

Ключевые слова: лексическая система, концепт, экология, тематическая классификация, английский язык, украинский язык.

CONCEPTUAL SPHERE OF «ECOLOGY» IN THE ENGLISH AND UKRAINIAN LANGUAGES

The article is devoted to there search of conceptual sphere of «ecology» in English and Ukrainian languages. The notion of «ecology» and its place in the lexical system of ecological sphere in English and Ukrainian languages is determined. The semantic constituents of the 'ecology' concept are exposed in English and Ukrainian languages. The thematic groups of the 'ecology' concept are explored and thematic classification of lexical units, which belong to the conceptual sphere of 'ecology', is developed.

Keywords: lexical system, concept, ecology, thematic classification, English language, Ukrainian language.

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PRAGMATIC LOADING OF MEDITATIVE PARABLES BY ANTHONY DE MELLO

The article deals with the investigation of pragmatic loading of meditative parables by Anthony de Mello. The development of pragmatic component in linguistic researches is briefly analyzed. The ways of reading and interpretation of meditative parables, in which their pragmatic component is actualized, are stated.

Key words: meditative parable, pragmatics, pragmatic loading, pragmatic component.

Nowadays the development of linguistics is marked by the change of scientific paradigm vectors that finds its reflection in the analysis and investigation of language units and text formations. It is explained by the fact that a structural approach concentrated on the study of inner organization of various language levels is being substituted by a functional approach that presupposes the study of the language system in action, i.e. the study of the process of communication.

XX century is marked by the cooperation of language system with other spheres of knowledge (sociology, psychology, linguoculture, culture, etc.), i.e. a language unit becomes the subject of linguostylistic analysis, the study of semantic, pragmatic, lexical and, of course, extralinguistic aspects (social, national, cultural, etc.), within the sphere of which they exist, as its components. However, it did not happen in a flash. After a rather long theoretically-oriented period of development, the distance between language and life became shorter. "Gradually were settled the interconnections between the language and the reality reflected in it. The epoch

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of semantics enlivened the interests to the notions of pragmatics, i.e. the relations between life and language got mutual re-evaluation” [1: 3-5].

The notion of pragmatics as an integral part of linguistics was introduced by Charles Morris in 30-s of XX century. The researcher treated pragmatics as a successor of rhetoric [2: 389].

Pragmatics is a subfield of linguistics that studies the ways in which context contributes to meaning. Pragmatics encompasses various fields: speech act theory, conversational implicature and other approaches to language behaviour in philosophy, sociology, linguistics and anthropology [3: 65]. Pragmatics studies how the transmission of meaning depends not only on structural and linguistic knowledge (e.g. grammar, lexicon, etc.) of the speaker and listener, but also on the context of the utterance, any pre-existing knowledge about those involved, the inferred intent of the speaker, and other factors [4: 11].

Pragmatics gave a new impulse to the development of linguistics and defined new spheres for the linguistic investigation. It was a linguistic crossing from theory to practice, to the complex study of language, speech, language and text units analyzed together with the extralinguistic aspects that gave rise to them and in the sphere of which linguistics lives. As a result, the realisation of these objectives and intentions is primarily verbalized by various language means which get their expression in various text formations where the detailed selection of extralinguistic and linguistic material and sources takes place.

In the preface to the collections of meditative parables “*The Song of the Bird*”, “*The Prayer of the Frog*”, “*One Minute Wisdom*” and “*One Minute Nonsense*” their author Anthony de Mello acknowledges several ways of parables reading that, correspondingly, determines the level of their pragmatic and aesthetic influence on the addressee as the aims and intentions pursued by any participant of communication are always subordinated to some definite pragmatic purpose which, as a result, defines the vector of pragmatic focus of the message. “Pragmatic focus is a kind of inducement for the reader’s reaction revealed though the organization of all text elements which directs the reader towards the author, convinces him of the correctness of the author’s concept” [5: 75].

The vector of meditative parables pragmatic orientation is determined by the author himself via the intention in one or another way to make the reader analyze and reconsider his/her life attitude, enliven consciousness and, as a result, reveals itself on the level of the ways of meditative parables reading.

