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СЕМАНТИЧЕСКИЕ СВОЙСТВА СЛОВ-ОРНИТОНИМОВ В АНГЛИЙСКОМ И ТАТАРСКОМ ЯЗЫКАХ

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Аннотация. В статье рассматриваются орнитонимы, наименования птиц в английском и татарском языках с целью сопоставительного изучения их семантической структуры. При исследовании лексико-семантической группы «орнитонимы» могут быть выявлены ассоциации и символические значения, которыми наделены те или иные птицы. В то же время, при изучении ассоциаций необходимо различать те ассоциации, которые основаны на традиционных, социально-исторических осмыслениях определенных реалий, свойственных только носителям данного языка.

Ключевые слова: лингвистика; орнитонимы; семантические свойства; символическое значение; ассоциативное значение.

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SEMANTIC FEATURES OF THE ORNYTHONYM-WORDS IN THE ENGLISH AND TATAR LANGUAGES

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Abstract. The article discusses ornythonyms, the bird names in the English and Tatar languages to make contrastive analysis of their semantic features. Studying lexical-semantic group of ornythonyms different associations and symbolic meanings of a particular bird can be defined. At the same time, while studying the associations it is important to distinguish those which are based on traditional, social and historical realia.

Keywords: language; ornithonyms; semantic features; symbolic meaning; associative meaning.

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Ornithonym is a nominative unit used to name birds. Like all nominative units, ornithonyms are endowed with a denotative and connotative meaning. The relevance of the topic of the study is due to the fact that the study of the structure of the meaning of the word contributes to the disclosure of the national-linguistic and cultural peculiarities of speakers of English and Tatar. The aim of this study is a comparative study of the semantic structure of word ornithonyms in two non-related languages. In order to achieve this goal, the following tasks were set: – to determine the semantic volume of words of ornithonyms, as well as to study associative and symbolic components of the meaning.

Two ornithonyms were considered in this article: *duck* – *үрдәк* and *crow* – *карга* as representatives of domestic and wild birds. At the same time, we compared the nature of the semes and their quantitative ratio in two languages. In order to study the meaning structure of a word, a componential, i.e. a seme analysis, is used, which allows to identify semantic characteristics of the word expressing the essence of the given meaning.

Dominant and subordinate semes are identified among lexical meanings. The dominant seme or archiseme is an integral component of the meaning and is common to certain thematically related groups of words. Subordinate semes, that is, differentiating semes which specify the basic meaning.

Ornithonym DUCK – ҮРДӘК. In the Collins English Dictionary the following definition for this ornithonym is given: “A duck is a very common water bird with short legs, a short neck, and a large flat beak” [1]. The following definition is presented in the explanatory dictionary of Tatar: кулга ияләштерелгән һәм киң таралган су кошы (the cultivated and widespread waterfowl) [6].

Duck, in general view, is a symbol of perversion and cunning, because of its ability to walk on the ground, swim, fly and dive underwater in order to escape predators [4]. In the mythology of North America, duck is a symbol of the connection between the sea and the sky. In Celtic culture, duck is considered a symbol of honesty

and simplicity [4]. Clumsy, swinging duck gait is associated with stupid behavior and clumsiness [4]. Therefore, in English, the expression *lame duck* is used to describe a failed person. However, this expression is very often used to refer to a policy that ends its term and is not chosen for a new one: “Many things that now he had said he should be off within the year, that he would have become a lame duck, and the real power would pass to Brown” [2].

We can define the following semes in the connotative meaning of the ornithonym *duck*: tortuous, clumsy. Let's try to consider the components of the meaning of the ornithonym duck in English: duck – bird – water bird – duck family – short legs – short neck – large flat beak – webbed feet – wadding gate – different plumage – nimble – caring – clumsy.

In the Tatar culture *үрдәк* (duck) has more often negative connotative meaning as the bird is associated with the talkative woman, the clumsy person. The clumsy gait of a duck is often attributed to the person, for example: *Мөгаен, теге елмаеп кына торган кап-кара кашлы баһадир Рәфис абыйсы идәнгә сузылып ятадыр да, аның үрдәк кебек алпан тилпән атлый торган хатыны тудә-сүдә атлап чыгадыр* (Probably, his dark-browed uncle Rafis who always smiles, lays down on a floor, and his wife who walks as a duck, here and there, steps him over) [5]. Such meanings of an ornithonym resulted from observation of behavior of a bird. Also, the duck is represented a gluttonous bird therefore in Tatar there is an expression *үрдәк кебек ашый* (eats like a duck), which means “eats a lot”: *Бу сыерлар гәүдәгә зур (алып кайтканда бер тананың тереләй авырлыгы 670 килограмм булган), үрдәк кебек бертуктамый ашыйлар* (These cows are so big (when they were brought, the weight of one was 670 kilograms), eat constantly like ducks) [5].

So, considering all above-mentioned definitions of an ornithonym *үрдәк* (duck), we can consider components of its meaning in Tatar: *үрдәк – кош – су кошы – кулга ияләштерелгән – киң таралган – такылдык – авыр гәүдәле – күп ашый* (the duck – a bird – natatorial – cultivated – wide-spread – talkative – clumsy – eats much).

