

показники мають своє значення і в мові отримують граматичні форми вираження (морфологічну та синтаксичну).

І. Шевченко у мовленнєвому акті заперечення виділяє три блоки. Першим з них є антропоцентричний блок, що включає аспекти адресанта, адресата та їхні інтенції. Адресант визначає зміст повідомлення та його ілюктивну мету. Основними типами заперечних інтенцій є: відмова, відхилення, непогодження, несхвалення, недопущення, заборона.

Відмовою вважається “неприйняття запропонованого, не санкціонування вимоги, відхилення взяття до уваги певного змісту, ухилення від здійснення певної дії”. Беручи до уваги дане визначення, можна дефініціювати “відмову” у найширшому значенні, як мовленнєву дію, що є заперечною реакцією учасника комунікації на попередні події (комунікативні, або некомунікативні, вербальні, або невербальні, писемне або усно здійснені дії партнера по комунікації), або існуючі стани.

Непогодження (незгода) полягає у визнанні недійсності, невірності стверджувального партнером пропозиційного змісту, констатації нетотожності точок зору, як правило, двох суб'єктів мовлення відносно якогось явища дійсності, або висловлювання мовцем не підтримки якогось висловлювання іншого суб'єкта мовлення.

Репрезентація заперечної стандартної ситуації у трьох видах інституціонального офіційно-ділового дискурсу здійснена за допомогою *фреймового моделювання* – загальної ситуації формування заперечення, а також часткової ситуації, представлені мовними і мовленнєвими засобами у слотах і терміналах конкретного документа, характерними для англійської й української мов. У дослідженні проаналізовано чотири базові фреймові моделі інституціонального офіційно-ділового дискурсу: 1) пропозиція-заперечення, 2) запрошення-заперечення, 3) прохання-заперечення, 4) наказ-заперечення.

У випадку здійснення заперечення на пропозицію відбувається попередження виконання послуги, на запрошення – відхилення пропозиційного змісту, на прохання та наказ – висловлювання небажання здійснити пропозиційний зміст, як це відбувається, наприклад, у наступних випадках:

- англ. *We are not able to produce samples because of the expenses (technical problems) involved;*
- укр. *У відповідь на ваше прохання повинні Вам повідомити, що не маємо зразків нашої продукції на складі.*

БІБЛІОГРАФІЯ

1. Арнольд И. В. Импликация как прием построения текста и предмет филологического изучения / И. В. Арнольд // Вопр. языкознания. – 1982. – № 4. – С. 83-91.
2. Шевчук С. В. Ділове мовлення для державних службовців / С. В. Шевчук – К.: Літера АТД, 2004. – 400 с.
3. Dijk T. A., van. Studies in the Pragmatics of Discourse / T. A. van. Dijk. – The Hague etc.: Mouton, 1981. – 31 p.
4. Pomerantz A. Agreeing and disagreeing with assessments: Some features of preferred/ dispreferred turn shapes / A. Pomerantz // Structures of social action. – Cambridge & New York: Cambridge University Press, 1984. – P. 57-102.
5. Sadock J. M. Toward a Linguistic theory of Speech Acts. – New York, San Francisco, London: Academic Press. – 1974. – 168 p.

ВІДОМОСТІ ПРО АВТОРА

Валентина Діброва – кандидат філологічних наук, старший викладач кафедри теорії і практики перекладу Київського національного університету культури і мистецтва.

Наукові інтереси: когнітивна та комунікативна лінгвістика.

УДК 811.81'42

CONCEPTUAL METAPHOR IN ANGLICAN DISCOURSE

Маріанна ДІЛАЙ (Львів, Україна)

Стаття присвячена дослідженню англійського дискурсу з позиції теорії концептуальної метафори. Розглянуто типові для англійських проповідей метафоричні моделі, встановлено донорські та реципієнтні домени і концептуальні зв'язки між ними.

Ключові слова: англійський дискурс, проповідь, концептуальна метафора, метафорична модель, донорські та реципієнтні домени.

This paper is devoted to the study of Anglican discourse from the perspective of conceptual metaphor theory. Metaphorical models underlying linguistic expressions typical of Anglican sermons, their target and source domains and conceptual mappings between them are viewed.

Key words: Anglican discourse, sermon, conceptual metaphor, metaphorical models, target and source domains.

Contemporary cognitive theory of metaphor has supplied valuable resources for unraveling the logic and determining the significance of religious discourse. Today metaphor is viewed not primarily as a figure of speech used in order to beautify sacral texts but as a cognitive device for interpreting reality, understanding deep religious truth and perspective on the world. Religious discourse which is replete

with metaphorical expressions has a unique character, which distinguishes it from other language uses and more specifically other uses of metaphorical language [7]. The relationship of this unique and typical character of metaphorical language and its relevance to world views is the focus of this paper.

