

Thus, the process of social differentiation of both language and speech activity can be traced back to his primary link – the communicative act concerned in the context of the social situation.

Our society is a heterogeneous community in which the individuals which belong to various social classes are interconnected. Every person of the community possesses certain social status or complex social and socio-demographic features that characterize the man as member of society. Different people in the emerging circumstances, use different forms of public and communicative behavior.

Having briefly analyzed a small range of linguistic phenomenon, we can make a conclusion, that distribution of, at least, some typological linguistic characteristics across languages sociolinguistically, that is to say, in terms of certain of the social characteristics of the societies in which they are spoken, of which community size, social network structure, and amount of shared information available, may turn out to be only some of the most important. All these facts are very interesting to deal with.

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UDC 811.112.2'37(045)

METAPHORICAL SEMANTIC DERIVATION ON EXAMPLES OF GERMAN NOUNS IN SPOKEN LANGUAGE

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We study the metaphorical potential of German word formation, the notion of conceptual metaphor, and its role in word formation. We also explain the concept of "semantic derivation" and assign semantic models of word formation based on the metaphor.

In recent years, the metaphor has attracted the attention of an increasing number of linguists, although it has always attracted the attention of scientists and seemed to be a well-studied linguistic phenomenon. At this point, the metaphor is seen as a complex device used to interpret a cognitive and cultural phenomenon.

The notion of conceptual metaphor was first introduced by American scientists John. Lakoff and M. Johnson. According to their theory, the metaphor is one of the most important mental operations, and not only on the linguistic level. Metaphor is involved in the processes of acquiring knowledge, structuring and interpreting the world around us. The meaning of the metaphor, according to scientists, is "understanding and experiencing one kind of entity in the terms of the essence of another species" [2, p. 27]. This concept directly reflects the structure of conceptual metaphor. John Lakoff and M. Johnson theorized that metaphorization is based on the interaction of two bodies of knowledge – "space-source" (more specific knowledge) and "space-purpose" (less clear, less concrete, less certain knowledge). J. Lakoff argues that "metaphor allows us to understand quite abstract or unstructured in nature essence in terms of more specific or, at least, more structured entities" [2, c. 245]. A "metaphorical projection" occurs during the process of metaphorization.

Metaphor is also involved in the process of word formation. Word formation is one of the most important means of replenishing the vocabulary of a language. New words in language are formed according to certain rules, models, and patterns, which create a mechanism of language. This phenomenon is called derivation.

The main ways of word formation in the German language are changing the root words, the transition from one lexical and grammatical class to another, compounding or composition, and prefixing and suffixing. The derivation is based on the motivation sense: phonetic (das Zapp-Zapp), the morphemic (lesen – der Leser, lehren – der Lehrling), semantic (figurative) (der Fliege – fly, bow tie).

Let us discuss semantic derivation, which is the semantic way of word formation and is used to describe the process of formation of new meanings of ambiguous words. According to M. Nikitin, "semantic derivation - the formation of derived values from the original without changing the shape of the sign" [3, p. 375]. According to D. Ushakov, the main types of semantic changes are "figurative meaning" and transfer "by similarity" (metaphor) and "by contiguity" (metonymy), expansion, contraction and transition values of proper names in common nouns.

J. Lakoff and M. Johnson noted that the metaphor is a cognitive process. Therefore, the process of word formation in which it is involved is a conceptual derivation. According to N. Boldyrev, a conceptual derivation means the "language model changes certain conceptual content in order to create a new meaning" [1, c. 48]. Metaphorization is a kind of semantic derivation, where the derived value is realized when the phenomenon is viewed through the prism of the word, having producing value.

The most common process of semantic derivation by means of conceptual metaphor can be observed through the material of spoken German language. This is due primarily to the fact that the metaphor carries nominative and expressive (emotive) qualities, an informative function, and the effect of the impact on the interlocutor. The above functions are realized in spoken language.

For this analysis, we selected eighty-six words formed with the help of semantic derivation based on the metaphor of the Duden dictionary [4], the dictionary body of the German language [6], a German language website. [5] The practical material made it possible to allocate four models of semantic derivation based on metaphors. A transfer value occurs on the basis of associations that arise in our minds during the process of thinking in which the appearance of an element under certain conditions is another way of relating to it.

1) **ANIMALS - HUMAN BEINGS** (41 units): a man is seen through the prism of certain animals. The external similarity of the behavior is associated with man.

