

У статті розглянуто мовчання як особливий різновид імпліцитних компонентів повідомлення. Характеризуються функційно-комунікативні особливості мовчання як потужного прагматичного комунікативного засобу в різних лінгвокультурних просторах в умовах міжперсонального спілкування. Розрізняються різні типи комунікативно значущого мовчання: мовчання як перформатив і мовчання як непряма ілокуція.

Ключові слова: лінгвокультурний аспект, мовчання, непрямі ілокуції, перформативи, лакуна.

Available 11 September 2013.

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УДК 81'1+81'373

CURSINGS AS BEHAVIOUR SPEECH FORMULAS THAT VERBALIZE NEGATIVE EMOTIONS AND STATES

The scientific research is focused on the analysis of the communicative laws represented by means of cursings in which the speech formulas and models of communicative tactics have been fixed and realized by the representatives of a certain linguistic culture in the aspect of actualization of negative emotions, states, feelings to verbalize threats, quarrels taking into account a national character of a certain linguistic culture.

Keywords: linguistic culture, communicative space, speech formula, cursing, threats, quarrels, negative estimation, national character.

A modern interpretative prahmalinguistic paradigm of knowledge is focused on the analysis of the peculiarities of a communicative space modeling aimed at a successful communication. The experience of certain linguistic cultures must be investigated. This experience concerns the communicative tactics that verbalize different communicative situations illustrating negative emotions, feelings and states, quarrels, threats, etc. But in every linguistic culture there's the system, certain speech formulas, stereotype phrases that are used to neutralize or to explain in an ironic form the reasons for negativeness in communication, to foresee the possibility of appearing of such communicative situations, to focus on positiveness. Such a communicative code is reflected in cursings [Франко 2006]. The above mentioned investigative approach belongs to the topical directions of linguistics, such as: axiological pragmalinguistics, linguistics of emotions, communicative linguistics, psycholinguistics, paremiology.

The above mentioned phenomenon has been investigated by M. Alefirenko, Yu. Apresyan, N. Arutjunova, O. Volf, T. Kosmeda, V. Mokiyeenko, T. Osipova, Yu. Pradid, O. Selivanova, J. Sternin. V. Teliya, V. Shahovskiyi, I. Shkitska and others. In Ukrainian linguistic researches the manipulative tactics of positiveness, semantic and pragmatic peculiarities of complementary expressions have been investigated by I. Shkitska [Шкіцька 2012]. The **relevance** of research is determined by the analysis of speech formulas that verbalize the negative emotions. Emotionality is a linguistic category that expresses certain emotional states of a person by means of the language units [Шаховский 2008, 2010].

The **purpose** of the research is to describe speech formulas of verbalization of the negative emotions, feelings and states, directed to neutralization of the negative influence in a communicative space of the Ukrainian linguistic culture, taking into account a speech expression of the Ukrainian consciousness, the expression of the Ukrainian national character. The purpose raises the following **tasks**: 1) to compile the sample of cursings; 2) to single out the speech formulas that verbalizes the negative emotions; 3) to determine the following speech genres: cursing, paroemia; 4) to analyze the speech formulas that are used during quarrels, fights, threats.

The **novelty** of the research is determined by the analysis of speech formulas that verbalize the negative emotions in Ukrainian linguistic culture. The novelty is also defined with the analysis of a speech genre cursing.

SECTION VII. Ethnolinguistics, Linguoculturology and Onomastics: State and Perspectives of Research

The **theoretical value** of the study is reasoned with the disclosure of speech formulas that verbalize the negative emotions and states.

The theoretical results give reasons for **practical importance**, which may be used in linguistics of emotions, psycholinguistics as well as in pragmalinguistics.

Each language paroemia fund contains the information about the peculiarity of a communicative and emotional competence of this or that linguistic culture, its ability to model the speech behaviour formulas, to verbalize the behaviour tactics, in particular the reaction to express the negative emotions, feelings and states. Concerning the Ukrainian linguistic culture this information is distinctly traced in "Галицько-руські народні приповідки" ("Halytsko-Rus'kyh Narodnyh Prypovidkah"), compiled by I. Franko.

