

ON INTERACTING CONCEPTUAL SYSTEMS

Проблеми концептуалізації та вербалізації окремих підсистем картини світу знаходяться у фокусі даної статті. На прикладі трьох підсистем "communion", "communication" і "transaction" в англійській картині світу досліджено взаємодію зазначених концептів та їхніх семантичних репрезентантів. Виокремлено спільні компоненти в значенні лексичних домінант, які забезпечують семантичну когезію трьох концептосфер у релігійному та літературному регістрах дискурсу.

Ключові слова: концепт, картина світу, лексема, етимологія, дефініція, компонент значення, дискурс.

Проблеми концептуалізації підсистем в картині мира находятся в фокусе данной статьи. На примере трёх подсистем "communion", "communication" и "transaction" исследовано взаимодействие указанных концептов и их семантических репрезентантов. Выделены общие компоненты в значении лексических доминант, которые обеспечивают семантическую когезию трёх концептосфер в сакральном и литературном регистрах дискурса.

Ключевые слова: концепт, картина мира, лексема, этимология, дефиниция, компонент значения, дискурс.

The issues of conceptualizing some subsystems in the worldview and their further verbalizing are in the focus of the present paper. The three subsystems of 'communion', 'communication', and 'transaction' in the Anglo-phone worldview are the sample of correlation and their lexical dominants. The common components are revealed in the meaning of dominant lexemes, which provide semantic cohesion of the three conceptual subsystems in sacral and literary discourse registers.

Key words: concept, worldview, lexeme, etymology, definition, component of meaning, discourse.

A worldview is a mental model of reality – a framework of ideas and attitudes about the world, ourselves, and life, a comprehensive system of beliefs – with answers for a wide range of questions: What are humans, why we are here, and what is our purpose in life? What are your goals for life? When you make decisions about using time – it's the stuff life is made of – what are your values and priorities? What can we know, and how? And with how much certainty? Does reality include only matter/energy, or is there more? (American Scientific Affiliation). In Theology the worldview is a set of beliefs and assumptions that a person uses when interpreting the world around him. A worldview deals with issues like: What are we? Were we created or did we evolve? What is our purpose in life? Does God exist? From where do we derive our morals? Are there moral absolutes? Why is there suffering in the world?

The term worldview (world-view, world view) was introduced by Gustav Ludwig Hertz (1918) to define a physical worldview as a unity of internal images symbolizing their external objects [see its development: Max Plank, 1909]. The term "worldview" used in philosophy, linguistics (Апресян, 1995; Арутюнова, 1999; Булыгина, 1981; Караулов, 1987; Кубрякова, 2001; Лихачев, 1993; Постовалова, 1999; Степанов, 1997; Шмелев, 2002) and sciences finds different interpretations though the nuclear component is retained – a worldview is a theory of the world, used for living in the world, its cognition and nominating.

All people have a worldview – some believe in God and others do not; some affirm evolution and others do not; some believe there are absolute morals and others do not; some worldviews are more refined than others. But all people have them because all people have a set of beliefs through which they view the world (Dictionary of Theology).

Whether we like it or not, worldviews are tremendously influent: they influence all spheres of human behavior and interaction, affecting every area of life- from money to morality, from politics to art. Worldviews also provide frameworks of interpretation [1, 10; 9, 9]. There are two types of worldview – individual and societal, see: The overall perspective from which one sees and interprets the world. It is a collection of beliefs about life and the universe held by an individual or a group (The Free Dictionary).

The whole idea that a scientific theory is a true or false description of reality is itself an illusion. Even if a new theory is more comprehensive and elegant than prior theories, there is still no guarantee that it is closer to the truth in any absolute sense. We can only judge a theory's degree of truth by using some criteria for what makes a "good" theory [see main features of the worldview formulated by T. Smotrova [8, 3-5]; but there are no absolute rules for selecting such criteria. One theory may be more comprehensive or convenient or useful for our present purposes– but those purposes do change.

Max Plank (1909) differentiated practical and scientific types of worldview considering the physical worldview to be the world image formed by physical science and reflecting real developments of nature. The practical worldview is the man's gradual coherent visualization of his/her environment. The scientific worldview is treated as a model of the real world which is independent of humankind [7, 13]. The 60-s of XX c. is a limestone of investigating various aspects of worldview in the framework of semiotics to study primary modeling systems of language and secondary ones of religion, mythology, folklore, arts, etc. [5, 16-17]. Evidently, if different semiotic systems produce different worldview models then different languages can produce different worldview models. V. Karasik suggests his definition of the worldview as a unity of reality images in the social conscience [3, 102].

The objective of the present paper is verbalizing the concept of communion in the English language world view. In its turn it requires determining the dominant lexeme and its component structure in language and discourse structure selected from the BNC to model the conceptual system of 'communion' for its further overlapping with other related subsystems.

