

*A manuscript*

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**VERBALIZATION OF THE CATEGORY "NRAVSTVENNOST"  
IN THE NOVELS OF SERGEI MINAEV**

10.02.01 – the Russian language

**ABSTRACT**

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The thesis can be found in the scientific library n. a. N. I. Lobachevski at the Federal State Autonomous educational institution "Kazan (Volga) Federal University. The electronic version of the abstract posted on the website of Federal State Autonomous educational institution "Kazan (Volga) Federal University (<http://www.kpfu.ru>) and on the official website of the Higher attestation Commission of the Ministry of education and science of the Russian Federation (<http://vak.ed.gov.ru>).

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I.V. Erofeeva

## **A general characteristic of the dissertation**

At the present stage of scientific development, adhering to the framework of the anthropological paradigm, research is increasingly carried out at the junction of related disciplines, such as linguistic and cultural studies. As a result of this correlation appeared and began to actively develop cultural linguistics, which considers the language in direct communication with the accumulated achievements of the people in the field of science, technology, education and art.

The idea of this scientific direction consonant with the opinion of V.I. Karasik, who believes that the language and culture - is the most important unit of the humanities. Social determinism language lies in the fact that it exists primarily in the linguistic consciousness - the collective and the individual. So, the language team, on the one hand, and individual personality, on the other hand, act as carriers of culture in the language.

This research is devoted to the study of one of the most important in the mentality of many nations category of "morality" and its verbalization in the idiostyle of Sergei Minaev. In Russian this category sounds as "**нравственность**", and we will be use this term in our research.

Best-selling novels of the popular contemporary writer fix in the feature space the significant social and political changes in society, the moral and ethical transformation, which are taking place in Russia and are projected on the linguistic consciousness of contemporary language personality in literary texts. Novels are anthropocentric in nature and accumulate in itself, except for information about reality, even unique individual world of emotions, feelings, aspirations of man.

The **relevance of the topic** chosen due to the relevance of a society such work which focus on the ability to correctly interpret communicative the installation of a modern writer, and ascertain its ability to criticize the negative behavioral manifestations of the people in the plot development of a literary text. This kind of research can be an important step in achieving a morally oriented human relationships and their awareness of the importance of spiritual ideals in the

process of identity formation in the interaction of language, culture and people as a direct communicant.

**The object of study** in this work is associative-semantic field of "nравstvennost" in idiostyle of Sergey Minaev.

**The subject of the research** is the combination of semantic and associative relationships of words that represent the verbal sphere of нравstvenno-moral ideals / antiduals of modern linguistic personality in the novels of the author.

**Purpose** – to consider the peculiarities of interpretation of the category of "nравstvennost" in the novels of the writer-publicist of the latest time using the example of the lexemes-representatives. This analysis will demonstrate to an unique associative links and semantic relations underlying the worldview of the media of the modern Russian language.

In accordance with the intended purpose of the study we put forward the **following tasks**:

1. To construct the associative-semantic field of the category of "nравstvennost" in the modern Russian language (based on the results of associative experiment).

2. To perform paradigmatic, syntagmatic, epidigmatic connections, which are verbalizes нравstvennost in the artistic space of the selected novels.

3. To model the associative-semantic field of "nравstvennost" in idiostyle of Sergey Minaev.

4. To identify the differences between the interpretation of the main components of the category of "nравstvennost" in the lexicographical sources and the author's individual interpretation.

To solve the set task it was necessary to formulate a **working hypothesis**: the ideas about the category of "nравstvennost" and some of its concepts have varied in modern society. This fact is projected onto the linguistic consciousness of Russian native speakers and is reflected in the texts of popular Russian writers of modern times.

The specificity of the goals and objectives resulted in an appeal to the various **methods of linguistic analysis**: distribution, component and etymological; the method of semantic field, modeling, generalization, Association; method of quantitative statistics, interpretation and conceptual analysis.

The **main sources of the study**: the vocabulary of the нравstvenno-moral content, obtained by continuous sampling from the novels of Sergei Minaev; materials of the linguistic dictionaries, dictionaries of related sciences; results of the conducted associative experiment.

**Theoretical basis of research** was made on basic provisions for: cognitive linguistics (Yu. D. Apresyan, A. S. Askoldov, N. S. Bolotnova, S. G. Vorkachev, E. S. Kubryakova, D. S. Likhachev, Z. D. Popova, G. G. Slyshkin, Yu. S. Stepanov, I. A. Sternin); cultural linguistics (N.D. Arutyunova, A. Vezhbitska, V. I. Karasik, V. V. Kolesov, V. A. Maslova, M. V. Pimenov, E. Sapir, V. N. Telia, N. N. Fattakhova); the semantics and semasiology (N.F. Alefirenko, I. A. Baudouin de Courtenay, V. A. Bogoroditsky, A. A. Zalevskaya, N. V. Kruszewski, V. K. Kharchenko, D. I. Shmelev); the communicative style of a literary text (G. I. Bogin, N. S. Bolotnova, A. V. Bolotov, V. V. Vinogradov, G. O. Vinokur, V. P. Grigorjev, Yu. N. Karaulov).

Vocabulary of ethical-moral content already came into the view of linguists (I. V. Burnos, O. A. Vaneeva, I. R. Makeeva, V.V. Kolesnikova, O. V. Sitnikova), but at the moment there is no research in which нравstvennost was viewed as a multifaceted and complex category, verbalized in the modern literary text. This fact determines **the scientific novelty** of the thesis.

**The theoretical significance** of the study stems from the fact that visual modeling of the semantic field of "morality" in the lyrics of a popular writer of modern times contributes to the further development of the doctrine of morality as linguistic and cultural categories. Furthermore, these generalizations allow expanding the existing concept of the semantic, paradigmatic and syntagmatic possibilities of the modern Russian language.

