

формирования как самостоятельного лингвистического направления.

Ключевые слова: надежная грамматика, врожденное понятие, общая грамматика, мышление, неопозитивизм, постулат простоты, психологизм, структурализм, творческий характер языка.

The article continues the cycle of publications devoted to problems of the case grammar in the opinion of a general linguistic paradigm, in particular the main aim is to establish sources of the case grammar and to trace reasons, preconditions, and specific characters of its development and organizing as an independent linguistic tendency.

Keywords: case grammar, innate concept, general grammar, thinking, newpositivism, postulate of simplicity, psychologism, structuralism, language creative character.

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CONCEPTUAL SCHEMES OF PLACE AND TIME IN AMERICAN LINGUISTICS

Стаття продовжує ряд публікацій автора, що досліджують процеси концептуалізації світу та внутрішнього рефлексивного досвіду на матеріалі американського варіанта англійської мови, аналізують залежність концептуалізації від різноманітних чинників: етносвідомості, соціуму, культури та субкультури певної групи, індивідуальної свідомості.

Ключові слова: концептуальна метафора, концептуальна схема, лексична сполучуваність, лексичне значення.

Every living being possesses a physical boundary that separates him from his external environment. Beginning with the simple cell and up to the man, every organism has a detectable limit which marks its outline. There also exists a non-physical boundary outside the physical one. It is difficult to delimit and it is termed "the organism's territory" [Hall 1993].

The act of laying claim to and defending a territory is called territoriality. Being greatly differentiated from culture to culture and from language to language it has become the focus of our research. As well as a cursory analysis of time, it being semantically connected with space. The associations and feelings that occur in a member of one culture almost invariably mean something else in another. Thus, thousands of experiences teach us unconsciously that space and time communicate.

Traditionally in English-speaking countries "space" begins with the notion of "place" which renders the following literal meanings.

Place 1 denotes an area or position:

I don't like crowded places. Let's find a quiet place where we can talk. Keep your credit cards in a safe place. Will has broken his jaw in three places.

Place 2 is a particular town, country, building, shop, a house or a flat for living in etc.:

They live in a small place called Clovelly. With a bit of work this place could look lovely. This is the only place that sells this type of bikes. The trip includes a visit to New York and other places of interest. Let's have the party at my place.

Place 3 renders the meaning of a seat on a train or a bus, in a theatre etc, or a position in a queue:

There is no place to sit. Would you mind saving my place while I go and get some ice-cream?

However, the smallest place category in the United States is not covered by a term like "hamlet", "village", "town" or things of the kind. It is a territorial entity, an area with no recognizable centre where a number of families live. Like "time" the notion of "place" in English is defused, so that you never know where its centre is [Clark 1993]. Moreover, depending upon the culture in question, the formal patterning of space can take on varying degrees of importance and complexity. A technical pattern which may have grown out of an informal base is that of positioned value or ranking. We have canonized the idea of the "positional value in almost every aspect of our lives" [Menken 1936].

Furthermore, the noun "place" in English has developed several indirect meanings which make us fully aware of "positional value" implications and apt to fight with each other as to who will be the first.

Place 4 denotes the position you achieve in a race or competition:

After a good performance at Wimbledon, she jumped six places in the world rankings. Sevilla finished in fifth place in the Champions League. Rufferty completed his round in 69, to take third place at the halfway stage.

Place 5 is an opportunity to be a member of a sports team or to take part in a game or competition, an opportunity to join a school, college, course, or to be part of an organization, business, etc. While rendering the

meanings “*place 5*“ enters a number of word-combinations: *to win / to secure / to earn / to clinch / to gain / to fill / to be offered a place*:

Lewis has earned a place in the Olympic team. Arsenal clinched a place in the semi-finals with a 2-0 win at Liverpool. Nursery places for children are scarce in some parts of the country. Steven has secured a place at Manchester University. Course organizers are hoping that all the places will be filled. She was offered a place on the committee. They are looking for someone to fill Jackson’s place on the management team.

Place 6 denotes the importance that someone or something has in people’s lives or in their minds (**place 6** is usually used in singular):

The house has a special place in the royal family’s affections. There was a hot discussion on the place of soap operas in popular culture. De Klerk secured his place in history by releasing Mandela and starting the process of change.

