borrowing “fan” noun, which denotes “an implement for waving lightly to produce a cool current of air”. The noun “rep” denoting “a kind of fabric” has three homonyms made by shortening: “rep” noun (repertory), “rep” noun (representative), “rep” noun (reputation); all the three are informal words.

During World War II girls serving in the Women’s Royal Naval Service (an auxiliary of the British Royal Navy) were jokingly nicknamed Wrens (informal). This neologistic formation made by shortening has the homonym “wren” in the meaning of “a small bird with dark brown plumage barred with black” (Russian. “крапивник”).

Words made by sound-imitation can also form pairs of homonyms with other words: “bang” noun in the meaning of “a loud, sudden, explosive noise”- “bang” noun in the meaning of “a fringe of hair combed over the forehead”. Also

“mew” noun in the meaning of “the sound that the cat makes” – “mew” noun in the meaning of “a sea gull”- “mew” noun in the meaning of “a pen in which poultry is fattened”- “mews” in the meaning of “small terraced houses in Central London”.

The above-described sources of homonyms have one important feature common. In all the mentioned cases the homonyms developed from two or more different words, and their similarity is purely accidental. In this respect, conversion certainly presents an exception for in pairs of homonyms formed by conversion one word of the pair is produced from the other: “a find - to find”.

Now we come to a further source of homonyms, which differs essentially from all the above cases. Two or more homonyms can originate from different meanings of the same word when, for some reason, the semantic structure of the word breaks into several parts. This type of formation of homonyms is called disintegration or split of polysemy.

From what has been said above about polysemantic words, it should become clear that the semantic structure of a polysemantic word presents a system within which all its constituent meanings are held together by logical associations. In most cases, the function of the arrangement and the unity is determined by one of the meanings: “Fire” noun in the meaning of “flame” – which is an instance of destructive burning, a forest fire. Or “fire” noun in the meaning of “burning material in a stove, fireplace”. For example: There is a fire in the next room. A camp fire. The shooting of guns: to open (cease) fire. Strong feeling, passion, and enthusiasm: a speech lacking fire.

If this meaning happens to disappear from word’s semantic structure, associations between the rests of the meanings may be served; the semantic structure loses its unity and falls into two or more parts which then become accepted as independent lexical units.

Let us consider the history of three homonyms: “board” noun in the meaning of “a long and thin piece of timber”; “board” noun in the meaning of “daily meals,

esp. as provided for pay”, e.g. “room and board”; “board” noun in the meaning of “an official group of persons who direct or supervise some activity”, e.g. “a board of directors”.

It is clear that the meanings of these three words are in no way associated with one another. Yet, larger dictionaries still enter a meaning of board that once held together all these other meanings “a table”. It developed from the meaning “a piece of timber” by transference based on contiguity - association of an object and the material from which it is made. The meanings “meals” and “an official group of persons” developed from the meaning “table”, also by transference based on contiguity: meals are easily associated with a table, on which they are served; an official group of people in authority are also likely to discuss their business round a table.

Nowadays, however the item of the furniture, on which meals are served and round which boards of directors meet, is no longer denoted by the word board but by the French Norman borrowing “table” and “board” in this meaning, though still registered by some dictionaries, can very well be marked as archaic as it is no longer used in common speech. That is why with the intrusion of the borrowed “table” the word “board” actually lost its corresponding meaning. But it was just that meaning which served as a link to hold together the rest of the constituent parts of the word’s semantic structure. With its diminished role as an element of communication, its role in the semantic structure was also weakened.

The speakers almost forgot that “board” had not ever been associated with any item of furniture, nor could they associate the notions of meals or of a responsible committee with a long thin piece of timber, which is the oldest meaning of “board”. Consequently, the semantic structure of “board” was split into three units.

The following scheme illustrates the process: historically all three nouns originate from the same verb with the meaning of “to jump. “To leap” (O.E.

“springan”), so that the meaning of the first homonym is the oldest. The meanings of the second and third homonyms were originally based on metaphor. For example: “At the head of a stream the water sometimes leaps up out of the earth, so that metaphorically such a place could well be described as a leap”. On the other hand, the season of the year following winter could be poetically defined as “a leap from the darkness and cold into sunlight and life”.

Such metaphors are typical enough of Old English and Middle English semantic transferences, but not so characteristic of modern mental and linguistic processes. The poetic associations that lay in the basis of the semantic shifts described above have long since been forgotten, and an attempt to reestablish the lost links may well seem far-fetched. It is just the near-impossibility of establishing such links that seems to support the claim for homonymy and not for polysemy with these three words.

However, it should be stressed that split of the polysemy as a source of homonyms is not accepted by all scholars. It is really difficult sometimes to decide whether a certain word has or has not been subject to the split of the semantic structure and whether we are dealing with different meanings of the same word or with homonyms, for the criteria are subjective and imprecise. The imprecision is recorded in the data of different dictionaries, which often contradict each other on this very issue, so that board is represented as two homonyms in V.K.Muller’s dictionary, as three homonym in V.D.Arakin’s and as one and the same word in Hornby’s dictionary.

“Spring” also receives different treatment V.K.Muller’s and Hornby’s dictionaries acknowledge but two homonyms: “a season of the year” - the act of springing, a leap; - a place where a stream of water comes up out of the earth. And some other meanings, whereas V.D.Arakin’s dictionary presents the three homonyms as given above.

The synchronic treatment of English homonyms brings to the forefront a set of problems of paramount importance for different branches of applied linguistics: lexicography, foreign language teaching and information retrieval. These problems are: the criteria distinguishing homonym from polysemy, the formulation of rules for recognizing different meanings of the same homonym in terms of distribution, and the description of difference between patterned and non-patterned homonymy. It is necessary to emphasize that all these problems are connected with difficulties created by homonymy in understanding the message by the reader or listener, not with formulating one's thought; they exist for the speaker though in so far as must contrast his speech in a way that would prevent all possible misunderstanding.

All three problems are so closely interwoven that it is difficult to separate them. So we shall discuss them as they appear for various practical purposes. For a lexicographer it is a problem of establishing word boundaries. It is easy enough to see that match, as in safety matches, is a separate word from the verb match "to suit". But he must know whether one is justified in taking into one entry match, as in football match, and match in meet one's match "one's equal".

On the synchronic level, when the difference in etymology is irrelevant, the problem of establishing the criterion for the distinction between different words identical in sound form, and different meanings of the same word becomes hard to solve. Nevertheless the problem can not be dropped altogether as upon an efficient arrangement of dictionary entries depend the amount of time spent by readers in looking up a word: a lexicographer will either save or waste his reader's time and effort.

Actual solutions differ. It is a widely spread practice in English lexicography to combine in one entry words of identical phonetic form showing similarity of lexical meaning or, in other words, revealing a lexical invariant, even they belong to different parts of speech. In our country a different trend has settled.

The Anglo-Russian dictionary edited by V.D.Arakin makes nine separate entries with the word right against four items given in the dictionary edited by A.S.Hornby.

The truth is that there exists no universal criterion for distinction between polysemy and homonymy.

Polysemy characterizes words that have more than one meaning; any dictionary search will reveal that most words are polysemes-word itself as 12 significant senses, according to Word Net¹. This means that the word is used in texts scanned by lexicographers to represent twelve different concepts.

The point is that words are not meanings, although they can have many meanings.

Lexicographers make a clear distinction between different words by writing separate entries for each other of them, whether or not they are spelled the same way. The dictionary of Fred W. Riggs has 5 entries for the form, bow- this shows that lexicographers recognize this form (spelling) as a way of representing five different words. Three of them are pronounced “bo” and two “bau”, which identifies two homophones in this set of five homographs, each of which is a polyseme, capable of representing more than one concept. To summarize: “bow” is a word-form that stands for two different homophones, and, as a homograph, represents five different words.

Moreover the form bow is polysemic and can represent more than 200 concepts, its various meanings or senses. By gratuitously putting meaning in its definition of a homograph,

Word Net can mislead readers who might think that a word is a homonym because it has several meanings, but having one word represent more than one concept is normal, just consider term as an example: it can not only refer to the designator of a concept, but also the duration of something, like the school year or

a politician's hold on office, a legal stipulation, one's standing in a relationship (on good terms) and many other notions, more than 17 are identified in the dictionary edited by Fred W. Riggs. By contrast, homonyms are different words and each of them, as a polyseme, can have multiple meanings.

To make their definitions precise, lexicographers need criteria to distinguish different words from each others even though they are spelled the same way. This usually hinges on etymology and, sometimes, parts of speech. One might, for example, think that firm "steadfast" and firm "business unit" is two senses of one word (polyseme).

Not so! Lexicographers class them as different words because the first evolved from a Latin stem meaning throne or chair, and the latter from a different root in Italian meaning signature.

Dictionaries are not uniform in their treatment of the different grammatical forms of a word. In some of them, the adjective firm (securely) is handled as a different word from the noun firm (to settle) even though they have the same etymology. Fred W. Riggs isn't persuaded such differences justify treating grammatical classes (adjectives, nouns and verbs) of a word-form that belongs to a single lexeme as a different words- the precise meaning of lexeme is Word Net is a Lexical Database for English prepared by the Cognitive Science Laboratory at Princeton University.

The relevant point here is that deciding whether or not a form identifies one or more than one lexeme does not hinge on meanings. There is agreement that a word-form represents different words when they evolved from separate roots, and some lexicographers treat each grammatical use of a lexeme (noun, verb, adjective) a though it were a different word.

The etymological criterion may lead to distortion of the present day situation. The English vocabulary of today is not a replica of the Old English vocabulary with some additions from borrowing. It is in many respects a different

system, and this system will not be revealed if the lexicographers guided by etymological criteria only.

A more or less simple, if not very rigorous, procedure based on purely synchronic data may be prompted by analysis of dictionary definitions. It may be called explanatory transformation. It is based on the assumption that if different senses rendered by the same phonetic complex can be defined with the help of an identical kernel word-group, they may be considered sufficiently near to be regarded as variants of the same word: if not, they are homonyms.

Consider the following set of examples: a) “A child’s voice is heard”. b) “His voice... was... annoyingly well-bred”. “The voice-voicelessness distinction sets up some English consonants in opposed pairs”. “In the voice contrast of active and passive... the active is the unmarked form”.

The first variant may be defined as “sound uttered in speaking or singing as characteristic of a particular person”, the second variant as “mode of uttering sounds in speaking or singing”, the third sentence as “the vibration of the vocal chords in sounds uttered”. So far all the definitions contain one and the same kernel element rendering the invariant common basis of their meaning. It is, however, impossible to use the same kernel element for the meaning present in the fourth example. The corresponding definition is: “Voice - that form of the verb that expresses the relation of the subject to the action”. This failure to satisfy the same explanation formula sets the fourth meaning apart. It may then be considered a homonym to the polysemantic word embracing the first three variants. The procedure described may remain helpful when the items considered belong to different parts of speech; the verb voice may mean, for example, “to utter a sound by the aid of the local chords”. Maugham W.S. “The Kite”.

This brings us to the problem of patterned homonym, i.e. of the invariant lexical meaning present in homonyms that have developed from one common source and belong to various parts of speech.

Is a lexicographer justified in placing the verb voice with the above meaning into the same entry with the first three variants of the noun? The same question arises with respect to after or before- preposition and adverb.

English lexicographers think it quite possible for one and the same word to function as different parts of speech. Such pairs as act n- act v; back n- back v; drive n- drive v; the above mentioned after and before and the like, are all treated as one word functioning as different parts of speech.

This point of view was severely criticized. It was argued that one and the same word could not belong to different parts of speech simultaneously, because this word would contradict the definition of the word as a system of forms.

This viewpoint is not faultless either; if one follows it consistently, one should regard as separate words all cases when words are countable nouns in one meaning and uncountable in another, when verbs can be used transitively and intransitively, etc. In this case hair 1 “all the hair that grows on a person’s head” will be one word, an uncountable noun; whereas “a single thread of hair” will be denoted by another word (the second “hair”) which, being countable, and thus different in paradigm, can not be considered the same word. It would be tedious to enumerate all the absurdities that will result from choosing this path. A dictionary arranged on these lines would require very much space in printing and could occasion much wasted time in use.

The conclusion therefore is that efficiency in lexicographic work is secured by a rigorous application of etymological criteria combined with formalized procedures of establishing a lexical invariant suggested by synchronic linguistic methods.

As to those concerned with teaching of English as a foreign language, they are also keenly interested in patterned homonymy. The most frequently used words constitute the greatest amount of difficulty, as may be summed up by following

jocular example: I think that this “that” is a conjunction, but that “that” man used as pronoun.

A correct understanding of this peculiarity of contemporary English should be instilled in the pupils from the very beginning, and they should be taught to find their way in sentences where several words have their homonyms in other parts of speech, as in Jespersen’s example: Will change of air cure love? To show the scope of the problem for the elementary stage a list of homonyms that should be classified as patterned is given below: “above” - preposition, adverb; “act” – noun, verb; “after” - preposition, adverb, conjunction; “age” - noun, verb; “back” - noun, adverb, verb; “ball” - noun, verb; “bank” - noun, verb; “before” - preposition, adverb, conjunction; “besides” - preposition, adverb; “bill” - noun, verb; “bloom” - noun, verb; “box” - noun, verb.

The other examples are: “by, can, close, country, course, cross, direct, draw, drive, even, faint, flat, fly, for game, general, hard, hide, hold, home, just, kind, last, leave, left, lie, light, like, little, lot, major, march, may, mean, might, mind, miss, part, plain, plane, plate, right, round, sharp, sound, spare, spell, spring, square, stage, stamp, try, type, volume, watch, well, will”.

For the most part all these words are cases of patterned lexico-grammatical homonymy taken from the minimum vocabulary of the elementary stage: the above homonyms mostly differ within each group grammatical but possess some lexical invariant. That is to say, “act” verb follows the standard four-part system of forms with a base form “act”, as s-form (act-s), a Past Indefinite Tense form (“acted”) and an “ing”-form (“acting”) and takes up all syntactic functions of verbs, whereas “act” noun can have two forms, “act” (sing.) and “act” (pl.). Semantically both contain the most generalized component rendering the notion of doing something.

Recent investigations have shown that it is quite possible to establish and to formalize the differences in environment, syntactical or lexical, serving to signal

which of the several inherent values is to be ascribed to the variable in a given context. An example of distributional analysis will help to make this point clear.

The distribution of a lexico-semantic variant of a word may be represented as a list of structural patterns in which it occurs and the data on its combining power. Some of the most typical structural patterns for a verb are: N+V+N; N+V+Prp+N; N+V+A; N+V+adv; N+V+to+V and some others. Patterns for nouns are far less studied, but for the present case one very typical example will suffice. This is the structure: article +A+N.

In the following extract from “A Taste of Honey” by Shelagh Delaney the morpheme laugh occurs three times: I can’t stand people who laugh at other people. They’d get a bigger laugh, if they laugh at themselves.

We recognize laugh used first and last here as a verb, because the formula is N + laugh + prep + N and so the pattern is in both cases N + V + prep + N. In the beginning of the second sentence laugh is a noun and the pattern is article + A + N. This elementary example can give a very general idea of the procedure which can be used for solving more complicated problems.

We may sum up our discussion by pointing out that whereas distinction between polysemy homonyms is relevant and important for lexicography it is not relevant for the practice of either human or machine translation. The reason for this is that different variants of a polysemantic word are not less conditioned by context than lexical homonyms. In both cases the identification of the necessary meaning is based on the corresponding distribution that can signal it and must be present in the memory either of the pupil or the machine. The distinction between patterned and non-patterned homonymy, greatly undertreated until now, is of far greater importance. In non-patterned homonymy every unit is to be learned separately both from the lexical and grammatical points of view. In patterned homonym when one knows the lexical meaning of a given word in one part of speech, one can

accurately predict the meaning when the same sound complex occurs in some other part of speech, provided, of course, that there is sufficient context to guide one.

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Key words:transformation, transposition,source language,target language.

Stylistic Problems of Translation

The meaning or sense of any language unit is indivisibly connected with its emotional colour. While translating a word, word combination or a grammatical phenomenon, it is necessary to settle the problem what feelings and emotions are connected with the meaning or sense of these language units. Even the lack of emotional colour is stylistically of great importance, because it is an indication of the fact that the given word or grammatical phenomenon is emotionally neutral and this neutral emotional colour must be preserved in translation.

As it is known, the adequate translation conveys not only the sense, but also the expressive-stylistic peculiarities of the original. Therefore, the problem of conveying of stylistic peculiarities of lexical and grammatical phenomena has always been studied together with various lexical and grammatical problems of translation.

Nevertheless, in this practical work the translators face problems which may be called stylistical in essence. We speak of those cases when various expressive means are intentionally used to make the text more striking and emotional, to make it impress the reader more from the emotional point of view. This goal may be achieved by using lexical expressive means, as well as stylistic devices, by means of special combination of phrases and sentences, i.e. by using syntactical stylistic

devices and expressive means. Each of these devices aimed at making the text stylistically coloured obliges the translator to turn to a number of special methods for solving them.

Moreover, the translator often encounters difficulties connected with the problem that the SLT (source language text) belongs to a definite speech style. Stylistic idiosyncrasy of certain genres in different languages does not coincide. The translator should know the main cases of such discoincidences and be familiar with the general principles of translation of text belonging to various genres.

Thus, stylistic problems of translation include three main groups of issues: lexico-stylistic, grammatico-stylistic problems and the problems connected with the stylistic peculiarities of various genres.

Differentiation of lexical and grammatical means used to achieve a certain stylistic effect does not mean that they have been separated by an unsurmountable barrier. Identical emotional background may be created by various stylistic devices. The task of the translator, first and foremost is to convey this background by an adequate one, but not to copy or imitate the stylistic devices of the original, which is sometimes very impossible.

While conveying stylistic peculiarities of the original often the translator is obliged to substitute lexical expressive means by grammatical ones and vice-versa.

The heroine of the novel “Vanity Fair” by W.M.Thackerey describes the ignorance of Sir Pitt Crawley like this: “Serve him right”, said Sir Pitt, “him and his family has been cheating me on that farm these hundred and fifty years...” Sir Pitt might have said, he and his family to be sure; but rich baronets do not need to be careful about grammar as poor governesses must be.

All the irony expressed in this extract is based on the wrong use of the form of the third person of the pronoun by Sir Pitt. Attempts to convey this wrong use in Russian or Azerbaijani grammar, i.e. by distorting the pronouns “он” and “о” or by any other gramatical forms is perhaps impossible. The best way to convey the non-

literary speech of Sir Pitt is by means of lexical units. In one translation of this extract into Russian we read: “Он со своей семейкой облапошивал меня на этой ферме целых полтора года лет! Сэр Пит не мог бы, конечно, выражаться по деликатнее; но богатым баронетам не приходится особенно стесняться на счёт стиля, не то что нам, бедным гувернанткам”.

The above-quoted English grammatico-stylistic device has been conveyed into Russian by means of the jargon “облапошивал” and “целых полтора года лет”. The whole stylistic colour of the text has been transformed fully enough.

It is evident that in many cases the translator is obliged to involve descriptive translation to convey the stylistic colour of the original.

For instance, “In December 1945, President Truman, one of the more outspoken Jin goes, made the eagle scream with: - Whether we like it or not, we must recognize that the victory which we have won has placed upon the American people the continuing burden of responsibility of the world leadership” (W.Foster, “Outline of Political History of the America”).

1945-ci ilin dekabr ayında qatı millətçilərdən biri olan prezident Trumen həddindən artıq həyasızlıqla elan etdi: - “Biz bunu istəsək də istəməsək də bunu etiraf etməliyik ki, əldə edilmiş qələbə Amerika xalqının üzərinə dünyaya bundan sonra ağalıq etmək cavabdehliyi düşür”.

В декабре 1945 года один из самых откровенных шовинистов в США, президент Трумен, напыщенно и нагло возопил: “Хотим мы этого или не хотим, мы обязаны признать, что одержанная нами победа возложила на американский народ бремя ответственности за дальнейшее руководство миром”.

However, the translator should always strive to convey adequately all colors of the SLT by using all methods and means which have been worked out by the theory and practice of translation.

Before beginning to analyse the ways how to convey the separate stylistic devices in translation it is necessary to focus attention on idiosyncrasies of the original. The translator must well know the essence of this method and use it skillfully depending on the nature of expressive means conveyable in translation.

Very often expressive means and stylistic devices of the SLT don't yield in translation by means of the same figures of speech. In reality such stylistic idiosyncrasies maybe considered intranslatable. We may refer to them most of all diversions from the norms the interaction of meanings of homonyms, devices based on the formal aspect of English words, etc. In a number of cases the translator appeals to contextual substitution of the expressive means, but not seldom this method also occurs to be useless.

It does not mean that the translator cannot convey such stylistic devices with the resources of the TL. To overcome these difficulties the translator may always turn to the method of compensation. The essence of this method is that when the translations suffer "losses" in conveying expressiveness the translator tries to compensate "these losses" by creating here or somewhere an identical means of the same stylistic value. Thus, a certain extract of the TLT begins to correspond to the SLT from stylistic point of view wholly.

It is necessary to bear in mind that the translator should better provide the stylistic equality in translation than to preserve the stylistic device (SD) in the exact place. If the SLT abounds with SD like pun, zeugma and others, then the TLT must possess SD of the same nature. If in some places the translator is unable to convey these SDs with identical SDs, he must compensate these "losses" by creating identical SDs somewhere nearby in the TLT if possible.

Of course, the translator should turn to the method of compensation only in these cases when he is sure that not any other device is helpful to convey the stylistic idiosyncrasies of the SLT in the TLT. However, it is necessary for the translator to know the essence of this method and be able to make use of it.

For example, the hero of Ch.Dickens novel “David Copperfield” speaks of the first days of his stay at his eccentric aunt’s like this: “On the other day, still bundled up in my curious habiliments, I sat counting the time ...”.

The word “habiliment” is a lofty synonym of the word “dress”. This word is much stronger than the Russian word “одевание” or Azerbaijani “geyim” moreover, the latter may have the same scornful tint which does not correspond the expressive colour of the original. Translators A.Krivtsova and E.Lann decided to compensate the loss of this loftiness by using in translation a verb much loftier than the noun used in the original, i.e. “облачатся” or “Ясидел, облачённый в свой странный костюм”. - “Mən özümün köhnə pəncəyimə bükülərək oturmuşdum”.

The method of compensation is particularly applied in conveying the distorted speech of the SLT used especially to characterize the language of speakers. For example, the nurse of the little Davy in the same novel by Ch.Dickens shown by above very often mispronounces English words. This feature of her speech is necessary to be conveyed in translation, moreover, this feature is particularly emphasized by the author “I ought to have made it, perhaps, but I couldn’t *azakly* that was always the substitute for *exactly*, in Peggotty’s militia of words – bring my mind to it”.

If not to convey the mispronunciation of the word “exactly” then it is necessary to omit the author’s words completely, which would be a serious diversion from the original. How to convey such a distortion in translation?

Phonetic form of possible Russian or Azerbaijani contextual correspondence of the English word “exactly” is very simple and, therefore, and if not be distorted in speech, but in this case it is not so important for us to translate the word “exactly” which is even not of great significance in the text, but used only to show that Peggotty mispronounces difficult words. Consequently, we can do without the precise translation of “exactly” and compensate this “loss” by using quite a different word which would be easy for an illiterate man to mispronounce from the

point of view of the SL. In Russian translation A.Krivtsova and E.Lann it has been conveyed like this: “Может быть я должна была это сделать, но *категорически*, на языке Пегготти это всегда означало *категорически* – не могла собраться с духом”. – “Ola bilsin ki, mən bunu etməli idim, lakin qətiyyətlə cəsarətini toplaya bilmirdim”.

Some peculiarities of the colloquial English language are impossible to convey without the application of compensation, for example, addition and omission of vowels or consonants which are very characteristic in speeches of illiterate Englishmen, absence of agreement between subject and predicate or any other violation of the grammar rule.

Sometimes compensation is very easily conveyed. For instance, in B.Show's Pygmalion Eliza says: “I nothing to you – not so much as them slippers”. Higgins checks her: “Those slippers”. It is very difficult to make these two words (them - those) place each other in the Russian or Azerbaijani languages. But this “loss” can be easily compensated by the irregular form of the possessive case “туфли - аyaqqabı”. Thus, in Russian translation Eliza says: “Я для вас ничто, хуже вот этих туфель”, in Azerbaijani translation: “Mən sənin üçün bu ayaqqabılardan da dəyərsizəm”, and Higgins checks her: “туфель”, and in this way the problem is solved.

As it is seen from the above-said, the method of compensation is one of the types of contextual substitutions. The main difference of such contextual substitution from other types of substitution is that contextual substitution is often used in a different place of translation. In this case substitution is used not only to convey a concrete expressive element or stylistic device, but to preserve the stylistic color inherent to the original. In this goal is achieved in translation, separate “losses” while conveying various expressive means and devices will be insignificant for the adequateness of translation as a whole.

The English simile “as old as the hills” is usually translated into Russian as “старо, как мир” and Azerbaijani “dağlar qədər qoca”. But Ch.Dickens uses this

simile in his novel “David Copperfield” in a prolonged metaphor: “Quaint little panes of glass and quainter little windows though as old as the hills were as pure as any snow that ever fell upon the hills”.

If we translate it like: “Всеэтипричудливыеоконцабылистары, какмир” – “Bu qəribə pəncərələr lap qədimdən qalma idi”, what about the second part of the stylistic device? Then we are obliged to accept the literal translation of the simile. Can we say in Russian “старые” or “древние, какхолмы”? As there is no such an idiom in Russian “ancientness” of hills is something self-evident. Such a statement in Russian is too general and unconvincing. Then, maybe, to restrict it and say that some concrete local hills are meant? In A.Krivtsova and E.Lann translation we read: “... хотябылистольжедревними, какКентерберийскиехолмы, ноказалисьчистыми, какнег, когда-либоэтихолмыпокрывавший”. – “Kenterberi təpələri kimi qədim olmasına baxmayaraq, bu zirvələr qardan sonrakı təmizliyi özündə saxlamışdı”.

There is such a metaphor in the book “In the Name of Peace” of A. Johnston: “Dirt for the millionaire scavengers is worth many times its weight in gold”. – “Грязь” may be retained in translation, as this word is widely used in transferred meaning in Russian, but what to do with the word “scavengers”? It means “мусорщики” or “ассенизаторы”, but perhaps it is impossible to say in Russian “мусорщиквысокоценитгрязь”. Such an image would be senseless, for its real base is not understandable. Besides the word “scavenger” is quite insulting in the text, but in Russian “мусорщик” can hardly be used with such an aim. Then it is necessary to change the image in translation. For instance, instead of “грязи” use the word “падаль”, this is as unpleasant as the former. But how can we name the people who estimate the “падаль”? Well, we may use the Russian “шакалами”, because it is often used as offending and abusive. Thus, “умиллионеров, шакалейпороды, падальценитсянавесзолота”. - “Qurd nəslindən olan millionçular, qiymətsiz əşyalarını qızıl qiymətinə dəyərləndirə bilirlər”.

Besides the general principles of conveying of stylistic means in translation the translator must know the peculiarities of conveying of some more or less popular stylistic devices used in various associations connected with the lexical meaning of the word.

Expressiveness in speech is very often achieved by making stylistic use of lexical units. The author uses words in their transferred meanings, in the form of metaphors, metonymies, epithets, compares them with the meanings of other words, and opposes the meanings of one and the same word within one and the same context or the meanings of homonyms and so on. Such stylistic devices create certain difficulties for translators. Transferred use of words is conditioned in each language with its own idiosyncrasies of combinability of meanings in the semantic structure of polysemantic words, peculiarities of homonymic pairs and others. If it is comparatively easy to look for a corresponding meaning of the word in the TL, it is very difficult to find dictionary and transferred equivalents in SL and TL. And it is quite impossible to find identical homonymous parts in the two languages, because of correspondence of sound form of words.

Therefore, transformation of lexico-stylistic devices in translation requires a creative approach and skill from the translator in order to value the device used in the text from the point of view of its stylistic color in the text, and also his mastery to compare the functions of these devices in the source and target languages.

Stylistic devices like metaphor, metonymy, simile, occupy an important place in the stylistic organization of the text. The amount and character of expressive means and stylistic devices determine the degree of emotional impact exerted on the reader. The task of the translator is to convey the system of expressive means in translation in such a form that the transformed expressive means in translation should exert the same emotional impact on the reader.

The ways how to convey lexical figures of speech in translation depends, first and foremost, on whether the given figure of speech is common, i.e. peculiar to common language, or individual in nature. Each language has its system of

metaphors, similes and others which are used by the native speakers in the process of communication. On the other hand, the author creates his own fresh image-bearing figures of speech peculiar only to him.

Hackneyed or common linguistic figures of speech often happen to be English phraseological units bearing some images. They are translated in the form shown for the translation of the phraseological units. In this case, it is necessary to search an image-bearing equivalent or image-bearing analogue, i.e. a common linguistic figure of speech in the TL having the same meaning.

Here are some English language metaphors and similes with their equivalents Russian and Azerbaijani: “white as a sheet – qar kimi ağ – белыйкакполотно; bright as day – gün kimi bəlli – ясныйкакдень; pale as a ghost – kabus görkəmli – бледныйкакприведение; black as a crow – kömür kimi qara – чёрныйкакворон; slippery as an eel – ilan balığı kimi sürüşkən – скользкийкакугорь”.

But not seldom English image-bearing figures of speech are created on quite different images, though they have the same meanings in Russian and Azerbaijani: “a ray of hope – ümid qığılcımı – проблескнадежды; to hit the nail on the head – düz hədəfə vurmaq – попастьвточку; to make a mountain out of a molehill – qarışqadan fil düzəltmək – делатьизмухислона; as like as two peas – elə bil bir almadır – какдвакапливоды; as thin as a rake – bir dəri, bir sümük – худойкакшепка; cold as a stone – buz kimi soyuq – холодныйкаклед; as old as hills – dağlar kimi qoca – старокакмир”.

As it is seen from the examples substitution of neutral figures of speech in translations is insignificant. It is important to preserve the image and convey the meaning of the speech figure.

In cases when there are no image-bearing figures of speech in the TL identical in meaning to those in the SL, the translator should create literal equivalents or use descriptive translation, for example: “as busy as a bee – arı kimi zəhmətkeş – трудолюбивыйкакпчела; as large as life – hüdudsuz iri –

внатуральнуювеличину; as dead as a doornail – daş kimi cansız – бездыханный”.

Transformation of expressiveness inherent to language is preformed on principles peculiar to the phraseological units. The problem becomes difficult when it concerns the transformation of individual expressive means and devices of an author. Here the translator should take into account the nature of the expressive means and stylistic devices, their role in the concrete context in order to decide whether it is worth to preserve them in the target text or substitute them by some other ones. As a rule, it is not so difficult to transform an ordinary metaphor in translation, but when it happens to be an author's neologism, the translator should substitute the original one with something else. But while substituting the original one by something else in the translation the translator must strive to find an identical means of the same sphere.

For instance, Th. Dreiser describes the character of the famous American millionaire J. Morgan like this: “He proclaimed his wild individualism as fiercely as does a lion”. In Azerbaijani “şir” is the symbol of nobleness and bravery (şir kimi cəsur). Therefore, this simile cannot be translated literally. It is desirable to use an identical simile with a wild animal involved, while substituting the simile, but with such an animal that the name of which could exert a negative emotion in the reader. In the translation of O. Kholmskaya it is like this: “Он утверждал свой бесчеловечный индивидуализм со свирепостью тигра”. – “O özünün qeyri insani fərdliyini pələng hərisliyi ilə təsdiq edirdi”.

Thus, nowadays the theory of translation as a branch of linguistics turned into complex and ramified scientific discipline and the necessity to determine its common, starting and basic position became compulsory.

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Key words: expressiveness, stylistic devices, lexical figures.

The phraseological problems of translation

As it is known, translation skills are perfected every year and that translation is of great importance as it's closely connected with cultural life, customs and habits, history of many nationalities all over the world and through it people get to know each other and acquaint the other nations with their own cultures. Deep are the roots of translation work of each nation and propositions of its essence and problems are known from ancient times. In these propositions attempts to define the role of translation in social life, in native culture and too many other features are reflected in details. But the concept "translation" refers to our century for it came to an existence in 1920. Every year translational skills are getting more and more improved. First it was applied only to the field of belles-lettres style. But the position of translation has been greatly changed at the beginning of 1950 when linguistics got interested and further more indulged in it.

