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ШОТЛАНДСКИЕ ТРАДИЦИИ ИМЯНАРЕЧЕНИЯ: НОВЫЙ ВИТОК

В статье представлены результаты исследования, проведенного в январе 2017 г. среди членов интернет-сообществ, посвященных шотландской культуре. В ходе исследования предполагалось выяснить отношение шотландцев к традиционным шотландским моделям имянаречения и выявить социально-культурные факторы, влияющие на практику имянаречения в современной Шотландии. После уточнения традиционных шотландских моделей имянаречения и состава шотландского именника, данные, полученные в ходе онлайн-опроса, были проанализированы в сопоставлении с официальной статистикой. Полученные результаты свидетельствуют об обновлении шотландских традиций имянаречения.

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модели с основным именным компонентом. В целом отмечена тенденция к экономии речевых усилий и компрессии информации в сфере номинативных единиц проанализированного сценария.

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**NOMINATIVE UNITS OF LINGUISTIC MEANS
OF THE ENGLISH LINGUOCULTURAL SCENARIO “IN AN ADVERTISING AGENCY”**

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The article reveals the notion “nominative unit” in relation to the linguistic means of a linguocultural scenario. The purpose of the study is to describe and analyse the nominative units of the linguistic means of the English linguocultural scenario of advertising activity. Particular attention is paid to the structure of words and word combinations. The predominance of formally separate nominative units among the linguistic means of the analysed scenario is noted. The authors conclude that word combinations of varying degrees of stability act as nominative units more often than individual words.

Key words and phrases: nominative units; linguocultural scenario; word combinations; nomination; linguistic means.

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The paper presents the results of a research project conducted in January 2017 among the members of a few Facebook and Quora groups dedicated to Scottish culture. The research aimed at exploring public awareness and perception of the so called traditional Scottish child naming patterns and identifying the socio-cultural factors that influence naming practices in modern-day Scotland. After the traditional Scottish onomastic patterns had been identified and the Scottish naming pool defined, the findings of the online survey were analysed and juxtaposed to the official statistics. The research project results confirm that there is evidence of the ongoing reinventing of the Scottish naming traditions.

Key words and phrases: socio-onomastics; anthroponymic praxis; Scottish naming pool; traditional Scottish naming patterns; Scottish naming practices.

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SCOTTISH NAMING TRADITIONS: A NEW TURN

1. Introduction and Preliminaries

Socio-onomastics is a rapidly developing sub-discipline within onomastics. Unlike traditional onomastics, which has largely focused on the etymology and typology of names, socio-onomastics looks at how names are used in the societies in which they were created, and how they function as a part of natural language, raising many pertinent questions on the role of names in the construction of social and cultural identities. Research on the name as a socio-cultural phenomenon, such as the study of attitudes and stance towards names and naming practices, is regarded one of the most **relevant** today. This determines the **topicality** of our research whose main **objective** is to explore people's attitudes towards Scottish naming traditions in present-day Scotland. Our **contribution** to the previous research lies in the examination of the current developments in the Scottish anthroponymic praxis.

We proposed a hypothesis of public appreciation of the national naming practices and conventions with high probability of reinventing the latter. To substantiate or refute the research hypothesis the following **tasks** were specified and completed: 1) the data on socio-cultural factors that influence personal naming practices were collected and analysed; 2) the traditional Scottish onomastic patterns were identified; 3) the Scottish naming pool was specified; 4) the data collected from the respondents were analysed and juxtaposed to the statistics about the most popular baby names in Scotland for the years 1900, 1950, 1975, 2000, 2016 and 2017.

From a socio-cultural perspective personal names are regarded as socio-cultural signs, since, as rightly noted by E. S. Bramwell, “naming traditions arise as products of the culture in which they are used” [4, p. 158]. Indeed, for centuries, naming a baby has been the first and most important act of socialization of a newborn, legitimization as a member of a particular community, inclusion in the circle of tribal, class, cultural, economic and other ties. A number of socio-cultural factors come into play when it comes to naming conventions. Yet, as research has demonstrated, two of the most significant functions of naming appear to be preserving one’s family history and honouring one’s ancestors’ traditions – hence regional diversity in onomastic traditions and practices that reflect the socio-cultural preferences of particular ethnic communities in different historical periods.