The aim of this article is to analyze the features of metaphorical conceptualization in Anglican religious discourse. This study aspires at providing deeper insight into understanding of Anglican Christian tradition by showing how religious doctrine is conceptualized in minds of Anglican Community. The research is conducted on the material of sermons which are viewed as a fundamental genre of Anglican discourse. Since cognitive approach to metaphor states that metaphor is a matter of thought rather than language [6], we assume that metaphors found in Anglican sermons reflect a language picture of the world and a system of world conceptualization unique for the Anglican Community.

The object of the research is conceptual metaphors used in contemporary Anglican sermons. The subject of the study is metaphorical models underlying linguistic expressions in Anglican sermons, their target and source domains and conceptual mappings between them.

In the given research religious discourse is defined as a type of institutional communication, predetermined by social functions of its participants and regulated both in its content and form by a specific mechanism of fixing the knowledge of the world. Anglican discourse can be seen as a confessional, historical and linguistic subtype of religious discourse distinguished by the presence of a key concept FAITH, the only source of faith – the Bible, an intrinsic link to the Bible as well as such features as Christ centricity, anthropocentrism, positivism, tolerance, cosmopolitanism.

Metaphoric nature of religious discourse cannot be doubted. Metaphor sets a kind of frame for religious experience to be fully shaped and understandable for a religious man. As a structure anchoring experiences not tangible in any other way, metaphor becomes a means of objectivization of religious word [7: 54]. According to G.Lakoff and M.Johnson there are grounds for thinking that specific conceptual metaphors have shaped religious traditions. With respect to metaphors in Anglican context, a cognitive approach has provided valuable insights as conceptual metaphors may contribute to a better understanding of religious reasoning. Such metaphors have determined how Anglican community experience what they take to be the divine, and how they comprehend the language that they use in their attempts to talk about it.

The goal of conceptual analysis according to N.D. Arutyunova is concept modeling and establishing connections with other concepts, which is implemented not only by describing the meaning but also by defining the specific features of the whole conceptual field and logical relations between its components [1]. Understanding is granted due to semantic and pragmatic competence of the speaker. To perform conceptual analysis means to define conceptual model underlying metaphorical expression. Metaphorical model consists of source domain, target domain and metaphorical mapping between them. Source domain (X) is the conceptual domain from which we draw metaphorical expression. Target domain (Y) is the conceptual domain that we try to understand. A mapping is the systematic set of correspondences that exist between constituent elements of the source and target domain [2]. In this way, Y is conceptualized as X, one conceptual domain is understood by referring to another domain of experience. A target domain is usually less defined and more abstract, and a source domain is more specific and easier to grasp in experience.

Concerning religious discourse, the target domain is the sacral domain, the reality to which religious people ascribed, generally speaking, the superhuman power [7: 51]. Source domains can comprise everything that is comprehensible and can form basis for metaphorical clarification of primarily mysterious sacral domain. We can find almost all objects of direct experience in the case of source domain. The metaphorical mapping of certain elements from source to target sacral domain enables us to understand the latter one by ascribing to it some structure and content borrowed from the area of experience that is basically comprehensible and thus non-problematic [7: 51].

In the course of the study of specific metaphorical models, many scholars have put forward the idea that these models must be classified and systemized according to definite principles. A.P. Chudinov reckons that the process of systematization of metaphorical models is much more important than the result [3]. This is due to the fact that the possible ways of classification are very diverse and hardly any of the possible classifications will be accepted by all scholars working in the field of conceptual metaphor. However, any attempts in this field are highly appreciated since they will allow highlighting the most productive models as well as give a rich material for understanding the general laws of metaphorical construal of reality. This study adopts the classification proposed by A.P. Chudinov, according to which metaphorical models are classified by source domains. The scholar distinguishes four metaphorical models: anthropomorphic, sociomorphic, naturemorphic and artifact [3]. In the scope of this research only the most frequent and dominant metaphorical models in Anglican sermons are viewed.

The anthropomorphic model or personification is the metaphorical attribution of human qualities to non-human phenomena. It refers to human beings themselves, to parts of human body and the

processes within the human body. In the study of this model the following source domains have been identified: FAMILY, HUMAN BEING, HEALING etc.