It is necessary to remark that the term "theory of translation" became more visible not only in literary works but in system of language sciences as well. Consequently, together with belles lettres translation other kinds of translation activity and practice appeared those days which were in the process of development simultaneous interpreting referring to the middle of 1930 when it became an independent science. The great demands are laid on the work of

translator. Above all translator would possess versatile knowledge. Lack of knowledge, for instance, leads to misunderstanding in translation or it may decolourise the translation depriving it of its national peculiarities. This mistake can also lead to great errors, creating false imagination of the country and its people. Translator should possess general knowledge in general linguistics because many problems found in translation can only be solved on the basis of philology. Therefore, translator should have a good command in both languages.

The theory of translation represents not a special collection of prescriptions. There can be some instances that require the translator in individual approach. It's fact that what can generally be recognized as correct and reasonable in prose translation, may be not suitable, for example, with respect to fiction.

As it is evident, the translation of scientific technical literature is characterised by using terms exact and monosemantic. It means that the translator ought to know the terminology in the field given as definite.

As for emotional colouring, for instance, it's missing in scientific and technical texts.

In translation of official papers the interpreter will get in touch with analogical tasks.

Thus, the theory of translation turned into complex and ramifying scientific discipline and the necessity to determine its common, starting and basic position became compulsory.

By "the phraseological problems of translation" we mean the following forms and methods of translation of the proverbs, sayings, catch words, familiar quotations, briefly speaking, all kinds of the phraseological units.

As it is well-known, that "equivalent, analogue, descriptive translation, antonymic translation, calque or loan translation, combined translation" are the

forms and methods of translation which are used to convey the meanings of set-phrases.

We must notice that of great interest for translators are the transformation of prolonged metaphors. English authors very often play up with figures of speech creating on their bases a scene where everything are interconnected. In this case translator has two ways to convey the image: either he retains the basic figure of speech or changes it completely and creates his own prolonged imagery in translation.

Naturally, it is better try to preserve the figures of speech inherent to the original. While doing it, the translator very often is obliged to refuse the usage of the phraseological analogue which might have been possible to use, had not the figure of speech been prolonged, but single.

Now we'll speak about unequivalency. By unequivalency of lexical units we mean the absence of lexical correspondences for some lexical units in the vocabulary of the TL. The notion of unequivalency of lexical units must not be understood in the meaning of untranslatability of the given lexical units, principally any language is capable to express any notion. The absence of a special word or word-combination in the vocabulary of the TL does not mean that to express that notion in the TL by other language means is impossible. Though the given word is absent in language as a system, its content may be conveyed in speech, i.e. the language in action by a lot of means. It is doubtless that the absence of correspondences in the vocabulary is surmountable. The following ways of conveying lexical unequivalency are known in the practice of translation:

- 1) The method of transcription and transliteration. Transliteration is conveying the graphical form of the word in the SL by the same means of the TL, but transcription conveys the sound cover or just the pronunciation of the word in the SL. These methods are used in translation of foreign proper and geographical names, the names of various companies, firms, ships, hotels, newspapers,

magazines and so on. For example, “General Electric Company” – General Elektrik Şirkəti, “International Business Corporation” – Beynəlxalq Biznes Şirkəti, “Bank of America” – Amerika Bankı and so on.

In practice the translators give much space to transliteration and transcription.

2) The method of calques. As a term “calques” means “to copy, to imitate”. As a method of translation it aims at imitating the form of the word of the SL in the TL. For example, “grand-jury” - большое жюри (присяжные, решающие вопросы предания суду) - böyük münsiflər heyəti; “backbencher” - заднее скамеечник (рядовой член парламента) - adi parlament üzvü; “brain-drain” - утечка мозгов (переманивание специалистов за границу) - bilikli insanların xaricdə işləməyə cəlb olunması; “кандидат наук” (научная степень, присуждаемая после защиты диссертации) - elmlər namizədi - Candidate of Science.

Transcription and transliteration as well as calques don’t always disclose the meaning of the translated word or word combination if the reader does not know the SL. The reason is that very often the sum of meanings of a compound word or word combination are not the same with the meanings of their components.

3) The descriptive method or explanatory translation. This method is used to decipher the meaning of the word or word-combination of the SL by giving their dictionary definitions or explanations in the TL. For instance, “landslide” – победа на выборах с большим перевесом голосов – seçkilərdə böyük səs üstünlüyü ilə qalib gəlmək; “brinkmanship” – искусство держать мир на грани войны – dünyanı müharibə şəraitində saxlamaq bacarığı; “whistle-stop speech” – агитационное выступление кандидата во время остановки поезда – qatar dayanacaqlarında namizədin təbliğat məqsədi ilə etdiyi çıxış; “bull” – спекулянт, играющий на повышение биржевых ценностей – birja qiymətlərinin qaldırılmasında iştirak edən şəxs; “beau” – спекулянт,

играющийнапонижениебиржевыхценностей– birja qimətlərinin endirilməsində iştirak edən şəxs; “floorer” – неприятноеизвестие – bəd xəbər.

This method of translation decodes the meaning of corresponding lexical unit thoroughly, but it is uneconomical and therefore the text becomes voluble. The translators of fiction very often appeal to combination of transcription, calques and explanatory methods, the latter being given at the footnote or the commentary. It enables the translator to make the text brief and economical, inherent to transcription and calques. It decodes the meaning of the given lexical unit through explanatory translation. Commenting on the meaning of that unit once the translator further may use transcription and calques for the word, the meaning of which is already known to the reader from the commentary.

4) Approximate translation or translation by means of analogue. The essence of this method is to seek an approximate lexical unit in the TL close to the meaning of the unit in the SL, which has not exact correspondence in the TL. The same example from Azerbaijani or Russian “kürəklik - душегрейка” has been translated as “vest”. The English “vest”, which means “жилет” or “нательнаяфуфайка” - “kürəklik”, approximately conveys the meaning of the Russian “душегрея”, which means “женскуютёплуюкофтубезрукавов” – “qolsuz qadın köynəyi”. Nevertheless, this incomplete approximate correspondence fully satisfies the needs of translation. Such approximates are very often used in the english periodicals to denote the former Soviet reality, to convey Sovietisms. For instance, “Şəhər soveti” - горсовет - Municipal Council, “şəhər bələdiyyə rəisi” - председатель горсовета - Mayor, “texnikum” - техникум - junior college, “istirahətə göndəriş” - путёвка (в санаторий) - voucher, and so on. These equivalents convey the meanings of Azerbaijani or Russian words approximately, but nevertheless are justifiable for they convey some imagination about the directs and events of the original. Analogues are encountered in the translation of such lexical units, which have no equivalents in Azerbaijani or Russian. When using analogues one must know that analogues convey the meaning of the source word approximately,

therefore, in some cases they may create wrong imaginations about denoted things or events.

5) Substitution. In a number of cases when we convey the meanings of less unequivocal lexical units we reconstitute the syntactical structure of the sentence, make lexical substitution fully changing the meaning of the source word or we make use of both at the one and the same time, therefore it is called substitutional or transformational translation. For instance, the sentence “I could catch glimpses of him in the windows of the sitting room” is translated as “Mən onun kölgəsini qonaq otağının pəncərəsindən ani bir anda keçdiyini gördüm” or “Яувидел,какогофигурамелькалавокнахгостиной”.

The right choice of the translational variants depends on the broad context or extra-linguistic situation.

6) The translation of neologisms. Neologisms are the words emerging as a result of the development of society, creation of new notions, concepts. The most evident examples of neologisms may be “a straw man” - не “соломенный человек”, а “подставной кандидат, отвлекающий внимание” - diqqəti yauındırmaq məqsədilə qoyulmuş yalançı namizəd; “paper tiger” – не “бумажный тигр”, а “божья коровка” or “горе луковое” (неопасный человек) – “Allahın yazıq bəndəsi” (zərərsiz, təhlükəsiz insan); the Russian - “гласность, ускорение, перестройка” and so on.

7) Connotative, emotive, expressive-stylistic meaning of the word and translation. Connotation is not an independent meaning, by it we mean those additional associations which evoke in the minds of the bearers of that language. It is not even a part of the colored speech, it is used especially in lyrical poetry.

Words with the same referential meanings in different languages often have different connotations, i.e. they call forth different associations in the mind or don't call forth anything at all. For instance, the words “səməni” and “чепёмуха” in the minds of the Azerbaijani and Russian speakers have the association with spring,

nature, etc. The English equivalent of it is “bird cherry”, which has the same referential meaning, but it does not cause any emotion (as we know “qaragilə” - “черёмуха” is often mentioned in the Russian poetry, but it is quite ignored in the English poetry.) On the contrary, for Russian speaking people the words “остролист” or “омела” are only exotic botanical terms, but their equivalents “holly” and “mistletoe” are the symbols of Christmas, because on Christmas day the Englishmen decorate their houses with the branches of these plants (in Russian “ёлка” is the symbol of the New Year or Christmas).

Connotation is not always emotional and image bearing. Its role is to relate one and the same thing to various classes of things as they function differently in the daily life of different peoples. For example, the Russian “отруби” is “cattle - forage” (корм для скота - heyvanlar üçün yem - “kəpək”), but its English correspondence “bran” is a dish which is customarily served in breakfast. The Russian “драчена” is a national dish, which is associated with the peasant life, while the identical English “custard” is a widely dessert as our “кисель” or “компот”. For us “сметана” is a usual milk product, but the English “sour cream” – “скисшие сливки” – “turşumuş xama” in essence is a spoiled product.

8) The combinability of the words in translation. While transforming the meaning of the word of the SL there is no need to convey its distributional characteristics for it is relevant to build the utterance in the TL only. Nevertheless, the combinability of words influences greatly the degree of closeness of original to translation. Often we come across cases when we are unable to use close correspondences due to the difference in their distributional characteristics. As each word has its own combinability both in the source and target languages, it restricts seriously the choice of equivalents in translation. For example, English “hopeful” is usually conveyed into Russian “надеющийся” or “подающий надежды” and into Azerbaijani “ümid edən” or “ümid verən”. For instance, “If somebody speaks in a *hopeful voice*”, we can’t use the closest correspondence, because in Russian “надеющийся” and Azerbaijani “ümid edən”

does not combine with the noun “голос” – “səs”. Then we are obliged to convey the meaning of “hopeful” by a group of words like “голос, в котором звучала надежда”.

Another example. While speaking about the leaders of the some enterprises the orator calls them in English “sincere” and “successful leaders”. Both of these adjectives have in Russian close correspondences “искренний” and “успешный”. In Russian one may “успешно руководить”, but can not be “успешным руководителем”. Then we may either use a less exact correspondence in translation in order to suit the word “руководитель”, or satisfy with voluble description as “добивающийся больших успехов в своей деятельности”.

Of great importance is the combinability of words especially with zeugmas where a word links several words together in order to achieve the desired effect.

Thus the distributional characteristic of the word plays an important role for establishing equivalency in translation.

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Key words: expressive-stylistic meaning of the word, transliteration, untranslatability.

The transformation of the phraseological units and transnational processes

As it is known, translation is a kind of moral, cultural and spiritual wealth and activity of human. It goes back down to ancient history. It played always a significant role in the cultural history of some nations and the world culture on the whole.

In our days translation activity obtained unprecedented scope thanks to the increased international contacts. That offers ground to some foreign authors writing about the translation to call our century “the age of translation.” True is the fact that translation attracted attention of writers and scholars since the old times and were evolved principal considerations which were all shaped in the normative translation concept. Nowadays this interest has been increased with a new force and there appeared necessity to systematize and generalize scientifically the result of the experiences accumulated in this sphere.

In modern philology a new theoretical field of science began to develop as a special discipline about the translation named as “theory of translation” and “science of translation”. Along with the names mentioned above there were created specific terms in English for more exact indication of this field of philological science, “translatology”. The occurrence of these terms and notions testifies to the

fact that the sphere of questions has gained status of definite sphere of science is just the translation itself.

During our investigation about how the translation may be implemented in social life, we come to the following conclusions: 1. from one language into another non-kindred languages closely related; 2. from one literary language into its dialect or vice-versa; 3. from the ancient form of language into the present state of the same language.

Naturally, the role of language in translation is just the same which it has always performed “the most important means of human communication”.

In translation we have always had two texts. The first is the original text which is created irrespective of the other, the second text is created on the basis of the first with the help of certain operations-interlinguistic transformations. The first text is called the text of the original, the second – the text of translation. The language in which the original text is written is called the source language (SL), the language into which the translation is done is called the target language (TL).

When we speak about the transnational processes and especially the transformation of the phraseological units from English into Russian and Azerbaijani or vice-versa, we must touch upon the lexico-phraseological problems of translation. We know that every language differs not only by its own grammatical structure, but also by its semantic structure. By the semantic structure of the language we mean the field of meaningful units, i.e. words, word combinations, set-phrases to which certain meanings are referred in the dictionaries. Depending on different circumstances each language has its own development, so it is with semantic aspect of all languages. The semantic structure of the language has a direct reference to translation, for the plane of content as the basis of equivalency depends mostly on the semantic structure of the separately taken words. The thing is that not in all cases we find dictionary correspondences for all the words. There are cases that a word of the SL corresponds to a word of the TL in one meaning, but does not correspond in other meanings. For example

the Russian word “жертва” or the Azerbaijani word “şəhid” corresponds to the English word “victim” in the meaning of “человек, пострадавший или погибший от чего-либо”, or “həyatını fəda edən”, but in the meaning of “приносимое в дар божеству предметы или существа или добровольный отказ от чего-либо”, or in Azerbaijani “Allah yolunda qurban kəsmək və ya bir şeydən könüllü imtina etmək” it corresponds to the English “sacrifice”.

The choice of equivalents for each word becomes more difficult when we begin to deal with polysemantic words, that is one graphical sign corresponds to several referents or meanings. The solution of this problem is connected with context and situation. By context we mean the language environment in which the given language unit is used. By the language environment we mean all the words, grammatical constructions and forms that are related to the given word. Word is not the only language unit that is used in certain language environment. The same can be said about all the language units as well. Contexts may be narrow (microcontext) and broad (macrocontext).

By the narrow context we mean the context of a sentence, i.e. the language units that form the environment of the given word within the boundaries of the sentence. By the broad context we mean the language environment which is beyond the boundaries of the sentence, it is textual context, i.e. the sum of language units that surround the given unit beyond the boundaries of the sentence. It is impossible to define the exact boundaries of the broad context; it may consist of a group of sentences, a paragraph, a chapter or a whole story or novel.

The narrow context in its turn may be divided into syntactic and lexical. By syntactic context we understand the syntactic construction in which the given word, word combination or clause is used. By lexical context we mean the sum of concrete lexical units, words and set-phrases that surround the given language unit.

As we had already said, the context is of a great importance in the solution of the problem of polysemy in translation as it is the context that creates favorable

conditions for the translator to choose only one meaning out of a lot of meanings of a polysemantic word for the given word.

Sometimes the semantic context alone is enough to solve the problem of polysemy and determine the choice of an equivalent. For example, the English verb “to burn” may be translated into Russian as “гореть/жечь” and into Azerbaijani as “yanmaq və yandırmaq”. The choice of one of these meanings depends completely on the syntactic context. In an intransitive construction it is translated as “yanmaq – гореть”, but in a transitive construction as “od qoymaq – жечь”. Compare: “the candle burns” – “свеча горит – şam yanır”, but “he burned the papers” – “оңсжәгбумаги – o kağızları yandırdı”.

The same can be said about the word “to sink – batmaq – тонуть” (intransitive), “to drive – getmək – ехать” (intransitive), “to sink – batırmaq – топить” (transitive), “to drive – sürmək, idarə etmək – водить” (transitive).

But very often the choice of an equivalent is determined with due regard to the lexical context of the given unit, its monosemy is defined within the boundaries of a certain lexical environment. For example, the English verb “to look” in combination with the adjective “angry” means “baxış – взгляд”, with the adjective “European” – “görünüş – вид”. For instance: The town has a European look. The English word “way” in combination with the words “to the town” means “yol – дорога”, but in combination with the words “of doing it” – “metod və ya üsul – способ/иметод”.

It is necessary to mention that in all these examples we speak of conveying of only referential meanings of the language unit. But if we speak of conveying of pragmatic meanings, then the decisive role in the choice of equivalents belongs namely to the broad context. It does not refer to stylistic characteristics, register and emotional color of the text, but also to the communicative segmentation of the sentence considerably which is mostly determined by the factors of the broad text.

We must remember once more that the object of translation is not the separately taken language unit, but the whole text. Therefore, the role of the broad context in the process of translation is great.

As the theme of the given article is the transformation of the phraseological units from Azerbaijani into English and Russian or vice-versa, I would like to draw your attention to this problem.

Phraseological units are set-expressions, figurative set-expressions described as “idioms”. Such units have an important role to play in human communication. They produce a considerable expressive effect, because they affect the reader’s emotion his aesthetic perception, his literary and his cultural association. Whenever the author of the source text uses an idiom it is the translator’s duty to try and reproduce it with the utmost fidelity.

The idiom’s semantics is a complex entity and there are five aspects of its meaning. These aspects will influence the translator’s choice to find an equivalent in the target language. They are: a) the idiom’s figurative meaning; b) its literal sense; c) its emotive character; d) stylistic register; e) national coloring.

However, the figurative meaning is the basic element of the idiom’s semantics. For instance, “red tape” means “bureaucracy”, “to kick the bucket” means “to die”, “to wash dirty linen in public” may be understood as “to disclose one’s family troubles to outsiders”.

Idioms can be positive, negative or neutral. It’s clear that “to kill two birds with one stone” means in Azerbaijani “bir güllə ilə iki dovşan vurmaq” və ya “bir oxla iki dovşan vurmaq”, in Russian “убить двух зайцев одним ударом” is a good and right decision; “to find a mare’s nest” means in Azerbaijani “yersiz söz demək, mənasız danışmaq”, in Russian “попасть пальцем в небо, попасть в просак” is “ludicrous mistake”, while “Rome was not built in a day” means in Azerbaijani “Roma bir gündə qurulmamışdır”, in Russian “Рим строился не в один день” is a simple and neutral statement of the fact.

Besides mentioned above, an idiom can be nationally colored and include some words which mark it as the product of a certain nation. For instance, “to set the Thames on fire” means “qeyri-adi bir hərəkət etmək” – “достать луну с неба”, т.е. “сделать что-либо необычное, изряда выходящее” and “to carry coal to Newcastle” means “Nyukasla kömür aparmaq” – “возить уголь в Ньюкасл”, т.е. “возить что-либо туда, где этого так достаточно” are undoubtedly British.

But “to discover America” means “Amerika kəşf etmək, yəni çoxdan hamıya məlum olan şeyi elan etmək” – “открыть Америку, т.е. говорить о том, что всем давно известно” is, of course, the American idiom.

Another example, “Avazın xoş gəlir, oxuduğun Quran olsa” means in English “to make a fool of someone” – “свежо предание, а верится с большим трудом, поёт куролесу (греч. «Господи, помилуй»), а несёт аллилуйю”; “Araz aşığındandır Kür topuğundan” means that “one can wade through any sea, someone is a devil-may-care fellow, not to give a damn, someone is a mad-brain”, in Russian “Араз по щиколотку, Кура по лодыжку, море по колено, т.е. кому-либо всё до лампочки, безразлично”; “Araza susuz aparıb susuz gətirər” means “to be a cunning, sly, ingenious, a crafty man” – “лис, т.е. очень хитрый человек” are naturally, the Azerbaijani phraseological units.

Sometimes the complex character of the idiom’s semantics makes its translation no easy matter. There are also some other factors which complicate the task of identification, understanding and translation of idioms.

Firstly, an idiom can’t be mistaken for a free-word combination, especially if its literal sense is not exotic. For example, “to have butterflies in one’s stomach”, and rather trivial “to measure one’s length” that means “bir kəsin boyunu ölçmək”.

Secondly, an idiom of source language may be identical in form to a target language idiom, but have a different figurative meaning. Thus, the English “to lead someone by the nose” implies a total domination of one person by the other Russian “вести кого-либо на поводку, т.е. держать в подчинении” and “to stretch

one's legs" means in Azerbaijani "havaya çıxmaq", in English "to take a stroll", in Russian "размять ноги, т.е. прогуляться".

Thirdly, source language's idiom can be wrongly interpreted due to its association with a similar target language's unit. For instance, "to pull the devil by the tail", which means "to be in a trouble" may be misunderstood by the translator under the influence of the Russian idiom "бедствовать, сидеть без гроша" or "биться как рыба об лёд".

Fourthly, source language's idiom may have a broader range of application than its target language's counterpart identical in form and meaning. For instance, the English "to get out of hand" is equivalent to the Russian "отбиться от рук" and Azerbaijani "həddini aşmaq". The latter is often used to translate it. For example: The children got out of hand while their parents were away. – Valideynlər olmadığı üçün uşaqlar heç sözə baxmır. – В отсутствии родителей дети совсем отбились от рук.

The English idiom can be used whenever someone or something gets out of control, while the Russian idiom has a more restricted usage. For example: What caused the meeting to get out of hand? – Nəyə görə iclasda qarmaqarışıqlıq yarandı? – Почему собрание прошло так организовано?

Fifthly, it is necessary to mention that some phraseological units have transnational peculiarities. For example: "Nuh əyyamında" – "Nikolayın vaxtında" – "when Queen Anna was alive" mean "in the year dot, in the past times – в давние времена"; "Allah qorusun!" – "Might be lucky!" – "бог в помощь" mean "something may turn up, the wheel of fortune might turn in our favour"; "Ağrın mənə gəlsin! / Ağrın alım!" – Dear! / Honey! / Darling! – (ласковое обращение в значении, чтобы все недуги перешли на говорящего) "дорогой! / мой милый!" mean "tender appeal to someone"; "Allah ağıl versin!" – "Be clever! / Be a good boy (girl)!" – "дай ему боже ума! / Господи образумь!"

The possibility of misinterpreting an idiom in the source text calls for a great deal of vigilance on the part of the interpreter.

Summing up our investigation, we'd like to emphasize that there are four methods to handle a SL's idiom in the translating process:

1) identical SL's idiom in all aspects, for instance, "to pull someone's chestnuts out of the fire" – "bir kəsə görə özünü oda vurmaq" – "таскатькаштаныизогня";

2) SL's idiom can be translated to TL's idiom by different image, for instance, "to make hay while the sun shines" – "dəmiri isti-isti döyərlər" – "куйжелезопокагорячо";

3) SL's idiom can be translated by word-for-word in TL, for instance, "people, who live in a glass houses should not throw stones" – "döymə taxta qapını döyərlər dəçir qapını" – "люди, живущиевстеклянныхдомах, недолжныбросатькамни";

4) instead of translating the SL's idiom, translator may try to explicate its figurative meaning, so as to preserve at least the main element of its semantics, for instance, in Azerbaijani – "Allahsız yerdə otur, böyüksüz yerdə oturma", in English – "an apple-pie order"; in Russian – "шарашкинаконтора".

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Key words:transnational processes, the figurative meaning, equivalents.

The logic in translation

International business communication necessarily involves qualitative translating services. Today translation is considered to be the most serious kind of activity in the process of development of cross-cultural relations.

In previous scientific-research articles we investigated various problems of translation, such as: lexico-grammatical, stylistic, terminological, and phraseological. But we well know that in modern time an interpreter must have not only knowledge and skills, but also a good competence.

As it is known, there are different kinds and types of synchronic and written translations: business and express as kinds, technical, juridical, medical, literary and economic as types. A lot of strict requirements are placed on quality of a written text. Texts that have a significant meaning at national level or texts that are indicative of a particular company's prestige or prestige of a whole state need to be worked on by responsible specialists and high-educated editors.

Business-translation is used for a company's internal documentation and does not require such a thorough many-staged approach. **Express translation** means that translation is to be ready within a few hours. Such texts do not require

editing. Usually in such cases costumers just want to make themselves aware of the content of the document or any other text. The same approach is used while working on business correspondence translation.

Technical translation of documents and manuals is among the most complex types of translation, which requires experience and substantial knowledge of technical systems and equipment. Here belongs technical documentation, as well as scientific texts. Such texts always contain charts, tables and diagrams requiring an advanced PC user apart from a linguist to work with them. To preserve the original layout of a translated document, it is important one-to-one translation with a document's appearance completely unchanged.

Juridical translation means the translation of legal and private documents. Today **the translation of legal documents** is of a great importance. In this case the translators must have solid experience in legal translations. They must perform high-quality and time-bound translations of the following: laws and other regulatory legal documents; contracts; legal opinions and memoranda; apostilles and certificates of acknowledgement; constituent documents; powers of attorney as legal texts are written in special style and contain plenty of legal terms.

Translation of private documents includes personal documents, such as: Diploma; Birth certificate; Marriage certificate; Passport; Education certificate; driving license; Power of attorney; Curriculum vitae.

Medical translation. Nowadays high-quality translations of medical texts of any complexity degree are also necessary. Here belongs: medical publications, scientific articles in all fields of medicine, as well as clinical research results, pharmaceutical test reports, drug instructions and other medical documents from all branches of modern medicine, including stomatology, surgery, clinical chemistry, biochemistry, pharmacology and many others.

Literary translation includes, among other things, translation of belles-lettres, biographies, manuscripts, etc. It is a very responsible challenge to translate a literary text, which is a difficult and many-sided process. First and foremost, the translator should possess a large vocabulary in the original language. The notion of literary translation itself presupposes creative approach. At the same time, the translator is responsible for the quality of a translated literary text, and it is very important to preserve the message that the author tried to convey. The resulting text should correspond to the original as fully as possible. High-quality literary translation can be performed only by specially trained and experienced professionals.

Economic translation is in high demand in today's world, as it means the translation of financial and accounting documents, contracts, claims, business correspondence and other documents. The main point that differentiates economic translation from ordinary translation is the need to strictly adhere to the original text and to prevent any ambiguity in translation whatsoever. For this purpose, the translator has to understand the principles of economic processes pertaining to the text being translated.

In suggested to your attention article we try to research various kinds of logic as modern interpreter has to understand what “logic in translation” means?

The development of a notion of “logic translation” presupposes the development of a notion of “logic”. Logic has been characterized as the study of sound reasoning, of what follows from what. Hence, the notion of logical consequence is central. It can be obtained in two complementary ways: via the model-theoretic notion of satisfaction in a model and via the proof-theoretic notion of derivation according to proof rules. These notions can be captured in a completely abstract manner, avoiding any particular commitment to the nature of models, sentences, or rules.

An abstract notion of “logic translation” can be developed, both at the model-theoretic and at the proof-theoretic level. A central question concerning such translations is their interaction with logical structure, such as given by logical connectives, and logical properties. Moreover, an abstract notion of logic translation opens the door to the abstract study of other notions like sublogic and expressiveness.

When we investigate the problem of logic in translation it is necessary to remember the etymology of the word “logic”.

The word “logic” is derived from the Greek [λογική](#) – logikē, which has two senses. It is the study of modes of reasoning, those which are valid, and those which are fallacious as well as the use of valid reasoning. In the latter sense, logic is used in most intellectual activities, including philosophy and science, but in the first sense, it is primarily studied in the disciplines of philosophy, mathematics, semantics and computer science. It examines general forms that arguments may take. In mathematics, it is the study of valid inferences within some formal language. Logic is also studied in argumentation theory.

Researching the logic from the various historical sources we know that logic was studied in several ancient civilizations, including India, China, Persia and Greece.

In Europe, logic was first developed by ancient Greek philosopher and polymath **Aristotle** - Ἀριστοτέλης – Aristotélēs (384 BC – 322 BC), who was a student of **Plato** and the teacher of **Alexander the Great**(17). Undoubtedly, Aristotle is one of the most important founding figures in Western philosophy as his writings cover many subjects, including physics, poetry, theater, music, rhetoric, linguistics, government, ethics, biology and also zoology, were the first to create a comprehensive system of Western philosophy, encompassing morality, aesthetics, logic, science, politics and metaphysics.

Aristotle's logic became widely accepted in science and mathematics and remained in wide use in the West until the early 19-th century. Aristotle's system of logic was responsible for the introduction of hypothetical syllogism, temporal modal logic, and inductive logic, as well as influential terms such as terms, predicables, syllogisms and propositions. In Europe during the later medieval period, major efforts were made to show that Aristotle's ideas were compatible with Christian faith (3). During the High Middle Ages, logic became a main focus of philosophers, who would engage in critical logical analyses of philosophical arguments, often using variations of the methodology of scholasticism, which is a method of critical thought, dominated teaching by the scholastics of medieval universities in Europe from about 1100–1500, and a program of employing that method in articulating and defending dogma in an increasingly pluralistic context.

The study of logic was part of the classical trivium (in medieval universities the trivium comprised the three subjects that were taught first: grammar, logic and rhetoric as the word is a Latin term meaning “the three ways” or “the three roads” forming the foundation of a medieval liberal arts education). In the East, logic was developed by Buddhists and Jainists.

Logic arose from a concern with correctness of argumentation. Modern logicians usually wish to ensure that logic studies just those arguments that arise from appropriately general forms of inference. For example, **Thomas Hofweber** writes in the Stanford Encyclopedia of Philosophy that logic “does not, however, cover good reasoning as a whole. That is the job of the theory of rationality. Rather it deals with inferences whose validity can be traced back to the formal features of the representations that are involved in that inference, be they linguistic, mental, or other representations” (14).

By contrast, a German scientist, who is the central figure of modern philosophy, **Immanuel Kant** (1724-1804) argued that logic should be conceived as the science of judgment, an idea taken up in **Friedrich Ludwig Gottlob Frege's**

logical and philosophical work, who was a German mathematician, logician and philosopher and is considered to be one of the founders of modern logic and the father of analytic philosophy, for his writings on the philosophy of language and mathematics and major contributions to the foundations of mathematics. But Frege's work is ambiguous in the sense that it is both concerned with the "laws of thought" as well as with the "laws of truth", i.e. it both treats logic in the context of a theory of the mind, and treats logic as the study of abstract formal structures (18).

A German philosopher and idealist who revolutionized European philosophy **Georg Wilhelm Friedrich Hegel** (1770-1831) developed his own **dialectic logic** that extended the other German philosopher Immanuel Kant's transcendental logic but also brought it back to ground by assuring us that "neither in heaven nor in earth, neither in the world of mind nor of nature, is there anywhere such an abstract "either...or" as the understanding maintains. Whatever exists is concrete, with difference and opposition in itself" (12).

Thus, in the West, logic was established as a formal discipline by Aristotle, who gave it a fundamental place in philosophy.

It is necessary to mention that one of the boldest attempts to apply logic to mathematics was undoubtedly the logicism pioneered by philosopher-logicians such as Gottlob Frege and **Bertrand Russell**: the idea was that mathematical theories were logical tautologies, and the program was to show this by means to a reduction of mathematics to logic (22).

In 1323, an English Franciscan friar and scholastic philosopher, theologian **William of Ockham**'s influential "Summa Logicae" was released. By the 18-th century, the structured approach to arguments had degenerated and fallen out of favor, as depicted in Holberg's satirical play Erasmus Montanus.

The Chinese logical philosopher **Gongsun Long** (ca. 325–250 BC) proposed the paradox "One and one cannot become two, since neither becomes two" (23). In China, the tradition of scholarly investigation into logic, however, was repressed by the Qin dynasty following the legalist philosophy of **Han Feizi**.

In India, innovations in the scholastic school, called Nyaya, continued from ancient times into the early 18th century with the Navya-Nyaya school. By the 16-th century, it developed theories resembling modern logic, such as Gottlob Frege's "distinction between sense and reference of proper names" and his "definition of number", as well as the theory of "restrictive conditions for universals" anticipating some of the developments in modern set theory (10).

Since 1824, Indian logic attracted the attention of many Western scholars, and has had an influence on important 19th century logicians such as an English polymath **Charles Babbage**, a British logician **Augustus De Morgan** and an English philosopher **George Boole**(20). In the 20-th century, Western philosophers like **Stanislaw Schayer** and **Klaus Glashoff** have explored Indian logic more extensively.