As a result in English-speaking countries they perceive space (both literally and metaphorically) as moving from points and along lines. Their concept of space makes use of the edges of things. If there are no edges, they make them by creating artificial lines (five miles west and two miles north, first / second etc place). Space is treated in terms of a coordinate system. In contrast, Japanese and many other cultures and languages work within areas. They name “space” and distinguish between one space and the next or parts of a space. To an Englishman or an American a space is empty, one gets into it by intersecting it with lines.

Benjamin Whorf [Whorf 1956], describing how Hopi concepts of space are reflected in the language, mentions the absence of terms for interior three-dimensional spaces, such as words for room, chamber, hall, passage, interior, cell, crypt, cellar, attic, loft, and vault. This does not alter the fact that the Hopi have multi-room dwellings and even use the rooms for special purposes such as storage, grinding corn, etc. B. Whorf also notes the fact that it is impossible for the Hopi to add a possessive pronoun to the word for room and that in the Hopi scheme of things a room in the strict sense of the word is not a noun and does not act like a noun. One might be led to assume by this that the Hopi would lack a sense of territoriality, but nothing could be farther from the truth. They just conceive of space as it were a number of areas and use space according to their own conceptual scheme. In other words “every language serves as the bearer of a culture. If you speak a language you take part, to some degree, in the way of living represented by that language. Each system of culture has its own way of looking at things and people and dealing with them. To the extent that you have learned to speak and understand a foreign tongue, to that extent you have learned to respond with a different selection of elements to the world around you, and for your relations with people you have gained a new system of sensibilities, considerations, conventions, and restraints” [Bloomfield 1993].

Besides, even in typologically distant languages conceptual spatial and temporal metaphors are often interlinked [Boroditsky 2001]. It can be also proved by dictionary definitions of the noun “*space*”:

1) time and freedom to do things how and when you want, especially in your relationships with other people.

The children were given little personal space or privacy;

2) a period of time:

It was an amazing achievement in such a short space of time. In the space of 36 hours, I had traveled halfway round the world.

The noun “*place*” possesses a shade of temporal meaning: the right occasion or time for something.

Let’s not talk about it now. It isn’t the place. This is neither the time nor the place to discuss our relationships [Macmillan 2002].

The noun *time* displays its semantic connection with words rendering spatial meaning as it enters the following word-combinations: *the length of time* (the notion “length “is usually a characteristic feature of space indicators); *a long / short time* (can be explained by analogy); *a race against time* (the noun *race* means “moving quickly along a road” and due to it is connected with spatial semantics).

Thus, it is evident that the word-combinations *a space of time and neither the time nor the place, the length of time* consist of semantically equal elements; moreover, their components refer the same part of speech (*a + a* in content and form) [Taufchi 2008]. Word-groups formed by two nouns present a perfect illustration of a lexical combinability pattern. In this case the meaning of a word combination does not equate to a simple sum of the meanings their components render but appears an intricate interlacement of lexical meanings and grammatical forms of combining units. *A long / short time* and word combinations of the type represent an equation *a + a* semantically, but being different parts of speech, they reflect the formula *a + b* formally [Taufchi 2008].

Being semantically equal to *space, time* has become an essential element of any culture. In English speaking countries time is treated in terms of a coordinate system as well as space. In the United States the nature of the points on a time scale is a matter of patterning, as is the handling of the intervals between them. By and large, the space between the points is inviolate. That is, compared to spatial systems, there is only a limited amount of stretching or distortion of the interval that is permissible [Traugott 1998].

According to Edward Hall’s point of view [Hall 1959], it is not necessary to leave the USA to encounter significantly different time patterns. There are differences between families and differences between men and women; occupational differences, status differences, and regional differences. In addition there are two basic American patterns that often conflict. They are termed as the “diffused point pattern” and the “displaced point pattern”. The difference between them has to do with whether the leeway is on one side of the point or is diffused around it.

“Contrasting the behavior of two groups of people participating in the two patterns, one observes the following: taking 8:30 a. m. as the point, participants in the “displaced point” pattern will arrive ahead of time anywhere from 8 a. m. to 8:25 a. m. Diffused point people will arrive anywhere from 8:25 a. m. to 8:45 a. m.” [Hall 1959]. As Edward Hall points out, there is practically no overlap between these two groups.