2. Historical background

Scotland has always been both culturally diverse and multilingual [12], which needs to be taken into account when reviewing Scottish anthroponymic praxis. Apart from the Romans, who left Britannia in the 5th century, four well-defined ethnic groups can be traced within the borders of what is now Scotland: the Picts, the Scots of Dál Riata, the Britons of Strathclyde and the Angles of Bernicia. Additionally, in the late 8th century, they were joined by the Danish and the Norse, who established there a few coastal and insular colonies. Then, in the 9th century, the Scots and the Picts formed a Kingdom of Alba with a Pictish population base, yet dominated by Gaelic culture. Later on, whilst the Anglo-Saxon kingdom of Northumbria had been gradually weakened with the Dane incursions, the Celtic Kingdom of Alba assumed control of Lothian and the Borders. Thus, by the end of the 10th century, Scottish kingdoms had begun to unite into what is recognizably the present-day Scotland, with two disparate ethnical forces – the Celtic and the Anglo-Saxon – coexisting, sometimes in a “cold war”. As it stands, for centuries, Scotland had been culturally divided into the Gaelic-speaking Highlands and the Scots-speaking Lowlands, though mixed areas did exist [10, p. 14].

3. Methodology

In this research project the quantitative method was adopted as the principal data collection tool (self-completion questionnaire, official statistics analysis), with elements of qualitative strategies, such as focus group technique, being employed for the interpretation of data. The rationale behind using mixed methodology is that, as A. Bryman observes, “the quantitative and the qualitative data deriving from mixed methods research should be mutually illuminating” [6, p. 628]. Indeed, while quantitative methods are most useful tools in determining what occurs, qualitative strategies can be crucial in discovering why this occurs and what meanings are to be applied to it.

4. Traditional Scottish naming patterns

There is an assumption generally held that for many centuries the Scots followed traditional onomastic patterns naming their children after their grandparents and great grandparents to honour their own personal ancestry [2]. People were impelled to name their successive children in a certain way by convention rather than being formally assigned. Evidently, there were a few variations in the naming traditions; nonetheless, it appears that Scottish immigrants brought these traditions with them wherever they went. Most commonly documented Scottish anthroponomastic patterns are the so called Parental and Ancestral (see the tables below) [14]; yet, according to J. B. Robb [Ibidem], the original Scottish pattern was the Ancestral one and “it was adopted partly as genealogical device – an aid to keeping track of one’s ancestors” [8, p. 68].

The Parental Scottish child-naming pattern	
Sons	Daughters
Firstborn son – named after his paternal grandfather. Variation – named after his maternal grandfather.	Firstborn daughter – named after her maternal grandmother. Variation – named after her paternal grandmother.
Secondborn son – named after his maternal grandfather. Variation – named after his paternal grandfather.	Secondborn daughter – named after her paternal grandmother. Variation – named after her maternal grandmother.
Thirdborn son – named after his father.	Thirdborn daughter – named after her mother.
Fourthborn son – named after his father’s oldest brother. Variation – named after his paternal great grandfather.	Fourthborn daughter – named after her mother’s oldest sister. Variation – named after her maternal great grandmother.
Fifthborn son – named after his mother’s oldest brother. Variation – named after his maternal great grandfather.	Fifthborn daughter – named after her father’s oldest sister. Variation – named after her paternal great grandmother.

The Ancestral Scottish child-naming pattern	
Sons	Daughters
Firstborn son – named after his paternal grandfather.	Firstborn daughter – named after her maternal grandmother.
Secondborn son – named after his maternal grandfather.	Secondborn daughter – named after her paternal grandmother.
Thirdborn son – named after his paternal great grandfather.	Thirdborn daughter – named after her maternal grandfather’s mother.
Fourthborn son – named after his maternal great grandfather.	Fourthborn daughter – named after her paternal grandfather’s mother.
Fifthborn son – named after his paternal grandmother’s father.	Fifthborn daughter – named after her maternal grandmother’s mother.
Sixthborn son – named after his maternal grandfather’s father.	Sixthborn daughter – named after her paternal grandmother’s mother.