**The practical significance** of the dissertation is that its results can be used in the development of special courses on semasiology, functional lexicology, stylistics of the Russian language, in lexicographic practice to update the explanatory dictionary of modern Russian language and dictionary of synonyms; in the methodological practice in the development of special courses and special disciplines.

**We offer to the defense the following provisions of the thesis:**

1. The category of "morality" is fundamental to linguistic and cultural paradigm of the Russian people and the way of its representation captures the moral state of society and trends of its transformation in the texts of the famous Russian writer.

2. Features of verbalization of category of "nравstvennost" in the novels of Sergei Minaev due to a significant influence on the Russian mentality of the Christian religion and Soviet ideology. The core of the associative-semantic fields are key words-representatives of morality and нравstvennost. Central can be considered as two lexical paradigms: "spiritual qualities" and "rules of conduct". On the periphery of the vocabulary is the Central part that implements a secondary semantic features, and occasional units.

3. In the linguistic consciousness of the author there is a lack design meaning of the word нравstvennost that determines the lowest frequency of its use and recruitment of numerous synonyms that updates specific differential semes: spirituality, compassion, God, honesty and others.

4. A variety of syntagmatic relations of the lexeme spiritual (spiritual light, spiritual focus, spiritual tunnels, spiritual guidance, etc.) suggests that the expansion of the syntagmatics of words will soon lead to a narrowing of its paradigmatic. As a result of "blurring" its contents more will start to function more specific synonyms of a word, for example, religiousness, piety.

5. The results of the conducted associative experiment and the features of individual author's interpretation of morality in the novels of Sergei Minaev suggests that the lexical level of language faster and more responsive on the

transformations in moral and moral state of modern society according to modern artistic texts, but are not sufficient to be reflected in lexicographic sources.

**Testing results** of the studies were conducted at meetings of the Department of Russian language and methods of teaching, Kazan Federal University (2014, 2015); at the international, national and regional research conferences (Kazan 2012 – 2014, Kirov 2014, Sterlitamak 2016). On the topic of the dissertation published 10 publications, of which 3 in journals recommended by higher attestation Commission: "Philology and culture" (2013), " Tomsk state pedagogical university bulletin (TSPU Bulletin)" (2014), " The Bulletin of Vyatka State Humanities University" (2015).

**The structure of the work.** The thesis consists of an introduction, two chapters, conclusion, applications, and list of references consisting of 189 sources. The text of the thesis consists of 169 pages.

## THE MAIN CONTENT OF THE THESIS

In the introduction reveals the relevance of the research topic, formulates the goal and objectives, main provisions for the thesis defense, identifies the subject and object of the work justifies the selection of the main sources and methods the studied material, there are scientific novelty, theoretical and practical significance of the work performed, provides information on testing results.

**In Chapter 1 "Theoretical foundations of the study of the category "nравstvennost" in idiostyle of Sergey Minaev"** defines the main approaches and methods of research of category "nравstvennost" in the modern Russian language and idiostyle of popular Russian-language writer of modern times. The result is a constructed model of associative fields of the category "nравstvennost" in the modern Russian language on the basis of the associative experiment.

In paragraph 1.1. *"The problem of studying the artistic concept within the existing scientific paradigm"* clarifies the nature of the artistic concept (HC), which accumulates the features of linguistic personality of the writer, embodies the communicative task of the literary text and the original manner of the author. Special attention is given to the main types of artistic concepts, and various approaches to their structure.

Paragraph 1.2. *"Research methods of artistic concept "nравstvennost""* describes the method of analysis of associative layer of literature concept, proposed by Bolotnova N.S., which lies at the basis of the work. We complement it some techniques of linguistic analysis, including: semantic analysis of key words-representatives of нравstvennost; the holding of a free associative experiment; analysis of the paradigmatic, syntagmatic and epidigmatic relations of words; the allocation of evaluation layer of literature concept of "nравstvennost". It is proved that the method of semantic fields is the most effective method for the analysis of verbalization of the artistic concept in idiostyle of the writer

In paragraph 1.3. *"The question of linguistic and literary studies of the idiostyle of Sergei Minaev"* clarifies the notion "idiostyle", which is understood as conceptually important for a writer set of aesthetically and communicative

deterministic principles of the text, which determine the choice and combination of artistic and expressive language means, stylistic devices.