The syllogistic logic developed by Aristotle predominated in the West until the middle of the 19th century, when interest in the foundations of mathematics stimulated the development of symbolic logic, now called mathematical logic.

In 1854, **George Boole** published “An Investigation of the Laws of Thought on Which are Founded the Mathematical Theories of Logic and Probabilities”, introducing symbolic logic and the principles of what is now known as Boolean logic (21).

In 1879, **Gottlob Frege** published “Begriffsschrift”, which is generally considered the work that marks the birth of modern logic. The formal system set out in that book and it is usually translated as “concept writing or concept notation”. The full title of the book identifies it as “a formula language, modeled on that of arithmetic, of pure thought”. The “Begriffsschrift” was arguably the most important publication in logic since Aristotle founded the subject. This book inaugurated modern logic with the invention of quantifier notation.

From 1910 to 1913, an English philosopher **Alfred North Whitehead** and a British logician **Bertrand Russell** published “Principia Mathematica” on the foundations of mathematics, attempting to derive mathematical truths from axioms and inference rules in symbolic logic (22).

In 1931, an Austrian American logician **Kurt Friedrich Gödel** raised serious problems with the foundationalist program and logic ceased to focus on such issues.

The development of logic since Frege, Russell, and an Austrian-British philosopher **Ludwig Josef Johann Wittgenstein** had a profound influence on the practice of philosophy of mathematics, mind, language and the perceived nature of philosophical problems. Logic, especially sentential logic, is implemented in computer logic circuits and is fundamental to computer science. Logic is commonly taught by university philosophy departments, often as a compulsory discipline.

The concept of logical form is central to logic, it being held that the validity of an argument is determined by its logical form, not by its content. Traditional Aristotelian syllogistic logic and modern symbolic logic are examples of formal logics (4).

Logic is generally accepted to be formal when it aims to analyze and represent the form of any valid argument type. The form of an argument is displayed by representing its sentences in the formal grammar and symbolism of a logical language to make its content usable in formal inference. If one considers the notion of form to be too philosophically loaded, one could say that formalizing is nothing else than translating English sentences into the language of logic. This is known as showing the *logical form* of the argument. It is necessary because indicative sentences of ordinary language show a considerable variety of form and complexity that makes their use in inference impractical. It requires, first, ignoring those grammatical features, which are irrelevant to logic, such as gender and declension, if the argument is in Latin, replacing conjunctions that are not relevant to logic, such as “but”, with logical conjunctions like “and” and replacing ambiguous, or alternative logical expressions “any, every” with expressions of a standard type, such as “all”. Second, certain parts of the sentence must be replaced with schematic letters. For example, the expression “all As are Bs” shows the logical form common to the sentences “all men are mortals, all cats are carnivores, all Greeks are philosophers” and so on.

That the concept of form is fundamental to logic was already recognized in ancient times. Aristotle uses variable letters to represent valid inferences in *Prior Analytics*, leading **Jan Lukasiewicz** to say that the introduction of variables was “one of Aristotle’s greatest inventions” (16). In the early 20th century Jan Lukasiewicz investigated the extension of the traditional true or false values to include a third value, “possible”, so inventing ternary logic, and the first multi-valued logic.

According to the followers of Aristotle, for example: **Ammonius Saccas** (3rd century AD), a Greek philosopher from Alexandria was often referred to as one of the founders of Neo-Platonism, only the logical principles stated in schematic terms belong to logic, not those given in concrete terms (13).

The motivation for the study of logic in ancient times was clear: it is so that one may learn to distinguish good from bad arguments, and so become more effective in argument and oratory, and perhaps also to become a better person. Half of the works of Aristotle’s “*Organon*” treat inference as it occurs in an informal setting, side by side with the development of the syllogistic, and in the Aristotelian

school, these informal works on logic were seen as complementary to Aristotle's treatment of rhetoric, which is the art of discourse, an art that aims to improve the capability of writers or speakers that attempt to inform, persuade, or motivate particular audiences in specific situations. Rhetoric, as a subject of formal study and a productive civic practice, has played a central role in the Western tradition. This ancient motivation is still alive, although it no longer takes center stage in the picture of logic; typically dialectical logic will form the heart of a course in critical thinking.

Informal logic is the study of natural language arguments. The study of fallacies is an especially important branch of informal logic. The dialogues of Plato are good examples of informal logic.

Formal logic is the study of inference with purely formal content. An inference possesses a purely formal content if it can be expressed as a particular application of a wholly abstract rule, that is, a rule that is not about any particular thing or property. The works of Aristotle contain the earliest known formal study of logic. Modern formal logic follows and expands on Aristotle. In many definitions of logic, logical inference and inference with purely formal content are the same. This does not render the notion of informal logic vacuous, because no formal logic captures the entire nuance of natural language.

The fundamental difference between modern formal logic and traditional, or Aristotelian logic, lies in their differing analysis of the logical form of the sentences they treat. In the traditional view, the form of the sentence consists of a subject (e.g., "man") plus a sign of quantity ("all" or "some" or "no"); the copula, which is of the form "is" or "is not"; a predicate (e.g. "mortal"). Thus: "all men are mortal".

The logical constants such as "all", "no" and so on, plus sentential connectives such as "and" and "or" were called "syncategorematic" terms which is derived from the Greek "kategorei" – to predicate, and "syn" – together with. This is a fixed scheme, where each judgment has an identified quantity and copula, determining the logical form of the sentence.

According to the modern view, the fundamental form of a simple sentence is given by a recursive schema, involving logical connectives, such as a quantifier with its bound variable, which are joined to by juxtaposition to other sentences, which in turn may have logical structure.

We must mention that the most common logical connectives are binary connectives which join two sentences which can be thought of as the function's operands. Also commonly, negation is considered to be a unary connective. Commonly used logical connectives include: negation, conjunction, disjunction, material implication, biconditional.

The modern view is more complex, since a single judgment of Aristotle's system will involve two or more logical connectives. But equally, the modern view is more powerful. Medieval logicians recognized the problem of multiple generality, where Aristotelian logic is unable to satisfactorily render such sentences as "Some guys have all the luck", because both quantities "all" and "some" may be relevant in an inference, but the fixed scheme that Aristotle used allows only one to govern the inference. Just as linguists recognize recursive structure in natural languages, it appears that logic needs recursive structure.

Philosophical logic is a term introduced by Bertrand Russell to represent his idea that the workings of natural language and thought can only be adequately represented by an artificial language; essentially it was his formalization program for the natural language (19). Today the term is used with several different meanings. Most philosophers assume that the bulk of "normal" proper reasoning can be captured by logic, if one can find the right method for translating ordinary language into that logic.

Philosophical logic is essentially a continuation of the traditional discipline that was called "Logic" before the invention of mathematical logic. Philosophical logic has a much greater concern with the connection between natural language and logic (21). As a result, philosophical logicians have contributed a great deal to the development of non-standard logics (e.g. free logics, tense logics) as well as various extensions of classical logic (e.g. modal logics), and non-standard semantics for such logics (e.g. Kripke's technique of supervaluations in the semantics of logic).

An American philosopher and logician **Saul Aaron Kripke** discovered his theory of frame semantics, which revolutionized the formal technology available to modal logicians and gave a new graph-theoretic way of looking at modality that has driven many applications in computational linguistics and computer science, such as dynamic logic.

Symbolic logic is the study of symbolic abstractions that capture the formal features of logical inference. Symbolic logic is often divided into two branches: propositional logic and predicate logic.

Propositional logic or sentential logic. A propositional calculus or logic or a sentential calculus is a formal system in which formulae representing propositions

can be formed by combining atomic propositions using logical connectives, and in which a system of formal proof rules allows certain formulae to be established as “theorems”.

Predicate logic is the generic term for symbolic formal systems such as first-order logic, second-order logic, many-sorted logic, and infinitary logic, which is a logic that allows infinitely long statements and /or infinitely long proofs. Predicate logic provides an account of quantifiers general enough to express a wide set of arguments occurring in natural language. Aristotelian syllogistic logic specifies a small number of forms that the relevant part of the involved judgments may take. Predicate logic allows sentences to be analyzed into subject and argument in several additional ways.

The development of predicate logic is usually attributed to Gottlob Frege, who is also credited as one of the founders of analytical philosophy, but the formulation of predicate logic most often used today is the first-order logic presented in “Principles of Mathematical Logic” by **David Hilbert** and **Wilhelm Ackermann** in 1928. The analytical generality of predicate logic allowed the formalization of mathematics, drove the investigation of set theory, and allowed the development of **Alfred Tarski**’s approach to model theory. It provides the foundation of modern mathematical logic.

Mathematical logic is an extension of symbolic logic into other areas, in particular to the study of model theory, proof theory, set theory and recursion theory.

Mathematical logic really refers to two distinct areas of research: the first is the application of the techniques of formal logic to mathematics and mathematical reasoning, and the second, in the other direction, the application of mathematical techniques to the representation and analysis of formal logic.

We must mention that logic is often divided into three parts: deductive reasoning, inductive reasoning, and retroductive reasoning.

Deductive reasoning concerns what follows necessarily from given premises (if..., then...). However, **inductive reasoning** the process of deriving a reliable generalization from observations has sometimes been included in the study of logic. Similarly, it is important to distinguish deductive validity and inductive validity, called “cogency”. An inference is deductively valid if there is no possible situation in which all the premises are true but the conclusion false. An inductive argument can be neither valid nor invalid; its premises give only some degree of probability, but not certainty, to its conclusion. The notion of deductive validity

can be rigorously stated for systems of formal logic in terms of the well-understood notions of semantics. Inductive validity on the other hand requires us to define a reliable generalization of some set of observations.

Retroductive inference is a mode of reasoning that ***Peirce*** proposed as operating over and above induction and deduction to “open up new ground” in processes of theorizing. He defines retroduction as a logical inference that allows us to “render comprehensible” some observations/events we perceive, by relating these back to a posited state of affairs that would help to shed light on the observations. He remarks that the “characteristic formula” of reasoning that he calls retroduction is that it involves reasoning from a consequent to an antecedent. Or, as he otherwise puts it, it can be considered as “regressing from a consequent to a hypothetical antecedent” (7, p.2-4).

Some authors have suggested that this mode of inference can be used within social theorizing to postulate social structures/mechanisms that explain the way that social outcomes arise in social life and that in turn also indicate that these structures/mechanisms are alterable with sufficient social will (and visioning of alternatives). In other words, this logic is specifically liberative in that it can be used to point to transformative potential in our way of organizing our social existence by our re-examining / exploring the deep structures that generate outcomes.

It is undoubtedly that in present time the translator must have its own logical system or logic, which is a formal system together with a form of semantics, usually in the form of model-theoretic interpretation, which assigns truth values to sentences of the formal language, that is, formulae that contain no free variables. Logic is sound if all sentences that can be derived are true in the interpretation, and complete if, conversely, all true sentences can be derived.

Among the important properties that logical systems can have: consistency, which means that no theorem of the system contradicts another; validity, which means that the system’s rules of proof will never allow a false inference from true premises. A logical system has the property of soundness when the logical system has the property of validity and uses only premises that prove true or, in the case of axioms, are true by definition; soundness, as this term has multiple separate meanings, which creates a bit of confusion throughout the literature.

Most commonly, soundness refers to logical systems, which means that if some formula can be proven in a system, then it is true in the relevant model/structure, for example, if A is a theorem, it is true, and this is the converse of completeness. A distinct, peripheral use of soundness refers to arguments, which means that the premises of a valid argument are true in the actual world; and completeness, of a logical system, which means that if a formula, is true, it can be proven.

The widespread theory is ***sylogistic logic*** throughout the world. The “Organon” derived from Greek: Ὀργανον, which means “instrument, tool, organ” is the standard collection of Aristotle’s six works on logic. The name “Organon” was given by Aristotle’s followers, the Peripatetics. The “Organon” was Aristotle’s body of work on logic, with the “Prior Analytics” constituting the first explicit work in formal logic, introducing the syllogistic.

Generally speaking, “syllogism” – is a kind of logical argument in which one proposition (the conclusion) is inferred from two or more others (the premises) of a specific form (9). The parts of syllogistic logic, also known by the name term “logic”, are the analysis of the judgments into propositions consisting of two terms that are related by one of a fixed number of relations, and the expression of inferences by means of “syllogisms” that consist of two propositions sharing a common term as premise, and a conclusion that is a proposition involving the two unrelated terms from the premises.

By the way, Aristotle defines the syllogism as “a discourse in which certain specific things having been supposed, something different from the things supposed results of necessity because these things are so” (15). Despite this very general definition, Aristotle limits himself to categorical syllogisms which consist of three categorical propositions in his work “Prior Analytics” (2). These included categorical modal syllogisms.

Aristotle’s work was regarded in classical times and from medieval times in Europe and the Middle East as the very picture of a fully worked out system. However, it was not alone: the Stoics proposed a system of propositional logic that was studied by medieval logicians.

Today, some academics claim that Aristotle’s system is generally seen as having little more than historical value. Others use Aristotle in argumentation theory to help develop and critically question argumentation schemes that are used in artificial intelligence and legal arguments (6).

Together with various kinds of logic there exists also ***modal logic***, which is a type of formal logic, primarily developed in the 1960-s that extends classical propositional and predicate logic to include operators expressing modality. In linguistics, modality is what allows speakers to attach expressions of belief, attitude and obligation to statements (8). In languages, modality deals with the phenomenon that sub-parts of a sentence may have their semantics modified by special verbs or modal particles. For example, “We go to the cinema” can be modified to give “We should go to the cinema”, and “We can go to the cinema” and perhaps “We will go to the cinema”. More abstractly, we might say that modality affects the circumstances in which we take an assertion to be satisfied (1).

Aristotle's logic is in large parts concerned with the theory of non-modalized logic (15). Although, there are passages in his work, such as the famous sea-battle argument in "De Interpretatione" § 9, that are now seen as anticipations of modal logic and its connection with potentiality and time, the earliest formal system of modal logic was developed by most famous and influential Persian polymath **Abu Ali al-Husayn ibn Abd Allah ibn Sina**, commonly known as **Ibn Sina** or by his Latinized name **Avicenna** (c.980-1037), who wrote almost 450 treatises on a wide range of subjects, such as philosophy, astronomy, alchemy, geology, psychology, Islamic theology, logic, mathematics, physics, poetry of which around 240 have survived, in particular, 150 of his surviving treatises concentrate on philosophy and 40 of them concentrate on medicine, and also whom ultimately developed a theory of "temporally modalized" syllogistic.

While the study of necessity and possibility remained important to philosophers, little logical innovation happened until the landmark investigations of an American academic philosopher, logician and the founder of conceptual pragmatism **Clarence Irving Lewis** (1883-1964) in 1918, who formulated a family of rival axiomatizations of the alethic modalities. His work unleashed a torrent of new work on the topic, expanding the kinds of modality treated to include deontic logic, the field of logic that is concerned with obligation, permission, and related concepts and epistemic logic that is concerned with reasoning about knowledge.

The seminal work of logician **Arthur Norman Prior** applied the same formal language to treat temporal logic and paved the way for the marriage of the two subjects.

It is necessary to mention that today logic is extensively applied in the fields of Artificial Intelligence, and Computer Science and these fields provide a rich source of problems in formal and informal logic. Argumentation theory is one good example of how logic is being applied to artificial intelligence.

In present day **computational logic** is developed as computers can be used as tools for logicians. For example, in symbolic logic and mathematical logic, proofs by humans can be computer-assisted. Using automated theorem proving the machines can find and check proofs, as well as work with proofs too lengthy to be written out by hand.

The logics discussed above are all "bivalent" or "two-valued"; that is, they are most naturally understood as dividing propositions into true and false propositions. **Non-classical logics** are those systems that reject bivalence. There are examples of non-classical logics: **fuzzy logic**, **intuitionist logic**, **linear logic**, **modal logic**, **relevance logic**, **computability logic**.

Logics such as **fuzzy logic** have since been devised with an infinite number of "degrees of truth", represented by a real number between 0 and 1 (11).

Intuitionist logic was proposed by a Dutch philosopher **Luitzen Egbertus Jan Brouwer** (1881-1966), but known to his friends as **Bertus**, as the correct logic for reasoning about mathematics, based upon his rejection of the law of the excluded middle as part of intuitionism.

Brouwer rejected formalization in mathematics, but his student **Arend Heyting** studied intuitionist logic formally, as did **Gerhard Gentzen**. Intuitionistic logic has come to be of great interest to computer scientists, as it is a **constructive logic** and can be applied for extracting verified programs from proofs. **Modal logic** is not truth conditional, and so it has often been proposed as a non-classical logic. However, modal logic is normally formalized with the principle of the excluded middle, and its relational semantics is bivalent(8), so this inclusion is disputable.

In present-day globalizing world we may discuss different problems of translation, as for example, how to translate a variety of English statements into the language of sentential logic. From the viewpoint of sentential logic, there are five standard connectives: “and, or, if...then, if and only if, and not”. In addition to these standard connectives, there are in English numerous non-standard connectives, including “unless, only if, neither...nor”.

There is nothing linguistically special about the five “standard” connectives; rather, they are the connectives that logicians have found most useful in doing symbolic logic. The process of translation is primarily a process of paraphrase – saying the same thing using different words, or expressing the same proposition using different sentences. Paraphrase is translation from English into English, which is presumably easier than translating English into, say, Azerbaijani.

We are interested chiefly in two aspects of paraphrase. The first aspect is paraphrasing statements involving various non-standard connectives into equivalent statements involving only standard connectives. The second aspect is paraphrasing simple statements into straightforwardly equivalent compound statements. For example, the statement “it is not shining” is straightforwardly equivalent to the more verbose “it is not true that it is shining”.

An English statement is said to be in standard form, or to be standard, if all its connectives are standard and it contains no simple statement that is straightforwardly equivalent to a compound statement; otherwise, it is said to be non-standard (5).

Once a statement is paraphrased into standard form, the only remaining task is to symbolize it, which consists of symbolizing the simple statements and symbolizing the connectives.

Simple statements are symbolized by upper case Roman letters, and the standard connectives are symbolized by the already familiar symbols – ampersand, wedge, tilde, arrow, and double-arrow.

In translating simple statements, the particular letter one chooses is not terribly important, although it is usually helpful to choose a letter that is suggestive of the English statement. For example, “R” can symbolize either “it is raining” or “I am running”; however, if both of these statements appear together, then they must be symbolized by different letters. In general, in any particular context, different letters must be used to symbolize non-equivalent statements, and the same letter must be used to symbolize equivalent statements.

The standard form of the negation connective is “it is not true that...”. The following expressions are standard variants: “it is not the case that...; it is false that...”. Given any statement, we can form its standard negation by placing “it is not the case that” or a variant, in front of it.

It must be noted that standard negations seldom appear in colloquial-idiomatic English. Rather, the usual colloquial-idiomatic way to negate a statement is to place the modifier “not” in a strategic place within the statement, usually immediately after the verb. The following is a simple example, statement: “it is raining”; idiomatic negation: “it is not raining”; standard negation: “it is not true that it is raining”. Idiomatic negations are symbolized in sentential logic exactly like standard negations.

Paraphrasing complex statements may be built up from statements which are compound statements. There are no theoretical limits to the complexity of compound statements, although there are practical limits, based on human linguistic capabilities.

An interesting open question is the formalization of structurality of translations between logics, such that translations attending out the structure are ruled out. The resulting notion of expressiveness then would define logical frameworks as used in the theorem proving community: they are logics with maximal expressiveness.

As logic and the philosophy of language are closely related, philosophy of language has to do with the study of how our language engages and interacts with our thinking. Logic has an immediate impact on other areas of study. Studying logic and the relationship between logic and ordinary speech can help a person better structure his own arguments and critique the arguments of others. Many popular arguments are filled with errors because so many people are untrained in logic and unaware of how to formulate an argument correctly. Considering logical translation, we come to a conclusion to survey some kinds of logic.

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Key words: international communication, knowledge, skills, logic, competence.

**The process of phraseologization in non-cognate languages
and the problem of the translation's ways of the phraseological units**

Language is a means of forming and storing ideas as reflections of reality and exchanging them in the process of human intercourse. Language is social by nature not only as it is inseparably connected with the people who are its creators and users, but also, we must mention that it grows and develops together with the development of society.

Approximately during two centuries English has been taught in Azerbaijani as a foreign language. There were times, when Azerbaijan was occupied by the Russian empire, the English language was taught as a third language. The main attention was paid to the teaching of Russian, even Russian was called mother tongue for us. As the result of it, the English language and its teaching were kept in the background. But nowadays, we have gained our independence from the

Russian empire and the English language has become the main foreign language that we teach in our educational system. Therefore we need the mighty means of communication all over the world.

In every language besides words there are phrases which are more or less equivalents to the word and are also lexical units. Besides there are other terms denoting more or less the same linguistic phenomenon: set-expressions, set-phrases, fixed word groups, collocations.

It is necessary to draw attention to the phraseological units which occupy a considerable place in many languages. The difficulties of translating of the phraseological units are raised because very often the inexperienced translators forget the notion of usage and under the influence of familiar graphical form convey the word literally and thus violate the norms of the Target language in the field of the combinability of words. While the phraseological units associated and identified in two languages in the plane of expression do not correspond in the plane of content or in usage or even do not correspond at all. Namely, therefore, the words of such type got the label “faux amis du traducteur” (tərcüməçinin yalançı dostları; ложные друзья переводчика) in French linguistics.

By the phraseological units we mean the phraseological combinations of words, proverbs, sayings, catch words and familiar quotations. Phraseological units are used by the speaker in a ready form. The whole phraseological unit has a meaning which may be quite different from the meaning of its components. Phraseological units or idioms, as they called by most western scholars, represent what can probably be described as the most picturesque, colorful and expressive part of the language's vocabulary.

In modern linguistics phraseology is considered as a fuzzy part of language. It embraces the conventional rather than the productive or rule-governed side of language, involving various kinds of composite units and idioms, fixed phrases and collocations.

It must be mentioned that English and American scholars treat set-expressions mostly as a problem of applied linguistics; they have concentrated their efforts on compiling dictionaries of idiomatic phrases. Their object in so doing is chiefly practical: they furnish anyone, native or foreigner, with a guide to colloquial phrases, considering them an important characteristic feature of natural spoken English and a stumbling block for foreigners. The approach is partly didactic, partly stylistic.

The phraseology of any language presents great differences as for studying language, also for interpreters. The phraseology is one of the main origin of enrichment of the language. To my mind, as word combinations, so sentences, including proverbs and sayings, may be the phraseological units. It is well known that various changes are formed by means of social-political events which had happened in economic-cultural life of every people, and these events have an influence on the mutual development of the languages, such as: English-Azerbaijani; Azerbaijani-German; Russian-Azerbaijani; Azerbaijani-Turkish; on the enrichment of the word stock and the changes of internal structure of these languages. As the result of the international connections between different peoples and, correspondingly, their languages, the processes of the borrowings and loan-words have taken place.

Mutual connections of the different languages and their mutual influence on the historical development of the peoples during all periods were not the same. Only as the consequence of the mutual relations one language borrows lexical, phonetic and morphological features from another one. Vocabulary of any language is enriched by all these borrowing features and it is developed by means of cooperation of countries.

The meaning or sense of any language unit is indivisibly connected with its emotional colour. While translating a word, word combination or a grammatical phenomenon, it is necessary to settle the problem what feelings and emotions are connected with the meaning or sense of these language units. Even the lack of

emotional colour is stylistically of great importance, because it is an indication of the fact that the given word or grammatical phenomenon is emotionally neutral and this neutral emotional colour must be preserved in translation.

It is well-known that depending on different circumstances each language has its own development. So it influences on semantic aspect of all languages. The matter is that not in all cases we find dictionary correspondences for all the words. There are cases that a word of the SL (Source Language) corresponds to a word of the TL (Target Language) in one meaning, but does not correspond in other meanings.

It is known that translation is of great importance as it's closely connected with cultural life, customs and habits, history of many nationalities all over the world and through it people get to know each other and acquaint the other nations with their own cultures and translation skills are perfected every year. Deep are the roots of translation work of each nation and propositions of its essence and problems are known from ancient times. In these propositions attempts to define the role of translation in social life, in native culture and too many other features are reflected in details. But the concept "translation" refers to our century for it came to an existence in 1920. Every year translational skills are getting more and more improved. First it was applied only to the field of belles-lettres style. But the position of translation has been greatly changed at the beginning of 1950 when linguistics got interested and further more indulged in it.

It is necessary to remark that the term "theory of translation" became more visible not only in literary works but in system of language sciences as well. Consequently, together with belles lettres translation other kinds of translation activity and practice appeared those days which were in the process of development simultaneous interpreting referring to the middle of 1930 when it became an independent science. The great demands are laid on the work of translator. Above all translator would possess versatile knowledge. Lack of knowledge, for instance, leads to misunderstanding in translation or it may

decolourise the translation depriving it of its national peculiarities. This mistake can also lead to great errors, creating false imagination of the country and its people. Translator should possess general knowledge in general linguistics because many problems found in translation can only be solved on the basis of philology. Therefore, translator should have a good command in both languages.

The theory of translation represents not a special collection of prescriptions. There can be some instances that require the translator in individual approach. It's fact that what can generally be recognized as correct and reasonable in prose translation, may be not suitable, for example, with respect to fiction.

As it is evident, the translation of scientific technical literature is characterised by using terms exact and monosemantic. It means that the translator ought to know the terminology in the field given as definite. As for emotional colouring, for instance, it's missing in scientific and technical texts. In translation of official papers the interpreter will get in touch with analogical tasks.

Nowadays the art of translation as a branch of linguistics turned into complex and ramified scientific discipline and the necessity to determine its common, starting and basic position became compulsory.

We must remember that the object of translation is not the separately taken language unit, but the whole text. Therefore, the role of the broad context in the process of translation is great.

As the theme of the given article is the process of phraseologization in Germanic, Turkic and Slavic languages and the problem of the transformation of the phraseological units from Azerbaijani into English and Russian or vice-versa, I would like to draw your attention to this problem.

The meaning or sense of any language unit is indivisibly connected with its emotional colour. While translating a word, word combination or a grammatical phenomenon, it is necessary to settle the problem what feelings and emotions are

connected with the meaning or sense of these language units. Even the lack of emotional colour is stylistically of great importance, because it is an indication of the fact that the given word or grammatical phenomenon is emotionally neutral and this neutral emotional colour must be preserved in translation.

The following forms or methods of translation are used to convey the meanings of English set-phrases: equivalent, analogue, descriptive translation, antonymic translation, calque or loan-translation, combined translation, supplementary translation.

The adequate translation conveys not only the sense, but also the expressive-stylistic peculiarities of the original. Therefore, the problem of conveying of stylistic peculiarities of lexical and grammatical phenomena has always been studied together with various lexical and grammatical problems of translation. Nevertheless, in this practical work the translators face problems which may be called stylistical in essence. We speak of those cases when various expressive means are intentionally used to make the text more striking and emotional, to make it impress the reader more from the emotional point of view. This goal may be achieved by using lexical expressive means, as well as stylistic devices, by means of special combination of phrases and sentences, i.e. by using syntactical stylistic devices and expressive means. Each of these devices aimed at making the text stylistically coloured obliges the translator to turn to a number of special methods for solving them.

Moreover, the translator often encounters difficulties connected with the problem that the SLT (source language text) belongs to a definite speech style. Stylistic idiosyncrasy of certain genres in different languages does not coincide. The translator should know the main cases of such discoincidences and be familiar with the general principles of translation of text belonging to various genres. Thus, stylistic problems of translation include three main groups of issues: lexico-stylistic, grammatico-stylistic problems and the problems connected with the stylistic peculiarities of various genres.

Differentiation of lexical and grammatical means used to achieve a certain stylistic effect does not mean that they have been separated by an unsurmountable barrier. Identical emotional background may be created by various stylistic devices. The task of the translator, first and foremost is to convey this background by an adequate one, but not to copy or imitate the stylistic devices of the original, which is sometimes very impossible. While conveying stylistic peculiarities of the original often the translator is obliged to substitute lexical expressive means by grammatical ones and vice-versa.

Phraseological units are set-expressions, figurative set-expressions described as “idioms”. Such units have an important role to play in human communication. They produce a considerable expressive effect, because they affect the reader’s emotion his aesthetic perception, his literary and his cultural association. Whenever the author of the source text uses an idiom it is the translator’s duty to try and reproduce it with the utmost fidelity.

Sometimes the narrow context does not enable the translator to make a true choice of an equivalent, therefore he is obliged to turn to the facts present in the broad context. There are also cases when even a considerably broad context does not disclose in what meaning the polysemantic word is used, and what meaning we have to take as an equivalent to corresponding to that in the TL. In this case we are obliged to step over the boundaries of the language context and turn to the extra-linguistic situation in order to get the required information, i.e. the circumstances in which the act of communication takes place, second the subject of communication, i.e. the sum of facts described in the text, third the participants of communication, i.e. the speakers or readers. We must stress that only these factors are necessary conditions in majority of cases for the right choice of equivalents for this or that unit of the SL in the process of translation. The knowledge of extra-linguistic situation in translation is very important.

The elimination of polysemy of language unit and the choice of equivalent for translation are conditioned by a number of factors, i.e. by narrow and broad

context and by extra-linguistic situation. Without due regard to these factors and their interaction it is impossible to understand the text and to translate it. Namely for this reason the linguistic basis of the theory of translation proceeds: 1) from linguistics of the text; 2) from macro-linguistic description of the language with due regards to the functioning of its systems in their interaction with the extra-linguistic factors which define the subject, the structure and the object of translation.

We know that in the process of translation a word of the SL may correspond to several words in the TL which are synonyms. Here the choice of the corresponding word depends: 1) on the differences in their meaning; 2) on their stylistic peculiarities.

It is doubtless that when we try to find correspondences for a word, first of all we look into the dictionaries. Most English words have Russian and Azerbaijani equivalents, especially in the field of terminology. But in many cases the dictionaries give a number of equivalents for a word and the translator is to make his choice among them. The conclusion is that any dictionary indicates to the common semantic direction on the basis of which the translator chooses independently the necessary to him word suiting his goal.

As it is well-known, that “equivalent, analogue, descriptive translation, antonymic translation, calque or loan translation, combined translation” are the forms and methods of translation which are used to convey the meanings of set-phrases.

The distributional characteristic of the word plays an important role for establishing equivalency in translation.

We must notice that of great interest for translators are the transformation of prolonged metaphors. English authors very often play up with figures of speech creating on their bases a scene where everything are interconnected. In this case translator has two ways to convey the image: either he retains the basic figure of

speech or changes it completely and creates his own prolonged imagery in translation.

Naturally, it is better try to preserve the figures of speech inherent to the original. While doing it, the translator very often is obliged to refuse the usage of the phraseological analogue which might have been possible to use, had not the figure of speech been prolonged, but single.

The idiom's semantics is a complex entity and there are five aspects of its meaning. These aspects will influence the translator's choice to find an equivalent in the target language. They are: a) the idiom's figurative meaning; b) its literal sense; c) its emotive character; d) stylistic register; e) national coloring.

However, the figurative meaning is the basic element of the idiom's semantics. For instance, "red tape" means "bureaucracy", "to kick the bucket" means "to die", "to wash dirty linen in public" may be understood as "to disclose one's family troubles to outsiders".

Idioms can be positive, negative or neutral. It's clear that "to kill two birds with one stone" means in Azerbaijani "bir güllə ilə iki dovşan vurmaq" və ya "bir oxla iki dovşan vurmaq", in Russian "убить двух зайцев одним ударом" is a good and right decision; "to find a mare's nest" means in Azerbaijani "yersiz söz demək, mənasız danışmaq", in Russian "попасть пальцем в небо, попасть в просак" is "ludicrous mistake", while "Rome was not built in a day" means in Azerbaijani "Roma bir gündə qurulmamışdır", in Russian "Рим строился не в один день" is a simple and neutral statement of the fact.