A major adjunct to the Scottish naming patterns was the rule of “recycling” the names of children perished in infancy at the first opportunity. However bizarre it may sound nowadays, it ought to be regarded as indicative of how strong people’s faith in God was; thus, having buried their wee son, parents believed that he was in the arms of God now, yet, the grandfather’s memory still ought to be honoured. Hence, another child was given the name to carry on that honour. As it stands, there are reported cases of the baby name recycling in the 20th century, yet the reasons behind it do not correlate with those mentioned above. Among our survey participants there was one person, whose parents re-used a name, honouring the lost child “born asleep but not forgotten”.

The traditional child naming patterns are considered to have been prevalent in Scotland prior to 1900 at least for the first three children of each sex, i.e. they were only occasionally followed strictly beyond the first three children of each sex. Most of the subsequent children were, indeed, named after their aunts and uncles, but in no predictable order. There are also instances when children were named after step-parents, godparents, as well as biological parents. Nevertheless, there is evidence that the traditional naming patterns were followed up until the mid-1960s when some young and daring parents finally broke with the tradition and named their children following their own preferences and personal liking [9]. Nonetheless, according to E. S. Bramwell, the traditional anthroponomastic pattern is still occasionally used in the Western Isles [3-5].

Furthermore, it not infrequently happened that many regions of Scotland appear to have formed their own onomastic traditions. For instance, in some parts of north-west Scotland, women were given the feminized forms of male names to honour their male ancestors. Being widespread in the 19th century, this practice should have been long forgotten by now; yet, as Janie Keddie reported on *Quora*, in the middle of the 20th century, this form of naming traditions must have been still in effect. “It’s dying out now, but in the older generations, women were often named after their father. Thus James’ daughter is *Jamesina*, and I’ve also encountered old ladies whose formal name is *Donaldina*, *Williamina*, *Andrewina*, and the like” [11].

5. Attitudes to traditional naming patterns among the Scots

In order to ascertain conscious awareness of the so called traditional Scottish naming patterns a survey was conducted among the members of a few *Facebook* and *Quora* groups dedicated to Scottish culture. The answers to the question “Do people in modern Scotland follow the traditional Scottish naming pattern when choosing a name for a baby?” posted on *Quora* in January 2017 can be divided into three categories: 1) generally speaking, yes; 2) not so much now, and 3) it varies between families. Whilst there is some correlation with the age of the respondents; even those, who denied the fact that either their parents or themselves followed the traditional onomastic patterns, noticed that middle names are often employed as a tool to honour family members.

To substantiate or refute the research hypotheses a survey questionnaire was posted online on 24 January 2017 courtesy of Google docs. It was responded by 163 participants, some of whom chose not to answer all the questions, though. Of the 163 respondents surveyed, about 74% reported that they are aware of the Scottish traditional child-naming patterns. Of these, about two thirds answered in the affirmative, while the rest replied with diffidence that they believed so. 18.5% of the participants gave a negative answer denying any knowledge of the aforementioned onomastic patterns. The remaining 16.7% of the participants acknowledged their interest and willingness to learn about the Scottish naming traditions. The conscious awareness of the latter is also supported by the fact that about two thirds of the respondents reported that it did come to their notice that there had been some changes in naming practices in Scotland in recent decades.

6. Socio-cultural factors affecting anthroponymic praxis in modern Scotland

To determine socio-cultural factors that influence naming practices in the modern-day Scotland the participants were asked to answer a multiple choice question with a set of seven factors to choose from – family traditions; ethnic / cultural identity; religious traditions; original meaning of the name; modern associations of the name (e.g. nature, literature, pop culture references, etc.); spelling / pronunciation / initials; personal preferences, as well as an option for “other” to be filled in.