In the consciousness of the Ukrainians from Halychyna certain stereotypes have been worked out. These stereotypes illustrate a certain verbal reaction on a definite situation, its estimation, as well as the estimation of a person's behaviour in this situation, approval and disapproval. These speech stereotypes are called "speech formulas" by I. Franko (see the works of T. Kosmeda [Космеда 2010]). These formulas verbalize mainly negative emotions, feelings of anger, fear, irritation, dissatisfaction, hatred and the others, that are represented in quarrels, threats, cursings and the others. These facts were partially mentioned in the works of the author of the article [Сліпецька 2011; Сліпецька 2013].

The cursings illustrate some emotionality of the Ukrainians. The emphasis is mainly laid on the emotions of a person, his or her sensual sphere, compare: *до серця му помовив* – the contrary by I. Franko: *промовив* this word addresses to feelings [Франко 2006: 115].

Ivan Franko fixed the examples of offensive addresses that were used by different social classes, for instance, "*a stupid recruit*" translated as "*рекрутське вухо*" [Франко 2006: 15]. The nation has certain formulas to answer different offences, rebukes, threats that concern a definite situation or an abstract one, compare: *Не роби так, бо гріх. – Е, гріх у міх, а спасеніє в торбу, а хто буде на перешкоді, того в морду* – the commentary is made by I. Franko: *it's a sin to do it* [Франко 2006: 30], making fun of: *Я ріс та все в ніс* – the commentary is made by I. Franko: *usually a man snaps back when he is made fun of because of his big nose* [Франко 2006: 60]; *не все сі то робить, що сі говорить* – the commentary is made by I. Franko: *a person answers when being threatened* [Франко 2006: 30].

Sometimes this kind of answers have a joking character, compare: *Пан Біг не дитина, би слухав дурного Кліма* – the commentary is made by I. Franko: *answering cursing and threats* [Франко 2006: 133].

Cursings may be of a soft character not evil and kind as well. The trait of a national Ukrainian character of being devout: the belief that only God has a right to judge: *бодай ті Пан Біг, але я ти не зичу* – the commentary is made by I. Franko, for instance: a joking cursing when a man curses being angry, "*recollection that it is a sin to curse*" [Франко 2006: 177]. The folk wisdom reflects the knowledge of Psychology, certain recommendations are given to prohibit "evil words", compare: *Не рікши му ліпше* – the commentary: "the word "*рікши*" is used when saying something evil about a person" [Франко 2006: 15].

The following euphemistic cursings have a joking character: *Підеш до Пана Бога на скаргу* – the commentary is made by I. Franko: *when somebody seeks the reason for a quarrel and the other person says to step back otherwise he or she would be beaten and even the God will not help* [Франко 2006: 34]; *Бодай тобі горнець розстрілило!* – the commentary: the cursing a joking character [Франко 2006: 52]. Evidently, the cursing is modelled by a female language personality because the image peculiar to a woman is represented in this cursing. Sometimes the cursing is projected to an unexpected effect, contrary to a negative one, compare: *Піб'є тебе Пан Біг квасним молоком* – the commentary is made by I. Franko: "*a big disaster*" [Франко 2006: 134], "disaster" sauer milk is meant, that was a favourite drink of peasants. So, a certain "conditional" cursing is meant, in fact – that is a wish to enjoy the meal / food.

But there are also euphemistic cursings that wish diseases and death, compare: *А розперло би тобі бік!* – the commentary: *cursing* [Франко 2006: 51]; *А робив би грудьми!* – the commentary: *cursing: “to work hard”* [Франко 2006: 28]. The cursings concern even children. That is may be caused by the situations of an upbringing process, when children are disobedient, are mischief makers. Adults get irritated and use cursings and the process of neutralization of the negative emotions takes place, for instance: *Бодай єс не ріс більший!* – the commentary: *the cursing concerns a young boy* [Франко 2006: 59].

Some cursings are based on the Slavic believes: *Бодай єс руку з гробу виставив!* – the commentary is made by I. Franko: *the cursing, motivated by a folk belief that a criminal who is not punished shows his hand from the coffin/grave, asking for punishment* [Франко 2006: 63], so the above mentioned cursing concerns the legal sphere: judgement and punishment are meant.