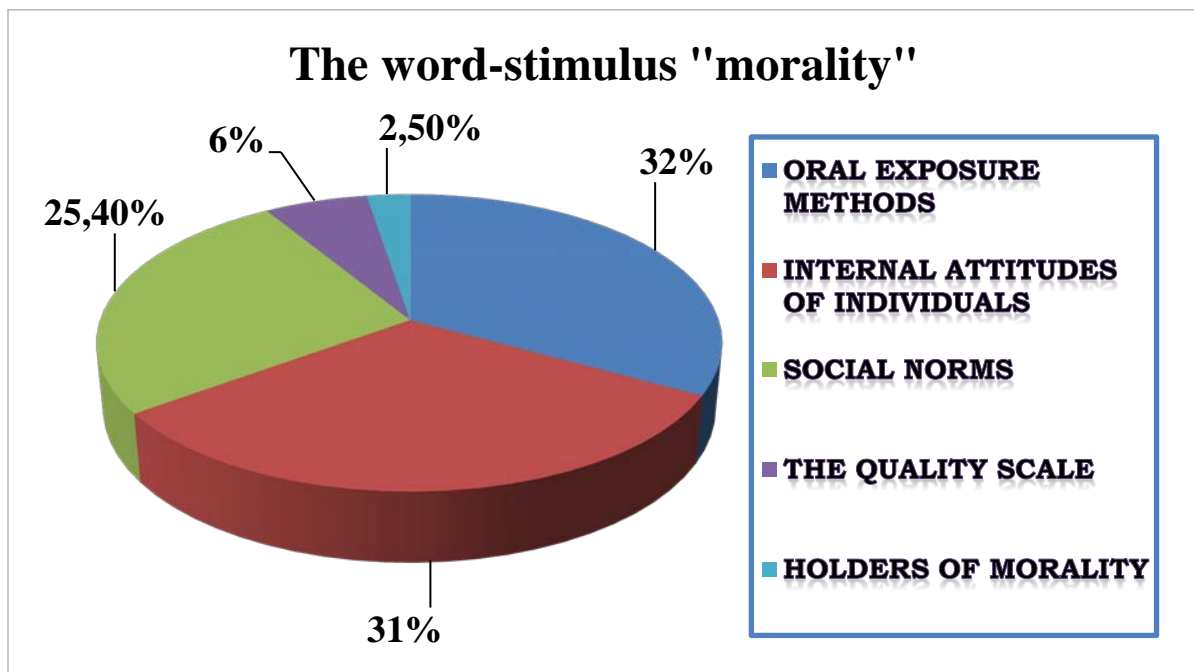
Of course, the notion "idiostyle" is also included the manner of associative and semantic deployment of a literary text, defining its structure, semantics, pragmatics and epigrammatics. The idiostyle of Sergey Minaev is reflected in the style of his novels: «*Duxless. Повесть о ненастоящем человеке*» (2008), «*THE Тёлки. Повесть о ненастоящей любви*» (2009), «*Videоты, или The Тёлки. Два года спустя*» (2010) и «*Р.А.Б. Антикризисный роман*» (2009).

Briefly describes the storyline of each of them, provides an overview of domestic and foreign studies which mention these works and the personality of Sergey Minaev.

Paragraph 1.4. "*Latextacy the associative potential of the category of "nравstvennost" in modern Russian language*" is dedicated to the interpretive analysis of key words-representatives of *nравstvennost* (1.4.1.) and morality (1.4.2.) in etymological, explanatory, encyclopedias, and other dictionaries. Comparison of different definitions revealed a contradiction in the interpretation of tokens of *nравstvennost*: the meaning of "nравstvennost" is a reference to social norms of behavior, moral code of the majority without accounting for individual positions, although their observance contrary to his own free will not to be considered capable of moral manifestations.

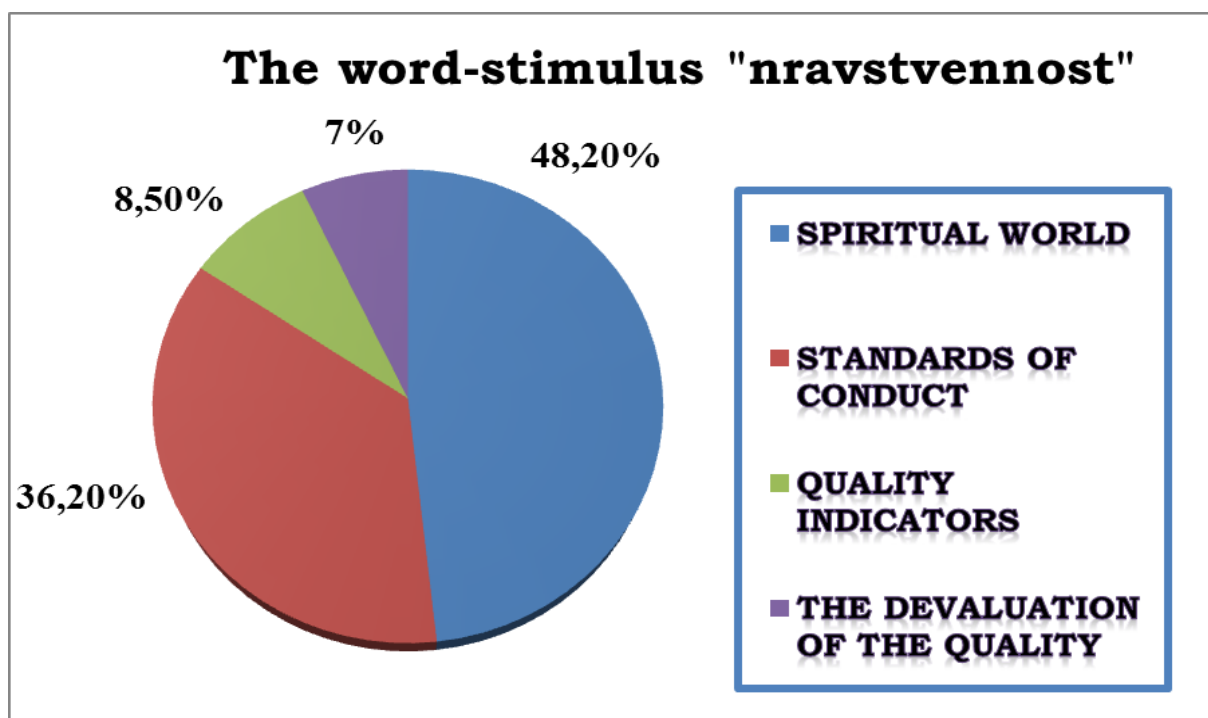
In paragraph 1.4.3. "*Analysis of the results of associative experiment*" systematic measures of associative experiment, conducted at the Kazan teacher training College, which is an innovative and experimental platform of the Ministry of education and science of Tatarstan Republic. The experiment involved 200 students of the 4th course at the age of 20-22 years. The words *morality* (1.4.3.1.) and *nравstvennost* (1.4.3.2.) were offered as the stimulus words. Just reactions to stimulus *morality* was 315, of which various – 35, single – 9, failures was not. Responses were divided into thematic groups, the results issued in the form of *Chart 1*.

Chart 1.