Besides mentioned above, an idiom can be nationally colored and include some words which mark it as the product of a certain nation. For instance, "to set the Thames on fire" means "qeyri-adi bir hərəkət etmək" – "достать луны с неба", т.е. "сделать что-либо необычное, изряда выходящее" and "to carry coal to Newcastle" means "Nyukasla kömür aparmaq" – "возить уголь в Ньюкасл", т.е. "возить что-либо туда, где этого и так достаточно" are undoubtedly British. Its

equivalents in Azerbaijani is “Naxçıvana duz aparmaq”, but in Russian “ехать в Тулу со своим самоваром”. Another example is “to discover America” means “Amerika kəşf etmək, yəni çoxdan hamıya məlum olan şeyi elan etmək” – “открыть Америку, т.е. говорить о том, что всем давно известно” is, of course, the American idiom. For example, “Avazın xoş gəlir, oxuduğun Quran olsa” means in English “to make a fool of someone” – “свежо предание, а верится с большим трудом, поёт куролесу (греч. «Господи, помилуй»), а несёт аллилуйю”; “Araz aşığındandır Kür topuğundan” means that “one can wade through any sea, someone is a devil-may-care fellow, not to give a damn, someone is a mad-brain”, in Russian “Араз по щиколотку, Кура по лодыжку, море по колено, т.е. кому-либо всё до лампочки, безразлично”; “Araza susuz aparıb susuz gətirər” means “to be a cunning, sly, ingenious, a crafty man” – “лис, т.е. очень хитрый человек” are naturally, the Azerbaijani phraseological units.

Transformation of expressiveness inherent to language is preformed on principles peculiar to the phraseological units. The problem becomes difficult when it concerns the transformation of individual expressive means and devices of an author. Here the translator should take into account the nature of the expressive means and stylistic devices, their role in the concrete context in order to decide whether it is worth to preserve them in the target text or substitute them by some other ones. As a rule, it is not so difficult to transform an ordinary metaphor in translation, but when it happens to be an author’s neologism, the translator should substitute the original one with something else. But while substituting the original one by something else in the translation the translator must strive to find an identical means of the same sphere. For instance, Th. Dreiser describes the character of the famous American millionaire J. Morgan like this: “He proclaimed his wild individualism as fiercely as does a lion”. In Azerbaijani “şir” is the symbol of nobleness and bravery (şir kimi cəsur). Therefore, this simile cannot be translated literally. It is desirable to use an identical simile with a wild animal involved, while substituting the simile, but with such an animal that the name of

which could exert a negative emotion in the reader. In the translation of O. Kholmskaya it is like this: “Он утверждал свой бесчеловечный индивидуализм со свирепостью тигра”. – “O özünün qeyri insani fərdliyini pələng hərisliyi ilə təsdiq edirdi”.

Sometimes the complex character of the idiom's semantics makes its translation no easy matter. There are also some other factors which complicate the task of identification, understanding and translation of idioms.

Firstly, an idiom can't be mistaken for a free-word combination, especially if its literal sense is not exotic. For example, “to have butterflies in one's stomach”, and rather trivial “to measure one's length” that means “bir kəsin boyunu ölçmək”.

Secondly, an idiom of source language may be identical in form to a target language idiom, but have a different figurative meaning. Thus, the English “to lead someone by the nose” implies a total domination of one person by the other Russian “вести кого-либо на поводку, т.е. держать в подчинении” and “to stretch one's legs” means in Azerbaijani “havaya çıxmaq”, in English “to take a stroll”, in Russian “размять ноги, т.е. прогуляться”.

Thirdly, source language's idiom can be wrongly interpreted due to its association with a similar target language's unit. For instance, “to pull the devil by the tail”, which means “to be in a trouble” may be misunderstood by the translator under the influence of the Russian idiom “бедствовать, сидеть без гроша” or “биться как рыба об лёд”.

Fourthly, source language's idiom may have a broader range of application than its target language's counterpart identical in form and meaning. For instance, the English “to get out of hand” is equivalent to the Russian “отбиться от рук” and Azerbaijani “həddini aşmaq”. The latter is often used to translate it. For example: The children got out of hand while their parents were away. – Valideynlər olmadığı üçün uşaqlar heç sözə baxmır. – В отсутствии родителей дети совсем отбились от рук.

The English idiom can be used whenever someone or something gets out of control, while the Russian idiom has a more restricted usage. For example: What caused the meeting to get out of hand? – Nəyə görə iclasda qarmaqarışıqlıq yarandı? – Почему собрание прошло не так организовано?

Fifthly, it is necessary to mention that some phraseological units have transnational peculiarities. For example: “Nuh əyyamında” – “Nikolayın vaxtında” – “when Queen Anna was alive” mean “in the year dot, in the past times – в давние времена”; “Allah qorusun!” – “Might be lucky!” – “бог в помощь” mean “something may turn up, the wheel of fortune might turn in our favour”; “Ağrın mənə gəlsin! / Ağrın alım!” – Dear! / Honey! / Darling! – (ласковое обращение в значении, чтобы все недуги перешли на говорящего) “дорогой! / мой милый!” mean “tender appeal to someone”; “Allah ağıl versin!” – “Be clever! / Be a good boy (girl)!” – “дай ему боже ума! / Господи образумь!”

The possibility of misinterpreting an idiom in the source text calls for a great deal of vigilance on the part of the interpreter.

The analyses of proverbs and sayings of the Azerbaijani, Turkish, English, German and Russian languages show that despite the fact that proverbs and sayings in investigated languages have different special features, peculiarities, they have the same meanings in different languages. For example: 1. Az.: Qurd tükünü dəyişər, xasiyyətini dəyişməz. Turk.: Eski kurt yolunu şaşırılmaz. Eng.: An old wolf will not lose his path. Ger.: Der Bar schnappt stets nach Honiğ. Rus.: Старый волк знает толк. 2. Az.: Heç nəyi olmayan, heç nə itirməz. Turk.: Hiç bir şeyi olmayan, hiç bir şey kaybetmez. Eng.: He who has nothing, loses nothing. Ger.: Wer nichts hat dem nichts verlieren. Rus.: У кого ничего нет, тому нечего терять. 3. Az.: Oxumaq heç vaxt gec deyil. Turk.: Öğrenmenin yaşı yoktur. Eng.: There is no age limit to learning. It is never too late to learn. Ger.: Lernen ist nie spat. Rus.: Учиться никогда не поздно. Век живи, век учись. 4. Az.: Axtaran tapar. Turk.: Aktaran tapar. Eng.: Nothing seek, nothing find. Ger.: Fliegende Krahe findet allzeit etwas. Rus.: Кто ищет, тот найдёт. 5. Az.: Gənclik ən böyük dövlətdir.

Turk.: Gençlik en büyük devlettir. Eng.: Youth is the greatest prosperity. Ger.: Die Jugend ist der beste Reichtum. Rus.: Молодость – самое ценное богатство. 6. Az.: Atanmamış hop demə. Turk.: Çocuk doğmadan adını koymaya kalkışma. Eng.: Do not name your child before it is born. Ger.: Rufe nich “Hase”, bis du ihn im Sacke hast. Rus.: Не говори гоп, пока не перепрыгнешь. 7. Az.: Gözdən uzaq, könüldən iraq. Turk.: Gözden irak olan gönülden de irak olur. Eng.: Long absent, soon forgotten. Out of sight, out of mind. Ger.: Aus den Augen, aus dem Sinn. Rus.: Вонизглаз, вонизсердца. 8. Az.: Pul qocanı cavanlaşdırır. Turk.: İhtiyarı genceleşdiren paradır. Eng.: Money makes an old man younger. Ger.: Das Geld macht den alten Mann junger. Rus.: Деньгидеделаютстарцамолодым. 9. Az.: Aç qal, topal qal, kor qal, amma torpaqsız qalma. Turk.: Aç kal, topal kal, kör kal, fakat topraksız kalma. Eng.: Be hungry, be lame, be blind, but never be without land. Ger.: Bleibe hungrig, bleibe lalun, bleibe blind, aber bleibe nicht olme Heimat. Rus.: Будь голодным, будь хромым, будь слепым, но никогда не будь без земли.

Proceeded from the incomplete excursus, we come to the conclusion that the thoughts about the formation, the origin of proverbs and sayings of various languages and the last word is not said to the science from the point of view of linguistics and literary studies. Only making general revision these thoughts can be taken in consideration.

It is useful to investigate the phraseological units of Turkic, Germanic and Slavonic languages, firstly, for the purpose of studying the various stages of the historical development of the people's thinking; secondly, for the purpose of researching the reasons of the lexical-semantic similarity, identity; thirdly, to clear up a powerful influence of spiritual-aesthetic views of Turkic peoples on the culture of mankind; fourthly, to reveal the stages of development of initial philosophic views, to clear up an intercommunication of artistic and aesthetic mentalities, as the form of the social consciousness.

The proverbs and the sayings of Turkic, Germanic and Slavonic languages are being distinguished by its profundity of thought and intensity of expressing the feelings or thoughts and it must be marked that they take a special place in the genre of folklore.

Summing up our investigation, we'd like to emphasize that there are four methods to handle a SL's idiom in the translating process: 1) identical SL's idiom in all aspects, for instance, "to pull someone's chestnuts out of the fire" – "bir kəsə görə özünü oda vurmaq" – "тащить каштаны из огня"; 2) SL's idiom can be translated to TL's idiom by different image, for instance, "to make hay while the sun shines" – "dəmiri isti-isti döyərlər" – "куй железо пока горячо"; 3) SL's idiom can be translated by word-for-word in TL, for instance, "people, who live in a glass houses should not throw stones" – "döymə taxta qapını döyərlər dəçir qapını" – "люди, живущие в стеклянных домах, не должны бросать камни"; 4) instead of translating the SL's idiom, translator may try to explicate its figurative meaning, so as to preserve at least the main element of its semantics, for instance, in Azerbaijani – "Allahsız yerdə otur, böyüksüz yerdə oturma", in English – "an apple-pie order"; in Russian – "шарашки на контора".

Investigating the main sources of formation of the phraseological word combinations in the modern English language at end of the XX – the beginning of the XXI century, the most principal extralinguistic spheres of formation of the largest part of the phraseological block (frame) of the literary language were revealed. Analysis of the phraseological units clearly show the dependence of the development of the phraseology from the surroundings, environment, reality, material and spiritual life of the people.

Belles-lettres and publicistic literature is in a great need of a broad using the phraseological units of various languages which belong to different language families. Every national colloquial speech needs the using of the phraseological units, I think, metalanguage, too.

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Key words: lexical units, phraseology, transformation.

**The main sources of formation of the phraseological word-combinations
in the modern English language
at end of the XX - the beginning of the XXI century**

The main sources of formation of the phraseological word-combinations in the modern English language are: sphere of notions, spiritual culture, sphere of working activity of a man, historical facts, folklore. It is necessary to mark that the reasons of appearance of new words and new meanings of old words, mainly, are formed by means of changes in social life, in the development of industry and other spheres of man activity, and also in the development of thinking.

Phraseological units, formed in the sphere of living notions, are made 33% per cent of general amount of investigated phraseological word combinations, which are formed by means of an influence of external factors. They are steady set-phrases, which reflect in the ordinary sense of the word – straightly or indirectly the real facts of everyday life of England, characteristic for the country events, facts of reality, specific features of social relations that have been present at the end of the XX and in the beginning of the XXI century.

Every language has vivid examples, expressions that express the notions - actual for the life of society in the definite historical period. Historical actual events throughout the world give a foundation for the development of the meanings of set-expressions. Characteristic examples are: a land-office business, a dormant account, straight A, the Black Belt, back bench, even bet, to give somebody the benefit of the doubt, make the best of both worlds, kill the bill,

omnibus bill, a true bill, campaign biography, member's bill, public bill, principal boy, stand in the breach, a stand still agreement, aid and abet, a fighting chance. Some phraseological units are indebted with their appearance to some historical facts. For example: a cat o'nine tails, from China to Peru, the city of Angels, the city of Brotherly Love, the city of Magnificent Distances, the city of the Notions, the city of the One Hundred Hills, the city of the Saints, the city of the Seven Hills, the city of the Falls, the Crescent City, the Empire City, the Eternal City, the Federal City, the Golden City, the Windy City, Kangaroo closure.

One of the main source of formation of the phraseological word combinations of the end of the XX - in the beginning of the XXI century is a sphere of professional activity of man. All kinds of human activity have their own vocabulary, special terms, and they get into literary language. Here belong commercial, juridical, parliamentary, stock, diplomatic, sea, aviation, technical, financial, economic terminology. For example: milk and water, an easy mind, conscience money, Oxford mixture, suck the money, money talks, a Mother Hubbard, the observed of all observers, to be off one's oats, conscientious objectors.

The other of the main sources of formation of the phraseological word combinations is recomprehendation of the expressions, which originally are used in different kinds of sport, hunting, in some rules of chess and cards, that are wide spread in casinos, gambling houses, at magnificent hotels throughout the world in XX - XXI centuries. For example: to be in at the death, to be on the cards, the best card, a big card, cards on the table, to have the cards; lucky in cards, unlucky in love; even the score, set off at score, know the score, pay off a score, to buy money.

Investigating the main sources of formation of the phraseological word combinations in the modern English language at end of the XX – the beginning of the XXI century, the most principal extralinguistic spheres of formation of the largest part of the phraseological block (frame) of the literary language were revealed. Analysis of the phraseological units clearly show the dependence of the development of the phraseology from the surroundings, environment, reality, material and spiritual life of the people.

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Key words: phraseological units, physical and mental activity.

Various Facets of Cross-Cultural Communication

Undoubtedly, that in the present-day life face to face interaction is very important because all problems in the world have been solved by means of personal relations. Here belong all sides of our life: policy, economy, education, culture, and sport.

The most popular myth about communication in relationships is that since you talk to your partner, you're automatically *communicating*. While talking to your partner is indeed a form of communication, if it's primarily about every day, "surface" topics: "How are you?" "*How were the kids?*" "*How was work?*" "*How're your parents?*" - You're not really communicating about the important stuff.

In fact, relationships don't exist in a vacuum. They exist between two emotional human beings who bring their own past experiences, history, and expectations into it. Two different people also have different levels of skill when it comes to communication.

Nobody is a perfect communicator all the time. But everyone can work to become a *better communicator* by trying a few of the tips. They won't all work, nor will they work all the time. Better communication, however, starts with one person making the effort to improve, which often encourages the other to come along for the ride.

Today the importance of communication is great. Communication - is a key instrument to create relations, to strengthen relations between the two people or a group of people. Without communication methods, there are no human relations and human relations requires effective communication methods, tools, positive words, skills. Communication is easily overlooked, but the ability to communicate effectively is necessary to carry out the thoughts and visions of an organization to the people. The importance of speech and words whether through a paper or a voice is a communication medium to convey directions and provide synchronization. Without communication, there is no way to express thoughts, ideas and feelings.

The ability and the importance of communication become much more crucial when you are on a mission or need to fulfill a goal. Without a means to communicate, your organization will become isolated. The ability to effectively communicate is very important when it is usually underestimated and overlooked. Communication is a necessity as we use it to network, spread ideas, and promote. Communicate effectively through well known mediums and convey it simply and precisely. The importance of communication is crucial to the success of your organization because you need to reach out in order to fulfill your mission.

The success of an endeavor hinges on the ability to communicate effectively in today's fast paced life, everyone is asked to do more with less. In such a scenario effective communication holds the key. Effectively communication centers round the usage of words, speed of delivery of words, pitch modulation and body language. Using the right tools to communicate the right messages at the right time can salvage crises and motivate people to work towards success.

Truly said, communication works but for those who work at it. In the existing globalization scenario, most of the Information Technology, I.T Enabled Services, management institutes, public and private sector, multi-national Companies, Union Public Service Commission, and State Public Service Commission are search for a right and suitable fresher for executive posts. Whatever be the recruiting criteria that I.T, ITES, industry giants had in their agenda, once this was clear a first class degree would not serve the purpose, the candidate have to satisfy the skill sets that the companies were looking for. And unanimously, the skills set that they were looking for communication skills.

Most people in organizations usually spend 75 percent of their daily time on communication through writing, reading, listening, speaking, and inter-debate. Effective communication is an essential component for organization success, whether it is the interpersonal intra group organization or external levels.

Communication is an important facet of life. We must mention that communication either makes or breaks most relationships. But better communication, because it is a skill, can also be learned. Communication skills are essential in all spheres of life. Be it an interview or dealing with the project leader or working out a solution with a team or writing a report, getting across the point effectively is what matters. For example, everyone can improve his relationship today by putting into practice some of these following tips:

1. *Stop and listen.* When we're knee deep within a serious discussion or argument with our significant other, it's hard to put aside our point for the moment and just listen. We're often so afraid of not being heard, we rush to keep talking. Ironically, such behavior makes it all the more likely we won't be heard.

2. *Force yourself to hear.* You've stopped talking for the moment, but your head is still swirling with all of the things **you** want to say, so you're still not really hearing what is being said.

3. *Be open and honest with your partner.* Some people have never been very open to others in their life. Heck, some people might not even know themselves, or know much about their own real needs and desires. But to be in a relationship is to take a step toward opening up your life and opening up yourself. Little lies turn into big lies. Hiding emotions behind a cloak of invincibility might work for you, but won't work for most others. All it is the various barriers to good communication. Being open means talking about things you may have never talked about with another human being before in your life. It means being vulnerable and honest with your partner, completely and unabashedly. It means opening yourself up to possible hurt and disappointment. But it also means opening yourself up to the full potential of all a relationship can be.

4. *Pay attention to nonverbal signals.* Most of our communication with one another in any friendship or relationship isn't what we say, but *how we say it*. Nonverbal communication is your body language, the tone of your voice, its inflection, eye contact, and how far away you are when you talk to someone else. Learning to communicate better means that you need to learn how to read these signals as well as hear what the other person is saying. Reading your partner's nonverbal signals takes time and patience, but the more you do it, the more attuned you will be to what they're really saying, such as: a) folded arms in front of a person may mean they're feeling defensive or closed off; b) lack of eye contact may mean they're not really interested in what you're saying, are ashamed of something, or find it difficult to talk about something; c) louder, more aggressive tone may mean the person is escalating the discussion and is becoming very

emotionally involved. It might also suggest they feel like they're not being heard or understood; d) someone who's turned away from you when talking to you may mean disinterest or being closed off. All the while you're reading your partner's nonverbal signals, be aware of your own. Make and maintain eye contact, keep a neutral body stance and tone to your voice, and sit next to the person when you're talking to them.

5. *Stay focused in the here and now.* Sometimes discussions turn into arguments that can then morph into a discussion about everything and the kitchen sink. To be respectful of one another and the relationship, you should try and keep the discussion (or argument) focused to the topic at hand. While it's easy to get in the cheap shots or bring up everything that an argument seems to call for, just don't. If the argument is ostensibly about who is making dinner tonight, keep it that topic. Don't veer off down the country road of who does what in the house, which is responsible for child rearing, and by the way, who cleans the kitchen sink. Arguments that do veer off tend to escalate and grow larger and larger. One party needs to make an effort at that point to try and de-escalate the argument, even if it means walking away from it, literally. But do so as respectfully as possible.

6. *Try to minimize emotion when talking about important, big decisions.* Nobody can talk about important, big matters if they feel emotionally vulnerable or charged-up and angry. Those are not the times to talk about the serious issues (like money, getting married, the kids, or retirement). You might think it impossible, nonsensical or even contradictory to talk about an emotional topic like getting married or having children without emotion. And yet, these discussions need to keep a foothold of rationality to them in order to not gloss over the realities that they bring. Marriage, for instance, brings the combining of households and living with another person day-to-day. Having kids isn't just about cute toddler clothes and painting the nursery, but talking about who's going to change diapers, feed the newborn, and be available at all hours of the day and night for months on end.

7. *Be ready to cede an argument.* How many times do we continue to argue or have a heated discussion because we simply want to be "right?" I've talked about this sense of needing to win arguments more than once. Why? Because so many of couples' arguments revolve around one party thinking they're "right" and the other party not willing to cede the point or back off. In fact, though, **both parties need to back off**. By doing this, are you giving up a piece of yourself by compromising and not insisting on how right you are? Well, that's something only you can decide. Would you rather be in a happy relationship where you respect the other person, even if you may occasionally disagree with them? Or would you rather be

in an unhappy relationship where you know you're always right, no matter what? It just comes down to your priorities, if being "right" is more important to you than your partner's happiness, then perhaps you have not found the right partner.

8. *Humor and playfulness usually help.* You don't have to be funny in order to use humor and playfulness in everyday conversations. You just need to use the sense of humor you do have and try and inject it into more of your communications with your partner. Humor helps lighten everyday frustrations and helps puts things into perspective more gently than other methods. Playfulness reminds us that even as adults, we all have a side to us that enjoys fun and taking a break from the seriousness of work and other demands made on us.

9. *Communicating is more than just talking.* To communicate better and more effectively in your relationship, you don't only have to talk. You can communicate in other ways: through your actions, and nowadays, electronically too through email, Facebook, blogs, texting or Twitter. All too often, couples focus only on the talking aspect of their relationship, but your actions also speak loudly. Keeping in touch throughout the day or week through email or other electronic means also reminds the person you're thinking about them and how important they are in your life. Even if such communications are mainly playful or inconsequential, they can help lighten your partner's day and improve their mood. Some couples also find that using email or another method is easier to discuss emotional issues rather than trying to do so face-to-face. It's something to consider if every time you try and bring up a particular topic with your significant other, it turns into an argument or they shy away from it. Email or texting may be a way of communicating about such matters more openly and directly.

Communication skills are as important as technical qualifications for youngsters aiming at a bright career. Communications hold the key. Poor communication skills, low confidence levels and improper body language have resulted out in the job race. The person recruited will have to deal with the global clients directly. The command over the language and accent neutralization also plays a vital role in the recruitment process.

There are many ways to provide communication from the organization to the people of your community. Whether through a phone, fax, email, letter, website, instant message software, social networking websites (facebook, twitter, my space) and some others, you are able to communicate your organization to the world. Things can be expressed, ideas can be shared, and thoughts can be joined.

We distinguish two types of communication: spoken and written. Characterizing spoken communication we can mention - spoken language(s), Para language: body language and character and tone of voice, but written communication is characterized by: sender – written language(s), Para language, here belong - tone and words.

Universally, it is observed that the act of spoken and written contact is established by an initial source – from one person to another, demonstrating the aspects of language and paralinguistics in the contexts of a community, a culture, or a nation. As culture differs in one place to another, so does certain aspects of paralinguistics that are heavily dependent on culture. The sphere of paralinguistics, aside from the illustrated basics, encompasses clothing, the sense of touch, the concept of personal space, as well as gender.

We have seen the timeline on the evolution of communication technology, from the invention of the papyrus to the invention of the typewriter, the telegraph to the telephone, the computer to the internet. However, face to face interaction has always been our most basic form of communication since the beginning of our existence – long before and writing and language came along.

It is still a mystery how we associate the meaning of a spoken language to its cultural contexts in communication. Studies have proven that we learnt to speak by ourselves in accordance to social conditions, not by imitation of others, allowing us, albeit unconsciously, to adapt the spoken language into the different social situations we find ourselves in.

No matter the difference in applicable situations, the fundamentals of face to face communication require a speaker from whom body language is exhibited, a common understanding of a spoken language between participants accompanied by the tone of voice. The meaning of the transpired messages stems from what is being spoken, deciphered against the listeners' observation of body actions and perception of vocal tone. By interpreting associated meanings against perception of the expression of paralinguistics, the phrase "action speaks louder than words" rings truly.

In written communication or postal mail, only a common understanding of a written language between participants is required. Identification of the sender usually precedes the message to be communicated. The meaning of the message is inferred from different aspects, namely: the writing format, how the sender identifies himself as well as the tone and choice of words used. With the absence

of body language and tone of words subject to the reader's interpretation, the likelihood of misinterpretation due to lacking cues of association is higher.

Developments in technology thus far have brought to existence many cost-effective, efficient, multipurpose solutions. With the arrival of the e-mail, postal mail has been derogatorily termed "snail mail", subject to the distance-time taken for the exchange of information between sender and recipient as well as human error in which there is a danger of postal mail being lost in transition. Yet, postal mail is still strong today, with the support of the older generation and certain professions (such as law, accounting and marketing) that are heavily reliant on paper.

Perhaps, the underlying reason could be that the physical presence of mail is hard to ignore, with most of us sparing their contents a cursory glance to determine if it is important, as compared to a subject line in an e-mail. Regardless of the arrival of new and currently developing communication technologies, postal mail will still be around in the next decade.

As we know, during all the history of mankind political communication had been very important as it is a sub-field of political science and communication that deals with the production, dissemination, procession and effects of information, both through media and interpersonally, within a political context. This includes the study of the media, the analysis of speeches by politicians and those that are trying to influence the political process, and formal and informal conversations among members of the public, among other aspects.

Science communication has no less importance as it generally refers to public media presenting science-related topics to non-scientists. This often involves professional scientists (called "outreach" or "popularization"), but has evolved into a professional field in its own right. It includes science exhibitions, science journalism, science policy and science media production. Science communication can be important, not just to maintain a demand for ongoing science, but because some information is directly applicable.

Science can also inform political and ethical thinking. Communicators can use all the same methods of entertainment and persuasion as in other professions, including humor, storytelling, and metaphors. Scientists are sometimes even trained in some of the techniques used by actors. Science communication can also simply describe communication between scientists (e.g. through scientific journals) as well as between non-scientists.

In today's interconnected world, telephone calls, mobile phone texting, computer emailing and instant messaging are technologies that we are familiar with. Through their use, we are no longer hindered by our disabilities to reach out to others by distance or time, connecting people together effectively with ease. Today, these technologies have become too much an integral part of our lives that we are trapped in its inescapable grasp of their uses in contemporary communication.

Humanity, despite having come a long way with rapid developments in technology, communication is the act in which we take an unconscious yet active role on a daily basis that will never deviate far despite numerous aids from technology. This is because communication, in its bare essentials, refers to the interaction between people in the exchange of information.

The exchange of information had taken place by means of mass media. The act of giving news, views, information, or an opinion between one or more parties is communication. Communication is the means that all media is developed and shared with an audience. Reporters communicate with individuals through interviews and report their finding in a story. Individuals communicate with each other by mouth, cell phone, Internet, etc. and further spread the news they read in magazines or watch on television. Different news sources communicate with each other to either discover more about a particular topic, or simply to share the information they found. Essentially mass communication media is seen and heard all around us at all times; the news never sleeps is a phrase that is proven too by the fast and ever-changing world that we live in today.

Media that is informative in nature is seen in current society most predominately through the news. We can read about the news in newspapers and can also watch and hear the news through radio and television. We are often surrounded by different media sources that deal with celebrity gossip and political scandals; this type of media is primarily used for entertainment purposes. Media that is used for entertainment can be read about in various magazines, and also watched and listened to on the television and radio.

Communication occurs all of the time in the media industry; that is how the news travels. Information is carried by mouth, over cell phones, iPods, the Internet, social networking sites, etc. Media is all around us in today's society and communication is taking place at all times.

Media has greatly changed mass communications and social life tremendously. Communication began as one or more individuals speaking or gesturing face-to-face. We good know that there is as verbal, so non-verbal

communication. Verbal and nonverbal communication was all people had as a means of socializing. Non-verbal communication greatly, greatly varies across cultural lines. One must take the time to study different cultures as to fully understand messages being transmitted. There are many aspects of non-verbal communication, such as gesture, facial expression and space, affect the way a message is construed.

The people began to learn to read and write. This brought about communication changes because people could then write letters, stories, poems, etc. and had discovered other means of expressing themselves. Soon after that devices came about such as phones and televisions that widened our perspective of communicating even more. The technology boom that has been felt around the world has forever changed communication how we know it. We now have Internet, cell phones, iPods, video game systems, etc. and the digital world is taking over faster that we all could possible imagine.

With all of the new changes in technology enabling us quicker and easier global communication, we have also felt our social interactions shift. We now have the ability to not only communicate with those in our immediate geographic location, but can socialize with friends and family that are located all over the globe. This has led to the improvement of many of my own personal and professional relationships and has allowed me to build new ones with more comfort and ease than ever before.

The personal life of the modern man has gone through many changes over the past few years with the rapid evolution technology has undergone. A device as simple as a cell phone now has the ability to send text messages, take pictures and share them, and have access to the Internet. This has helped to communicate much easier with friends and family, regardless of their location. If one is busy at work and does not have the time to spend talking on the phone, he will quickly and quietly send a text message to save time. He has access to the Internet on phone and can easily and efficiently check e-mail and school work. Present-day social life has absolutely blossomed due to the changes in mass communication that have occurred over time.

Thus, one can easily see that many changes have taken place in today's society in regard to media and communication. Information, entertainment, and communication all add interesting points to the existing media systems of today that have impacted us forever. The way we communicate and the frequency of it have increased tremendously from the past. Our personal and professional lives

have also been impacted by these fundamental changes that are taking place in the world today. It is best to embrace the new wave of the future and we must not take for granted the revolutionary changes that have recently taken place in the world of media and mass communications.

There are some sources which give the classification of the types of communication: computer-mediated communication, health communication, intercultural communication, international communication, interpersonal communication, intrapersonal communication, mass communication, organizational communication, verbal and non-verbal communication.

It is undoubtedly that any type of communication often has benefits. Communication between employees is a process that helps people manage, create and sustain organizational operations. Organizational communication happens in many forms, including conversations, letters, emails, memos and websites. Each of these types of communications is appropriate for different types of situations. For example, letters are more formal than emails and emails are formal than conversations. All forms of communication may be used to impart authority, delegate responsibility and provide vital information.

However, communication also has disadvantages. For example, conflict is one disadvantage of communication. Employees may use communication to disagree and argue with each other and with management. Conflict causes tension among employees and can halt operations, disrupt meetings and prevent task completion. Sources of conflict include employees feeling that their needs are not being met, lack of structure, lack of transparent communication and personality differences. Organizational leaders also use communication to mediate and control conflict to lessen the effects of employee disagreements.

Not rarely, employees may use communication to become familiar. This familiarity may eventually lead to friendship. Friendship among employees may be good for the company because it helps employees work together, know each other's strengths and weaknesses and learn to trust each other. On the other hand, employee friendship can be a distraction, with employees spending work hours chatting instead of being productive. Conflict over friendships and relationships may be more disruptive than other types of workplace conflicts.

Analyzing advantages and disadvantages of communication modern man must create communication strategy. Through the creation of a communication strategy, business leaders reduce the disadvantages of communication and increase the advantages. Businesses have a variety of communication needs that vary

according to the organization's size, industry and structure. Elements of organizational communication strategy include communications technology, communication plans and the delegation of communication responsibilities. The hierarchy of authority controls many aspects of communication. For example, the executives communicate with department heads, who communicate with managers or project leaders, who communicate with lower-level employees. Organizational communication standards grow out of the communication choices of executives, managers and other employees. Ideally, organizational communication facilitates sharing of information, event planning, project coordination and social interaction. Poor communication and nonfunctional communication systems leads to confusion, lowered morale and loss of productivity. Business leaders must create communication plans and information channels to ensure that employees are kept informed and in contact with each other.

It is true that good communication is essential for proper planning and coordination, and better communication helps better job performance. Effective and timely communication promotes cordial relations and work culture among the employees for increasing production and creates healthy and happy environment within and outside the organization.

It is important to mention that there are two forms of communication: formal and informal. In order for there to be effective communication in the organization there have to be good balance of formal and informal communication in the organization. Informal and formal communications are different in many ways but both exist in organizations. They both have their advantages and disadvantages but as we are about to discuss you will see why the organization cannot function without either one of them. Formal communication occurs when person in the organization communicate using formal channels of the organization structure along the lines of authority established by the management. Matters under this communication are official and to the point. Things are done using pacific procedures and rules which must be followed. Informal communication on the other hand is much less official and rule driven. It is related to the social needs of the employee, does not follow the authoritarian line, employee communicate under more casual situations, usually although not always oral. There are many different type and forms of formal and informal communication, let us take a look at a few of them. Departmental meetings, conferences, telephone calls (for business use), company news bulletins, special interviews and special purpose publications are forms of formal communication. The most common form of informal communication is the grapevine. Gossip, rumors and other unofficial information passes through the grapevine and it give the employees a chance to express

personal feels like or dislikes in the organization. The structure or the way in which communication flows is also important to the effectiveness communication in the organization. In formal communication there are four main types. These include upward, downward and horizontal. Downwards flow of communication means that the message is being sent from higher levels like managers or supervisors to person in the lower levels.

Thus, as formal so informal forms of communication are very important in Present-day life.