The most productive frame to show relationships between worshipers is FAMILY frame. Christians are described as one big family. CHRISTIANS ARE A FAMILY: *Come and join our church family – prophesy our faith in Jesus as Lord and Savior or just come to the altar and pray; Dear brothers and sisters, I greet you in the name of the risen Jesus and I pray that my words and the thought so fall our hearts will be acceptable in the sight of our God and Father. So brothers and sisters, I ask your prayers for the meeting of our Anglican Consultative Council this week, that in all we do we may assist our Anglican family to become more deeply a community shaken by the Holy Spirit.*

The expression *God is our Father* that is common in Christian religion can serve as an example of a typical religious metaphor. Thanks to a metaphor, a transcendent religious concept is put into categories of common experience that is obvious for every member of a religious community. It will fulfill its function of explanation of cognitively problematic reality in categories of common experience irrespective of the fact if it is interpreted by a religious person literally or metaphorically [7: 51]. Metaphors work, according to G. Lakoff and M. Johnson, by drawing our attention to certain features of things, while simultaneously screening certain other aspects from our attention. Thus, the conceptual metaphor GOD IS THE FATHER draws attention to certain features of GOD (*peace and healing, glory and so on*), for example: *We are here because we have learned from God in Jesus Christ that our peace and healing is to be found simply and definitively when we pray to the Father in the words of Jesus and so acknowledge the Father's glory as it deserves to be acknowledged.* On the other hand it screens from us certain other purported features that cannot so easily be associated with fatherhood (*God as nurturer, for example*) [4]. The metaphor GOD IS THE FATHER may, then, facilitate a certain way of experiencing the divine, while closing off numerous other possibilities.

An interesting use of the source domain HUMAN BEING in Anglican sermons can be observed in the following example: *Look at the world and see it pregnant with God. And as you see it pregnant with God understand that this is something you will never contain or control.*

The human body plays an important role in the emergence of religious metaphorical meaning. CHRISTIANS ARE BODY OF CHRIST, for example: *We are God's body; But God also has formed us Christians as a body, the body of Christ...As one body we fight the battle of faith, striving together for the faith of the gospel, according to Philippians 1:27.*

The metaphorical conceptualization of CURCH as A HEALER is expressed by means of lexemes related to various way of improving health condition (*heal, cure, remedy, etc.*), for example: *The church heals lonely brokenness with love and forgiveness of one another.*

We have also revealed a type of metaphorical language which relates to aspects or facets of reality and God's existence: GOD IS LOVE, GOD IS JUSTICE, GOD IS TRUTH, etc: *Because at the heart of it all lies our need for the overwhelming reality of love, which is God revealed in Jesus Christ our Saviour; Samson, rather than 'standing' in witness to God's inscrutable justice, becomes the agent of divine judgement through mass slaughter; Christ eternally responds in such a way to the Father, the truth echoing the truth.* These types of relationships refer to a different kind of analogical relationship, one that relates to dimensions, aspects or 'modalities' of reality or God [4]. Both types of metaphorical relationships are woven into the warp and woof of God's revelation to humankind. Sermons utilize both kinds of anthropomorphic images to portray and represent God and human experiences of the relationship to God.

Various components of the social picture of the word constantly interact with each other in the human mind. Therefore, the world of religion is metaphorically modeled along the lines of other social spheres of human activity. The sociomorphic metaphorical model includes among others the following source domains in Anglican sermons: WAR, KINGDOM, etc.

In the case of the conceptual metaphor FAITH IS A BATTLE the linguistic realizations of the identified metaphors suggest a prototypical battle with lexical items, such as 'fight', 'battle', 'winner', 'victory', 'failure', 'defeat' and others, for example: *He [God] has provided every thing that we need to fight the battle of faith, till the victory is ours. He has given us His Word. That Word is the armor of God: the sword of the Spirit, the helmet of salvation, and all of the rest of the panoply of salvation; Easter may tell us that death is conquered, but it doesn't tell us that there was never any contest.*

The other common sociomorphic metaphorical models contain the source domain of KINGDOM, they are: GOD IS A LORD, GOD IS A KING, for example: *The kingdom of the world has become the kingdom of our Lord and of his Christ, and he will reign for ever and ever;* CHRISTIANS ARE SERVANTS, for example: *...you cannot serve two Lords; You cannot serve God and money;* CHURCH IS A SERVANT, for example: *The first positive effect relates to the role of the Church of England as a spiritual servant of all the people of this land, about which there is much more to be said than time will allow.*

One of the most important structural metaphors in the model investigated is GOD IS A TEACHER, for example: *And when we finally grow up in to the fullness of his life, we shall, like him, be gladly and unashamedly dependent - open to receiving all God has to give, open to learn all he has to teach.*