There were 282 reactions to the word *nравstvennost*: 27 different and 4 singles. Bounce – 3. According to the principle similar semantic signs of the responses are also divided into the following thematic groups listed in *Chart 2*.

Chart 2.



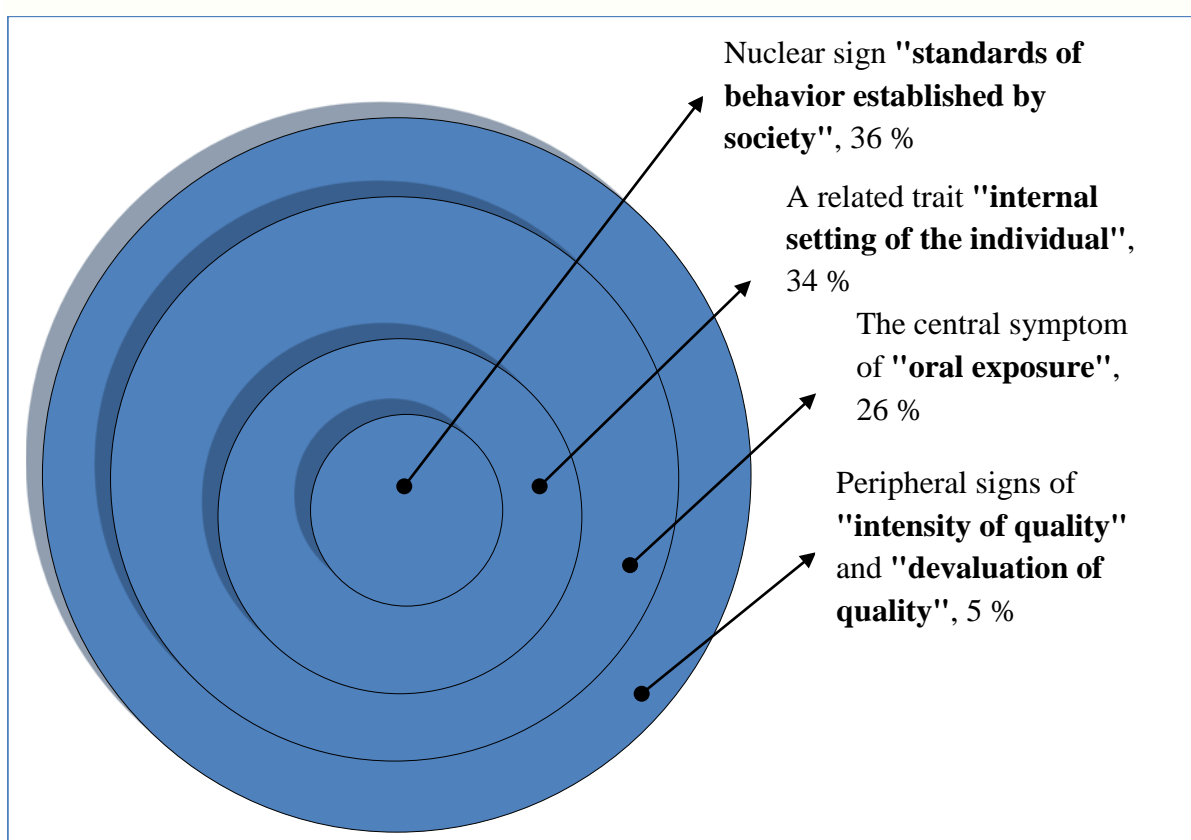
Thus, the analysis of key words-representatives enable us to construct the associative field of "nравstvennost" in the following paragraph 1.4.3.3.

*"Associative field of the category "nравstvennost" with key words morality and нравstvennost in the modern Russian language".*

Systematized 597 reactions, we have identified common and distinctive semantic features of both words, which became the basis for the allocation of structural semantic components of a category "nравstvennost". To visualize the results we can in the following model.

**Model 1.**

**ASSOCIATIVE-SEMANTIC FIELD "NRAVSTVENNOST" IN THE  
MODERN RUSSIAN LANGUAGE**



We need to focus on the importance for the recipients of moral behavioral manifestations in the hierarchy of semantic features. The quantitative indicators clearly prove the fact that нравstvennost is perceived as the adherence to social norms and rules of conduct firstly and only then as the spiritual quality of the person for Russians. The great importance in the structure of the field have the secondary semantic features of the lexeme morality. This fact indicates a verbal process, in which morality is semantically changing in the human mind.

**Chapter 2 "The associative-semantic field of "nравstvennost" in the novels of Sergei Minaev"** is devoted to the analysis of different semantic relations in the framework of associative-semantic field.

*Paragraph 2.1. "Paradigmatic relations of lexical items with a value of "mnравstvennost""* illustrates the thesis by M. M. Pokrovsky that words and their lexical values are not independent from each other, but are united in our soul, regardless of our consciousness, in different groups; the base of the groups may be the similarity or difference in the basic its lexical meaning.

According to the classification by A. A. Ufimtseva, based on different degrees of abstraction, the vocabulary of the moral issues belongs to the group of names that express highly generalized concept of sign; it is the result of isolating abstraction. That is why a categorical-grammatical meaning of the studied lexemes no longer matter: properties of grammatical units, for example, *nравstvennost* (noun), *nравstvenno* (adverb), *nравstvennyi* (adjective), do not affect their value.

In the initial phase in the texts of novels by Sergei Minaev was found about 500 lexemes moral issues. Then were selected those words in which the integral value of the sema has become a sema *nравstvennost*, defined as "the inner, spiritual qualities that guide people's ethical standards; rules of conduct defined by these qualities." Differential signs distribute tokens into two lexical-semantic groups in which: 1) contains an indication of **mental quality**; (2) refers to **rules of conduct**.