In reality language is an expression of human activity. As we know, for a long time there are six international languages in the world: English, Russian, German, French, Arabic, and Italian. Today English is a global language. English language has become popular and routine in day to day official communicating and in routine life also. For instance, 1.1 billion people of India speak and communicate in more than a thousand languages and the fine line separating dialects from real languages is sometimes indistinguishable. Before independence, English was a foreign language. With the advent of globalization, English has become a global language. Hence, it appears to be the best bet as a link language. In fact, it still remains a strong communicative language.

With the process of globalization, especially the increasing of global trade, it is unavoidable that different cultures will meet, conflict, and blend together. People from different culture find it is hard to communicate not only due to language barrier but also affected by culture styles. For instance, in independent cultures, such as in the Azerbaijan Republic, the United States, Canada, and Western Europe, an independent figure of self is dominant. This independent figure is characterized by a sense of self relatively distinct from others and the environment. In interdependent cultures, usually identified as Asian as well as many Latin American, African, and Southern European cultures, an interdependent figure of self is dominant.

In many cultures distance has a great meaning: as High, so Low Power Distance. Power distance is the degree of equality, or inequality, between people in a particular society. The higher the power distance of a country, the more dominant individuality and individual rights are. When power distance is low, society does not emphasize people's status, power, or wealth. In other words, individualistic cultures have high power distance and collectivist cultures have low power distance. Examples of countries with high power distance include Malaysia, Russia, and Romania while countries with low power distance include Austria, Israel, and Denmark.

There is such notion as “cultural relativism”. It is the view that cultures are merely different, not deficient, and each culture’s norms and practices should be assessed only from the perspective of the culture itself, not by standards embraced by another culture. It is the idea that one cannot make judgments about a culture just because they are not a part of that. Outsiders should be able to see the cultural from a neutral perspective and not judge the culture before understanding it. Each culture should be viewed with respect and as an equal because no one culture is better than any other. They should be allowed to practice their own beliefs, what a cultures believes to be true, and values, a shared view about is right. Cultural relativism emphasizes that ethnocentrism, which is the belief that one’s culture is superior to everyone else’s, should not be forced upon cultures, and cultures should remain unprejudiced toward each other. Cultural relativism is the moral and ethical way to look at different cultures.

There is a much greater emphasis on the interrelatedness of the individual to others and the environment, the self is meaningful only (or primarily) in the context of social relationships, duties, and roles. In some degree, the effect brought by cultural difference override the language gap. And this culture style difference contributes to one of the biggest challenge for cross-culture communication.

Effective communication with people of different cultures is especially challenging. Today every educated man must have intercultural competence which is very important for a successful communication. As it is the ability to communicate successfully with people of other cultures. In interactions with people from foreign cultures, a person who is interculturally competent understands the culture-specific concepts of perception, thinking, feeling, and acting. But we must note that often intercultural competence is also called “cross-cultural competence”. So, cultures can be different not only between continents or nations, but also within the same company and even within the same family. The differences may be ethical, ethnic, geographical, historical, moral, political, or religious.

The basic requirements for intercultural competence are empathy, an understanding of other people’s behaviors and ways of thinking, and the ability to express one’s own way of thinking. It is a balance, situatively adapted, among four parts: knowledge (about other cultures and other people’s behaviors); empathy (understanding the feelings and needs of other people); self-confidence (knowledge of one’s own desires, strengths, weaknesses, and emotional stability); cultural identity (knowledge of one’s own culture).

As the world cultures constantly interact and communicate nowadays the study of cultures is becoming more significant day after day. The study of cross-cultural communication is fast becoming a global research area. As a result, cultural differences in the study of cross-cultural communication can already be found. For example, cross-cultural communication is generally considered to fall within the larger field of communication studies in the US, but it is emerging as a sub-field of applied linguistics in the UK.

Cross-cultural competence has generated confusing and contradictory definitions because it has been studied by a wide variety of academic approaches and professional fields. Some investigators identified eleven different terms that have some equivalence to cross-cultural communication, such as: cultural savvy, astuteness, appreciation, literacy or fluency, adaptability, terrain, expertise, competency, awareness, intelligence, and understanding. The others defined cross-cultural communication as “A set of cognitive, behavioral, and affective/motivational components that enable individuals to adapt effectively in intercultural environments” (5, 12).

Cross-cultural competence does not operate in a vacuum. One theoretical construct posits that cross-cultural communication, language proficiency, and regional knowledge are distinct skills that are inextricably linked, but to varying degrees depending on the context in which they are employed.

The development of intercultural competence is mostly based on the individual's experiences while one is communicating with different cultures. When interacting with people from other cultures, the individual experiences certain obstacles that are caused by differences in cultural understanding between two people from different cultures. Such experiences may motivate the individual to acquire skills that can help him to communicate his point of view to an audience belonging to a different cultural ethnicity and background.

As cultures provide people with ways of thinking, also ways of seeing, hearing, and interpreting the world, so the same words can mean different things to people from different cultures, even when they talk the “same” language. When the languages are different, and translation has to be used to communicate, the potential for misunderstandings increases.

Cultural miscommunication often stems from different and conflicting styles of speech and messages. A perfectly normal intonation pattern for a native German speaker may seem angry and aggressive to a foreign listener. Connotations of

words, as well as meanings of slang phrases vary greatly across cultural lines, and a lack of tolerance and understanding of this fact often results in misinterpretations.

Intercultural miscommunication draws on the fact that all humans subconsciously reflect their cultural backgrounds in day to day communication. Culture does not just lie in the way one eats or dresses, but in the manner in which they present themselves as an entity to the outside world. Language is a huge proponent of communication, as well as a large representation of one's cultural background.

When we analyze cross-cultural communication it is necessary to pay attention to the science "Culturology". Culturology is a certain discipline that dwells upon the research of culture, cultural activities and systems. It also involves the research of mentality, material as well as spiritual features of the society. The subject is the complex of principles, rules and norms, communication and socialization mechanisms that make social life possible.

Culturology contains the following general areas of study: Traditional Culturology, Social Culturology, and Applied Culturology. For example, Traditional Culturology is the field of study concerning mythology, folklore, religions, philosophy, customs and traditions, behavior norms, national literatures, art as the elements of culture; Social Culturology contains basic Culturology, the theory of Culturology, Anthropology; Applied Culturology concerns itself with the supervising and regulation of culture, especially in the fields of religion, education, recreation. It also concentrates on the research of culture as human social and historical experience, its representation in norms, activities and the so-called cultural texts.

The history of the term "Culturology" in Eastern Europe in the Russian Empire may be traced to the late 19th century and early 20th century and associated with the names of M.Bakhtin, A.Losev, S.Averintsev, G.Gachev, Y.Lotman, V.Ivanov, V.Toporov (6). Culturology as an interdisciplinary field reemerged in the Soviet Union in the late 1960s. Culturology studies at Lomonosov's Moscow University.

In contemporary social sciences, the word "Culturology" was coined by American anthropologist Leslie White, who defined it as a field of science dedicated to the study of culture and cultural systems (17; 18).

Following White, Philosopher of Science Mario Bunge defined "Culturology" as the sociological, economic, political and historical study of

concrete cultural systems. “Synchronic Culturology” is said to coincide with the Anthropology, Sociology, Economics, and political ideology of cultures. By contrast, “diachronic Culturology” is a component of history. According to Bunge, “scientific Culturology” also differs from traditional cultural studies in that the latter are often the work of idealist literary critics or pseudo-philosophers ignorant of the scientific method and incompetent in the study of social facts and concrete social systems (2).

Bunge’s systemic and materialist approach to the study of culture has given birth to a variety of new fields of research in the social sciences. Fabrice Rivault, for instance, was the first scholar to formalize and propose International Political Culturology as a subfield of International Relations in order to understand the global cultural system, as well as its numerous subsystems, and explain how cultural variables interact with Politics and Economics to impact world affairs (13). This scientific approach differs radically from culturalism, constructivism and cultural postmodernism because it is based on logic, empiricism, systemism, and emergent materialism (3). International Political Culturology is presently being studied by scholars around the world (19; 20).

We often hear the term “high culture” which is used in a number of different ways in academic discourse, whose most common meaning is the set of cultural products, mainly in the arts, held in the highest esteem by a culture. In more popular terms, it is the culture of elite such as the aristocracy or intelligentsia, but also defined as a repository of a broad cultural knowledge, as a way of transcending the class system. It is necessary to mention that not every people have high culture.

When we analyze high culture it is necessary to investigate such notions as “individualism” and “collectivism” – the “me-we” dimension. The “individualism-collectivism dimension” is thought to be the most important of all value dimensions that distinguish cultures.

The individualist culture has a “me” consciousness. Individuals are loosely linked to each other, but largely independent of group identification. Emphasis is placed on the self; they are motivated by their own preferences, needs, and goals, and personal achievement and initiative are stressed. Words such as “independence,” “self,” “privacy,” and “rights” are common in individualistic cultural conversations. Examples of individualistic societies would be the Azerbaijan Republic, the USA, or Western Europe countries.

The collectivist culture has a “we” consciousness. Individuals are closely linked to one or more groups. Commitment to these valued groups is a primary goal of collectivists, and they tend to look to the goals and successes of the group rather than to the individuals. Words such as “loyalty,” “responsibility,” and “community” permeate collectivist cultural conversations. Examples of collectivist societies are many Asian, African, and South American cultures.

Our Motherland – the Azerbaijan Republic is a bright example of the multicultural society. During last ages we live together with the representatives of many nations, such as Russians, Ukrainians, Georgians, Armenians, Tatars, Lezghins, Jews, Uigurs, Lacs and many others.

Multiculturalism is a policy of our government, as it is seen by its supporters as a fairer system that allows people to truly express who they are within a society, that is more tolerant and that adapts better to social issues. We know that culture is not one definable thing based on one race or religion, but rather the result of multiple factors that change as the world changes.

By the way, the notion “multiculturalism” means - ethnic diversity that relates to communities containing multiple cultures. This term is used in two broad ways, either descriptively or normatively. As a descriptive term, it usually refers to the simple fact of cultural diversity: it is generally applied to the demographic make-up of a specific place, sometime at the organizational level, such as: schools, businesses, neighborhoods, cities, or nations. As a normative term, it refers to ideologies or policies that promote this diversity or its institutionalization; in this sense, multiculturalism is a society at ease with the rich tapestry of human life and the desire amongst people to express their own identity in the manner they see fit. Such ideologies or policies vary widely, including country to country, ranging from the advocacy of equal respect to the various cultures in a society, to a policy of promoting the maintenance of cultural diversity, to policies in which people of various ethnic and religious groups are addressed by the authorities as defined by the group they belong to.

However, two main different and seemingly inconsistent strategies have developed through different Government policies and strategies, for example in Azerbaijan and the USA. The first focuses on interaction and communication between different cultures. Interactions of cultures provide opportunities for the cultural differences to communicate and interact to create multiculturalism. (Such approaches are also often known as interculturalism.) The second centers on diversity and cultural uniqueness. Cultural isolation can protect the uniqueness of the local culture of a nation or area and also contribute to global cultural

diversity. A common aspect of many policies following the second approach is that they avoid presenting any specific ethnic, religious, or cultural community values as central.

Multiculturalism centers on the thought in political philosophy about the way to respond to cultural and religious differences. It is closely associated with “identity politics,” “the politics of difference,” and “the politics of recognition.” It is also a matter of economic interests and political power (3).

But it is the incontrovertible fact that the modern people also meet the opposition to multiculturalism. In modern world parallel to Azerbaijani multicultural society there is mono-ethnic society, such as: Armenian’s. It happened as the historical background is different, and the goal may be a mono-cultural or mono-ethnic nation building, for instance in the Armenian government’s attempt to create an “Armenian race” by 2020. However, modern critics of multiculturalism often debate whether the multicultural ideal of benignly co-existing cultures that interrelate and influence one another, and yet remain distinct, is sustainable, paradoxical, or even desirable.

All educated men throughout the world know that words are the best tools of communication. Everyone must choose words carefully as words can hurt and words can heal. One can ask: “What are the characteristics of positive language?”

I think that people who use positive language are effective communicators. Their message, written or oral, would be polite, pleasant, practical, persuasive and powerful. Your positive attitude makes you think positively. Your positive language creates a positive impact on the receiver and it helps you to attain your goal and achieve success.

An effective communicator checks whether his/her message is received positively or negatively. Language is a powerful tool and it can help people to make wonders. Communicating in a positive way helps people project themselves positively. People who use positive language play a constructive rather than a destructive role.

Negative words hurt the feelings of the recipient and tell the person that he or she has done wrong. Positive words encourage the person and tell him or her that they are respected. Positive words have a healing touch. Choose the words carefully. Always avoid negative words like: a cruel word may wreck a life or a bitter word may instill hate. Always use positive words to build up human relations

and solve the problems. In this time a joyous word may light the way, a timely word may lessen the stress, a loving word may heal and bless.

Analyzing the various facets of cross-cultural communication we come to the conclusion that language skills and communication skills are essential for getting good placement in the information technology and I. T. Enabled Services, M. N. Cs., public sector and private sector industries. Everyone should revise the language habits from time to time, in accordance with changing life pattern and customs. As mentioned earlier, language is an expression of human activity and because human activity is constantly changing, language also changes along with it.

Every communicator must know the significance of language which is essential for effective communication. There is no life without communication and communication flows like a river. Hence, communication is the life line of management and it is vital for good management. Unless and until one should master the communication skills, he/she cannot get employability. Modern man always should develop communication and language skills.

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Key words: political, economical, scientific, cultural, educational, social, technical, business communication, multiculturalism.

**The Analysis of the Phraseological Units' Peculiarities and Their Role
in the Process of Foreign Language Teaching During
the Intercultural Communication
(on the material of modern English language)**

It is the reality that every language has its own beauty and peculiarities. As is generally known, the map of the world has not changed, but the close connection and the interaction of the languages influenced on the ways of the expression of the borrowings, also the phraseological units.

Learning foreign language, we deal with its vocabulary, comparing the difference between the vocabularies of the native and foreign languages. Every language is rich in various phraseological units, as they have been forming by generation for ages. The vocabulary of a language is enriched not only by words but also by set-expressions. The phraseological units are word-groups that cannot be made in the process of speech, they exist in the language as ready-made units. They are compiled in special dictionaries. The same as words phraseological units express a single notion and are used in a sentence as one part of it. British and

American lexicographers call such units “idioms”. Idioms express the wisdom, smartness and sound mind and a good sense of humor of people.

It is not a secret that every nation has its own proverbs and sayings and other stable winged phrases, without which the speech of people wouldn't be so expressive and bright. Since idioms are influenced by the culture, learning the idioms of a language can be very interesting and enlightening.

In the modern world Azerbaijani national culture integrating into the global cultural sphere also positively influence on the development of the intercultural communication. Accordingly, the role of the culture and the language in the process of international relations is very great. Language is closely connected with the culture as it is the means of the forming, developing and keeping of the culture. Every culture lives and develops in the language. But at the same time the language develops in the culture. So, language and culture are closely interrelated.

Today intercultural dialogue is not a conversation between two cultures, but a close interaction of them. Intercultural dialogue is a process that comprises an open and respectful exchange of interaction between individuals, groups and organizations with different cultural backgrounds or world views. Intercultural dialogue is the communication between the representatives of the various cultures from different countries. In multicultural society several cultures live together and co-exist.

Our Azerbaijan Republic is multicultural as it is the acceptance and encouragement of many cultures in a society. Living in multicultural society has also some advantages. People can get to know many cultures, their lifestyles, traditions, habits, cuisine and music. Experiencing and understanding different cultures is the first part of acceptance. In a truly multicultural society one can find people of different backgrounds or religions living together and even getting married. In our country you can easily find just married couples from different religions, cultures, nations. And we respect all of them.

The well-known fact is that there will be some differences in every speech community. Culture and communication are inseparable because culture not only

dictates who talks to whom, about what, and how the communication proceeds, it also helps to determine how people encode messages, the meanings they have for messages, and the conditions and circumstances under which various messages may or may not be sent, noticed, or interpreted. Culture is the foundation of communication.

It must be mentioned that the information which people have about their language is their linguistic competence. People must possess a certain level of global competence to understand the world they live in and how they fit into this world. Cultural awareness becomes central when we have to interact with people from other cultures. Increasing cultural awareness means to see both the positive and negative aspects of cultural differences.

Cultural diversity is a defining feature of human societies, and different approaches to accommodating diversity have sparked heated debates all over Europe. Although the questions framed and discussed specifically as multicultural ones vary across time and place, the notion of culture equality has developed into a site of controversy in several countries. Cultural diversity could be a source of problems, in particular when the organization needs people to think or act in a similar way. Diversity increases the level of complexity and confusion and makes agreement difficult to reach. On the other hand, cultural diversity becomes an advantage when the organization expands its solutions and its sense of identity, and begins to take different approaches to problem solving.

In the process of international communication it is very important to translate the phraseological units correctly as they can lose their real meaning and sense, taking into account that there are many phraseological units which have the same meaning as they could be borrowed from another language, but at the same time, there exist many idioms, set expressions, proverbs and sayings, which don't have any equivalents in another language.

We can mention such dictionaries as L. Smith "Words and Idioms", V. Collins "A Book of English Idioms", "Cambridge International Dictionary of Phrasal Verbs", etc. In these dictionaries we can find words, peculiar in their

semantics (idiomatic), side by side with word-groups and sentences. In these dictionaries they are arranged, as a rule, into different semantic groups.

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.

A.V.Kunin classified the phraseological units according to the way they are formed. He pointed out primary and secondary ways of forming set-expressions. Primary ways of forming phraseological units are those when a unit is formed on the basis of a free word-group:

a) the most productive in Modern English is the formation of phraseological units by means of transferring the meaning of terminological word-groups, e.g. in cosmic technique we can point out the following phrases: “launching pad” in its terminological meaning is “стартовая площадка”, in its transferred meaning – “отправной пункт”, “to link up” – “стыковаться, стыковать космические корабли” in its transformed meaning it means – “знакомиться”;

b) a large group of phraseological units was formed from free word groups by transforming their meaning, e.g. “granny farm” – “пансионат для престарелых”, “Trojan horse” – “компьютерная программа, преднамеренно составленная для повреждения компьютера”;

c) phraseological units can be formed by means of alliteration, e.g. “a sad sack” – “несчастный случай”, “culture vulture” – “человек, интересующийся искусством”, “fudge and nudge” – “уклончивость”;

d) they can be formed by means of expressiveness, especially it is characteristic for forming interjections, e.g. “My aunt!”, “Hear, hear!”;

e) they can be formed by means of distorting a word group, e.g. “odds and ends” was formed from “odds ends”;

f) they can be formed by using archaisms, e.g. “in brown study” means “in gloomy meditation” where both components preserve their archaic meanings;

g) they can be formed by using a sentence in a different sphere of life, e.g. “that cock won’t fight” can be used as a free word-group when it is used in sports (cock fighting), it becomes a phraseological unit when it is used in everyday life, because it is used metaphorically;

h) they can be formed when we use some unreal image, e.g. “to have butterflies in the stomach” – “испытывать волнение”, “to have green fingers” – “преуспевать как садовод-любитель”;

i) they can be formed by using expressions of writers or politicians in everyday life, e.g. “corridors of power” (Snow), “American dream” (Alby), “locust years” (Churchil), “the winds of change” (McMillan).

Secondary ways of forming phraseological units are those when a phraseological unit is formed on the basis of another phraseologism. They are:

a) conversion, e.g. “to vote with one’s feet” was converted into “vote with one’s feet”;

b) changing the grammar form, e.g. “make hay while the sun shines” is transferred into a verbal phrase “to make hay while the sun shines”;

c) analogy, e.g. “curiosity killed the cat” was transferred into “care killed the cat”;

d) contrast, e.g. “cold surgery” – “a planned before operation” was formed by contrasting it with “acute surgery”, “thin cat” – “a poor person” was formed by contrasting it with “fat cat”;

e) shortening of proverbs or sayings, e.g. from the proverb “you can’t make a silk purse out of a sow’s ear” by means of clipping the middle of it the phraseological unit “to make a sow’s ear” was formed with the meaning “ошибаться”;

f) borrowing phraseological units from other languages, either as translation loans, e.g. “living space” (German), “to take the bull by the horns” (Latin) or by means of phonetic borrowings “meche blanche” (French), “corpse d’elite” (French), “sotto voce” (Italian), etc.

Phonetic borrowings among phraseological units refer to the bookish style and are not used very often.

Phraseological units can be classified according to the degree of motivation of their meaning. This classification was suggested by V.V.Vinogradov for Russian phraseological units. He pointed out three types of phraseological units:

a) unities, where the meaning of the whole can be guessed from the meanings of its components, but it is transferred (metaphorical or metonymical), e.g. “to play the first fiddle” – (to be a leader in something), “old salt” – (experienced sailor);

b) fusions, where the degree of motivation is very low, we cannot guess the meaning of the whole from the meanings of its components, they are highly idiomatic and cannot be translated word for word into other languages, e.g. “on Shank’s mare” – (on foot), “at sixes and sevens” – (in a mess);

c) collocations, where words are combined in their original meaning, but their combinations are different in various languages, e.g. “cash and carry” – (self-service shop), “in a big way” - (in great degree).

A.I.Smirnitskiy worked out structural classification of phraseological units, comparing them with words. He points out one-top units which he compares with derived words because derived words have only one root morpheme. He points out two-top units which he compares with compound words because in compound words we usually have two root morphemes.

Among one-top units A.I.Smirnitskiy points out the following structural types:

a) attributive-nominal, such as “a month of Sundays, grey matter, a millstone round one’s neck” and many others. Units of this type are noun equivalents and can be partly or perfectly idiomatic. In partly idiomatic units (phrasisms) sometimes the first component is idiomatic, e.g. “high road”, in other cases the second component is idiomatic, e.g. “first night”. In many cases both components are idiomatic, e.g. “red tape, blind alley, bed of nail, shot in the arm”;

b) verb-nominal phraseological units, e.g. “to read between the lines, to speak BBC, to sweep under the carpet”. The grammar centre of such units is the verb, the semantic centre in many cases is the nominal component, e.g. “to fall in love”. In some units the verb is both the grammar and the semantic centre, e.g. “not to know the ropes”. These units can be perfectly idiomatic as well, e.g. “to burn one’s boat, to vote with one’s feet, to take to the cleaners”. Very close to such units are word-groups of the type “to have a glance, to have a smoke”. These units are not idiomatic and are treated in grammar as a special syntactical combination, a kind of aspect;

c) phraseological repetitions, such as: “now or never, part and parcel country and western”. Such units can be built on antonyms, e.g. “ups and downs”, “back and forth”, often they are formed by means of alliteration, e.g. “cakes and ale”, “as busy as a bee”. Components in repetitions are joined by means of conjunctions. These units are equivalents of adverbs or adjectives and have no grammar centre. They can also be partly or perfectly idiomatic, e.g. “cool as a cucumber” (partly), “bread and butter” (perfectly).

Phraseological units the same as compound words can have more than two tops (stems in compound words), e.g. “to take a back seat, a peg to hang a thing on, lock, stock and barrel, to be a shadow of one’s own self, at one’s own sweet will”.

Phraseological units can be classified as parts of speech. This classification was suggested by I.V. Arnold. Here we have the following groups:

a) noun phraseologisms denoting an object, a person, a living being, e.g. “bullet train, latchkey child, redbrick university, Green Berets”;

b) verb phraseologisms denoting an action, a state, a feeling, e.g. “to break the log-jam, to get on somebody’s coattails, to be on the beam, to nose out, to make headlines”;

c) adjective phraseologisms denoting a quality, e.g. “loose as a goose, dull as lead”;

d) adverb phraseological units, such as: “with a bump, in the soup, like a dream, like a dog with two tails”;

e) prepositional phraseological units, such as: “in the course of, on the stroke of”;

f) interjectional phraseological units, such as: “catch me!, well, I never!”

in I.V. Arnold’s classification there are also sentence equivalents, proverbs, sayings and quotations, for example: “the sky is the limit”, “what makes him tick”, “I am easy”. Proverbs are usually metaphorical, e.g. “too many cooks spoil the broth”, while sayings are as a rule non-metaphorical, e.g. “Where there is a will, there is a way”.

Phraseological units are habitually defined as non-motivated word-groups that cannot be freely made up in speech but are reproduced as ready-made units. The other essential feature of phraseological units is stability of the lexical components and grammatical structure. Unlike components of free word-groups which may vary according to the needs of communication, member-words of phraseological units are always reproduced as a single unchangeable collocations, e.g. “in a red flower” (a free phrase) the adjective “red” may be substituted by another adjective denoting colour and the word-group will retain the meaning “the flower of a certain colour”.

In the phraseological unit “red tape” – “бюрократическиметоды” no such substitution is possible, as a change of the adjective would cause a complete change in the meaning of the group: it would then mean “tape of a certain colour”. It follows that the phraseological unit “red tape” is semantically non-motivated, i.e. its meaning cannot be deduced from the meaning of its components, and that it exists as a ready-made linguistic unit which does not allow any change of its lexical components and its grammatical structure.

Grammatical structure of phraseological units is to certain degree also stable: red tape – a phraseological unit; red tapes – a free word-group; to go bed – a phraseological unit; to go to the bed – a free word group.

Still the basic criterion is comparative lack of motivation, or idiomaticity of the phraseological units. Semantic motivation is based on the coexistence of direct and figurative meaning.

Taking into consideration mainly the degree of idiomaticity phraseological units may be classified into three groups. This classification was first suggested by V.V.Vinoqradoy. They are: phraseological unities (фразеологические единства), phraseological fusions (фразеологические сращения), phraseological collocations or habitual collocations (фразеологические словосочетания).

Phraseological unities are partially non-motivated word-groups as their meaning can usually be understood through (deduced from) the metaphoric meaning of the whole phraseological unit. For example: “to skate on thin ice - рисковать, to wash one’s dirty linen in public – выносить сор из избы, to turn over a new leaf – начать новую жизнь, to be in somebody’s shoes – быть на чьём-либо месте, as busy as a bee – очень занятый, as cool as cucumber - хладнокровный, green light – зелёная улица”.

Phraseological unities are usually marked by a comparatively high degree of stability of the lexical components and grammatical structure. Phraseological unities can have homonymous free phrases, used in direct meanings, for example: “to skate on thin ice - to skate on thin ice (to risk); to wash one’s hands off dirt – to wash one’s hands off (to withdraw from participation); to play the first role in the theatre – to play the first role (to dominate). There must be not less than two notional words in metaphorical meanings.

Phraseological fusions are completely non-motivated word-groups. The meaning of the components has no connection at least synchronically with the meaning of the whole group. Idiomaticity is combined with complete stability of the lexical components and the grammatical structure of the fusion. For example: “to see the elephant – узнать жизнь, to go for a song – продать забесценюк, ball and chain – законная жена, a mare’s nest – вздор, to talk through one’s hat – говорить чушь, white elephant – обуза, никчемный человек, to kick the bucket – умирать, at sixes and sevens – в беспорядке”.

Phraseological collocations are partially motivated, but they are made up of words having special lexical valency, which is marked by a certain degree of stability in such word-groups. In phraseological collocations variability of

components is strictly limited. They differ from phraseological unities by the fact that one of the components in them is used in its direct meaning, the other – in indirect meaning, and the meaning of the whole group dominates over the meaning of its components. As figurativeness is expressed only in one component of the phrase it is hardly felt. For example: “to pay a visit, tribute, attention, respect; to break a promise, a rule, news, silence; to meet demands, requirement, necessity; to set free, to set at liberty; to make money, journey; to fall ill, in love”. The structure “verb + object” is the largest group of phraseological collocations.

Phraseological units may be defined as specific word-groups functioning as word-equivalents. They are equivalent to definite classes of words. The part-of-speech meaning of phraseological units is felt as belonging to the word-group as a whole irrespective of the part-of-speech meaning of component words. Comparing a free word-group, e.g. “a long day” and a phraseological unit, e.g. “in the long run” we observe that in the free word-group the noun “day” and the adjective “long” preserve the part-of-speech meaning proper to these words taken in isolation. The whole group is viewed as composed of two independent units (adjective + noun). In the phraseological unit “in the long run” the part-of-speech meaning belongs to the group as a single whole. “In the long run” is grammatically equivalent to single adverbs, e.g. “finally, firstly”. So, we distinguish following set-expressions:

nominal phrases, functioning like nouns, e.g. “Jack-of-all-trades – мастер на все руки, ways and means – способы, средства, back and belly – одежда и еда, Baker’s dozen – чёртова дюжина, a thorn in the flesh – бельмо на глазу, skeleton in the cupboard – семейная тайна”;

verbal phrases, functioning like verbs, e.g. “to take the bull by the horn – действовать решительно, to know the ropes – знать всеходы и выходы, to flog a dead horse – попусту тратить время, to put a finger into every pie – соваться во все дела, to talk through one’s hat – пороть чепуху”;

adjectival phrases, functioning like adjectives, e.g. “spick and span – каксиголочки, (as) cool as a cucumber – хладнокровный, (as) poor as a church mouse – оченьбедный, (as) good as gold – золотой (оребёнке)”;

adverbial phrases, functioning like adverbs, e.g. “in a trice – в мгновение ока, by a long shot – намного, гораздо, jolly well – непременно, право, at sixes and sevens – в беспорядке, the long and the short of it – короче, вкратце, одним словом, before you can say “Jack Robinson” – мгновенно, by hook or by crook – не мытьём, так катаньем (любыми средствами)”;

prepositional and conjunctive phrases, e.g. “as long as – пока, до тех пор пока, поскольку, before long – скоро, вскоре, as well – точно так же, in spite of – несмотря на, хоть и, as soon as – как только, не позже чем”;

interjectional phrases, e.g. “well, I never! – ктобымогподумать (нуину!), by George! – чёрт! (удивление, сожаление), like hell! – чёртасдва, my foot – держикарманшире, my aunt! – божемой!, здравствуйте, явашатётя!, my eye and Betty Martin! – воттактак!”.

So, the phraseological units are included into the system of parts of speech. When we speak about genetic (etymological) classification of the phraseological units, it is necessary to mention that these units are created from free word-groups. But in the course of time some words-constituents of phraseological units may drop out of the language. The situation in which the phraseological unit was formed can be forgotten, motivation can be lost and these phrases become phraseological fusions. The sources of phraseological units are different spheres of life. For example,

sea life: tell that to the marines – вздор!, ври больше!, in deep waters – в беде, in low waters – сесть на мель (быть без денег), to be at sea – быть в недоумении, to see land – видеть сушу (быть близко к цели), to run into difficult waters – попасть в затруднительное положение;

fish and fishing: to fish in troubled water – ловить рыбу в мутной воде, to drink like a fish – пить запоем, to feed the fishes – утонуть или страдать морской болезнью;

sport: to have the ball at one's feet – быть хозяином положения (иметь все преимущества), to hit below the belt – применить запрещённый приём (не стесняться в выборе средств), to back the wrong horse – поставить не на ту лошадь (сделать неправильный выбор), the ball is with you! – слово за вами;

army: to stick to one's guns – не сдавать позиций (твёрдо проводить свою линию), to mask one's batteries – маскироваться (скрывать своё враждебное настроение), to mark time – маршировать на месте (топаться на месте, бездействовать);

hunting: to turn tail – пуститься наутёк, дать стрекача (обратиться в бегство), (as) hungry as a wolf – голодный как волк (очень голодный), zoosemy (animal life) – животный образ жизни, crocodile tears – крокодиловы слёзы, lion's share – львиная доля, white elephant – белый слон, it rains cats and dogs – льёт как из ведра;

theatre: to play to the gallery – разводить демагогию (искать дешёвой популярности), to pull the ropes – управлять;

medicine: to sweeten the draught – подсластить пилюлю (лекарство);

technic: to get up steam – развести пары (давать волю чувствам), with full steam on – на всех парах (поспешно), to grease the wheels – смазать колёса (дать взятку);

agriculture: to sow one's wild oats – отдаваться увлечениям юности, to put the plough before the oxen – начинать не с того конца, to get somebody's goat – разозлить кого-либо;

historical events, customs: by hook or by crook – у трактирщиков старой Англии было в обычае тащить к себе клиентов, хватая их крюками, to win one's spurs – быть посвящённым в рыцари (продвинуться в средневековый период, награждение шпорами), to talk shop – говорить по делу, to make the best of the bargain – получить доход, into the bargain – впридачу, best seller – ходкий товар (автор много продающейся книги).