The findings show that the two key socio-cultural factors that affect parents’ choice of a baby name in present-day Scotland are family traditions and ethnic / cultural identity. Thus, almost two thirds (58.9%) of those surveyed and almost a half (42.9%) respectively specified these two options with a considerable overlap between the two. This indicates that the majority of those surveyed regard family traditions and clan affiliations as integral parts of their ethnic and cultural identity. That is also highlighted by the fact that among other factors, which may influence the respondents’ choice when they consider their actual or prospective children’s names, the two prevalent were the compliance to family traditions and the Scottishness of the given name. This finding correlates with the replies to the question “What can your name tell about you?”, as of those, who answered this question (141), 44 participants specified ethnic / cultural identity and 26 – family / clan affiliation.

Furthermore, almost a half of those surveyed (48.2%) expressed an opinion that personal preferences are of significance as far as naming practices are concerned, which may be regarded as indicative of Scots’ self-awareness and individuality. To elucidate the meaning of personal preferences in modern naming practices the question “What name would / did you choose for your child / children?” was included in the questionnaire. Of those who stressed the importance of personal preferences, the majority (53%) would either choose for their would-be children, or already did so, names “that sound right with their family name”; thus bearing testimony to the claim that Scots are individuals with a strong sense of belonging to their family and their culture.

Interestingly, the results of the survey appear to defy the popular opinion that 21st-century parents tend to fall for “celebrity names” – only 15.8% of the respondents marked “modern associations of the name, i.e. nature, literature,

pop culture references” as a factor they would take into account when selecting a baby name. In comparison, about a third of the female names and tenth of the male in the Top 100 list of most popular baby names in Scotland for 2017 can be regarded as names with pop-cultural connotations [1].

7. Discussion

Every year the National Records of Scotland publishes data regarding the most popular first names given to babies registered in Scotland. Soon afterwards the Top 100 lists of most popular boys’ and girls’ names for England, Wales, Scotland and Northern Ireland appear in the media, not only serving as a source of inspiration to the would-be parents, but also providing scholars and laymen alike with an invaluable opportunity to observe the vicissitudes of the fashion trends and focus on their implicit meanings.

After the tasks of identifying the traditional Scottish naming patterns and defining the Scottish anthroponomasticon were completed, the data collected from the respondents were analysed and juxtaposed to the Top 100 lists of the most popular names in Scotland for the years 1900, 1950, 1975, 2000, 2016 and 2017 [1; 13].

The results of these analyses demonstrate that since the middle of the 20th century the dominating trend in Scottish anthroponymic praxis has been the growing popularity of traditional Gaelic names. There are more Scottish names in the Top 100 lists now than ever before. On the other hand, the Scottish onomasticon has been widening, incorporating surnames, clan names, toponyms as modern days given names. Does it mean that there is no place for the naming traditions in contemporary Scotland?

At first glance, there seems to be a discrepancy between our research findings and the Top 100 lists data. Two thirds of our survey participants specified family traditions as the determinant factor in their naming practices. How does this correlate with the evidence of the ongoing diversification of the Scottish naming pool? When presented with the preliminary findings from the survey, the participants were first to notice this apparent contradiction. In their feedback they mentioned that a high proportion of those who factored family tradition or ethnic / cultural identity do not seem to correspond with the actual top 10 girls’ names from the Top 100 list for Scotland.

One possible explanation was that people on a group dedicated to Scottish culture are by definition more interested in Scottish culture than the population as a whole; therefore we may assume that “they are much more likely to name their children because of identity etc., than the population as a whole” [7]. Indeed, we must admit the limitations of the research due to a potential bias in the representation sample. However, to find out whether the modern-day Scots still follow and/or appreciate the so called traditional Scottish naming patterns we need respondents who consider themselves the Scots. This also means that they may be ‘more interested’ in Scottish culture than the population as a whole. Yet, according to the 2011 Census (Scotland), 94% of Scotland-born feel themselves Scottish and 83% of Scotland’s residents feel Scottish.