- Read a story once. Then move on to another. This manner of reading will give just entertainment.
- Read a story twice. Reflect on it. Apply it to your life. That will give you a taste of theology. This sort of thing can be fruitfully done in a group where the members share their reflections on the story.
- Read the story again, after you have reflected on it. Create a silence within you and let the story reveal to you its inner depth and meaning: something beyond words and reflections. This will give you a feeling for the mystical. Or carry the story around all day and allow its fragrance, its melody to haunt you. Let it speak to your heart, not to your brain. This too could make something of a mystic out of you. It is with this mystical end in view that most of these stories were originally told [6: xiii].

Actually the third way of reading reveals the essence of the works in question and changes meditative stories into meditative parables.

Besides, the author expresses some warnings concerning the possibility of meditative parables interpretation. Anthony de Mello warns not to apply the parables to some person (a priest, a friend, a neighbour) as any parable is just about *you* and no one else. Not less important is the order of meditative parables reading as the parables should be read in the way they are presented in the collections. Such structural organization and presentation of parables presuppose the corresponding teaching and spirit that will be lost if the stories are read haphazardly. Presenting the ways and procedure of parables reading the author determines the level of their pragmatic influence and it is for the reader to choose what it will be. Only on close reflective inspection, following all the steps presupposed by the author, the hidden meaning of the parables is actualized. Otherwise, as the author mentions himself, his pieces of writing may be called stories, jokes, anecdotes, riddles [7: xi].

In sum, it may be stated that meditative parables by Anthony de Mello are united by the common pragmatic background assumption that, as A.M. Kovalenko states analyzing the newspaper headlines, is defined by such factors as “autocentricity (realization of author’s intentions, author’s worldview arrangement) and anthropocentricity (orientation towards an addressee, i.e. satisfaction of his/her informational, aesthetic and spiritual needs) that change them into a powerful means of pragmatic influence” [8: 13].

Other aspects corresponding for the pragmatic loading of meditative parables are the lexi-co-stylistic and syntactic means used for text material organization that constitute the object for the following linguistic researches.

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ПРАГМАТИЧНЕ НАВАНТАЖЕННЯ МЕДИТАТИВНИХ ПРИТЧ ЕНТОНІ ДЕ МЕЛЛО

Статтю присвячено дослідженню прагматичного навантаження медитативних притч Ентоні де Мелло. Стисло проаналізовано розвиток прагматичної складової лінгвістичних досліджень. Зазначено способи прочитання та інтерпретацію медитативних притч, в яких виявляється їх прагматична складова.

Ключові слова: медитативна притча, прагматика, прагматичне навантаження, прагматична складова.

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ПРАГМАТИЧЕСКАЯ НАГРУЗКА МЕДИТАТИВНЫХ ПРИТЧ ЭНТОНИ ДЕ МЕЛЛО

Статья посвящена исследованию прагматической нагрузки медитативных притч Энтони де Мелло. Коротко проанализировано развитие прагматической составляющей лингвистических исследований. Отмечено способы прочтения и интерпретации медитативных притч, в которых проявляется их прагматическая составляющая.

Ключевые слова: медитативная притча, прагматика, прагматическая нагрузка, прагматическая составная.

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СИНЕРГЕТИЧНА САМООРГАНІЗАЦІЯ КОНЦЕПТУ “ГОСТИННІСТЬ” У РІЗНОСИСТЕМНИХ МОВАХ ТА ВИЯВЛЕННЯ СУТТЄВИХ ОЗНАК ОБ’ЄКТА ЧЕРЕЗ СИНКРЕТИЗМ СПІВВІДНОШЕНЬ

Ознаки самоорганізуючої системи відображені в синергетичному підході, який відображає функціонування простих та складних систем. Концепт “гостинність” репрезентує відкриту систему, яка саморганізується. Будування діалектичної тріади надає можливість пошуку реального кореня, нульовий пункт тріади забезпечує її цілісність і заглиблений в підсвідоме. Слово-синкрета, як стиснута пласка пружина, набуває розвитку і поступово розширюється, вбираючи ознаки, що породжуються закономірними змінами об’єкту.

Ключові слова: інтегрування, злиття, синергетична концепція, самоорганізаційна система, діалектична тріада, концепт, семантичний синкретизм, архаїчне світосприйняття, усталеність лексико-семантичних моделей, різносистемні мови.

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