Regionally in the United States there are seemingly endless variations in the way time is handled. These variations, however, are comparable to the variations in the details of speech associated with the different parts of the country. Everybody participates in the overall pattern which makes it possible for them to be mutually understood wherever they may go. For example, in Utah, where the Mormons at first got so much technical about time and at length developed strong formal systems emphasizing promptness, you find the displaced point pattern with very little leeway. The more traditional part of the South, on the other hand, seems to slow things down by allowing leeway in both patterns. One finds a greater permissible spread, or a wider range of deviation from the point, than in the urban Northeast. The same could be said for the Old West.

A cross-cultural view of the category of time is highly instructive. Beginners in the study of classical Greek are often troubled by the fact that the word *opiso* in one context means *behind* in another – *in the future*. Speakers of English are used to thinking of themselves as moving through time. The Greeks, however, conceived of themselves as stationary, of time as coming up behind them, overtaking them, and then, still moving on, becoming the *past* they lay before their eyes.

As Clyde Kluckhohn puts it [Kluckhohn 1949], present European languages emphasize time distinctions. The tense systems are usually thought of as the most basic of verbal inflections. However, in a great number of languages time distinctions are only irregularly present or are of distinctly secondary importance. In Hopi the first question answered by the verb form is that of the type of information conveyed by the assertion. Is a situation reported as actuality, as anticipated, as a general truth? In the anticipatory form there is no necessary distinction between past, present, and future. For example, in translating from Hopi into English an interpreter has to choose from the context between “*was about to run*”, “*is about to run*” and “*will run*”. It means that Hopi is a so-called “timeless language”. It recognizes psychological time, which is much like Bergson’s “duration”, but this “time” is quite unlike the mathematical time, *T*, used by physicists. Among the peculiar properties of Hopi time are that it varies with each observer, does not permit of simultaneity, and has zero dimensions; i. e., it cannot be given a number greater than one (abstract nouns are not used in the plural form in this language, only the concrete, countable ones). The Hopi do not say, “*I stayed five days*”, but “*I left on the fifth day*”. A word referring to this kind of time, like the word *day*, can have no plural.

Hopi grammar, by means of its forms called aspects and modes, also makes it easy to distinguish among momentary, continued, and repeated occurrences, and to indicate the actual sequence of reported events. Thus the universe can be described without recourse to a concept of dimensional time. As a result, whenever a person moves overseas, or just has to communicate with foreigners, he suffers from a condition known as “culture shock”, i. e. a removal or distortion of many of the familiar clues one encounters at home and the substitution for them of other cues which are strange. A good deal of what occurs in perceiving space and time nominations is responsible for culture shock.

Understanding space and time involves not merely understanding separate words possessing spatial and temporal meanings in their average significance, but a full comprehension of the whole life of community as it is mirrored in the words. “Even comparatively simple acts of perception are very much more at the mercy of the social patterns called words than we might suppose” [Sapir 1929]. The words of different languages are not just externally different labels for the same things; they apply to different ranges of objects and events. The differences are subtle and extend to connotation, so a learner of a foreign language makes mistakes constantly through the prepossessions of his own language. Complete and thorough understanding between two speakers of the same language is much more difficult to attain than one usually realizes; but to attain any of such understanding between speakers of different languages involves many more and much greater difficulties”. If one wishes really to master a foreign language so that he may understand with some completeness the native speakers of that language, he must find some substitute for the kind of background experience he has had in his own language” [Fries 1945].

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Статья продолжает ряд публикаций, исследующих процессы концептуализации объективной реальности и внутреннего рефлексивного опыта на материале американского варианта английского языка; анализирует зависимость концептуализации от различных факторов: этносознания, социума, культуры и субкультуры определенной группы, индивидуального сознания.

Ключевые слова: концептуальная метафора, концептуальная схема, лексическая сочетаемость, лексическое значение.

The present paper is the sequential of the author's series research work series on the concept formation theory. The study under discussion intends to reveal the general principles of association, reinforcement and generalization that can account for creative aspect of any language use as it has emerged in American linguistics.

Key words: conceptual metaphor, conceptual scheme, lexical combinability, lexical meaning.

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