The discussed inconsistency was soon explained by the fact that the Top 100 lists provide information only about the first names, whereas for the purposes of anthroponymic praxis evaluation all personal names – first names, or forenames, middle names, as well as surnames, or last names – are of the utmost importance. Indeed, there is some correlation with the age of the participants; yet, even those, who denied the fact that either their parents or themselves followed the traditional naming patterns, noticed that these days middle names are typically chosen from the family naming pool and employed as a tool to honour family members. Interestingly, the survey participants themselves emphasised that the choice of a popular first name does not prove the break from the tradition of passing names down through the generations. Apparently, it is not uncommon nowadays that the first name reflects parents’ personal preferences, while the middle name(s) is/are chosen from the family naming pool to honour a family member or a friend [Ibidem].

8. Summing up

Our main objective was to explore people’s attitudes towards Scottish naming traditions in the present-day Scotland. To attain this objective the study addressed the questions of traditional Scottish naming patterns, name-giving grounds from diachronic and synchronic perspectives, as well as changes in the Scottish naming pool. The research findings not only confirmed the general public appreciation of the Scottish naming conventions, corresponding to the strong sense of belonging to families and culture, but they also allowed us to claim that there is evidence of reinventing of the Scottish personal naming traditions. As it stands, the three determinant factors that affect Scots’ choice of a baby name today are: family traditions, personal preferences and cultural identity. Furthermore, the new trends in the Scottish naming practices, particularly the creation and inclusion of names with the clear Scottish vibe, have resulted in the ongoing diversification of the Scottish naming pool. Hence, the key feature of the Scottish anthroponymic praxis today is conspicuous Scottishness.

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ШОТЛАНДСКИЕ ТРАДИЦИИ ИМЯНАРЕЧЕНИЯ: НОВЫЙ ВИТОК

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В статье представлены результаты исследования, проведенного в январе 2017 г. среди членов интернет-сообществ, посвященных шотландской культуре. В ходе исследования предполагалось выяснить отношение шотландцев к традиционным шотландским моделям имянаращения и выявить социально-культурные факторы, влияющие на практику имянаращения в современной Шотландии. После уточнения традиционных шотландских моделей имянаращения и состава шотландского именника, данные, полученные в ходе онлайн-опроса, были проанализированы в сопоставлении с официальной статистикой. Полученные результаты свидетельствуют об обновлении шотландских традиций имянаращения.

Ключевые слова и фразы: социо-ономастика; антропонимическая практика; шотландский именник; традиционные шотландские модели имянаращения; шотландские практики имянаращения.

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Статья посвящена изучению причинно-следственного отношения в структуре матрицы дискурса. Материалом исследования послужили английские высказывания о причинной ситуации, представленные в различных типах дискурса. Научная новизна работы состоит в том, что англоязычный дискурс впервые исследуется на примере анализа причинной ситуации. Делается вывод о том, что внутренний способ порождения дискурса представляет собой сложную динамическую композицию. Каждая смысловая координата любого дискурса может отдельно входить в состав других типов дискурса и совмещаться с другими смысловыми координатами.

Ключевые слова и фразы: дискурс; координаты дискурса; матричная схема; юмористический дискурс; грамматика дискурса; морфология дискурса; причинная ситуация.

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ДИСКУРСИВНЫЙ АНАЛИЗ ПРИЧИННОЙ СИТУАЦИИ (НА МАТЕРИАЛЕ АНГЛИЙСКОГО ЯЗЫКА)

Актуальность настоящего исследования обусловлена направленностью современной лингвистической парадигмы на изучение человека через язык. Предметом данной работы является изучение причинно-следственного отношения в структуре матрицы дискурса. В качестве объекта исследования выступают английские высказывания, содержащие причинно-следственное отношение. Научная новизна работы состоит в том, что дискурс впервые изучается на примере анализа причинной ситуации. Методы анализа включают метод лингвистического описания, когнитивно-дискурсивный метод.

Цель настоящей статьи – рассмотреть причинную ситуацию как единицу дискурса. Цель определяет решение следующих задач исследования: 1) определить культурологическую значимость причины для обычного человека; 2) описать матричную схему дискурса, который строится на определенных смысловых координатах; 3) рассмотреть причинную ситуацию на основании выбранного метода дискурсивного анализа; 4) на примере дискурсивного анализа причинной ситуации рассмотреть внутренний способ порождения дискурса.