Among the lexical units of the first group it is possible to identify the paradigm of two degree: one in the semantic structure has a differential to this 'quality'. The largest token of this subgroup is sincerity. **31** using in the texts suggests that this feeling is at the top of the hierarchy of moral concepts in the worldview of Sergei Minaev: ... *ненавижу сидеть в публичном месте с плачущей телкой! С другой стороны – это ли не доказательство ее искренности?*

The few token – *kindness* – was found only once: *Милосердие, доброта... это че, Будда, что ли, выходит?*

The author knowingly associating human feelings and the quality with the deity to which they are necessarily inherent, as, in accordance with the classical Buddhist doctrine, a Buddha can be considered any being who has already knew the truth and attained enlightenment. Accordingly, the moral person is associated in the novels of Sergei Minaev with the deity; however, the neighborhood with the words of the *калмыцкое телевидение, визуальный образ, мэн* indicates the irony of the hero.

The using the vocabulary units of a paradigm of the first stage in the texts of the author (*sincerity, dignity, honesty, virtue, sincerity, kindness*) in all cases, evidence of their positive connotative coloration, that is, they represent qualities that are commendable.

The second subgroup contains lexemes with the differential semantics "feeling", which is defined as "a conscious attitude towards something; an emotion, an experience." The paradigm words with the given value is more numerous compared to the previous described subgroup. 35 times Sergey Minaev used the word respect. While consuming the tokens "*respect*" the writer often puts into question the importance of this concept and notes that in some cases, its denotation is similar to the denotation of the word *litsemerie* ("behavior, covering dishonesty, malice feigned sincerity, virtue"). It is noteworthy that the contexts of these two words coincide in quantitative terms: *УВАЖЕНИЕ, ВОСПИТАНИЕ и РОСТ. Мы уважаем наших Потребителей, мы воспитываем наших Потребителей, мы растем вместе с ними, а они растут вместе с нами.*

The text sounds like a mantra or more like the inscription on the promotional poster. People are urged to cultivate a sense of respect, which entails "the greater good". In this case we can speak of a "triad of well-being": *respect = education = growth*.

Rarely – only three times – found the token "*ingratitude*".

The semantic feature of the lexemes of paradigm of the second subgroup – the ability to classify them as: **positive** (*dignity, pride, esteem, sincerity, gratitude, virtue, repentance*) and **negative** (*anger, ingratitude, hatred, narcissism*).

Possess these "mental qualities" can:

### **1. One person:**

*А так. Чтобы образ президента, например, выражал вселенское Добро, Милосердие и Близость к тебе.* The token "good", "charity" in this case refers to the quality of the person and to his social position, for which they are specific.

### **2. Group of people forming a nation, nationality, state:**

Of course, any established social rules and regulations are in accordance with the position of each, or are in conflict with the views of a single representative of society, its spiritual world and the internal installations. In the framework of public rules Sergey Minaev creates the idiom "*public conscience*." The concept of "*conscience*" is interpreted as "a sense of moral responsibility for his behavior in front of other people, society, and literally a combination of "public conscience" means "responsibility of society to itself".

*Корю себя за то, что сорвался на Таню, но на нее злюсь еще больше, потому что терпеть не могу людей, которые берут на себя функцию **общественной совести** и начинают изъясняться допотопными, укоряющими штампами... Работников советской торговли отличает кристальная честность и высокая культура обслуживания населения.*

In the latter case once again emphasizes the historical era, where *high moral standards* are inherent to all citizens and was equated with ideology.

In modern times the *collective morality* can be attributed to the *corporate spirit*: *Судя по лицам моих коллег, полных неподдельного **раскаяния** и какого-то пионерского порыва все взять и тотчас же исправить, обвинительная речь подходит к концу.*

Sometimes the quality is not only personified, but is also hyperbolized: *Понимаешь, Даша, я не люблю тебя. Я люблю другую женщину. Прости. – Не человек, а сплошное чистосердечное признание...*

We will note that Sergey Minaev may personify the negative qualities: *Ты все никак не определишься, кто родился вперед – ты или твое вечно уязвленное самолюбие!*

### 3. The whole world:

*А так. Чтобы образ президента, например, выражал вселенское Добро, Милосердие и Близость к тебе.*

The essential element of the lexical meaning of words of the second lexical-semantic groups is expressed using the compound naming rules of conduct, the value of which can be opened through the meaning of the words contained in it. The essential element of the lexical meaning of words of the second lexical-semantic groups is expressed using the compound naming "rules of conduct"; the value of which can be opened through the meaning of the words contained in it. Note that the differential we also believe the same "attitude".

Most often in this group used the word "hypocrisy" (35 times) ("behavior, covering dishonesty, malice feigned sincerity, virtue"). It can fully describe the social atmosphere, where all the characters of Sergei Minaev live. However, people are accustomed to the hypocrisy and don't think *hypocrisy* is something of anti-moral. Some of the contexts on the contrary, emphasize the need for hypocritical behavior in modern society, justified it by the goal of achieving success: *Лицемерие и ханжество — вот истинные короли мира.*

As in the previous group, the token that indicates the *rules of conduct* can be marked as "**positive**", which include the words: *civility, attention, courtesy, integrity, courtesy, respect, tact*; and "**negative**": *the arrogance, hypocrisy, arrogance, contempt, insult, scorn, vice, crime, betrayal*.

"Psychologically real" values of the selected words are not in all cases correspond to the values given in modern dictionaries of the Russian language. Due to the textual environment the word acquires additional shades of meaning, therefore, implements a non-trivial syntagmatic potentiality: *Все было так, как оно было, и прежними нам не стать, даже если напишем три тома автобиографии, кастрировавшей прошлые пороки.* This context is a Prime

example of a projection of the author's attitude to the existing language names concepts and phenomena.