The concept communion can be basic denomination of "a religious group that has slightly different beliefs from other groups that share the same religion" (Cambridge English Dictionary) in some religions, for example, Christianity

“a monotheistic religion whose adherents believe that Jesus of Nazareth is the son of God and their savior. Christianity developed out of a sect of Judaism that believed Jesus was the messiah prophesied in the Old Testament. The main tenet of Christianity is that Jesus was resurrected.”(N.S. Gill's Ancient/Classical History Glossary) Christian religion; communion comes from commune “interchange of ideas or sentiments” or “partaking of the Eucharist” commune. Christ took bread, broke it and gave it to his disciples, saying: “Take this, all of you, and eat it: this is my body which will be given up for you” (cf. Mk 26:26; Lk 22:19; 1 Cor 11:24). Then he took the cup of wine and said to them: “Take this, all of you and drink from it: this is the cup of my blood, the blood of the new and everlasting covenant. It will be shed for you and for all, so that sins may be forgiven” (cf. Mt 14:24; Lk 22:20; 1 Cor 11:25). I am grateful to the Lord Jesus for allowing me to repeat in that same place, in obedience to his command: “Do this in memory of me” (Lk 22:19), the words which He spoke two thousand years ago.

The etymological analysis reveals the Greek origin of the unit ‘communion’ in Modern English which developed from late 14c., from Old French comunion "community, communion" (12c.), from Latin communionem (nominative communio) "fellowship, mutual participation, a sharing," used in Late Latin ecclesiastical language for "participation in the sacrament," from communis (see common (adj.)). Used by Augustine, in belief that the word was derived from com-"with, together" + unus "oneness, union. Modern English ‘eucharist’ comes from Late Middle English: from Old French eucariste, based on ecclesiastical Greek eukharistia 'thanksgiving', from Greek eukharistos 'grateful', from eu 'well' + kharizesthai 'offer graciously' (from kharis 'grace').The Christian service, ceremony, or sacrament commemorating the Last Supper, in which bread and wine are consecrated and consumed; the celebration of the Eucharist, esp. the part of the service during which the consecrated elements are received.

The comparative definition of communion in British English and American English variants includes the following:

1. Formal a special relationship with someone or something which makes you feel that you understand them very well.
2. Formal communication with someone or something without using words.
3. Br = Am: [mass noun] the sharing or exchanging of intimate thoughts and feelings, especially on a mental or spiritual level;
4. Br: shared participation in a mental or spiritual experience; cf: Am: common participation in a mental or emotional experience;
5. attend church for this celebration
6. Br: a ceremony in the Christian Church during which people eat bread and drink wine in memory of the last meal that Christ had with his disciples
7. Br = Am: (often Communion or Holy Communion) the service of Christian worship at which bread and wine are consecrated and shared, See: Eucharist.
8. Br = Am: the consecrated bread and wine administered and received at Communion;
9. Br = Am: relationship of recognition and acceptance between Christian Churches or denominations, or between individual Christians or Christian communities and a Church;
10. Br: relationship of recognition and acceptance between Christian Churches or denominations, or between individual Christians or Christian communities and a Church.
11. Am: group of Christian communities or churches that recognize one another’s ministries or that of a central authority.
12. A group of Christian Churches including the Church of England, the Church of Ireland, the Episcopal Church in Scotland, the Church in Wales, and the Episcopal Church in the U.S., all of which are in full communion with each other.
13. A group of people with the same religious beliefs.
14. Sharing or interchanging of thoughts, feelings” in the lexical meaning structure of communion [OED; AHD].

The definitional analysis of the dictionary entry “communion” revealed the following components: (1) the act or an instance of sharing, as of thoughts or feelings; (2) an exchange of thoughts, emotions, etc.; (3) possession or sharing in common; participation; (4) strong emotional or spiritual feelings (for); (5) religious or spiritual fellowship; (6) a religious group or denomination having a common body of beliefs, doctrines, and practices; (7) body of Christians with a common religious faith who practice the same rites; a denomination; (8) the spiritual union held by Christians to exist between individual Christians and Christ, their Church, or their fellow Christians; (9) the spiritual union held by Christians to exist between individual Christians and Christ, their Church, or their fellow Christians; (10) communion Ecclesiastical; (11) the sacrament of the Eucharist received by a congregation; (12) the consecrated elements of the Eucharist; (13) the act of participating in the Eucharist.

The lexeme ‘communion’ in the Biblical discourse [see: 2, 16-26] actualizes the nuclear component: “partaking of the sacramental emblems (the bread and wine to seek fellowship with the Master, that is done in remembrance of Him. Paul uses the concept in speaking of the meaning of the bread and the cup of the Lord’s Supper:

1. The cup of blessing which we bless, is not the communion of the blood of Christ? The bread which we break, is not the communion of the body of Christ. (I. Cor. 10:16)
2. For we being many are one bread, and one body: for we are all partakers of that one bread. (I. Cor. 10:17).
In the previous illustrations the component of ‘sharing’ (common beliefs) is the dominant one.
Let’s compare the functional semantics of the referred lexeme in the General English discourse:
3. Though the case is complex and the minister has joined the Anglican communion, the elements of the case at the time are quite significant. (A07 486) Here the component ‘denomination’ is actualized.
4. Finally, he was publicly warned and barred from communion, and the people advised to have nothing to do with him. (ALK 323)

5. The devout and those with a full itinerary hurry off to the Abbey as the bell tolls for communion. (EDG 1747). The component 'liturgy' is dominant in this case.