The expression of threat in the language consciousness of the Ukrainians is represented with certain language formulas. The most widely spread threats are the following: a physical punishment, killing, for example: *Як ти пірву в свої руки, то з тебе гною нароблю!* – the commentary: *the rivals* [Франко 2006: 71]; *Не минеш ти моїх рук!* – the commentary: *the man's threat addressed to another man* [Франко 2006: 67]; *Як ти вхоплю в руки, то з тебе кишки випуцу* – the commentary is made by I. Franko: *the rival's threat of a physical punishment* [Франко 2006: 71]; *Як ти пірву в свої руки, то з тебе гною нароблю* – the commentary: *the threat of a physical punishment* [Франко 2006: 71]; *Стережи сі моїх рук, бо не життя твоє* – the commentary: *the threat of killing* [Франко 2006: 69].

The so called "soft" threats may be singled out. These threats concern children, for instance: *Буде прут у роботі* – the commentary: *the threat of being physically punished (concerns children)*, compare: *Свари – не розуміє, бий нема що* – the commentary: *concerns an imbecile, disobedient child* [Франко 2006: 80]; the threats-vulgarisms: *Буде с-ка в роботі!* – the commentary: *the threat of being physically punished* [Франко 2006: 38]; threats-euphemisms: *Будеш у роботі!* – the commentary: *the threat concerns a physical punishment* [Франко 2006: 38]; *Не минеш ти моїх рук!* – the commentary: *the threat of being physically punished* [Франко 2006: 67].

The speech genre "a quarrel" has a peculiar paroemiological verbalization. The quarrel is verbalized as reasonless, needless, in vain, a folk consciousness disapproves this action, calls for peace, compare: *Посварилисмося та й сі перепросимо* – the commentary of I. Franko: *the quarrel caused with silly trifles that aren't worth fighting* [Франко 2006: 80]; *Нема що робити, треба ся сварити* – the commentary is made by I. Franko: *the quarrel caused with silly trifles* [Франко 2006: 80]; *Сварімося, діду, за чужу біду* – the commentary is made by I. Franko: *said about the quarrel that has no reasonable grounds* [Франко 2006: 80]; the situation that acquires admonition, warning not interference is singled out (a national trait of character of the Ukrainians – individualism is verbalized), compare: *Не сварися дідку за чужу бідку* – the commentary is made by I. Franko: *don't start quarreling if it does not concern you* [Франко 2006: 80]. A precedent situation is verbalized that is modelled, based on anecdote the ending of which served the basis of paroemia that criticizes a groundless quarrel, perhaps, the quarrel that helps to get rid of a stress: *Сварімся, бабуню!* – *Та за що, синочку? Та сварімся, стара тупице! А ти собачий сину, чого хочеш?* – *Дякую, бабуню, вже посварилисьмося* – the commentary is made by I. Franko: *the anecdote is about a groundless quarrel* [Франко 2006: 80]. In Ukrainian Halitsian linguistic culture "a quarrel" may be emotionally expressed. It may cause an affectation state, for instance: *Сварімося стіни тріщать* – the commentary of I. Franko: *about a loud quarrel* [Франко 2006: 80]; *Таку сварку почав, що був дим мало не сів на хату* – the commentary is made by I. Franko: *about a loud quarrel* [Франко 2006: 81]. A folk wisdom states: *Від сварки до бійки рукою подати* – the commentary from I. Franko: *a quarrel causes fighting* [Франко 2006: 81]; *В сварці один другого не цілує, чи малює* – the commentary is made by I. Franko: *in a quarrel nobody is spared* [Франко 2006: 81]; *Не вдаваймося в сварку, бо будеш битий* – the commentary: *"an admonition is said to a man who is fond of fighting"* [Франко 2006: 81].

In paroemia fund the concept-image of a person who is fond of fighting is verbalized, a person is warned, for instance: *А сварив бис сі з сорочков* – the commentary of I. Franko: "is said about a person who is fond of making quarrels". Sometimes I. Franko explains the semantic structure of a cursing, gives its semantic-pragmatic motivation, for instance: *сорочка найближча до тіла* [Франко 2006: 80]. *People who are fond of fighting are usually made fun of: Дай Боже вам посваритись, а нам подивитись* [Франко 2006: 81]; *Уперед сварили сі, а тепер цілують сі* – the commentary is made by I. Franko: *a behaviour characteristics is verbalized that implies the change of a mood* [Франко 2006: 80]; *Я сі з тобов не годен висварити* – the commentary: *is said about a man who is fond of fighting* [Франко 2006: 80].