The texts taken for analysis, contain numerous descriptions of politicians, business people and the media of both, Russian and foreign. Foreigners have more an anti-moral qualities than the Russian. It is not stated openly, is expressed through irony: *Когда попавшие в плен французы оставались в услужении у русских дворян учителями музыки, языка, танцев и хороших манер. Действительно, раз он француз, то всяко хорошо танцует, знает манеры и музыку.*

Interesting was the fact that only once was found, the token "*beznravstvennost*". Its lexical meaning is not affected by the inclusion of new semantic content, however, the boundaries between *nravstvennost* and *beznravstvennost* become quite blurred: *Действительно! Спать с женатым мужчиной можно, а позволять ему оставаться у тебя до четырех утра – безнравственно!*

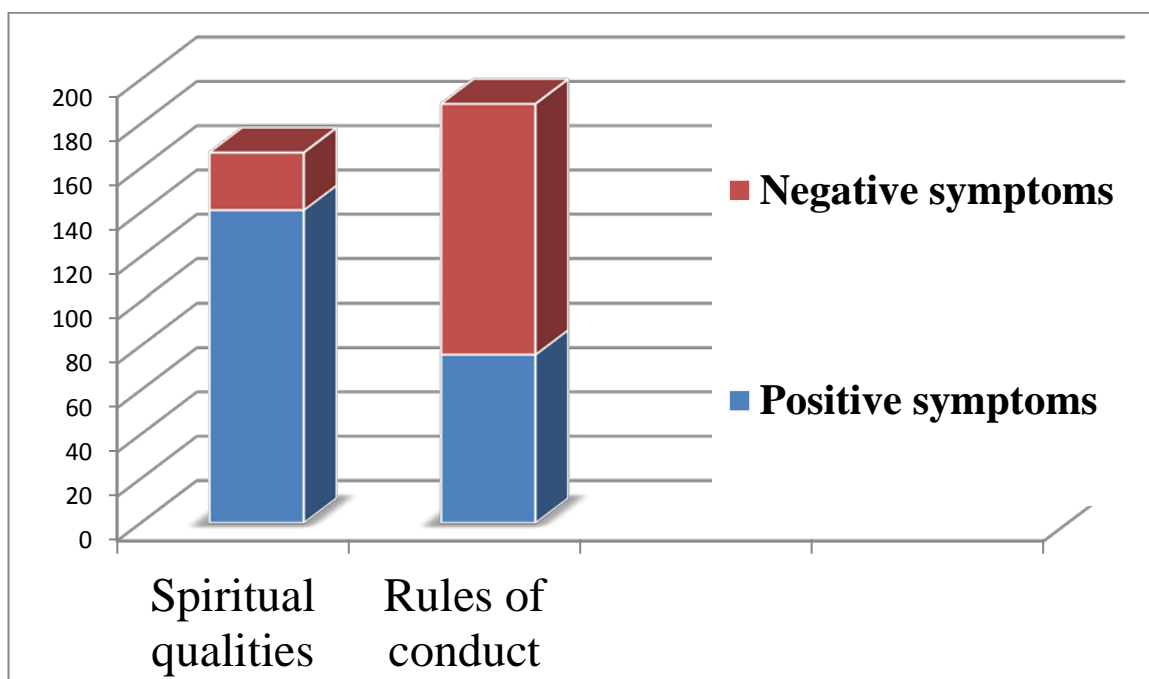
Differentiation of selected words on the basis of "positive/negative" is easily accomplished through the analysis of lexical meaning, which is given in different dictionaries, but this method is not applicable to all the considered tokens. Connotations of the words "*demeanor*" and "*education*" are not included directly in their interpretation. The expressive load of the words can be expressed by attributive: *Те же жесты, те же улыбки, та же манера поведения. Та же дурацкая манера говорить словами — рекламными слоганами. Зачем умные люди старательно, день за днем делают из себя идиотов? Либо дополнений: Как-то Боб смотрел религиозный канал, где шла речь о воспитании у детей любви к Библии.*

Quantitative calculations show that the lexico-semantic group "spiritual qualities" has **167** representatives, of whom **141** units illustrated positive qualities, **26** – negative. The second lexico-semantic group "rules of conduct" consists of **189** words, **76** words express the relevant to generally accepted standards, positive behavioral manifestations, **113** units illustrate the negative behavioral responses.

The percentage of these lexical groups are expressed as **47 %** ("**spiritual qualities**") to **53 %** ("**rules of conduct**").

Thus, the external manifestations of *nравstvennost* are a little more important in idiostyle of Sergey Minaev than the inner world of a man. The results of calculations are presented in *Chart 3*.

*Chart 3.*



Paragraph 2.2. "*Syntagmatic relations of lexical items, verbalizes the category of "nравstvennost"*" is devoted to the consideration of the nature and of some peculiarities of the external semantic relations of lexemes on the fringes of the associative-semantic field of "*nравstvennost*". The base for the description of syntagmatic relations in the lexicon of moral character was the postulates of scientists of the Kazan linguistic school (I. A. Baudouin de Courtenay, N. V. Krushevskiy, V. A. Bogoroditsky).

The influence of text on the value of the units of moral topics in the texts by Sergei Minaev is undeniable. The determinacy of the text frame is traced, for example, in the combined type "*the devil's spirituality*", where two lexemes are faced with diametrically opposed values, one of which is "a property of the soul consists in the predominance of spiritual, moral and intellectual interests over the material", the other has the excessive extent of any negative properties. The

adjective "devil's" change the connotative significance of the defined word from the positive to the negative and motivates the emergence of alternative meanings of the word "spirituality": *"the property of the soul, disgusting, negative attitude"*: *И у меня полное чувство безысходности, которое не оправдывает даже чертова духовность, которую я как бы старался показать.*

With confidence we can say that the position of the word actualizes a certain meaning of a word or give it shades of meaning. So, the word "spirit" (*дух*) is the key word in the concept of the novel "Dухless" (this can be noted in the title of the work). In the texts we found 38 single-root words with the root *–spirit–*, so we can say that their external semantic links deserve more attention than others.