When we analyze the phraseological units, it is necessary to mention that in the structure of the idioms may be also phrasal verbs. Phrasal verbs are the verbs that form a combination with postpositions or prepositions and nouns. Such structures are usually idiomatic in meaning and should be memorized as such. Phrasal verbs can be divided into two basic structures:

a) Verbs with prepositions and nouns. English prepositions and postpositions are the same in form but different in function. Some prepositions are not used as postpositions, e.g. “at, for, from, into, onto, of, with”. Some postpositions are not used as prepositions, e.g. “ahead, apart, aside, away, back, forward”. But some of them can function as prepositions or postpositions depending on the structure in which they are used, e.g. “about, across, along, around, behind, by, down, in, off, on, out, through, under, up”. It is necessary to understand the difference between them. A preposition is used with a noun or its substitute, stands before it, and is not stressed. A preposition is part of a prepositional noun phrase, which means that a preposition always needs a noun. A postposition is used with a verb, stands after it, usually forms an idiom with this verb (it changes the meaning of the verb) and is always stressed. A postposition is part of the predicate, which means that a postposition always needs a verb. Some linguists call them adverbs, adverbial particles or preposition-adverbs, because postpositions are adverbial in character. Compare these sentences: “How did he get in? – How did he get in the house / into the house?” In the first sentence, the postposition “in” is part of the phrasal verb “get in”, is stressed, and in this sentence receives falling intonation. In the second sentence, the preposition “in” or “into” belongs to the noun “the house” and is not stressed. For example: “to ask for it – напрашиваться на неприятность, to try one’s hand at something – взяться, приняться за что-либо”;

b) Verbs with postpositions. In the structure “verb + preposition + noun”, the verb dictates the choice of a specific preposition, which means that you need to learn these phrases by heart. A suitable noun or its substitute (e.g. a pronoun, a gerund) is always used in this structure and stands after its preposition. In the lists of phrasal verbs in this section, the words “something, someone” show where the

noun stands in this structure, for example: “to agree on something, to agree with someone”. A suitable noun is chosen by the speaker according to the situation, for example: “We agreed on the price of 50 \$. We agreed on going to Rome in the spring. We agreed on it. I agree with you.”

Note: In a number of cases, another object may be used between the verb and the preposition with noun in this structure, e.g. “I congratulate you on your new job. She blames Mike for the loss of her bag”.

There are two key elements in this structure: the verb and the postposition. Phrasal verbs of this kind present the most difficulty as they are highly idiomatic, i.e. their meaning is not predictable from the meanings of their components, and they usually have several idiomatic meanings. Many verbs can be used as phrasal verbs with postpositions, but the most important and the most productive are the verbs of motion, e.g. “break, bring, call, check, close, come, cut, do, drop, fall, get, give, go, look, make, move, pick, pull, push, put, run, set, show, take, tear, turn” and some others. And the verb “be” – the biggest verb of English.

The meaning of a phrasal verb with a postposition is usually idiomatic, that is, different from the literal meanings of its components, for example: “This question is too difficult, I give up. Watch out! The bus is coming!”. The phrasal verb “give up” is idiomatic, because it means “stop trying to do something”, not the sum of the literal meanings of the words “give” and “up”. The phrasal verb “watch out” is idiomatic, because it means “be careful”, not the sum of the literal meanings of the words “watch” and “out”.

A verb with a postposition may be used without any object after it, or may be followed by a direct object or prepositional object, for example: “They broke in. They broke in the door. They broke in through the window”.

If a personal pronoun is used instead of a noun – direct object, the pronoun usually stands between the verb and the postposition. Compare: “They brought up their three sons in Italy. They brought them up in Italy. Fill out the form. Fill it out”.

In spoken English, a direct object in the form of a short noun or someone's name may also stand between the verb and the postposition. Compare: "Put on your coat. Put your cot on. Let in Anna Blake. Let Anna Blake in".

But the postposition shouldn't be placed too far from the verb or separated from it by intonation, because they create the meaning of the phrasal verb together.

Note: Many verbs with postpositions, especially the verbs of motion, are also used in the literal meaning of the phrasal verb. Compare these sentences: "Put your boots out. I'll clean them. Don't forget to put out the light before you leave. Look up the new words. He stopped reading and looked up."

The phrasal verb "put out" in the first sentence literally means "put outside" and is the sum of the meanings of "put" and "out". The phrasal verb "put out" in the second sentence is idiomatic, because it means "extinguish the light, fire of cigarette" and not the sum of the literal meanings of "put" and "out".

The phrasal verb "look up" in the first sentence is idiomatic, because it means "find in a reference book" and is not the sum of the literal meanings of "look" and "up". The phrasal verb "look up" in the second sentence literally means "look up" and is the sum of the meanings of "look" and "up".

The literal meanings of verbs with postpositions present no difficulty for understanding. The literal meanings of the postpositions in such phrasal verbs often correspond to the meaning of prefixes in Russian verbs, for example: "come in, go out, run out, give away, turn away". But verbs with postpositions very rarely "if ever" have only the literal meaning or only one meaning. Verbs with postpositions are verbs with several idiomatic meanings, and this means that they can be used in different situations instead of more specific verbs. For example: "to get it down to a fine art – достичь совершенства в чём-либо, to be glad to see somebody's back – радоваться избавлению от кого-либо, to come down a peg or two – сбавить тон, поубавить спеси, заговорить по-иному, to put in hand – приступить к делу, начать работать, to put into somebody's hands – отдать себя в чьи-либо руки, to go round with the hat – собирать пожертвования".

Verbs with postpositions are mostly used in simple tenses. Verbs with postpositions are usually less formal than their own-word synonym and are widely used in conversational English. Note: There is a variation or combination of the two basic constructions described above, in which a verb with a postposition takes a preposition and a suitable noun after it, e.g.: “I’m looking forward to your letter. She walked out on him. He is through with the report”.

In the XXI century intercultural communication is greatly increasing and as a result of it western culture has influenced to eastern culture and vice versa. In multicultural world translation, as it is known, is a means of intercultural communication, and also it is a kind of moral, cultural and spiritual wealth and activity of human. Translation plays a great role, especially the right interpretation of the idiomatic set-expressions.

It is well-known that an idiom is a phrase which means something different from the meanings of the separate words that are a part of it. Usually it cannot be understood by the literal interpretation of the words that make up expression. Used together the words convey a meaning that is often unrelated to the individual words in the idiom. Some idioms have become so well worn that they are also clichés: overused or commonplace expressions. Some idioms are slang and although they might be used in everyday conversation and informal writing, as a rule, they would not be used in formal or literary speech or writing. They may be used to create an effect such as shock, irreverence or exaggeration. The expression which fall into this category are marked with an asterisk “before and after” the main entry.

Some expressions may have an alternative for one word without changing the meaning of the expression. An example is “sleep like a log / rock”. In this expression the word “rock” is a common alternative for the word “log” and can be substituted for it without changing the meaning of the expression. In such cases the alternatives are separated by a slash.

However, some expressions take an object that is different from the subject, e.g. “I gave him a rain check”. In this case, the object pronoun in the idiom entry is “someone”: “to give someone a rain check”. In other expressions, the object is

always the same as the subject, as in “I’m keeping my fingers crossed”. Here, the object pronoun in the idiom entry is one: “to keep one’s fingers crossed”.

An idiom is a turn of phrase which may seem incomprehensible to someone who is not familiar with the language in which it is spoken. As a general rule, idioms are also very difficult to translate, except in a very roundabout way. Idioms are extremely difficult to learn, and many language learners cite them as one of the more challenging parts of thoroughly understanding language and culture. As idioms are used so frequently and extensively, several companies make idiom dictionaries which list idioms and their proper usage for language learners.

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Key words: language, national culture, intercultural communication, cultural diversity, foreign language teaching, phraseological units, multiculturalism.

Universals of Nonverbal Communication

It is necessary to mention that ***nonverbal communication occurs in a context.*** Like verbal communication, nonverbal communication exists in a context, and that context determines to a large extent the meanings of any nonverbal behaviors. The same nonverbal behavior may have a totally different meaning when it occurs in another context. A wink of the eye to an attractive person on a bus means something completely different from a wink of an eye to signify a lie. Similarly, the meaning of a given bit of nonverbal behavior depends on the verbal behavior it accompanies or is close to in time. Pounding the fist on a table during a speech in support of a politician means something quite different from the same fist pounding in response to news of a friend's death. Of course, even if we know the context in detail, we still might not be able to decipher the meaning of the nonverbal behavior. In attempting to understand and analyze nonverbal

communication, however, it is essential that full recognition be taken of the context.

As we know, ***nonverbal behaviors are usually packaged***. Nonverbal behaviors, whether they involve the hands, the eyes, or the muscle tone of the body, usually occur in packages or clusters in which the various verbal and non-verbal behaviors reinforce each other, an occurrence referred to as congruence. We don't express fear with our eyes while the rest of our body relaxes as if sleeping; rather, the entire body expresses the emotion. We may, for the purposes of analysis, focus primarily on the eyes, the facial muscles, or the hand movement, but in everyday communication, these don't occur in isolation from other nonverbal behaviors. In fact, it is physically difficult to express an intense emotion with only one part of the body. Try to express an emotion with the face only. You will find that the rest of your body takes on the qualities of that emotion as well.

It is clear that ***nonverbal behavior always communicates***. The observation that all behavior communicates is particularly important in regard to nonverbal communication. It is impossible not to behave; consequently, it is impossible not to communicate. Regardless of what one does or does not do, one's nonverbal behavior communicates something to someone (assuming that it occurs in an interactional setting).

Even small movements are extremely important in interpersonal relationships. We can often tell, for example, when two people genuinely like each other and when they are merely being polite. If we had to state how we know this, we would probably have considerable difficulty. These inferences, many of which are correct, are based primarily on these small nonverbal behaviors of the participants – the muscles around the eyes, the degree of eye contact, and the way in which the individuals face each other, and so on. All nonverbal behavior, however small or transitory, is significant; all of it communicates.

It is necessary to draw attention to the fact that ***nonverbal communication is governed by rules***. Nonverbal communication is rule-governed; it is regulated by a system of rules and norms that state what is and what is not appropriate, expected, and permissible in specific social situations. We learn both the ways to communicate nonverbally and the rules of appropriateness at the same time from observing the behaviors of the adult community. For example, we learn that touch is permissible under certain circumstances but not others, and we learn which type of touching is permissible and which is not. Shortly speaking, we learn the rules governing touching behavior. We learn that women may touch each other in public. For example, they may hold hands, walk arm in arm, engage in prolonged hugging, and even dance together. We also learn that men may not do this, at least not without social criticism. Furthermore, we learn that there are certain parts of the body that may not be touched and certain parts that may. As a relationship changes, so do the rules for touching. As we become more intimate, the rules for touching become less restrictive.

In the United States, direct eye contact signals openness and honesty. But in various countries of Latin America and among Native Americans, direct eye contact between, say, a teacher and a student, would be considered inappropriate, perhaps aggressive. Appropriate student behavior would be to avoid eye contact with the teacher. From this simple example, it is easy to see how miscommunication can easily take place. To a teacher in the United States, avoidance of eye contact by a Latin American or Native American could easily be taken to mean guilt, disinterest, or disrespect, when in fact the child was following his or her own culturally established rules of eye contact. Like the nonverbal behaviors themselves, these rules are learned without conscious awareness. We learn them largely from observing others. The rules are brought to our attention only in formal discussions of nonverbal communication, such as this one, or when rules are violated and the violations are called to our attention – either directly by some tactless snob or indirectly through the examples of others. While linguists are

attempting to formulate the rules for verbal messages, nonverbal researches are attempting to formulate the rules for nonverbal messages – rules that native communicators know and use every day, but cannot necessarily verbalize.

It must be mentioned that ***nonverbal behavior is highly believable***. For some reasons we are quick to believe nonverbal behaviors even when these behaviors contradict verbal messages. Nonverbal theorist Dale Leathers (1990) reports on research demonstrating that compared to verbal cues, nonverbal cues are four times as effective in their impact on interpersonal impressions and ten times more important in expressing confidence. From a different perspective, Albert Mehrabian (1976) argues that the total impact of a message is a function of the following formula: total impact = 7 % verbal + 38 % + 55 % facial.

This formula gives very little influence to verbal messages. Only one third of the impact is vocal (that is, paralanguage elements such as rate, pitch, and rhythm) and over one half of the message is communicated by the face. (Paralanguage – the vocal, but nonverbal, dimension of speech that can convey information, especially about a speaker's attitude). The formula, developed by Mehrabian and his colleagues from their studies on the emotional impact of messages, is not applicable to all messages. It is applicable only to the expression of feelings. Although it is interesting to speculate on what percentage of message impact is due to nonverbal elements in other kinds of messages, there is no valid and reliable answer at this time.

Why we believe the nonverbal message over the verbal message is not clear. It may be that we feel verbal messages are easier to fake. Thus, when there is a contradiction, we distrust the verbal and accept the nonverbal. Or it may be that the nonverbal messages function below the level of conscious awareness. We learned them without being aware of such learning, and we perceive them without conscious awareness. Consequently, when such a conflict arises, we somehow get this “feeling” from the nonverbal messages. Since we cannot isolate its source, we assume that it is somehow correct.

One of the type of nonverbal communication is the gestural communication. In dealing with nonverbal body gestures or movements, sometimes called *kinesics*, a classification offered by Paul Ekman and Wallace V. Friesen (1969) seems the most useful. These researchers distinguish five classes of nonverbal movements based on the origins, functions, and coding of the behaviors: emblems, illustrators, affect displays, regulators, and adaptors.

Emblems are nonverbal behaviors that translate words or phrases rather directly. Emblems include the nonverbal signs for OK, peace, come here, go away, who me?, be quiet, I'm warning you, I'm tired, it's cold. Emblems are nonverbal substitutes for specific verbal words or phrases and are probably learned in essentially the same way as are specific words and phrases, without conscious awareness or explicit teaching and largely through imitation. Although emblems seem rather natural to us and almost inherently meaningful, they are as arbitrary as any word in any language. Consequently, our present culture's emblems are not necessarily the same as our culture's emblems of 300 years ago or the same as the emblems of other cultures. The OK sign may mean "nothing" or "zero" in France, "money" in Japan, and something sexual in certain Latin American cultures. Just as the English language is spreading throughout the world, so too is English nonverbal language. The meaning of the thumb and index finger forming a circle meaning "OK" is spreading just as fast as English technical and scientific terms.

Emblems are often used to supplement the verbal message or as a kind of reinforcement. At times they are used in place of verbalization, when there is a considerable distance between the individuals and shouting would be inappropriate or when we wish to communicate something behind someone's back.

Illustrators are nonverbal behaviors that accompany and literally illustrate the verbal messages. Illustrators make our communications more vivid and more forceful and help to maintain the attention of the listener. They also help to clarify and make more intense our verbal messages. In saying "Let's go up", for example, there will be movements of the head and perhaps hands going in an upward

direction. In describing a circle or a square, you are more than likely going to make circular or square movements with your hands.

We are aware illustrators only part of the time; at times they may have to be brought to our attention and our awareness. Illustrators seem more natural and less arbitrary than emblems. They are partly a function of learning and partly innate. Illustrators are more universal; they are more common throughout the world and throughout time than emblems.

Affect displays are the movements of the facial area that convey emotional meaning – the facial expressions that show anger and fear, happiness and surprise, eagerness and fatigue. They are the facial expressions that “give us away” when we try to hide how we are really feeling, and that lead people to say “You look angry. What’s wrong?” We can, however, also consciously control affect displays, as actors do when they play a role. Affect displays are more independent of verbal messages than illustrators and less under conscious control than either emblems or illustrators.

Affect displays may be unintentional, as when they give us away, but they may also be intentional. We may want to show anger or love or hate or surprise, and, for the most part, we do a creditable job.

Regulators are nonverbal behaviors that “regulate” the speaking of another individual. When we listen to another, we are not passive. We nod our heads, purse our lips, adjust our eye focus, and make various paralinguistic sounds such as “mm-mm” or “tsk”. Regulators are clearly culture-bound and are not universal.

Regulators in effect convey to speakers what we expect or want them to do as they are talking – “Keep going”, “What else happened?”, “I don’t believe that”, “Speed up”, “Slow down”, and any number of other directions. Speakers often receive these nonverbal behaviors without being consciously aware of them. Depending on their degree of sensitivity, they modify their speaking behavior in

line with the directions supplied by the regulators. Regulators would also include such gross movements as turning one's head or leaning forward in one's chair.

Adaptors are nonverbal behaviors designed to satisfy some need. Sometimes the need is physical, as when we scratch to satisfy an itch or when we push our hair out of our eyes. Sometimes the need is psychological, as when we bite our lip when anxious. Sometimes adaptors are directed at increasing comfort, as when we moisten dry lips. When these adaptors occur in private, they occur in their entirety. We scratch our head until the itch is gone; we pick our nose until we're satisfied. But in public these adaptors usually occur in abbreviated form. For example, when people are watching us, we might put our fingers to our head and move them around a bit but probably not scratch with the same vigor as when in private. Because publicly emitted adaptors usually occur in abbreviated form, it is often difficult for an observer to tell what this partial behavior was intended to accomplish. For example, observing someone's finger on one's head, we cannot be certain for what this behavior was intended.

Adaptors usually occur without conscious awareness; they are unintentional movements that usually go unnoticed. Generally, researchers report, adaptors are signs of negative feelings. For example, we emit more adaptors when we feel hostile than when we feel friendly. Further, as anxiety and uneasiness increase, so does the frequency of adaptors.

Another type of nonverbal communication is the facial communication. Throughout our interpersonal interactions, our faces communicate, especially our emotions. Paul Ekman, Wallace V. Friesen, Phoebe Ellsworth (1972) claim that facial messages may communicate at least the following eight emotions: happiness, surprise, fear, anger, sadness, disgust, contempt and interest. Dale Leathers (1990) has proposed that in addition to these eight, facial movements may also communicate bewilderment and determination.

Try to communicate surprise using only facial movements. Do this in front of a mirror and attempt to describe in as much detail as possible the specific movements of the face that make up surprise. If you signal surprise like most people, you probably employ raised and curved eye-brows, long horizontal forehead wrinkles, wide-open eyes, a dropped-open mouth, and lips parted with no tension. Even if there were differences – and clearly there would be from one person to another – you could probably recognize the movements listed here as indicative of surprise. In facial affect scoring technique, the face is broken up into three main parts: eyebrows and forehead, eyes and eyelids, and the lower face from the bridge of the nose down. Judges then try to identify various emotions by observing the different parts of the face and writing descriptions similar to the one just given for surprise. In this way we can study more effectively just how the face communicates the various emotions.

The accuracy with which people express emotions facially and the accuracy with which receivers decode the expressions have been the objects of considerable research. One problem confronting this research is that it is difficult to separate the ability of the encoder from the ability of the decoder. Thus a person may be quite adept at communicating emotions, but the receiver may prove to be insensitive. On the other hand, the receiver may be quite good at deciphering emotions, but the sender may be inept. And, of course, there are tremendous differences from one person to another and with the same person at different times.

A second problem is that accuracy seems to vary with the method of the research. In some cases still photographs are used and people are asked to judge the emotions the people are experiencing. Some research uses live models or actors and actresses who have been trained to communicate the different emotions. Still others use more spontaneous methods. For example, individual judge views a person who is herself or himself viewing and reacting to a film. The judge, without seeing the film, has to decode the emotion the viewer is experiencing. As can be appreciated, each method yields somewhat different results. Accuracy also varies

with emotions themselves. Some emotions are easier to communicate and decode than others. Ekman, Friesen, and Carlsmith (1972) report, for example, that happiness is judged with an accuracy ranging from 55 to 100 percent, surprise from 38 to 86 percent, and sadness from 19 to 88 percent. All this is not to say that the results of these studies are of no value; it is merely to inject a note of caution in dealing with conclusions about facial communication.

Is facial communication universal or relative? It appears from cross-cultural research that facial expressions have a somewhat universal nature. For example, people in Borneo and New Guinea who have had little contact with Western cultures were able to match accurately emotions with pictures of facial expressions of Westerners. Further, their own facial expressions, posed to communicate different emotions, were accurately decoded by Americans. Similarly, in studies conducted with children who were born blind and who therefore could not see how others facially expressed the various emotions, the children seem to use the same facial expressions as their sighted peers. Studies such as this point to a universality among facial gestures. The wide variations in facial communication that we do observe in different cultures seem to reflect what is permissible and not permissible to communicate, rather than a difference in the way in which emotions are expressed facially. For example, in some cultures it is permissible openly and publicly to show contempt or disgust, but in others people are taught to hide such emotions in public and to display them only in private.

The other type of nonverbal communication is the eye communication. From the observations of poets to the scientific observations of contemporary researchers, the eyes are regarded as the most important nonverbal system. Mark Knapp (1978), as well as various other researchers, notes four major functions of eye communication.

1) To monitor feedback. In talking with someone, we look at the person intently, as if to say, “Well, what do you think?” or “React to what I’ve just said”. Also, we look at speakers to let them know that we are listening. In studies

conducted on gazing behavior and summarized by Knapp and Hall (1992), it has been found that listeners gaze at speakers more than speakers gaze at listeners. The percentage of interaction time spent gazing while listening, for example, has been observed in two studies to be 62 percent and 75 percent, while the percentage of time spent gazing while talking has been observed to be 38 percent and 41 percent. When these percentages are reversed – when a speaker gazes at the listener for longer than “normal” periods or when a listener gazes at the speaker for shorter than “normal” periods – the conversational interaction becomes awkward and uncomfortable. You may wish to try this with a friend; even with mutual awareness, you will note the discomfort caused by this seemingly minor communication change.

2) To signal a conversational turn. A second and related function is to inform the other person that the channel of communication is open and that she or he should now speak. The clearest example of this is seen in the college classroom, where the instructor asks a question and then locks eyes with a student. Without any verbal message, it is assumed that the student should answer the question.

3) To signal the nature of the relationship. A third function is to signal the nature of the relationship between two people, for example, one of positive or negative regard. When we like someone, we increase our eye contact. Nonverbal researcher Michael Argyle (1988), for example, notes that when eye contact goes beyond 60 percent, the individuals are probably more interested in each other than in the verbal messages being exchanged. Another relational message that eye contact communicates is individual’s willingness to pursue the development of a relationship. When direct eye contact is made, held for a few moments, and when each person’s eyes sweep over the other’s body and then return to direct eye contact, we may reasonably predict (especially if accompanied by a smile) that each would willingly pursue a get-together. If on the other hand, after direct eye contact is made, it is broken quickly and not returned, we may reasonably predict that it is not a relationship that will blossom very quickly.

4) To compensate for physical distance. Eye movements are often used to compensate for increased physical distance. By making eye contact, we overcome psychologically the physical distance between us. When we catch someone's eye at a party, for example, we become psychologically close even though we may be separated by considerable physical distance.

Eye avoidance functions are very interesting. The eyes, observed sociologist Erving Goffman in "Interaction Ritual" (1967) are "great intruders". When we avoid eye contact or avert our glance, we enable others to maintain their privacy. We frequently do this when a couple argues; say in the street or on a bus. We turn our eyes away (though our ears may be wide open) as if to say, "We don't mean to intrude; we respect your privacy". Goffman refers to this behavior as civil inattention.

Eye avoidance can signal disinterest in a person, a conversation, or some visual stimulus. At times, like the ostrich, we hide our eyes in an attempt to cut off unpleasant stimuli. Notice, for example, how quickly people close their eyes in the face of some extreme unpleasantness. Interestingly enough, even if the unpleasantness is auditory, we tend to shut it out by closing our eyes. Sometimes we close our eyes to block out visual stimuli and thus heighten our other senses; we often listen to music with our eyes closed. Lovers often close their eyes while kissing, and many prefer to make love in a dark or dimly lit room.

In addition to eye movements, considerable research has been done on pupil dilation. In the fifteenth and sixteenth centuries in Italy, women used to put drops of belladonna (which literally means "beautiful woman") into their eyes to enlarge the pupils so that they would look more attractive. Contemporary research seems to support the intuitive logic of these women; dilated pupils are in fact judged to be more attractive than constricted pupils (Hess, 1975; Marshall, 1983). For example, the photos of women with small pupils drew responses such as cold, hard, and selfish; those with dilated pupils drew responses such as feminine and soft. The male observers, however, could not verbalize the reasons for the different

perceptions. Pupil dilation and reactions to changes in the pupil size of others both seem to function below our level of awareness.

Pupil size is also indicative of one's interest and level of emotional arousal. One's pupils enlarge when one is interested in something or when one is emotionally aroused. Perhaps we judge dilated pupils as more attractive because we judge the individual's dilated pupils to be indicative of an interest in us.

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Key words: national culture, touch communication, signs.

Body Language

Touch communication, also referred to as haptics (the study of human touch behavior), is perhaps the most primitive form of communication. Developmentally, touch is probably the first sense to be used; even in the womb the child is stimulated by touch. Soon after birth the child is caressed, patted, and stroked. In turn, the child explores its world through touch. In a very short time, the child learns to communicate a wide variety of meanings through touch.

Five of the major meanings of touch: positive affect, playfulness, control, ritual, task-relatedness are considered here.

Touch may communicate positive emotions. This touching occurs mainly between intimates or others who have a relatively close relationship. "Touch is such a powerful signaling system", notes Desmond Morris (1974), "and it's closely related to emotional feelings we have for one another that in casual encounters it's kept to a minimum. When the relationship develops, the touching follows along with it". Among the most important of these positive emotions are support, which indicates nurturing, reassurance, or protection; appreciation, which expresses

gratitude; inclusion, which suggests psychological closeness; sexual interest or intent; and affection, which expresses a generalized positive regard for other person.

Touch often communicates our intention to play, either affectionately or aggressively. When affection or aggression is communicated in a playful manner, the playfulness de-emphasizes the emotion and tells the other person that it is not to be taken seriously. Playful touches serve to lighten an interaction.

Touch may also serve to direct the behaviors, attitudes, or feelings of the other person. Such control may communicate a number of messages. In compliance, for example, we touch the other person to communicate “move over, hurry, stay here, do it”. In attention-getting, we touch the person to gain his or her attention, as if to say “look at me” or “look over here”.

Touching to control may also communicate dominance. Consider, as Nancy Henley suggests in her “Body Politics” (1977), who would touch whom – say, by putting an arm on the other person’s shoulder or by putting a hand on the other person’s back – in the following dyads: teacher and student, doctor and patient, master and servant, manager and worker, minister and parishioner, police officer and accused, business person and secretary. Most people brought up in our culture would say the first-named person in each dyad would be more likely to touch the second-named person than the other way around. In other words, it is the higher status person who is permitted to touch the lower status person.

Ritualistic touching centers on greetings and departures. Shaking hands to say “hello” or “good-bye” is perhaps the clearest example of ritualistic touching, but we might also hug, kiss, or put our arm around another’s shoulder in meeting someone or in anticipating the person’s departure.

Task-related touching is associated with the performance of some function; this ranges from removing a speck of dust from another person’s face to helping someone out of a car or checking someone’s forehead for a fever.

We must mention that there are cultural differences in touch communication. For example, students from the United States reported being touched twice as much as did students from Japan. In Japan, there is a strong taboo against strangers touching, and the Japanese are therefore especially careful to maintain sufficient distance.

Another obvious cross-cultural difference is in the Middle East, where same-sex touching in public is extremely common. Men will, for example, walk with their arms on each other's shoulders – a practice that would cause many raised eyebrows in the United States. Middle Easterners, Latin Americans, and southern Europeans touch each other while talking a great deal more often than do people from “non-contact” cultures – Asia and northern Europe.

Even such seemingly minor nonverbal differences as these can create difficulties when members of different cultures interact. Northern Europeans or Japanese may be perceived as cold, distant, and uninvolved by southern Europeans, who in turn may be perceived as pushy, aggressive, and inappropriately intimate.

The other important kind of communication – is space communication. To our opinion, proxemics is the study of how people manage space, particularly the distances between themselves and others in interpersonal relationships.

Edward T.Hall, in “A System for Notation of Proxemic Behavior” (1963), defines proxemics as “the study of how man unconsciously structures micro-space – the distance between men in the conduct of their daily transactions, the organization of space in his houses and buildings, and ultimately the layout of his town”. In his analysis of the physical space between people in their interpersonal relationships, Hall distinguishes four distances that he feels define the type of relationship permitted. Each of these four distances has a close phase and a far phase, giving us a total of eight clearly identifiable distances. These four distances,

according to Hall, correspond to the four major types of relationships: intimate, personal, social, and public.

In intimate distance, ranging from the close phase of actual touching to the far phase of 6 to 18 inches, the presence of the other individual is unmistakable. Each individual experiences the sound, smell, and feel of the other's breath. The close phase is used for lovemaking and wrestling, for comforting and protecting. In the close phase, the muscles and the skin communicate, while actual verbalizations play a minor role. In this close phase, whispering, says Hall, has the effect of increasing the psychological distance between the two individuals. The far phase allows us to touch each other by extending our hands. The distance is so close that it is not considered proper for strangers in public, and because of the feeling of inappropriateness and discomfort, the eyes seldom meet but remain fixed on some remote object.

Each of us, says Hall, carries a protective bubble defining our personal distance, which allows us to stay protected and untouched by others. In the close phase of personal distance (1 to 2 feet) we can still hold and grasp each other, but only by extending our arms. We can then take into our protective bubble certain individuals – for example, loved ones. In the far phase (2 to 4 feet) two people can touch each other only if they both extend their arms. This far phase is the extent to which we can physically get our hands on things; hence it defines in one sense the limits of our physical control over others. Even at this distance we can see many of the fine details of an individual – the gray hairs, tooth stains, clothing lint, and so on. However, we can no longer detect body heat. At times we may detect breath odor, but generally at this distance etiquette demands that we direct our breath to some neutral corner so as not to offend. At this distance we cannot perceive normal cologne or perfume. Thus, it has been proposed that cologne has two functions. First, it serves to disguise the body odor or hide it; and second it serves to make clear the limit of the protective bubble around the individual. The bubble, defined

by the perfume, signals that you may not enter beyond the point at which you can smell me.

At the social distance, we lose the visual detail we had in the personal distance. The close phase (4 to 7 feet) is the distance at which we conduct impersonal business, the distance at which we interact at a social gathering. The far phase (7 to 12 feet) is the distance we stand when someone says: "Stand away so I can look at you". At this distance, business transactions have a more formal tone than when conducted in the close phase. In offices of high officials, the desks are positioned so that the individual is assured of at least this distance when dealing with clients. Unlike the intimate distance, where eye contact is awkward, the far phase of the social distance makes eye contact essential – otherwise communication is lost. The voice is generally louder than normal at this level, but shouting or raising the voice has the effect of reducing the social distance to a personal distance. It is at this distance we can work with people and yet not constantly interact with them. The social distance requires that a certain amount of space be available. In many instances, however, such distances are not available; yet it is necessary to keep social distance, psychologically if not physically. In order to achieve this, we attempt different arrangements with the furniture. In a small office, for example, people sharing an office might have their desks face in different directions so that each worker may stay separated from the other. Or they may position their desks against opposite walls so that each will feel psychologically alone in the office, and thus be able to maintain a social rather than a personal distance.

In the close phase of public distance (12 to 15 feet), an individual seems protected by space. At this distance, one is able to take a defensive action should one be threatened. On a public bus or train, for example, we might keep at least this distance from a drunkard so that should anything happen, we could get away in time. Although at this distance we lose the fine details of the face and eyes, we are

still close enough to see what is happening in case we need to take defensive action.

At the far phase (more than 25 feet) we see individuals not as separate individuals but as part of the whole setting. We automatically set approximately 30 feet around public figures who are of considerable importance and we seem to do this whether or not there are guards preventing us from entering this distance. This far phase is, of course, the distance from which actors perform on stage; consequently, their actions and voices have to be somewhat exaggerated.