There examples of cursings among neighbors who are fond of fighting: *Я найму кого, аби сі з тобов на шихти сварив* – the commentary is made by I. Franko: *is said about a neighbor, a person had a fight with*. The explanation given to the word "шихта" / "шихта в Бориславі" – a twelve-hour work [Франко 2006: 80]. The situation that concerns a quarrel between people who are familiar: *Розійшились як чорна хмара* – the commentary: *is said about ex-lovers, close friends* [Франко 2006: 50].

Conclusions. Each linguistic culture and language consciousness create the code of speech behavior that represents people's inclination to express negative emotions (dissatisfaction, irritation, anger, hatred, fear) affectation states or a negative mood. The above mentioned state is verbalized with speech formulas of a quarrel, cursing or threats. In paroemia fund of the Ukrainians there are many units are aimed at criticizing negative activities, verbalization of some irony, indirect expression of admonition, warning, recommendations, emphasis on traditions, religious bans, moral imperatives. The form of an indirect communication, euphemism-phrases is used as well as vulgarisms peculiar to modeling of a negative communication. As it can be seen people's consciousness reflects the knowledge of psychology, laws and rules of a successful communication. All these aspects are described, formulated and characterized in the sphere of the modern humanities.

Perspective is determined by the necessity to single out the peculiarities of modeling of paroemia formulas that concern the specificity of verbalization of the negative emotions and states in Ukrainian, Russian and English linguistic cultures.

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Наукова студія присвячена аналізу законів комунікативного простору, репрезентованого у вигляді проклять, де зафіксовані мовленнєві формули, моделі комунікативних поведінкових тактик, які зреалізуються представниками відповідної лінгвокультури в ситуації актуалізації негативних емоцій, станів, почуттів для омовлення погрози, сварки та їх оцінки з урахуванням специфіки національного характеру відповідної лінгвоспільноти.

Ключові слова: лінгвокультура, прокляття, комунікативний простір, мовленнєві формули, погроза, сварка, негативні емоції, національний характер.

Available 10 September 2013.

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УДК 811.161.2+811.351.32

SUBJECTS OF WISHES IN SPEECH ETIQUETTE OF UKRAINIANS AND LEZGINS: UNIVERSAL AND ETHNOCULTURAL

This article is devoted to the comparative study of subjects of wishes in the Ukrainian and Lezgin languages. The analysis has revealed that the Ukrainian and Lezgin wishes have common subjects which are formed taking into consideration such universal human values as health, longevity, welfare, good luck, birth, wealth, peace which testifies to their universal character. However, these subjects are specifically realized in the linguocultures under analysis and therefore marked by the local ethnic features, being a sort of empirical indicators of the national mentality.

Keywords: speech etiquette, wishes, subjects, health, welfare, longevity, wealth, birth, peace.

The current stage of linguistics is marked by the striving of scholars at going beyond structural approach to the analysis and interpretation of linguistic phenomena, an attempt to interpret them from the anthropocentric point of view, individual's mind, intellectual and practical activities. The focus of the researches today is directed to the language functioning but not its arrangement which determined the formation of new linguistic priorities and vectors of scientific research. In conditions of establishing a new linguistic paradigm which is based on the principle of anthropocentrism, the need for the comparative study of different types of cultures as presented in a language, the analysis of semantics and pragmatics of texts in which the pronounced cultural priorities of a particular ethnic group are reflected in the most condensed form, becomes especially important. As V. Maslova correctly notes, "the linguistic world image is partly universal and partly nationally specific. Therefore, you can realize its national specificity only by comparing world images of different nations" [Маслова 2008: 225].

An important role in the reflection of cultural and national identity of an ethnic group is played by the wishes – stereotyped expressions which are used in many forms of traditional common and ritual communication to create the communicative comfort, i. e. express the friendly