The token "spiritual" is found in different name combinations, such as: *spiritual dialogues*: *Пожалуй, он единственный из моих знакомых, общение с которым не строится вокруг обсуждения денег, баб, тусовки и бизнеса и лежит в плоскости **духовных диалогов**.* The word "dialogue" requires the obligatory presence of the person that determines verbal reasoning. In addition, the topic of a spiritual monologue, for example, may not be associated with spirituality but for the spiritual dialogues such topic is indispensable.

Typically, for the characteristics of the hero the author often uses the expression "spiritual world": *Или тем, что я стал добрее или снисходительнее, перестав заострять внимание на **небогатом девичьем духовном мире**.* Not for the first time in the novels of Sergei Minaev stresses the gender aspect by the definition "maiden", and the token "poor" highlights the fact that modern women do not differ in depth and meaningful. Often this is manifested in the appearance: *Девушка Андрея — очень смешная особа. «Ты не подумай, это она только с виду такая пустая, а на самом деле **очень духовная**, — представлял он ее, когда та отходила в туалет».*

The phrase "spiritual development" indicates the mobility level of intellectual and moral potential of personality: *Книги несут в себе две функции – социальную (свидетельствуют о твоём **духовном развитии**) и прикладную (на них удобно ставить пепельницу).* Speaking about the development, it is

necessary to imply such polar characteristics of the spirit, just as statics and dynamics. The first of them is manifested by "searching for spirituality": *И поиски «духовности», даже просто послушав тебя, продолжают так уже века три. А воз, Миша, и ныне там.*

Sergey Minaev is a resident of Moscow, but he believes the capital and its inhabitants the most unspiritual people. People's life principles, as the author believes, have ceased to be moral criteria. They were replaced by the installation of the beautiful life, which people want to achieve at any price: *Глядя на бездуховные лица наших московских мумий, мне так и хочется развесить им на груди таблички со слоганом: «ДУХLESS. БУДУ РАБОТАТЬ ЗА ЕДУ (И ШМОТКИ)».* Sergey Minaev considers the city of St. Petersburg is a defender of morals: *Не зря ведь Питер считается культурной столицей. Этаким форпостом духовности.*

According to the principle metaphors the expressions "spiritual candle", "spiritual light", "spiritual centers" were constructed. They serve as a designation of related concepts associated with sacred values. This is confirmed by the symbolism of light laid down directly or indirectly in the semantics of the defined words: *candle* (stick of fatty substances with a wick inside, is intended to cover"), *light* ("one or the other light source"), *focus* ("a device for the cultivation and maintenance of fire"): *<...> заблудшую в мире фальши овцу, тщательно укрывавшую огонь **духовной свечи** в складках пальто; <...> в поисках смысла человеческого существования, в поисках очищения души от материальной скверны, их жизнь озаряется невидимым простому человеку **духовным светом**; <...> все персонажи вели абсолютно бесцельное существование, искали смысл жизни, **духовные очаги** и т.д.*

The author's phrase "spiritual tunnels" cannot be easily interpreted as the previous one. The meaning of this "union" is not made up of summation of the meanings of the components. This is because in the mind of the native speaker of the language and in the existing dictionaries, the concept of the "tunnel" has a single value – "the construction of the corridor, which paved the way

(underground, in mountains, under some other structure)" that has nothing to do with *spirituality*. It can be assumed that the human's "*spiritual region*" are located in the depths of the subconscious: *Возможно, трава открывает духовные тоннели в моем мозге только в присутствии правильных людей.*

It is easy to see that "distribution" and the actualization of *sema* varies. A combination of "*the spiritual light*" and "*the spiritual candle*", "*the spiritual centers*" are accompanied by light shades, "*the spiritual dialogues*" refers to consistency of actions and mandatory subjects of conversation, "*the spiritual development*", "*the searching for spirituality*" refers to the dynamics characteristics of the spirit; "*the spiritual world*", "*the spiritual direction*", "*the spiritual beginning*", "*spiritual origins*" – evoke the idea of spatial relationships, and "*spiritual tunnels*" are the result of original author's worldview, which acknowledges the transformation of a paradigm of values and perceptions about them. All this shows that even in obvious cases of equivalence of words in certain combinations the meaning still differently interacts with other components of these combinations.

The most original or even unnatural from the standpoint of real material relationships the meaning of the phrase occur regularly in spontaneous speech, appearing naturally due to the specific situations. Striking examples in idiostyle of Sergey Minaev can serve combinations like: *moral ulcer, a moral cesspool, drunk sincerity, the grateful dead*. The deliberate using of such controversial semantic combinations in the text creates the desired stylistic effect. In this case, of course, Sergei Minayev is trying to identify a process of "devaluation" of social and individual moral values which verbalized by the listed tokens.

Paragraph 2.3. "*Individual associations of key words-representatives of the category "nравственность"*". Analysis of the using keywords helped to identify more author's association, which motivating additional shades of meaning of the lexeme *nравственность*:

a) *nравственность* is inseparably connected with faith in a higher power and the Christian virtues: — *Зачем сначала идти работать главредом глянцевого*

журнала, а потом приниматься рассуждать **о нравственности** и о том, что ты «стала чаще думать **о Боге, милосердии**»?

b) *npravstvennost* is the measure of spirituality: *Сидим и делаем высокодуховную передачу, соответствующую нашим **нравственным критериям***.

This word is found only three times, and its semantic content is "blurred", the writer imposes a negative connotation as a result the uncertain meaning of the lexeme *npravstvennost* leads to a restriction of its use, so Sergei Minayev replaces the word "*npravstvennost*" in other words with different meaning: *joy, punctuality, authoritative wisdom*.