It is necessary to tell that it would be a mistake to assume that all nonverbal communication takes place behaviorally. Numerous nonverbal messages are communicated by clothing and other artifacts, such as jewelry, makeup, buttons, the car you drive, the home you live in, the furniture you have and its arrangement, and in fact, just about every object with which you associate yourself. Your associations with an Alfa Romeo, Gucci leather, and cashmere sweaters say something very different from what your associations with a Volkswagen, vinyl, and polyester would say. A Rolex and a Timex may both give you the correct time, but each communicates differently about you. Whatever you wear and what you are associated with will communicate something about you.

We learn early to form impressions of people on the basis of their clothing. In a study by Michael Solomon (1986), children from the fourth and sixth grades wearers of a variety of types of jeans and shoes, in such dimensions as popularity, attractiveness, and friendliness. For example, when the children were shown wearers of three brands of jeans – Calvin Klein (designer type, high-priced), Levi Strauss (medium-priced), and Sears Toughskins (inexpensive), the children perceived the Levi Strauss wearers most favorably and the Sears wearers most negatively.

Undoubtedly, gift is one of the kinds of nonverbal messages. A number of theorists have recently pointed out how we communicate even in our gift-giving.

One type of gift has been referred to as the Pygmalion gift, that is, the gift that seems to be designed to change the person into what the donor wants the person to become. (Pygmalion gift – is a gift that communicates the gift-giver's desire for the person to change his or her personality or life-style). The husband who buys his wife sexy lingerie may be asking his wife to be sexy; the wife who buys her husband a weight-lifting machine may well be asking the same thing. The parent who repeatedly gives a child books or scientific equipment, such as a microscope, may be asking the child to be a scholar. The problem with some of these gifts is that the underlying motives – the underlying displeasures – may never be talked about and hence never resolved.

This is not to say that all gifts are motivated by negative aspects of our personalities, only to suggest that even in gift-giving there are messages communicated that are often overlooked and that often function below the level of conscious awareness. Such messages, however, may have considerable impact on the recipient, the donor, and the relationship itself.

Thus, nonverbal communication concerns every aspect of man that sends messages to another person. On the basis of these messages, the other person forms an impression of you – an impression that will be quickly and firmly established. Nonverbal messages communicated by eyes, face, and body, also by clothes and other possessions one displays.

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Key words: positive and negative emotions, touch, gestures, clothing.

Dancing as the bright manifestation of non-verbal components of cross-cultural communication

It is well-known that there are two forms of communication: verbal and non-verbal. Both verbal and non-verbal communications are interrelated, as every utterance is made up of both verbal and non-verbal components, making how you say something just as important as what you say. Verbal communication is the spoken word and includes actual words, intended and inferred meanings, tone and vocal inflection. For example, the question “What are you doing?” has different meanings depending on tone. In the same time non-verbal communication is one’s body language and includes facial expressions. It is used to replace or reinforce verbal communication. Non-verbal communication involves sending and receiving messages without the direct use of words. The wide variety of non-verbal communication channels and the unwritten rules for each make up a complex aspect of interpersonal communication. For instance, someone directing traffic replaces verbal communication by pointing in the direction one need to drive.

However, non-verbal communication may repeat, complement or contradict the words you say. For example, when a speaker points to the west while giving a

directive to walk two blocks west, her gesture conveys the same content as her words. A parent may use a negative tone in order to complement the words in his reprimand to a child. A nonverbal cue such as a wink may contradict the positive words of message. Non-verbal communication can also be a substitute for a verbal message. If a person puts her finger to her lips, she is indicating a need for quiet without using any words. Non-verbal communication might be important in any situation involving emotions or attitudes.

Non-verbal communication may be conveyed through your general appearance and manner of dress, posture, facial expressions, body movements, eye contact, gestures and touch. Paralanguage, another aspect of nonverbal communication, includes vocal characterizations such as laughing and burping, vocal segregates such as “uh-huh, sh-sh-sh or hum” and vocal qualifiers including the pitch, volume, tone, tempo and rhythm of your words. Accent, pronunciation and fluency are aspects of paralanguage as well.

It is necessary to mention that by right understanding non-verbal communication, even if only implicitly, you will be able to communicate more effectively than you would without this knowledge. You can be a better receiver of the messages others wish to convey, and you will be able to employ a variety of strategies to get your message across as well as to detect whether the message was properly understood.

At the same time, non-verbal communication is extremely culture-bound, opening up many opportunities for misunderstandings when people from different cultures are involved in an exchange. A single unit of non-verbal communication could have several different meanings depending on who is using it and who is interpreting it. So, when you are interacting with people from a different background, it is wise to gain an awareness of some of the basic non-verbal communication patterns in that culture. You should also be hasty to confirm and clarify rather than rely on your assumptions.

People, who lack non-verbal communication skills, have difficulties getting along with other men. They may be sending messages they don't intend or misinterpreting others' non-verbal messages because they do not understand the unwritten rules for appropriate non-verbal behavior. We can help a child develop non-verbal communication skills through activities such as watching TV without the sound or observing people in a mall or other public place. Discuss what seems to be going on based on gestures, facial expressions, eye contact and other clues. We could also play a game where you say a sentence using different tones and ask

the child to identify how the speaker feels or how the meaning changes with the different tones.

There have not been very many studies of non-verbal communication, and hardly any have been quantitative. But we pay attention to a study by Albert Mehrabian in 1971 provided some interesting information about the relative importance of verbal and non-verbal messages in determining the receiver's impression of the sender's emotions. Specifically, each receiver was asked to assess whether the sender was expressing liking, neutrality or disliking. Mehrabian found that, on average, words contributed 7% of the total influence on this assessment, while tone of voice and visual clues contributed 38% and 55% respectively. These three aspects of communication are sometimes referred to as "verbal, vocal and visual" (or "the three Vs"). However, the three Vs do not cover all the input/output methods previously discussed. The vocal component provides a large part of the auditory information but not necessarily all of it. Similarly, the visual component provides a large part of the non-auditory body language but again, not necessarily all of it. When a verbal message was incongruent with a non-verbal message in Mehrabian's study, the non-verbal message determined the outcome. Unfortunately, though, this study is often cited in support of claims about the superior importance of non-verbal communication in general, a subject which it did not address. It only addressed the receiver's assessment of the degree of liking or disliking expressed by the sender.

Another way of looking at this issue is to consider whether the meaning is *explicit* - precisely defined or *implicit* - imprecisely evoked. Words are usually explicit, and gestures are usually implicit. However, the gestures were examples of largely explicit communication, and the screamed word was an example of largely implicit communication. Thus, most of the communication performed with words is explicit, while most of the communication performed without words is implicit. Probably for this reason, non-verbal communication is often used to express sentiments which would not be acceptable if communicated explicitly. A frown, for example, can convey disapproval or disagreement without causing overt hostility.

A more complex classification of non-verbal behavior was suggested by Ekman and Friesen. Five types were described, and were referred to as "translatable, illustrative, affect-display, regulator and adapter". Translatable, also called "emblem", non-verbal behavior consists of specific actions with known meanings, such as some gestures. Illustrative behaviors are those which effectively demonstrate something, perhaps by drawing a picture in the air, or showing the

movement required to perform a task which is under discussion. Affect-display behavior allows others to see the visible effects of emotions, and thus to deduce the nature of those emotions. Regulator actions are those which are designed consciously to control the behavior of one or more other people present, such as holding up a hand to stop someone talking. Finally, adapter behavior consists of actions performed to improve or maintain the comfort or security of the person exhibiting the behavior. This could be something as simple as changing position in a chair, or scratching an itch.

Another common non-verbal behavior, which is not specifically included in the above list, is “mirroring”. This means copying the behavior of another person, such as crossing or uncrossing the arms, or leaning back or forward, during a conversation. It is often done unconsciously, and it may sometimes reflect agreement or approval. It can also be done consciously, perhaps in an attempt to put the other person at their ease. However, deliberate mirroring behavior can easily appear artificial, and thus be counterproductive.

The mechanism of communication is action. In the case of words, the main actions are speaking, writing and typing. In the case of non-verbal communication, actions performed by almost any part of the body can create the “vocabulary”. For this reason, non-verbal communication is also called “body language”. Any of the five senses may be involved as inputs, and most parts of the body can create the output signals. Many of the ways in which we respond to these signals may be learned, but others are almost certainly instinctive.

We also may distinguish several non-verbal forms of messages: appearance and personal hygiene, distance, posture, movements, gestures, facial expressions, eye contact.

They say that the first impression is very right, strong and, generally, very important. Appearance and personal hygiene are two very important sources of non-verbal messages, especially at the time of the initial contact. Most people find it easier to relate to someone who is clean, reasonably well groomed, and dressed in a way which does not elicit strong reactions. Minor health problems such as bad breath or unpleasant body odors can have a disproportionately large effect on a near people. An adverse first impression can be a considerable barrier to the development of a satisfactory rapport. The damage done in the first few seconds may take hours to undo, and occasionally may mar a relationship forever. The relevant factors are not limited to those mentioned. Almost everything about a person can contribute to the all-important first impression. This includes the so-

called “object communication” created by things like clothes, jewellery and hairstyle.

The distance is one of the forms of non-verbal messages. The distance between one and another person may affect the reception of directly transmitted information by the receiver’s inputs. For example, if you are too far apart, you may not be able to hear each other’s speech clearly. The other inputs can also be affected by distance, in similar ways. Position relative to a client also sends quite a few messages of its own. For example, talking to a patient who is in bed, from the corridor, may be interpreted to mean that normal proximity is not desirable. Any number of possible reasons could be imagined for this, such as that the communication is considered unimportant, the patient is thought to be infectious, or the prognosis is so terrible that you cannot bear to face them. Any unusually distant position could have a similar effect. While excessive distance usually has an adverse influence, close proximity may have positive or negative effects. It might suggest friendliness, preparation for a confidential discussion or the natural behavior of a warm and caring personality. On the other hand, it might seem threatening, or even downright offensive, depending on the situation and the person involved.

Distance is not the only aspect of the spatial relationship between people. For example, standing above a person who is sitting or lying down may interfere with recognition of facial and ocular expressions and gestures, and may also make the person feel at a disadvantage in various ways. Even when two people are at the same vertical level, their orientation can vary greatly. The main possibilities are face to face, side to side, back to back and all the angles in between. In most situations, having at least an oblique view of the other person’s face is highly desirable. Approximately face to face orientation has advantages, as all aspects of both verbal and non-verbal communication are then easier to exchange. However, face to face orientation can seem confrontational, especially if the distance between the two people is small, so an oblique angle may be preferred. Some interviewers prefer to leave the desk altogether and sit side by side with the client, turning their chairs in obliquely. This is less formal, but it makes it more difficult to manage multiple documents, take notes or use a computer. Therefore, in cases where a fair amount of data entry or retrieval is necessary, this would not usually be the ideal orientation.

We must also mention that the posture of the body is in some ways analogous to the expression of the face, and provides communicative output in a similar way. Sometimes, an unusual posture may be due to physical or mental

illness, but usually it can be controlled consciously, with consequent improvement in communication.

Let's consider the following possible postures: standing rigid and immobile; crouching, poised as if ready to escape; slumped in a chair waiting for backache to strike; squatting uncomfortably on the floor and wobbling precariously; or sitting comfortably in a position which allows both relaxation and balance. Of those listed, only the last makes much sense as a posture for good communication.

There are many other possibilities, of course, some suitable for good communication and some not. The important thing about posture is that it should provide a stable and comfortable base from which to communicate. It is necessary to mention that tactile communicators may not be far behind, especially in cases where the movement suggests the possibility of contact, or perhaps evokes some aspect of bodily comfort. Auditory and verbal communicators are likely to pay least attention to movements. Moving closer might suggest interest, concern, affection, aggression, deafness or many other things, depending partly on the context and partly on the receiver. Moving away might suggest a lack of interest in the conversation, an uncaring attitude, fear, dislike, shock, disapproval, considerately allowing the other person more space or various other things.

Crossed arms might convey a superior attitude, a closed mind, disapproval, defensiveness, or perhaps just a comfortable position. Immobility might convey a lack of interest, falling asleep, or perhaps very close attention to the other person.

Touching one's own face during a conversation is often taken to mean that one is either lying or withholding information. However, it could just as easily be an attempt to hide part of the face because of shyness. For that matter, it could be due to an itch, an attempt to stifle a sneeze or a yawn or perhaps just a self-conscious check on a previously noticed blemish.

There is also another moment. It may be the different situation. Actually a deferring of action, which is sometimes taken as a sign of a dishonest answer is a pause before answering. I suppose this could just as well be classified as a Sound Effect, because it affects the rhythm of the auditory component of communication. Anyway, the idea is that it takes time to formulate a good lie, whereas the truth is immediately available. The problem with this theory is that it can also take time to review the question and consider all the facts relevant to a good answer. Consequently, honest people might also pause before answering. But some movements, and the consequent changes of position, cannot be avoided without

sitting like a statue. Therefore, they form an unavoidable non-verbal background to face to face communication.

Sometimes, paying attention to own body language will allow you to catch inappropriate movements of your own before they even occur. For example, if someone shares something with you, who you find distressing or disgusting, you may notice some warning signs before you actually react.

Gestures are, as it is known, a subset of movements, and a very important one at that. There are two main groups of gestures: the explicit ones, with specific meanings, and the rest, with relatively vague meanings. We have to remember that even the first group can never be trusted completely, as regards meaning, because the meanings of gestures are learned in a haphazard way and are not usually discussed very much. Dictionaries of gestures do exist, but they are rarely consulted. Consequently, even explicit gestures may be interpreted by the person receiving them in a way rather different to that expected by the sender.

This is much more likely if the two people involved are from different cultures. In that case, a specific gesture, such as nodding or shaking the head, may even have the *opposite* meaning to that intended! Alternatively, a gesture can be explicit in one culture and implicit in another. Therefore, an intended meaning might not be received; or a very specific, but unintended, meaning might, unfortunately, be assumed. In general, it is therefore wise to use gestures with extra care whenever they will have to arrive across a cultural border. This is not entirely restricted to people from different countries or with a different primary language. It can also apply to different age groups, or different regions within the same country.

If you pay close attention to the other person's body language while you communicate, you may notice when a gesture misfires. A simple explanation may then resolve the issue. Otherwise, it could interfere, to a varying and unknown degree, with the success of the interview or other interaction; and its repercussions might affect future interactions as well.

For various reasons, especially visibility and dexterity, small movements capable of creating messages mostly involve the hands or face. Like large-scale movements, they cannot easily be avoided, and their avoidance would create its own, rather strange, message in any case. As usual, the best approach is to be as aware as possible of your own output and the one's reactions; as well as somebody's output, and your reactions.

The hands are very richly supplied with muscles and nerves, and have a disproportionately large amount of brain devoted to their service. Therefore, it

is not very surprising that they can talk so well! As for the face, it can not only talk, it can also sing and dance.

If hands are moving in a way that complements the rest of communication, perhaps by sketching shapes in the air or imitating the subject of words, then they are probably helping. However, if they are flapping around aimlessly, wringing, tapping on the table or cracking their knuckles, they may easily be doing more harm than good.

Lack of movement is again significant: a poker face may not say much about the cards held, but it still transmits a message. Various other things which do not involve any movement can also contribute messages. Pallor, blushing, perspiration and tears are examples of facial characteristics which contribute to communication without the need for movement. Very tiny face or eye movements can convey quite significant messages, and yet remain unknown to the sender.

We investigate common specific gestures which can be made with the hands in Australia. For instance, holding one hand horizontally, palm down and pointing forward, and rocking it slightly from side to side, suggests “approximately” or “so-so”. Hooking the upward-facing index finger repeatedly towards oneself, usually called beckoning, means “come here”. In quite a few cultures, incidentally, all four fingers are used to beckon and in some cultures, the whole hand is used. For instance, in many cultures rubbing the thumb against the first two fingers means “money”. Writing in the air with thumb and forefinger opposed is understood by waiters in most countries to mean “bring the bill”.

The eyelids also have a role in non-verbal communication. As well as its effect on the respondents, disapproval or anger can cause the eyelids to move closer together, whether or not a frown is present. They may also move closer together when smiling, of course, or as a result of bright, windy or dusty conditions. The eyelids often move further apart in response to surprise or fear, even though these are not the opposites of disapproval and anger. The upper eyelids are also elevated automatically if the eyebrows are raised, which may occur with surprise, or may be used as an explicit gesture to indicate the idea of surprise.

Another thing that the eyelids do is blink. Many factors affect the blink rate, but an unusually fast rate is bound to be noticed, and might be interpreted as anxiety. A slow blink rate is not so noticeable as a fast one, but may also be noticed. Unlike respondent diameter, eyelid movements can be controlled consciously to some extent, but only if you pay attention to them.

Undoubtedly, eye contact has significant effects on communication. Eye contact might be considered as a gesture, or perhaps a particular example of eye movement, or just a general aspect of facial expression. Eye contact has different meanings for different people. It is sometimes used to signify the gravity of a verbal statement. It can sometimes imply that more has been meant, or understood, than can easily be expressed verbally. It can provide a sense of emotional connection, with a variable degree of intimacy. It can also carry the suggestion that no part of the truth is being withheld from the receiver. However, if one makes prolonged eye contact, some people might feel that he/she is trying to stare them down, which is an aggressive behavior in most contexts. Others might feel that he/she is looking deep inside them, to a degree which could be perceived as disturbing, intrusive or just plain impertinent. Too little eye contact, on the other hand, might give the impression that someone has something to hide, or perhaps that he/she dislikes the other person and wants to avoid closer interaction. Alternatively, the other person might assume that one considers them irrelevant and therefore can't be bothered taking much notice of them. Many other interpretations are possible, which makes it all rather confusing.

Adding to the potential confusion is the fairly common suspicion that there may be more to eye-to-eye messaging than has yet been scientifically demonstrated. Quite a strong sense of communication is felt by many people during eye contact. It is sometimes reported as a result of quite fleeting eye contact. Usually, the communication involved is sensed as implicit, but occasionally there may be an impression of explicit meaning. It could be simply because each person has a good view of whatever the other's respondents, eyeballs and eyelids are doing, and therefore notices the messages exchanged in those ways with increased clarity. However, many people feel that there is more to it than that, even though no direct eye-to-eye communication input/output method has been demonstrated by means of controlled experimentation at the time of writing. Whatever the reason for the various feelings people have about the eyes; it makes sense to adjust the amount of eye contact offered in response to all the clues one has to the respondents' comfort or distress. This should help to avoid erring too much in either direction.

I think a reasonable starting point is to make fairly frequent, but brief, eye contact, and to avoid prolonged eye contact until a fairly good rapport is established.

We also must mention that sound effects are an important part of non-verbal communication. The loudness, pitch, rhythm and timbre of the voice all carry their

own messages, as do changes in any or all of them. So does the rate at which the words are delivered, though this might be considered an aspect of rhythm. Complex combinations of these five qualities can convey the attitude of the speaker, such as a superior, timid, accepting or authoritarian attitude, as well as many other fine shades of meaning. Sounds which are not from the voice at all, such as clearing the throat, coughing, sniffing, snorting, sighing, giggling, a sudden inhalation, a sudden exhalation, wheezing, and noises from the gastro-intestinal tract and so on, also contribute to the sum total of the auditory messages which are being received. Sounds from the environment are also significant, especially if they are loud enough to compete with speech. Floor polishers, leaf blowers, loud music and car alarms are some obvious examples, but even a creaking chair, or a loudly ticking clock, might be a distraction in some circumstances.

Finally, the absence of sound can be a powerful form of communication. Indeed, silence can sometimes say more than words. However, it must be used with care, as it is easily misunderstood, and can be quite confronting when prolonged. Extending a silence for long enough to encourage the other person to talk, but not long enough to cause distress, requires some experience and sensitivity, and must be guided, as always, by the non-verbal clues provided by the other person.

Tactile sensation, though not usually as important as sight and hearing, is nevertheless a major input. Apart from communicating with words via braille, the tactile input is used almost exclusively for non-verbal communication. Because it is mediated by direct physical contact, its use is governed to a great extent by cultural guidelines relating to such contact. Direct contact might occasionally be misunderstood, especially by a timid person, as aggression. However, aggressive contact is not usually very ambiguous. By far the most common problem, when communicating by touch, is the possibility that it might be misunderstood as having a sexual motivation. This varies enormously, both with culture and with time.

Concerns about physical contact depend to a great extent on the gender and sexual orientation of the parties involved. If both are of the same gender, and both are heterosexual, there is relatively little likelihood that well-meant physical contact of a conventional nature will be seriously misunderstood. It might, however, cause embarrassment if the receiver is unused to it. The same usually applies if the person making the contact is female, and the recipient is male - regardless of sexual orientation. When the parties to the transaction are of the opposite gender and the recipient is female, there is a greater risk of

misunderstanding, which can have serious results. If tactile communication is interpreted as sexual harassment, it will not only be embarrassing, but could also have legal repercussions; and good intentions might prove to be an insufficient defense.

Nevertheless, some examples of tactile communication survive. Handshaking, for example, is still widely practiced. It is common when meeting or departing, in a wide variety of situations. It is almost always combined with eye contact, and a face to face orientation is usual when circumstances permit. Although very widespread, handshaking is not devoid of potential difficulties. In some Muslim cultures, for example, handshaking between men and women is not acceptable at all. In any culture, the duration of a handshake could influence its acceptability. If unusually prolonged, it would no longer be a conventional gesture. At some point, it would begin to seem intrusive or eccentric, and ultimately aggressive. The eye contact associated with handshaking, along with any other non-verbal behavior noticed in the other person, should make it clear when the duration of a handshake has become unwelcome. However, like all feedback, this will only work for you if you are paying attention.

It is also important to be aware of the possibility of arthritis or osteoporosis when shaking hands, especially in older people, and to apply minimal or even zero pressure as appropriate. This can be done while keeping your own hand slightly stiffened, which creates a vague impression that a grasp is occurring.

Apart from handshaking, it is really very difficult to say what type of physical contact is usually accepted as a part of normal communication in a particular society. For instance, “the humble hug” gesture has a lot in common with the handshake, as it most commonly occurs as an accompaniment to hello or goodbye. Indeed, in some cases, a handshake metamorphoses into a hug in mid flight. However it arises, a hug is generally seen as less formal, and friendlier, than a handshake. Other common situations which often include a hug are comforting a person who is distressed, and thanking someone for something. Hugging is widely practiced in Australia, and also in many other countries. It is more common in Australia than it is England, but the United States of America probably has the highest hug rate of any English speaking country. They are also less common, in many countries, when both parties are male.

The above generalizations may allow an approximate prediction of the likelihood of a hug making a positive contribution to communication in a particular case, but they cannot ever provide a definite answer. Fortunately, though, there is a preliminary phase to every such skirmish, when one party, by way of increasing

limb trajectory and diminishing range, provides clear evidence of an impending engagement! As well as the presence or absence of touch, there is enormous variation in its quality. This is very important. However, there is much point discussing different qualities of touch in words.

But in this article I would like to investigate a dance as the bright manifestation of body language.

Indeed, dance is an art form that generally refers to movement of the body, usually rhythmic, and to music, used as a form of expression, social interaction or presented in a spiritual or performance setting. Dance is also used to describe methods of non-verbal communication between humans or animals (bee dance, patterns of behavior such as a mating dance), motion in inanimate objects (the leaves danced in the wind), and certain musical genres. In sports, gymnastics, figure skating and synchronized swimming are dance disciplines while the katas of the martial arts are often compared to dances.

Indeed, a dance is one of the old types of the art. It is said that a dance existed before human existence. The first people explained their wishes as a reflex with some rhythmic movements. Some birds and animals called their friends by dancing. Comes from Spain a dance “pavane” of a simple peacock was a famous palace dance in 1500-1600 years.

When we analyze the roots of dance it is necessary to emphasize that the first people began to do rhythmic movements reflexively. So, the thought of a magical might in a dance was formed. It was believed that a sense of a magical might in every dance was created again. After that people began to dance collective with different sequence as round, half round, mutual two rows, and waved rows. Some nations danced in birth, in adolescence, in marriage and in funeral ceremonies. Some backward tribes did magic dances with repeating the movements of animals for several reasons, at the same time for getting good harvest too. For example, in Shri-Lanka it was believed that magic dances with putting on masks could recover illness. All people formed their senses by influence of dance. As soon as progress having come the religious ceremonies and rites derived from magic dances.

We must mention that several rules were existed in dance and during a definite time the dance became the main feature for praying in multi-God religions. Either in marriage, or in funeral and in all other ceremonies connected with the palace as the priests in the praying places, so the slaves in the rich houses have danced.

Firstly dancing for entertainment had begun in Egypt. In after years in old Greece a dance progressed much more. As the main source for religious ceremonies a dance at the same time was a main part of theatre plays. The Greek theatre was appeared from movements which peasants did while planting. With the meaning of “I dance” in Greek, the word “koro” was the first movement of the group of actors who danced in stage, relieved and discussed the play with their songs. The term “choreography” is also a Greek word which means the “preparing and making a dance”. A dance was also used as a main part of the old Greek soldiers’ training. As is known, those soldiers were taught to attack as alone, so group rhythmically by means of these dances, the sources of which reached to our age.

A great Greek philosopher Platon said: “Good singing and beautiful dancing means good-progressed”.

In old Greece the statesmen, generals, poets and people who gave plays to the theatres were considered as an important people and they danced when had celebrating the victory. But the Greeks imitating the Romans took only the forms; they couldn’t reflect the soul of Greek art and philosophy to a dance.

A dance was used for being known also in the first Christians. But in the 7th century in Roman times the dance’s forms losing their respect, began to be kept away from church ceremonies. In many countries these prohibitions had been lucky, though in some parts of Spain the dance continued to be a part of rites in Saint Days. In Seville the young said their belief to God while dancing in front of Sanctuary. In the traditions of 19th century a dance was almost completely kept away from church ceremonies in Europe and in the USA.

In the East a dance was used in religious ceremonies from old times. Here a dance was as the most progressive, so the oldest. In India there are places in some temples, which mean “slaves of God”. During the years women had grown for serving to God, spending many years to dance and sing songs in religious ceremonies. In 1947 after India’s getting freedom, a great deal of talented dancers (men and women) had appeared as a result of dance’s reviving as a type of art.

It is well-known that the influence of the art of the Middle Asia to the Turkish sagas was much more vividly. The shamanism is a wide spread religion in the Middle Asia and in Siberia. A shaman was a person who recovered various illnesses, managed religious ceremonies, and passed the corpses to the other world. While solving personal and social problems the shaman was both a dancer and an

actor in ceremonies for creating a contact with the ghosts, the God. He drummed, did different rhythmic movements repeating some melodies.

When we investigate Islam and dance, it is the fact that Islam chose the way to forbid the dances as they had close relations to the first religions. But it didn't completely forbid the dance. "Semalar" appeared from the meaning of music and dance. In many Islam sects the dance are used in religious ceremonies. The most famous of them is "mevlevi-semalar". In semas prayes are said, special dressed monks dance turning around. With turning around the monk turn their eyes, at the same time their let palm to the sky, but turn their right palm to the ground. It is difficult to say that semas come only from the art of Islam. It is thought that there is an influence of the first ages and nations in many dances which are used in semas. The dance of the first age passed to another age, thousand years ago had going pass the forms of dance are mixed into one another as a whole unit.

Investigating dance history we met such names as: FrançoisDelsarte, Isadora Duncan, Rudolph Laban.

François Delsarte (1811-1871, France) is considered as a precursor by dance history as he invents a theory about the relationship between human movement and feelings. His researches lead him to conclude that to each emotion or mental image corresponds a movement or at least an attempt of it. That idea boosts one of the main ideological components of modern dance at its origins: "feelings and their intensity are the cause of movement and its quality". In other words, the source of dance lies inside the dancer, and not outside, in codified gestures, like classical dance would propose.

Dance history describes Isadora Duncan(1878-1927) as an emblematic figure of freedom. This is not only because she refuses to follow academic dance education but because she has the courage to break dance traditions and social codes with her aesthetical propositions.

Among the figures that produce the ideological and conceptual basis of modern dance, Rudolph Laban (1879-1958) is considered by modern dance history as one of the most productive of them. As a choreographer, dancer, teacher and researcher, he achieves to spread his name and ideas widely: first through Europe, then to the United States and nowadays around the whole world. He publishes several articles and renowned books that are still important references for dance theory and history. Some of them are: "Choreutics", "The Mastery of Movement", "Educational Modern Dance". His main idea is that human movement is the seat of life and that it expresses the social state of being. Therefore, dance would be a need

of communitarian experience. To his opinion, educating individuals by the means of movement can correct society.

In present-day life we often hear: if there is a rhythm - it means a life. It must be mentioned that in dance the word “rhythm” has the same meaning as in music. Though, it is used to refer to different things. The rhythm can also be the particular form of gathering the beat, together with a certain character or dynamic that gives name to a type of dance, for example: the waltz, the march, etc. In the widest sense, “the rhythm” is the way in which the temporal factor of movement is organized, including beat, tempo, measure, accents and dynamics.

Undoubtedly, the word “dynamics” when is used as a dance term it expresses the way in which shape of movement is executed. From the point of view of R.Laban effort’s theory, there would be four main factors that make up the dynamics of movement: space (direct or indirect), time (sustained or sudden), weight (light or strong) and flow (free or bound). The combination of these 8 possible ways of executing any movement would create the variations in its dynamics. Laban gave a name to 8 basic actions that would result from these combinations, to give an example of the difference between dynamics: punching, floating, pressing, flicking, gliding, slashing, dabbing and wringing. Outside Laban’s theory, dynamics would also refer to movement qualities associated with expressive, affective or other physical components.

It must be mentioned that facial expressions are very important in dance. The most expressive national dances are Indian. But, I think, that it is observed in most national dances.

Movements of the face could be thought of as analogous to gestures, or perhaps as a subset of gestures. Either way, they are of immense importance in communication. Some, such as a smile, a frown or a raised eyebrow, include a considerable proportion of explicit meaning, while others are mainly or wholly implicit. Importantly, even when an expression has an explicit meaning, that meaning is not usually the whole story. Instead, the explicit meaning acts rather like a framework, within which the overall meaning can be varied quite a lot.

Movements of the eyeball itself, in response to the information processing consistent with different communication styles, have been discussed previously. These eye movements can probably also be influenced consciously to some extent, but it is unlikely that anyone could maintain good control over them all the time. Apart from any information they yield about a preferred communication style, they might conceivably also contribute to unconscious non-verbal communication.

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Key words: body language, gestures, facial expressions, eye contact, dances.

Success with English

Language defines people as human. In fact, all of humanity's greatest cultural accomplishments are either made out of language or rely on language for their dissemination. All the other old clear separations between human and animal - social organization, tool use, and altruism have been seen to be much less clear as more research has been done, but the possession of abstract language is thus far still uniquely human.

All of our greatest cultural achievements are either made out of language or rely upon language for their accomplishment and dissemination. Even when someone achieves something great in art, or athletics or music, we immediately turn to language to tell other people about it. The massive proliferation of cell phones, instant messaging, podcasts, and voice mails simply illustrates a simple fact about humanity: we love to talk. In fact, we just cannot stop talking.

Language is our medium of communication, but it can also be a barrier to understanding. There are over six thousand languages in the world today, though we are rapidly losing the smaller ones the same way we are losing endangered species. Anyone who has been stranded in a place where no one around you speaks your language knows the frustration that arises from being unable to communicate in an articulate, complex fashion.

We spend billions of dollars and countless hours on translation, on attempting to learn new languages and on developing machines that can translate for us with surprisingly little success. The six thousand living languages would need an entire library of dictionaries and grammars just to document them, not to mention that at the present state of our knowledge, each language needs a dictionary and grammar in terms of every other language.

Some languages have reputations for being particularly difficult. Finnish has more than ten noun cases; the verb system of Spanish is exceedingly complex; Japanese has the most difficult alphabet system in the world; Chinese and many other Asian languages rely on tones that are very difficult for adult. A book that teaches Japanese in Korean is no use to a speaker of English or German or Russian who wants to learn Japanese.

It is necessary to mention that six languages throughout the world are known as international. They are English, Russian, German, French, Italian and Arabic. But, undoubtedly, nowadays English is the first global language, and its variations are an incitement to study. It is true that the various word choices which people make unconsciously can have social consequences in both the small and the large scale: some variations may be neutral, but others have the ability to express social class, cultural solidarity, and ethnic identity.