CROW, КАРГА (RAVEN). Eng.: “any large gregarious songbird of the genus *Corvus*, of Europe and Asia: family *Corvidae*. Other species are the raven, rook, and jackdaw and all have a heavy bill, glossy black plumage, and rounded wings” [1].

Tat.: *козгыннар семьялыгыннан елтыр кара яки шәмәхә-кара каурыйлы урта зурлыктагы кош* (bird of medium size, family of vans, with brilliant black or blue-black feather) [6].

In order to identify the full semantic volume of the ornithonym *crow*, in addition to dictionary definitions, metaphorical, symbolic and associative meanings of the given bird should be considered. In the West European nations traditionally the crow was seen as the messenger of the devil, war and death. Such negative symbolism is associated with the appearance of crows on the battlefields in search of food, as they feed on the carrion. It was also believed that the crow could anticipate the future, foreshadow trouble. Therefore, the crow is now associated with death. For example, in Jerry Smith-Reedie's work “The Eyes of the Crow” you can find this confirmation: As long as new life grew and floured, like the leaves and branches of a tree, there is a

hope. Even Crow, death's constant companion, had taught her so [2]. Such meaning of the ornithonym can be expressed by a seme: a messenger of death.

Besides this, the crow also has a positive meaning, it is a symbol of wisdom and mind, which can be observed in the expression "crow's knowledge", which means exceptional knowledge [4]. In the same meaning you can find this ornithonym in literature: A long time ago there is a man by the name of Smart-Crow [2]. On this basis, we can distinguish another seme as part of the semantic structure of this ornithonym: wise, smart.

Thus, the components of the meaning of the ornithonym *crow* can be represented as following: crow – bird – large -perching – gregarious – black plumage – rounded wings – heavy bill – raucous voice – smart – ugly old woman – messenger of the death.

While in English, the crow acts as a smart bird, in the Tatar language on the contrary the image of the crow is associated with foolishness and carries a negative evaluative connotative meaning. In the explanatory dictionary of the Tatar language, it is also possible to find the following meanings of this ornithonym: «башкалар исәбенә яшәүче, әрсез, паразит кеше» (the impudent person, a parasite who lives at the expense of others), «тиешсезгә нәфес сузучы кеше» (the person who wishes the fact that it is not necessary to it) [6].

But the crow occupies a significant position in the culture of the Tatar people, as many traditions and signs of the people are connected to this bird. For example: *карга боткасы* (crow's porridge) – a holiday that is celebrated at the end of spring, for the celebration where children used to collect grains, oil in the village, then the porridge for all was prepared [6].

We can distinguish the following components of the meaning of an ornithonym the *карга* (crow) in Tatar: *карга – кош – урта зурлыкта – козгыннар семьялыгы – елтыр кара – әрсез – башкалар исәбенә яшәүче – надан* (crow – a bird – an average sizes – family the vans – brilliantly black color – impudent – lives at the expense of others – silly).

Thus, semantic features of such ornithonyms as *duck – үрдәк* and *crow – карга* in the English and Tatar languages differ, both by the different quantity and quality of semes. Different semes may act as differentiating features for naming the same bird in two languages. The semantic structure of ornithonym words, in addition to semes extracted from dictionary definitions, should also include symbolic and associative meanings of a bird.

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**К ВОПРОСУ О ЮМОРИСТИЧЕСКОМ ДИСКУРСЕ
В НЕМЕЦКОМ ЯЗЫКЕ**

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Аннотация. В рамках данной статьи рассматриваются вопросы юмористического дискурса в немецком языке. Актуальность темы определяется значительным потенциалом немецкого языка, вновь возникающим интересом к вопросам юмора, его выражения в речи, недостаточной изученностью немецкого юмористического дискурса; значимостью юмора в разных сферах человеческого общения. Объектом настоящего исследования является дискурс как ключевое понятие в лингвистике и стилистические особенности немецкого юмористического дискурса. Рассматриваются несколько категорий комического в немецком языке. В статье предпринята попытка решить следующие задачи: уточнение понятия дискурса на основе обобщения теоретических положений; определение места дискурса в теории наук и определить категории дискурса; дифференциация понятий «комическое», «юмор», «смех» как исходно-базовые понятия исследования; установление конститутивных признаков немецкого анекдота. В статье представлены выводы об лингвистических особенностях юмористического дискурса, представлены основные типы текстов юмористической направленности, сделана попытка анализа выражений немецкого юмора. Теоретическая значимость работы состоит в том, что ее результаты вносят вклад в развитие теории юмора в целом, а также в теорию юмора, создаваемого средствами национального языка; обогащают теорию речевого варьирования языкового знака, проливая свет на его потенциал, используемый этносом в юмористических целях; расширяют научные представления в области теории языковой игры.

Ключевые слова: юмористический дискурс; немецкий язык; лингвистические особенности.