The narrowing syntagmatics of a single word leads to the expansion of syntagmatics of the other. This applies, in particular, the use of the token "*morality*". In quantitative terms, morality and derived from the root was found in the analyzed texts for 34 times: with each subsequent novel frequency increases, therefore, the author often addresses to the moral state of society as a whole and of each of its representative separately.

A greater number of the token "*morality*" in the texts motivates a greater number of shades of meaning:

a) moral is the undesirable effects: *Какого черта ты тут начинаешь **мораль читать** и учить меня, как тратить деньги? Я без твоих соплей знаю, куда и на что тратить свое бабло, ты лучше с фотами подумай чего делать!*

b) Reading of morality is the preference of the father: *Пару недель домашнего ареста, **приезд отца, трехдневное чтение морали**...*;

c) Reading of morality is the process of education without result: *Слушай, давай только без **морали**, а? Я у тебя совета спрашиваю как у друга, а **мораль** в другом месте послушаю. На работе, например;*

d) Morality is the output without the use: ***Мораль** — любая <...> может стать ведущей ток-шоу «Моя семья» (пропуск <...> содержит слово нецензурной лексики – прим. А.М.);*

e) Morality is the individual stereotypes of thinking: *А раз «типа того», то нечего смешивать собственную, типа, мораль с создаваемой нами картинкой.*

Speaking about the token, it should be noted the fact that approximately 50% of the contexts contains the idiom "to read moral", which means unconditional change in the hierarchy of the semantic structure of the lexeme "morality". Secondary semantic features displace primary.

Thus, the nuclear area of the semantic field of the category of "nравstvennost" in idiostyle of Sergey Minaev is arranged asymmetrically, as the volume of the key words of moral inner world of the characters with positive or negative sides unequal. There are much more words with the negative connotation in the texts. Typically, the margin to the direction of the negative component is achieved with a controversial neighborhood of the literary language and slang, sometimes obscene vocabulary. This fact illustrates not only the expansion of colloquial vocabulary in the modern Russian literary language, but also the decrease in the level of moral criteria of human behavior in society.

Paragraph 2.4. "The representation of the evaluative component in the vocabulary of moral content" is devoted to the classification of the vocabulary of moral content from the positions of category "evaluation".

Evaluation component in the vocabulary of the moral content is characterized by the categorical sense typical for the Russian language. Significatively and pragmatic structural layers of lexemes can be different (and sometimes radically different) in different kind of contexts. It allows speaking about the revaluation of values existing reality and appearance in the language of the phenomenon of enantiosemy in the vocabulary of the considered issues.

However, the analysis of definitions of the lexemes with the meaning of "nравstvennost" which found in the works of Sergei Minaev, suggests that the most commonly words are used in the semantic structure which contains a negative component of the assessment. The rationale for this can be found in the work of.

Zhdanovoy V. I. which suggests that "firstly, the good is the norm, the desire for it is one; evil is an aberration and, therefore, multifaceted. Secondly, a person begins to explore the world with prohibitions which, unlike the allowed actions are expressed verbally".

In the *Conclusion* there is the results of the study summed up, outlined the prospects of further development of the thesis.

The main result of this work is the idea that the category of "nравstvennost" is fundamental to linguistic and cultural paradigm of the Russian people and the peculiarities of its verbalization in the texts of modern Russian-language author is able to capture the transformation in the moral state of society in General and well-known of its representatives in particular.

The analysis of 500 tokens enable us to construct the associative-semantic field of the category "nравstvennost" in idiostyle of Sergey Minaev. Nuclear words are the keywords-representatives "**nравstvennost**" and "**morality**", which, thanks to an occasional associations, take on new shades of meaning. Central can be considered the 2 main lexical paradigm: "**spiritual qualities**" and "**rules of conduct**". On the periphery, as was shown by the analysis of lexicon, there is a Central part which is implementing the secondary semantic features (e.g., *morality* – "*annoying lesson*"), or occasional units (*spiritual tunnels, drunk sincerity*).

In this work it will be relevant to distinguish between "systematic ("lexicographic"), and "*psychologically real*" meaning of the word. In the examined novels of Sergei Minaev, these values often do not coincide. "Psychologically real" value represents "the ordered unity of all semantic components that are actually associated with the sound shell in the minds of native speakers".

Very often in the context of the token, verbalized nравstvennost, despite the classification to the vocabulary of abstract, acquire the qualities and properties of very specific physical and quantifiable concepts, for example, in the combinations: *копить гнев, бьет волна гнева, поделиться гневом, размещать добродетель, ария добродетели* (in the form of the genitive), *чтение моралей* (in the plural).

One of the main characteristics of the vocabulary of the moral content of the analyzed texts is their semantic gradation: moral quality can manifest itself in a greater or lesser extent, as for example, in combinations: *наивысшая степень презрения, слишком наглое, полное неуважение, чересчур вежлив, вежлив до такой степени, настолько любезна, тотально ненавижу.*

An obvious feature of the representatives of *npravstvennost* is their verbal visualization, that is the outer manifestation of characteristics that are demonstrated through facial expressions, gestures, changes in complexion and other: *лицо выражает добродетель, изобразить раскаяние, не выгляжу искренним, щеки румянятся от мороза и внутреннего тепла, скорчить благостно благодарную рожу, ненавидящим взглядом.*

The main prospect of the research is the further consideration of the category of "*npravstvennost*" from the standpoint of the Russian mentality, characteristic of other kind of discourses.

The thesis contains two appendices. In Annexes 1 and 2 there are the results of associative experiment in the systematic tables of the responses to words-stimulus *npravstvennost* and *morality*.

### **Scientific publications of the author on the topic of the thesis**

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