Animate and inanimate nature for a long time has served as a **naturemorphic** model in accordance with which religious reality is structured and linguistic picture of the word is composed. Religious realities are often understood as concepts of nature that surrounds human beings. The source domains of metaphorical expansions in this case are the following conceptual spheres: the world of plants, for example: *There is a hidden seed of glory within us, gradually coming to its fullness*; the world of animals, for example: **Lamb of God [Christ] who takes away the sin of the world**; and the world of inanimate nature, for example: *But the truth is still an uncompromising one: if you cannot or will not respond, you are walking away from reality into a realm of trackless fogbound falsehood.*

The conceptual metaphor FAITH IS LIGHT in the religious context draws a dichotomous distinction between faith in God (LIGHT) on the one hand versus lack of faith (DARKNESS) on the other hand: *We pray that the light of the living Jesus will again give life to the Church, to the religious life, to the institutional life, the political life (we might even say) of our organizations and our communities; ...light which enlightens every man; ...Jesus calls through the storms and darkness of life; O Lord God, at our last awakening into the house and gate of heaven, to enter into that gate and dwell in that house, where there shall be no darkness nor dazzling, but one equal light.*

The artifact metaphorical models are characterized by the common source domain of objects created by humans for a particular purpose, for example: *The Prayer Book is treasury of words and phrases that are still for countless English-speaking people the nearest you can come to an adequate language for the mysteries of faith.* In the texts of Anglican sermons we often come across conventional Biblical metaphor conceptualizing GOD as a CREATOR OF THE WORLD, for example: *2000 years ago in the birth of Jesus Christ, son of God and son of Mary, God himself intervened directly, personally and actively in the affairs of the world he created for love and yet loved.* Furthermore, GOD is often metaphorically conceptualized as a builder, who is building new lives on the foundation of love: *...the architect and builder is God; ...praying that on the foundation of his love God will continue to build in us new lives, new hope, and new promise.*

The analysis of the texts of Anglican sermons revealed a number of metaphorical expressions involving words that are usually used to describe spatial orientation as modifiers for physical and psychological states. Therefore, within the given research it seems relevant to extend the A.P. Chudinov's classification adding **spatial metaphorical model**. This model often presents the source domain JOURNEY with reference to which the target domain LIFE is understood.

LIFE IS A JOURNEY metaphor in the religious context draws a clear, dichotomous distinction between two ways of life, the *right, good, moral* life on the one hand versus the *wrong, bad, immoral* life on the other hand. This dichotomy runs through all the detailed aspects of the metaphorical model. The key lexical items which belong to the journey domain and are used in the religious context are *journey, way, path, road, walk, etc.* *This truth that comes from God – the truth about God and the truth about human beings – this is a truth that transfigures the world we live in; transfigures us, sets us free, sets us on the right road.*

The source domain JOURNEY has at its heart a clearly delineated PATH schema [5]. Analyzing the examples that follow we see that its basic structure includes a starting point or SOURCE of motion [*human suffering, the lost and anxious and oppressed*], the PATH traversed [*following Jesus*], and a GOAL [*humanity is saved, everlasting and true life*]: *If humanity is saved, it is by the grace of the cross of Jesus Christ and all those martyrs who have followed in his path; We walk along the roads of human suffering, accompanying the lost and anxious and oppressed in the name of Jesus; To follow him [Jesus] is to risk stepping into life by recognising that something in us must die – so that everlasting and true life may live.*

The most important structural metaphor in the model investigated is a specification of the simple LIFE IS A JOURNEY metaphor. The result is a clear moral imperative: *...[God] be the teachers of my way, and my way is peace and justice and love, not violence, bitterness and conflict.*

Ignoring and violations of God's commandments are conceptualized as a kind of walking away, a departure from God's way: *But the truth is still an uncompromising one: if you cannot or will not respond, you are walking away from reality into a realm of trackless fogbound falsehood; For I have kept the ways of the Lord, and have not wickedly departed from my God.*

In general, metaphors perform an explanatory function in Anglican discourse. Religious issues could hardly be understood or conceptualized at all without recourse to conceptual metaphor. Abstract conceptual domains and ideas are made accessible to our understanding by means of metaphor. Through relating even the most abstract conceptual thinking to sensual perception, conceptual metaphors supply a physical grounding of cognition, providing coherence and unity of our experience [5: 23]. However, it should be mentioned that metaphors only supply a partial description or explanation of the target domain

in question, highlighting certain aspects while hiding others. It is this focusing that makes the difference between alternative metaphors for the same target domain.