6. Communion therefore relates to a particular quality of human relationship – a kind of meaningful social intimacy – which may have no geographical basis at all, but which, it is believed, occurs more commonly in villages. (FPR 450) Here the component 'unity' is actualized.

7. A residue of this tradition is obvious enough in the Christian Communion service. (EDY 617). The component 'service' / 'ritual' is stressed here.

The lexeme 'Eucharist' differs from 'communion' by its terminological character, c.f.:

8. The Eucharist is the sacrament of salvation and, as such, it declares the work of Christ as he fulfils the Father's will and draws all people to God. (ABV 672), wherein the component 'salvation' is underlined.

9. This is a Greek work for love, and so instead of celebrating the eucharist, we shared this meal of love and friendship which brought in themes of the past two days – seizing the day. (CCH 225) The component 'sharing' is actualized here.

10. Most Christians would claim that the celebration of the Eucharist is one of the most important moments within Christianity, both in its beginnings at the Last Supper and in the life of the Church today. (CEJ 2854) The component 'spiritual union' is actualized here.

Discourse analysis reveals the lexemes used to represent the conceptual system of communion in the worldview: Holy, Sacrament, ritual, intercommunion, manducation, communication, social intercourse, denomination, sharing, Christianity. Here we can define three lexemes which can differentiate three subsystems: communion, communication, and intercourse. In their lexical meaning a common component can be revealed – 'sharing'. The concept 'sharing' is present in the three concept 'communication', and 'communion', (intercourse social/cultural) connection. In the text fragments of the BNC one can find such illustrations:

11. The implication is that the early Australians may have imported their basic mythology at some distant time or had experienced cultural intercourse with visitors from India in the not so remote past. (CB9 583)

12. Saul Weinberg's exploration at Tel Anafa in Upper Galilee is now beginning to give us an idea of a small Hellenistic centre of the second century B.C. in its intercourse with Phoenician towns and with the Greek world of the eastern Mediterranean. (HOK 1345) The component 'communication' can be revealed in illustrations 11-12.

13. Lack of communication underlies the very different problems facing developed and developing countries alike. (ANX 2058)

14. The largest school of mass communication in the Soviet Union, Moscow State University, will start a five-year course specializing in Religious Communication in September this year. (EB9 19)

In cases 13-14 the component 'transmission / exchange / sharing' can be revealed in the lexeme communication.

To sum it up all the lexemes verbalizing the referred three concepts can be core ones in modeling their conceptual systems in the worldview. We must note, that when a lexeme develops into the term its meaning loses polysemantic nature while its homonym remains a regular nomination of the polysemantic nature, cf.: communication as a form of relationship in a society but as a form of communion or as a form of transmission. Discourse is a stimulating environment to actualize various semantic components of all [see: 10, 63-69] these nominations which are able to shift in the conceptual system to organize its own one. Therefore the systems modeled in the language system must be verified in discourse structure/

References

1. Бабушкин А. П. Типы концептов в лексико-фразеологической системе языка. Воронеж, 1996. – 104 с.
2. Гадамский А.К. Теоллингвистика: история вопроса / А.К. Гадамский // Ученые записки Таврического национального университета им. В.И. Вернадского. – Т. 18. № 1. – Филология. – Симферополь, 2005. – С. 16-26.
3. Карасик В.И. Языковой круг: личность, концепты, дискурс / В.И.Карасик. – Волгоград: Перемена, 2002. – 265 с.
4. Кубрякова Е.С. Размышления о судьбах когнитивной лингвистики на рубеже веков / Е.С. Кубрякова // Вопросы филологии. – 2001. – № 1. – С. 28-34.
5. Лотман Ю.М. Внутри мыслящих миров. Человек – текст – семиосфера – история / Ю.М. Лотман. – М.: Языки русской культуры, 1996. – 464 с.
6. Планк Макс Доклад, прочитанный в собрании естественно-научного факультета студенческой корпорации Лейденского университета (1909 год). Перевод Л. Я. Штрума / Макс Планк //Избранные труды". – М.: Наука, 1975. –С. 613 – 633.
7. Серебренников Б.А., Кубрякова Е.С., Постовалова В.И. и др. Роль человеческого фактора в языке. Язык и картина мира / Б.А. Серебренников и др. – М.: Наука, 1988. – 216 с.
8. Смотров Т.Г. Концепты «победа» и «поражение» в статической и динамической картинах мира : автореф. дисс. ... канд. филол. наук / Татьяна Геннадиевна Смотров. – Таганрог, 2005. – 20 с.
9. Степанов Ю.С. Константы: Словарь русской культуры: Опыт исследования / Ю.С. Степанов – М.: Языки русской культуры, 1997. – 824 с.
10. Чесноков В.П. О двух картинах мира – статической и динамической / В.П. Чесноков // Известия СКНЦ ВШ. Общественные науки. – 1989. – №3. – Ростов н/Д: Изд-во РГУ. – С. 63-69.