English has now inarguably achieved global status. Whenever we turn on the news to find out what's happening in East Asia, or the Balkans, or Africa, or South America, or practically anywhere, local people are being interviewed and telling us about it in English. To illustrate the point when Pope John Paul II arrived in the Middle East recently to retrace Christ's footsteps and addressed Christians, Muslims and Jews, the pontiff spoke not Latin, not Arabic, not Italian, not Hebrew, not his native Polish. He spoke in English.

As we know, no external event comparable to the Norman Conquest seems to have affected Middle English, but it changed radically nonetheless. Around 1500, The Great Vowel Shift occurred. Little more than a generation the pronunciation of nearly all English vowels shifted from their Middle English forms to the pronunciations that we now use. This was the beginning of Modern English, which is essentially the English of today. There has been in serious change since then, of course, but there have been no more major upheavals in the development of English.

The invention of printing, the creation of dictionaries, and the spread of education, combined with the English language's tendency to borrow freely, led both to the standardization of English grammar and the vast expansion of the

language's vocabulary. Additional historical events: colonization, England's dominance of the high seas and of commerce, the rise of the United States, the wars of the twentieth century, and the developments of mass communications have all combined to spread English throughout the world, making it the first global language.

Thus, the story of English is that of the language of a primitive society, only slightly advanced beyond the hunter-gatherer stage, that eventually spread throughout Europe, differentiating, adopting, blending, and being reshaped by history until it finally became the language that we know today and the tongue most widely spoken on the face of the earth.

Indeed, if one looks at some of the facts about the amazing reach of the English language many would be surprised. English is used over 90 countries as an official or semi-official language. English is also one of the 11 official languages that are given equal status in South Africa (South African English). English is also the official language in current dependent territories of Australia (Norfolk Island, Christmas Island and Cocos Island) and of the United States (American Samoa, Guam, Northern Mariana Islands, Puerto Rico, and the US Virgin Islands), and the former British colony of Hong Kong.

In some countries where English is not the most spoken language, it is an official language; these countries include Botswana, Cameroon, the Federated States of Micronesia, Fiji, Gambia, Ghana, India, Kenya, Kiribati, Lesotho, Liberia, Malta, the Marshall Islands, Mauritius, Namibia, Nigeria, Pakistan, Palau, Papua New Guinea, the Philippines (Philippine English), Rwanda, Saint Lucia, Samoa, Seychelles, Sierra Leone, the Solomon Islands, Sri Lanka, Sudan, South Sudan, Swaziland, Tanzania, Uganda, Zambia, Zimbabwe. Also there are countries where in a part of the territory English became a co-official language, e.g. Colombia's San Andrés y Providence and Nicaragua's Mosquito Coast. This was a result of the influence of British colonization in the area.

English is the working language of the Asian trade group ASEAN. It is the de facto working language of 98 percent of international research physicists and research chemists. It is the official language of the European Central Bank, even though the bank is in Frankfurt and neither Britain nor any other predominantly English-speaking country is a member of the European Monetary Union. It is the language in which Indian parents and black parents in South Africa overwhelmingly wish their children to be educated. It is believed that over one billion people worldwide are currently learning English.

One of the more remarkable aspects of the spread of English around the world has been the extent to which Europeans are adopting it as their internal lingua franca. English is using from northern Europe to the south and is now firmly entrenched as a second language in countries such as Sweden, Norway, Netherlands and Denmark. Although it is not an official language in any of these countries if one visits any of them it would seem that almost everyone there can communicate with ease in English. Indeed, if one switches on a television in Holland one would find as many channels in English, as there are in Dutch.

Although the United States federal government has no official languages, English has been given official status by 30 of the 50 state governments. Although falling short of official status, English is also an important language in several former colonies and protectorates of the United Kingdom, such as Bahrain, Bangladesh, Brunei, Cyprus, Malaysia, and the United Arab Emirates.

As part of the European Year of Languages, a special survey of European attitudes towards and their use of languages have just published. The report confirms that at the beginning of 2001 English is the most widely known foreign or second language, with 43% of Europeans claiming they speak it in addition to their mother tongue. Sweden now heads the league table of English speakers, with over 89% of the population saying they can speak the language well or very well. However, in contrast, only 36% of Spanish and Portuguese nationals speak English. What's more, English is the language rated as most useful to know, with over 77% of Europeans who do not speak English as their first language, rating it as useful. French rated 38%, German 23% and Spanish 6%. English has without a doubt become the global language.

It is incontrovertible fact that English is used around the World. Although the United Kingdom, Ireland, Canada, Australia and New Zealand have English as an official language, the United States does not have an official language. This is how it's possible to become a US citizen without speaking English. Canada also has French as an official language, though it is mostly spoken in the province of Quebec. Because many of the English speakers who originally inhabited Canada came from the US.

In modern society English is a global language because English is so widely spoken, it has often been referred to as a world language, the lingua franca of the modern era, and while it is not an official language in most countries, it is currently the language most often taught as a foreign language. It is, by international treaty, the official language for aeronautical and maritime communications. English is an

official language of the United Nations and many other international organizations, including the International Olympic Committee.

English is the language most often studied as a foreign language in the European Union, by 89% of schoolchildren, ahead of French at 32%, while the perception of the usefulness of foreign languages among Europeans is 68% in favour of English ahead of 25% for French. Among some non-English-speaking EU countries, a large percentage of the adult population claims to be able to converse in English – in particular: 85% in Sweden, 83% in Denmark, 79% in the Netherlands, 66% in Luxembourg and over 50% in Finland, Slovenia, Austria, Belgium, and Germany.

Books, magazines, and newspapers written in English are available in many countries around the world, and English is the most commonly used language in the sciences with Science Citation Index reporting as early as 1997 that 95% of its articles were written in English, even though only half of them came from authors in English-speaking countries.

I would like to remember Henry Higgins in George Bernard Shaw's "Pygmalion": "You see this creature with her kerbstone English: the English that will keep her in the gutter to the end of her days. Well, sir, in three months I could pass that girl off as a duchess at an ambassador's garden party. I could even get her a place as a lady's maid or shop assistant, which requires better English".

"Pygmalion" and its even more entertaining musical adaptation, "My Fair Lady" is a play about the interaction of language from phonetics to grammar to syntax to word choice and social class. It illustrates beautifully the complex nexus between what we speak and who we are and the difficulties of trying to change either. The connection between language and identity, which is not a simple one, lies along a fault line in linguistics, one that is evident in the character of Henry Higgins as well as English has become a world language with more variants than even scholars can track, the problems of identity and language change have become more and more evident.

On the one hand, Henry Higgins is a brilliant descriptive linguist. He has invented "Higgins's Universal Alphabet" in order to transcribe accurately the speech of any person. Even Higgins's friend and admirer Colonel Pickering, author of Spoken Sanskrit, cannot match Higgins's ability to make fine discriminations among sounds: "I rather fancied myself because I can pronounce twenty-four distinct vowel sounds," says Pickering, "But your one hundred and thirty beat me. I can't hear a bit of difference between most of them."

On the other hand, Higgins is a prescriptive linguist. He notes that Eliza's lower-class speech patterns will "keep her in the gutter to the end of her days", but he is not troubled existentially by this, arguing that she simply needs to change. That people judge others on language is simply a fact of life to Higgins, and in fact, although he is aware of the language and social systems at play, he also supports them: "A woman who utters such depressing and disgusting sounds has no right to be anywhere - no right to live."

Remember that you are a human being with a soul and the divine gift of articulate speech: that your native language is the language of Shakespeare and Milton and the Bible; and don't sit there crooning like a bilious pigeon."

Most linguists today would be rather horrified by Higgins's attitude toward language. Hardcore descriptive linguistics is pretty much the reigning paradigm. Linguists essentially believe that their job is to examine and understand what speakers say, not to tell those speakers how to speak.

The analogy we have heard a few linguists use is to field biologists: you study the animals; you do not try to teach them better ways to hunt or fish or groom their fur. The kinds of linguists who do actually try to change people's pronunciation have been pushed out into their own little enclave and called Speech Therapists. They do an enormous amount of good for people with genuine articulation problems, but as far as main stream linguistics textbooks go, they might as well be invisible, and the linguists I know would be very unwilling to work with someone to change a nonstandard accent. Linguists have an ideological commitment to being descriptive rather than prescriptive.

In one sense, we agree very much with this approach. The development of English as a world language has probably destroyed once and for all any possibility of enforcing one "standard" English.

This increasing use of the English language globally has had a large impact on many other languages, leading to language shift and even language death, and to claims of linguistic imperialism. English itself has become more open to language shift as multiple regional varieties feed back into the language as a whole.

Speakers of different dialect varieties of English can express thoughts of the same richness and complexity as those who use the Queen's English or the American variant, Broadcaster's English, so there is no particular need for anyone to change his or her speech to meet some kind of norm. But if you read a variety of

current linguistics textbooks, you will see that linguists view their roles as public intellectuals as working to convince the public that all variants of speech are interesting and worthy of respect.

This is a noble approach, but we would like to see linguists do more. The nonjudgmental pose often does a disservice to people who wish to change their social positions and cultural identities. No less a hoary old socialist than George Bernard Shaw, in his Preface to *Pygmalion*, encourages people to study phonetics in order to improve their social situations. Most lay people see nothing wrong with such an action, and linguists have the tools and knowledge to help people to make those changes they desire. My own argument, which I must emphasize, is that regional variations would be more likely to be preserved if people were given more tools to be able to switch easily between “standard” dialects and their home forms.

We know that immigrants from South-Eastern England began arriving on the North American continent in the early 1600’s. By the middle of 1800’s 3.5 million immigrants left the British Isles for the United States. The American English language is characterized by archaisms - words that changed meaning in Britain, but remained in the colonies and innovations in vocabulary - borrowing from the French and Spanish who were also settling in North America. Noah Webster was the most vocal about the need for an American national identity with regards to the American English language. He wrote an American spelling book “*The Blue back Speller*” in 1788 and changed several spellings from British English, for example, “colour” became “color”, “theatre” became “theater”, etc. In 1828, he published his famous “*American Dictionary of the English Language*”.

Dialects in the United States resulted from different waves of immigration of English speakers, contact with other languages, and the slave trade, which had a profound impact on African American English. A dialectal study was done in 1920 and the findings are published in the “*Linguistics Atlas of the U.S. and Canada*”.

The American pronunciation remains like that of Shakespeare’s post – Great Vowel Shift “stone.” Linguists now go out of their way to challenge the idea that Shakespeare’s English sounded particularly similar to contemporary speech in the West Virginia mountains, for a while it was argued that Elizabethan speech survived there, but it is not incorrect to say that American English preserves a great many pronunciations that have further evolved in British English. American English is in fact much more “conservative” than London English, which has changed rapidly even since World War II.

The great divisions in worldwide English pronunciation are nevertheless geographic, even if the most traditional forms are not necessarily found in England. The major regions are North America - the United States and Canada are classed together, although there are differences, Caribbean and South America, Australia and New Zealand, South Asia - India, Pakistan, Bangladesh, East Asia - Hong Kong, Singapore, and other former British colonies, and Africa, particularly South Africa. Speakers are generally much better at localizing dialects within their own regions than they are at determining which region a person comes from.

Thus, Americans are notoriously unable to separate Australian from New Zealand accents and South African speakers often do not easily hear the difference between American and Canadian accents, particularly if the American accents being compared are from the Upper Midwest.

Dialects are generally shaped by the same processes that drive linguistic evolution: inheritance from specific sources and geographic and social isolation and evolution. For example, the distinctive New England accent probably owes quite a bit to the fact that most of the people who originally settled in New England were from locations within a sixty-mile radius in East Anglia. By 1776 there were three major varieties of North American English: Northern, which was spoken in New England and New York State, Midland, spoken in Pennsylvania and New Jersey, and Southern, spoken from Maryland to Georgia. The famous dropped “r” in New England speech was already present at this time, inherited from pronunciation in the south of England, and this form was also spoken in the South. Later settlers came from the north of England, where “r” was still pronounced. Geographic expansion west ward carried along dialects, and American English is still divided into bands of northern, middle, and southern forms.

However, there was some additional diversification. For example, the Northern dialect area is split, with an eastern and a western form with the dividing line in the Connecticut River Valley. West of this line is further separated into Upper North, including southern Vermont, parts of New York state, the very uppermost portions of Pennsylvania and Ohio, Michigan, northern Illinois, and eastern Wisconsin. Then Upper Midwest includes the rest of Wisconsin, all of Minnesota, and the northern half of Iowa. Lower North, which is based upon the old Midland dialect range, includes New Jersey, most of Pennsylvania and Ohio (excepting the very northern parts of those states), Indiana, and southern Illinois. The Upper South includes most of western Maryland, western Virginia, West Virginia, Kentucky, Tennessee, northern Arkansas, and the very northernmost parts of Georgia, Alabama, Mississippi, Louisiana, and a tiny bit of east Texas.

Lower South includes most of North Carolina, all of South Carolina, and nearly all of Georgia, Alabama, Mississippi, and Louisiana, as well as part of southern Arkansas and east Texas. Within the Lower South, there are divisions between the Atlantic South, Southern Florida, Alabama, the Delta South, and Northern and Southern Louisiana. Things get less clear cut as one move further west, but there are differences between Southwest, California, Colorado, the Utah West, and the Northwest. (Source: U.S. Census Bureau Linguists mark these dialect areas by constructing isoglosses. A boundary beyond which a form is never or always used is an isogloss. When many isoglosses line up, we can identify a dialect region. For example, the boundary between the Upper North and the Lower North dialect is marked by isoglosses for the pronunciation of “greazy” with a “z” pronunciation versus “greasy” with the “s” unvoiced, calling an insect a “snake feeder” versus a “dragon fly,” calling “Sook!” to the cows or not, and calling a tree whose sap you get syrup from a “sugar tree” rather than a “maple tree.” In each of these cases, the more southern term is listed first, and none of these are consistently found above that Upper North/Lower North isogloss and the southern forms are found much more consistently in the southern dialect areas).

There is little difference in the American and Canadian dialects of English. Similarly, Australian and New Zealand English have few differences, except Australia was originally settled as a penal colony and New Zealand was not. New Zealanders were more attached to the Received Pronunciation of the upper class in England, so their dialect is considered closer to British English.

Cockney and its Rhyming Slang is an interesting dialect of English spoken in London’s east end. The initial “h” of words is dropped, glottal stops are used frequently and labiodentals are used in place of interdental. The Rhyming Slang refers to a word by referring to two things, the last of which rhymes with what is being referred to. For examples, money is “bees and honey”, gloves are “turtle doves”, suit is “whistle and flute” and trouble is “Barney Rubble”. Even more confusing, sometimes the second word, which rhymes with the word being referred to, is omitted, so that money is called just “bees”.

British colonialism has spread English all over the world, and it still holds prestige in South Africa, India, and Singapore, among other nations. In South Africa, English became an official language, along with Afrikaans and 9 African languages, in the 1996 constitution. However, only 3% of the country’s 30 million people are native English speakers. Twenty percent are descendants of Dutch farmers who speak Afrikaans, and the rest are native Africans. Although in 1899-1901 the British won the Boer Wars against the Dutch farmers - the Boers, Britain

still promised the Boers self-government under the Union of South Africa. By 1948, these Afrikaners won state elections and remained in power through the 1990's. Apartheid, which segregated the Afrikaners and Africans, officially ended under Nelson Mandela's reign, and although Afrikaans was the language used more often, the Africans wanted English as the official language, hence the compromise of 11 official languages.

India became an independent from Britain in 1947, and the English language was supposed to be phased out by 1965. However, today English and Hindi are the official languages. Indian English is characterized by treating mass nouns as count nouns, frequent use of the "isn't it?" tag, use of more compounds, and a different use of prepositions. In Singapore, Chinese, Malay and Indian languages have an impact on the form of English spoken. Everyone is taught English in the school system, but there are a few differences from British English as well. Mass nouns are treated as count nouns, "use to" means usually, and no articles are used before occupations.

We can mention a list of dialects and varieties of the English language. English has been subject to a large degree of regional dialect variation for many centuries. Its global spread now means that a large number of dialects and English-based Creole languages and pidgins can be found all over the world.

Creoles of English can be found on the coast of West Africa, China, and on islands of the Pacific and Caribbean, especially the West Indies. Originally, these creoles were pidgins so that English-speaking traders could conduct business. Over time, they became the native languages of the children and evolved into creoles.

Several educated native dialects of English have wide acceptance as standards in much of the world. In the United Kingdom much emphasis is placed on Received Pronunciation, an educated dialect of South East England. General American, which is spread over most of the United States and much of Canada, is more typically the model for the American continents and areas, such as the Philippines, that have had either close association with the United States, or a desire to be so identified. In Oceania, the major native dialect of Australian English is spoken as a first language by the vast majority of the inhabitants of the Australian continent, with General Australian serving as the standard accent. The English of neighboring New Zealand as well as that of South Africa have to a lesser degree been influential native varieties of the language. Aside from these major dialects, there are numerous other varieties of English, which include, in most cases, several sub-varieties, such as Cockney, Scouse and Geordie within British English; Newfoundland English within Canadian English; and African

American Vernacular English (“Ebonics”) and Southern American English within American English. English is a pluricentric language, without a central language authority like France's Académie française; and therefore no one variety is considered “correct” or “incorrect” except in terms of the expectations of the particular audience to which the language is directed.

Scots has its origins in early Northern Middle English and developed and changed during its history with influence from other sources. However, following the Acts of Union 1707 a process of language attrition began, whereby successive generations adopted more and more features from Standard English. Whether Scots is now a separate language or is better described as a dialect of English, i.e. part of Scottish English is in dispute, although the UK government accepts Scots as a regional language and has recognized it as such under the European Charter for Regional or Minority Languages. There are a number of regional dialects of Scots, and pronunciation, grammar and lexis of the traditional forms differ, sometimes substantially, from other varieties of English.

English speakers have many different accents, which often signal the speaker’s native dialect or language. Within England, variation is now largely confined to pronunciation rather than grammar or vocabulary. At the time of the Survey of English Dialects, grammar and vocabulary differed across the country, but a process of lexical attrition has led most of this variation to die out.

Just as English it has borrowed words from many different languages over its history; English loanwords now appear in many languages around the world, indicative of the technological and cultural influence of its speakers. Several pidgins and creole languages have been formed on an English base, such as Jamaican Patois, Nigerian Pidgin, and Tok Pisin. There are many words in English coined to describe forms of particular non-English languages that contain a very high proportion of English words.

In English together with formal there is an informal speech. It is well-known that a version of the language almost universally agreed upon by educated English speakers around the world is called formal written English. It takes virtually the same form regardless of where it is written, in contrast to spoken English, which differs significantly between dialects, accents, and varieties of slang and of colloquial and regional expressions. Local variations in the formal written version of the language are quite limited, being restricted largely to minor spelling, lexical and grammatical differences between British, American, and other national varieties of English.

It is well-established that informal speech registers tend to be made up predominantly of words of Anglo-Saxon or Germanic origin, whereas the Latinate vocabulary is usually reserved for more formal uses such as legal, scientific, and otherwise scholarly or academic texts.

Child-directed speech, which is an informal speech register, also tends to rely heavily on vocabulary rife in words derived from Anglo-Saxon. The speech of mothers to young children has a higher percentage of native Anglo-Saxon verb tokens than speech addressed to adults. In particular, in parents' child-directed speech the clausal core is built in the most part by Anglo-Saxon verbs, namely, almost all tokens of the grammatical relations subject-verb, verb-direct object and verb-indirect object that young children are presented with, are constructed with native verbs. The Anglo-Saxon verb vocabulary consists of short verbs, but its grammar is relatively complex. Syntactic patterns specific to this sub-vocabulary in present-day English include periphrastic constructions for tense, aspect, questioning and negation, and phrasal lexemes functioning as complex predicates, all of which also occur in child-directed speech.

The historical origin of vocabulary items affects the order of acquisition of various aspects of language development in English-speaking children. Latinate vocabulary is in general a later acquisition in children than the native Anglo-Saxon one. Young children almost exclusively use the native verb vocabulary in constructing basic grammatical relations, apparently mastering its analytic aspects at an early stage.

Artificially simplified versions of the language have been created that are easier for non-native speakers to read. Basic English is a constructed language, with a restricted number of words, created by Charles Kay Ogden and described in his book *Basic English: A General Introduction with Rules and Grammar* (1930). Ogden said that it would take seven years to learn English, seven months for Esperanto, and seven weeks for Basic English. Thus, Basic English may be employed by companies that need to make complex books for international use, as well as by language schools that need to impart some knowledge of English in a short time.

Ogden did not include any words in Basic English that could be said instead with a combination of other words already in the Basic English lexicon, and he worked to make the vocabulary suitable for speakers of any other language. He put his vocabulary selections through a large number of tests and adjustments. Ogden also simplified the grammar but tried to keep it normal for English users. Although it was not built into a program, similar simplifications were devised for various international uses.

Simplified English is a controlled language originally developed for aerospace industry maintenance manuals. It employs a carefully limited and

standardized subset of English. Simplified English has a lexicon of approved words and those words can only be used in certain ways. For example, the word *close* can be used in the phrase “Close the door” but not “do not go close to the landing gear”. Other constructed varieties of English include: E-Prime excludes forms of the verb “to be”; English reform is an attempt to improve collectively upon the English language; Manually Coded English consists of a variety of systems that have been developed to represent the English language with hand signals, designed primarily for use in deaf education. These should not be confused with true sign languages such as British Sign Language and American Sign Language used in Anglophone countries, which are independent and not based on English; Sea speak and the related Air speak and Police Speak, all based on restricted vocabularies, were designed by Edward Johnson starting from the 1980s to aid international cooperation and communication in specific areas; Special English is a simplified version of English used by the Voice of America. It uses a vocabulary of only 1500 words.

Today English is a Language of Science. English as the universal language of science: opportunities and challenges. English is now used almost exclusively as the language of science. The adoption of a de facto universal language of science has had an extraordinary effect on scientific communication: by learning a single language, scientists around the world gain access to the vast scientific literature and can communicate with other scientists anywhere in the world.

However, the use of English as the universal scientific language creates distinct challenges for those who are not native speakers of English. International researchers, manuscript reviewers, and journal editors can help minimize these challenges, thereby leveling the playing field and fostering international scientific communication. It is estimated that less than 15% of the world's population speaks English, with just 5% being native speakers. This extraordinary imbalance emphasizes the importance of recognizing and alleviating the difficulties faced by nonnative speakers of English if we are to have a truly global community of scientists.

For scientists whose first language is not English, writing manuscripts and grants, preparing oral presentations, and communicating directly with other scientists in English is much more challenging than it is for native speakers of English. Communicating subtle nuances, which can be done easily in one's native tongue, becomes difficult or impossible.

A common complaint of nonnative speakers of English is that manuscript reviewers often focus on criticizing their English, rather than looking beyond the language to evaluate the scientific results and logic of a manuscript. This makes it difficult for their manuscripts to get a fair review and, ultimately, to be accepted for publication. The communications advantage realized by native speakers of English obligates them to acknowledge and to help alleviate the extra challenges faced by their fellow scientists from non-English-speaking countries.

Native speakers of English should offer understanding, patience, and assistance when reviewing or editing manuscripts of nonnative speakers of English. At the same time, nonnative speakers of English must endeavor to produce manuscripts that are clearly written.

In modern times our world is an Anglophone. Anglophone means: an English-language speaking person, group, or locality; English-speaking world; Anglosphere.

Approximately 375 million people speak English as their first language. English today is probably the third largest language by number of native speakers, after Mandarin Chinese and Spanish. However, when combining native and non-native speakers it is probably the most commonly spoken language in the world, though possibly second to a combination of the Chinese languages. Estimates that include second language speakers vary greatly from 470 million to over a billion depending on how literacy or mastery is defined and measured.

Linguist David Crystal calculates that non-native speakers now outnumber native speakers by a ratio of 3 to 1. The countries with the highest populations of native English speakers are, in descending order: the United States (226 million) the United Kingdom (61 million), Canada (18.2 million), Australia (15.5 million), Nigeria (4 million), Ireland (3.8 million), South Africa (3.7 million), and New Zealand (3.6 million) in a 2006 Census.

Countries such as the Philippines, Jamaica and Nigeria also have millions of native speakers of dialect continua ranging from an English-based creole to a more standard version of English. Of those nations where English is spoken as a second language, India has the most such speakers. Crystal claims that, combining native and non-native speakers, India now has more people who speak or understand English than any other country in the world.

Today languages used on the Internet are various. But most web pages on the Internet are in English. A study made by W3Techs shows that as of December 2011 more than 56% of all websites use English as their content language. Other top languages which are used at least in 2% of websites are German, Russian, Japanese, Spanish, Chinese, French, Italian and Portuguese.

Note that those figures account for the one million web sites, e.g. 0.27% of the total web sites according to figures of December 2011, the most visited, according to Alexa.com, and language is identified using only the home page of the sites in most of the cases. As a consequence those figures offer a significantly higher percentage for many languages, especially for English as compared to the real figures for the whole universe, which remain unknown as of today but that some sources estimate below 50% for English.

The use of English online has increased by around 281% over the past ten years, however this is far less than Spanish (743%), Chinese (1,277%), Russian

(1,826%) or Arabic (showing a growth of 2,501% over the same period). The foreign language internet is rapidly expanding, with English being used by only 27% of users worldwide.

A study on the presence of Romance languages on the Internet, published by the Latin Union in collaboration with FUNREDES, showed that as of November 2007, 45% of the WebPages were written in English, 7.8% in Spanish, 4.41% in French, 2.66% in Italian, 1.39% in Portuguese, 0.28% in Romanian and 5.9% in German.

In modern society there are many countries where English is a major language. English is the primary language in Anguilla, Antigua and Barbuda, Australia, the Bahamas, Barbados, Belize, Bermuda, the British Indian Ocean Territory, the British Virgin Islands, Canada, the Cayman Islands, Dominica, the Falkland Islands, Gibraltar, Grenada, Guam, Guernsey, Guyana, Ireland, the Isle of Man, Jamaica, Jersey, Montserrat, Nauru, New Zealand, Pitcairn Islands, Saint Helena, Ascension and Tristan da Cunha, Saint Kitts and Nevis, Saint Vincent and the Grenadines, Singapore, South Georgia and the South Sandwich Islands, Trinidad and Tobago, the Turks and Caicos Islands, the United Kingdom and the United States.

The prestige of English as a global language is obvious. As English has spread throughout the world and diversified throughout the major areas in which it is spoken, certain dialects and speech forms have become more prestigious than others. In England Received Pronunciation (RP) is the dialect form of the Royal Family, the elite schools, the government, and the courts. Although it is somewhat less influential than it was in past decades, RP still marks the speaker as educated and socially important. However, RP is also viewed with hostility or suspicion in some places.

Politicians who speak in RP in Parliament switch to the dialects of their own regions when speaking for the home audience. Some research has shown that people evaluating oral arguments in legal cases rated the arguments made in RP as being of a higher quality than identical arguments made in a regional accent. However, they rated the arguments made in the regional accent as more persuasive.

This last is exceptionally important and explains why prestige dialects have not overwhelmed other regional variants throughout the world, why, in fact, people persist in using stigmatized forms of language when they could conceivably switch to those, like Eliza's learned pronunciation in *Pygmalion* that would open up additional social opportunities for them.

For example: A child of Jamaican descent said something to a friend in the dialect form that speakers from outside of the Caribbean would think of as "Jamaican", which Jamaicans call "patois". Her mother turned to her and said

“Don’t speak patois!” A few minutes later the mother was speaking on her cell phone, in perfect Jamaican patois.

Another example: The accent of presidential candidate John Kerry is that of a Boston Brahmin. It is the regional accent of an exceptionally high-prestige, privileged group in Massachusetts. Yet you could listen to radio commercials in Massachusetts all day and not hear one minute of Boston Brahmin speech. Instead, you would often hear the local accents of South Boston, Dorchester, Lynn, or Chelsea being used to sell cars, mattresses, and furniture.

But: in the Boston area, the stage in school before first grade is pronounced “kindy-garden,” and topsoil, spelled “loam,” is pronounced “loom.” In Pittsburgh English, the words “to be” can be dropped after the word “needs”: for example, “that homework needs done” or “that room needs cleaned,” and the plural of “you” is not “you” (or even “y’all”), but “younz.”

In parts of the Chicago land area, Loyola Chicago, is pronounced “Ly-ola.” The complicated ties between language and identity can explain these three seemingly separate sets of observations. In each case, the individuals involved recognize that there is a trade-off between prestige and solidarity.

On the one hand, you can adopt the prestige dialect or avoid the more stigmatized form, such as, for example, when the mother told her daughter not to speak patois to her friend. This signals social goods such as education, discipline, and cultural connections. On the other hand, you can choose the dialects of solidarity, expressing trustworthiness, friendliness, and being from the same locality. When people change the forms of dialect that they use, they are said to practice code switching.

Code switching is a very complicated process that allows individuals to mediate their own identities. One of the reasons one never say “loom” or “Ly-ola” or “that needs done” is this may even be a defensive rationalization, because speakers native to the region might very well catch the fact that one was not a native speaker from some other cues in his language and think that he was mocking them or putting on airs by using a dialect not my own. A person’s attitude toward identity is also extremely significant in regional dialect performance. The great socio-linguist William Labov first made a name for himself by doing research on accent on the island of Martha’s Vineyard. Labov found that the traditional Martha’s Vineyard accent, to his surprise, did not reflect gender, ethnicity, or class. Instead, it was closely correlated to a person’s attitude toward traditional Martha’s Vineyard life.

The accent was weakest in those individuals who were planning on leaving the island and resettling on the mainland. It was strongest in those individuals who had left the island, lived on the mainland, and decided to re-settle on the Vineyard. This conclusion was so extraordinary in part because Labov was able to mark specific, non-subjective linguistic features, i.e. they were phonetic, but also because most researchers had supposed that individuals who had left the island for a time and mingled with other speakers would have less of a traditional Martha's Vineyard accent. Instead, those who did come back had more of one, suggesting that even accent was closely tied to individual attitudes toward identity rather than individual experiences. These attitudes toward identity explain why dialect forms whose speakers are discriminated against nevertheless persist.

It is reality that language management is going on all the time: from the more obvious institutional attempts to legislate linguistic behavior and mandate and proscribe language use to the more subtle choices individuals make about which languages or language varieties to use when and with whom. The main issues involved in language planning and language policy and will explore the social and political consequences of institutional attempts to manage language.

The main point is how language policy is deeply embedded in beliefs or ideologies people have about language, and examines the sources of these ideologies. It addresses the central question of who has the ability or the authority to make choices where language and its use are concerned, and whose will and whose choices will ultimately prevail. In a world where multilingualism and variation in language is the norm and monolingualism the exception, migration and technological advances have generated new challenges for language policy makers, causing new issues of language choice to emerge.

Thinking about the future educated man has to understand that it is impossible to imagine a good career without knowing foreign language, especially English. The development of regional and class-based variations of English, and the persistence of even those forms that are stigmatized, tells us something very important about the future of English, a language spoken in one form or another by nearly one fifth of the population of the earth. And there is a network effect with any one dominant language: The more people who speak it, the more valuable it is to learn to speak it.

For native English speakers this is obviously a good thing, as their natural linguistic ability, acquired with no effort in childhood, provides advantages in the worlds of commerce, entertainment, and technology, to name only three areas in which English is rapidly becoming a global standard. But the success of English

has come at the expense of many other languages: Scholars and speakers rightly worry that the more than six thousand living languages will be radically reduced in the next century, with only relatively few major languages, perhaps the top one hundred in numbers of speakers, surviving the next five hundred years. This would be a tragedy, a loss of human accomplishment and invention no less important than the loss of species from the rainforests and tropical seas of the world.

But the spread of new dialect forms, the diversification of English, and the persistence of even the most stigmatized variants are cause for some optimism. It seems that we humans will preserve, even in the face of incessant and intense pressure, our home languages. We may switch codes, we may even choose to adopt prestige dialects, but somehow we retain the ability and the desire to speak in the languages that make us feel solidarity and comfort. Even if our language starts from the same root, it seems to have built in a drive to branch out, to diversify, and to change continually. The story of English has been one of change and diversity, and we expect that its future will be also.

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- Key words:** modern society, career, medium of communication, English, lexical attrition.