The conducted study of conceptual metaphors may go some way towards a better understanding of Anglican religious reasoning. The analysis of the corpus of contemporary Anglican sermons has revealed that the basic concepts of religion FAITH, GOD, CHRISTIANS, CHURCH, LIFE were predominantly conceptualized as with the help of anthropomorphic model. We collected ample evidence of the systematic linkage between the analyzed source and target domains of the metaphorical mappings. Although some of the identified metaphorical models are common to various types of religious discourse, the uniqueness of Anglican discourse lies in their diversity and frequency of occurrence.

Metaphors can structure not only our thinking but also our activities. G. Lakoff and M. Johnson argue: "New metaphors have the power to create a new reality. This can begin to happen when we start to comprehend our experience in terms of a metaphor, and it becomes a deeper reality when we begin to act in terms of it. If a new metaphor enters the conceptual system that we base our actions on, it will alter that conceptual system and the perceptions and actions that the system gives rise to" [145]. In other words, metaphor provides direct appeal to the man's intellect and imagination, resulting in a kind of visualization of the consequences of one's conscious acts, and thus, influencing his behavior.

БІБЛІОГРАФІЯ

1. Арутюнова Н.Д. Язык и мир человека / Н.Д. Арутюнова. – М. : Языки русской культуры, 1999. – 896 с.
2. Маслова В. Когнитивная лингвистика : уч. пособие / В. Маслова. – Минск : ТетраСистем, 2008. – 272 с.
3. Чудинов А.П. Метафорическая мозаика в современной политической коммуникации / А.П. Чудинов. – Екатеринбург, 2001 – 238 с.
4. Harrison V.S. Metaphor, religious language and religious experience / V.S. Harrison // International Journal for Philosophy of Religion. - № 46(2)ю – Sophia, 2007. – PP. 127-145.
5. Jäkel O. Hypotheses Revisited: The Cognitive Theory of Metaphor Applied to Religious Texts [Электронный ресурс] / Olaf Jäkel. – Режим доступа : metaphorik.de02/2002.
6. Lakoff G., Johnson M. Metaphors we Live by / G. Lakoff. – Chicago: University of Chicago Press, 1980. – 242 p.
7. Sztajer S. How is religious discourse possible? The constructive role of metaphors in religious discourse [Электронный ресурс] / Slawomir Sztajer. – Режим доступа : http:lingua.amu.edu.pl.
8. www.archbishopofcanterbury.org
9. www.westminster-abbey.org/worship/sermons

ВІДОМОСТІ ПРО АВТОРА

Маріанна Ділай – кандидат філологічних наук, старший викладач кафедри прикладної лінгвістики Національного університету «Львівська політехніка».

Наукові інтереси: дискурсознавство, лінгвопрагматика, релігійний дискурс, концептуальна метафора.

УДК 81'33

ПРО ДЕЯКІ ТЕОРЕТИЧНІ ЗАСАДИ ДОСЛІДЖЕННЯ ПОЛІТИЧНОГО ДИСКУРСУ

Світлана ДОРДА (Суми, Україна)

Стаття присвячена одній із проблем лінгвістики сьогодення, а саме, аналізу теоретичних засад дослідження політичного дискурсу.

Ключові слова: політичний дискурс, аналіз політичної комунікації, соціальний інститут, ідеологія.

The article is devoted to one of the problems of today – the analysis of the theoretical basis of the political discourse.

Key words: political discourse, analysis of political communication, social institute, ideology.

Постановка проблеми. З 1980-х років лінгвістика стає все більше інтегративною наукою. Іноді суспільство ставить під сумнів доцільність роботи лінгвістів та їх зусилля. Початкові розмови про те, що вона розчиняється в інших науках, втрачає власні об'єкт і предмет, зупинились після того, як було доведено поліпарадигмальність лінгвістики. Авторитетно у цьому зв'язку звучать слова академіка Д.С. Ліхачова про те, що філологія – «это высшая форма гуманитарного образования, форма, соединительная для всех гуманитарных наук, связь всех связей. Она нужна всем, кто пользуется языком, словом; слово связано с любыми формами бытия, с любым познанием бытия: слово, а еще точнее, сочетания слов. Отсюда ясно, что филология лежит в основе не только науки, но и всей человеческой культуры. Знание и творчество оформляются через слово, и через преодоление косности слова рождается культура» [8: 111-112].

Отже, на початку XXI століття лінгвістика постає як розвинута наука з багатою історією, розгалуженою системою внутрішніх і зовнішніх зв'язків, окресленими предметом і об'єктом досліджень. У системі гуманітарних дисциплін вона є лідером, «полігоном» для відпрацювання, застосування та перевірки нових ідей і концепцій. [2:11].