– *Partylöwe, m* – a secular lion, the life of the party. The lion is the king of animals, and its color and appearance distinguish it from other members of the animal world. He is cautious, careful, and does not allow unnecessary movements, as his life may depend on it; *Bücherwurm, m* – a bookworm. A man who loves to read books. Germans associate this meaning with the worm, which slowly and cautiously penetrates into anything; *Angsthase, m*; *Hasenfuß, m* – a coward. One of the most cowardly animals is a hare. When danger strikes, the hare trembles and immediately tries to escape or hide. This corresponds to the actions of a coward; *Sumpfkuh, f* – a thick, evil woman. The cow is considered to be the largest animal, which is why this association is used as an insult in relation to the female; *Schnäppchenfuchs, m* – the person who finds the best deals. The fox is an artful animal, so this quality can also relate to a man who is able to seek out the best deals; *Wasserratte, f* – old sailor, sea bass, swimmer and boater. Water rats easily overcome water barriers, so people who love to swim are associated with these representatives of the animal world; *Lackaffe, m*; *Zieraffe, m* – a dandy dude. Monkeys are also capricious, cunning, relaxed, sometimes petty, and self-indulgent. These features are projected onto the person; *Schnapsdrossel, f* – a drinker, literally "Vodka blackbird." Likely associated with Germans with a toy that resemble a duck and thrush; *Backfisch, m* – a teenage girl. In this case, a teenage girl associated with a young, immature fish, which, when entering a net, is released back into the sea; *Arbeitspferd, n*; *Arbeitstier, n* – a hard worker. The physical labor of man is associated with the work of a horse. Both are time-consuming, exhausting; *Faulpelz, m* – a bum. In this case, the person is associated with a bear who likes to sleep and eat; *Klammeraffe, m* – the second rider on a motorbike (regarding a man). Man is compared to a circus monkey that travels on a motorcycle and at the same time holds on to the driver; *Brüllaffe, m* – a crybaby screamer. Voice howler monkeys can be heard for many kilometers, like the voice of a man who shouts loudly; *Mauerspecht, m* – the people who destroyed the Berlin Wall. They are associated with woodpeckers who are looking for food in trees (on the Berlin Wall there were even images of woodpeckers and the inscription "Da muss der Wurm drin sein"); *Naschkatze, f* – a gourmet. A man who loves to treat, is associated with a cat; *Nesthäkchen, n* – the last spoiled and pampered child in the family. The last chicks in the nest usually get a lot of attention, including a meal. Therefore, the last-born child is usually associated with being pampered and spoiled; *Pechvogel, m*; *Unglücksrabe, m* – a loser. In the Middle Ages, sticks smeared with glue were used to catch birds.. Birds got trapped in them and often died. This association has remained to this day. A person who is not lucky in life and in business, much like the bird, is trapped in the snare ; *Platzhirsch, m* – an imagined bouncer, a professor at a university. The deer defend their territory, expelling the opponent. Individuals, in turn, defend his point of view through disputes and quarrels. Professors who deliberately humiliate their students to show all of its influence art; *Rabenvater, m*; *Rabenmutter, f*; *Rabeneltern, Pl.* – a father, throwing children; bad mother; bad parents. Ravens throw their young out of the nest, so they are bad parents; *Schmutzfink, m*; *Ferkel, n*; *Dreckschwein, n* – a messy man. This type of man is associated with finches, which dwell in the land, build nests and often have a dark color. Piglets and pigs are sloppy, dirty animals, so the association is quite logical; *Versuchskaninchen, n* – a guinea pig. Rabbits are animals which sustain many experiments for the purposes of scientific exploration. They serve as key test subjects for vaccines and biological samples. Hence, there is an association with " *Versuchskaninchen*"; *Brummochse, m* – a fool, fool; stubborn. It is believed that a bull is stupid and stubborn; *Kuh, f* – a woman; fat woman; *Brillenschlange, f* – a woman in glasses. For color spectacles, a snake's head shares some similarities with glasses. The snake is also a symbol of wisdom in many nations; *Piepvogel, m* – a crying baby. A child is like a chick who sits in the nest and chirps; *Brumbär, m* – grumbler, grouch. A man is sometimes like a bear who moves slowly and growls; *Schlau-Fuchs, m* – a cunning man. The fox is a cunning animal that likes to play tricks. Similar qualities a characteristic of some people; *Schnecke, f* – a girl. A girl is associated sometimes with the snail; *Bulle, m* – a strong guy. A bull is considered to be strong animal, so

physically strong men are associated with these animals; *Giftschlange, f* – an evil woman. A wicked woman can be like a poisonous snake whose words bite; *Biene, f* – a beautiful girl. A hard-working girl is associated with a bee; *Spinatwachtel, f* – a hag, gossip. This word already existed in the XIX century. The first component may be derived from the south German dialect and means "crazy", and the second component means "quail". Thus, a thin, bony woman who gossips is associated with the German with "crazy quail"; *Eule, f* – a wise woman. Women have greater life experience are associated with an owl; *Haifisch, m* – a man-shark. Sharks are talented hunters born to track down prey, which requires considerable strength and skill. A person with such qualities is like a shark; *Hering, m* – a thin man. The figure of a thin man is associated with the shape of a herring.

2) **ITEMS - MAN** (human body) (14 units). This group includes inanimate nouns, which in the process of being metaphorized became animated.

– *Nervensäge, f* – People who get on your nerves, similar to the effect on a dining saw; *Hungerhaken, m* – a very thin woman, girl. A very thin man whose bones show through like hooks; *Fettsack, m* – a fat man. A man is similar to a bag; *Knochengeriüst, n* – a skeleton (of a man). A very thin man resembles a skeleton; *Bauchknöpfchen, n* – a navel. This association is based on the similarity of a navel with a button; *Schlafmütze, f* – a sleepyhead. The word was used more commonly in the XVIII century. Previously, people took a nightcap before bedtime; *Kratzbürste, f* – A saw (grumpy man). A grumpy man is like a brush, which "scratches" and injures another person; *Malkasten, m* – a face with make-up. A tastelessly and clumsily painted girl's face is associated in the minds of Germans with a box of paints; *Blauhemd, n* – a sailor. Sailors wear blue shirts, so they are often called "blue shirts"; *Puppe, f* – a very beautiful girl who looks like a doll; *Besen, m* – an ugly woman. This woman is associated with a broom or mop; *Schlaftablette, f* – a boring person. A man who does not know how to keep conversation and quickly tires is associated with sleeping pills; *Bohnenstange, f*; *Stange, f* – a tall and lean man who is like a stick (a stick for beans); *Biotonne, f* – a vegetarian. A man who uses only vegetables and fruit is associated with a container for biowaste.

3) **THE SUBJECT – THE SUBJECT** (9 units). This group includes units that represent the objects associated with other items based on metaphors.

– *Nasenfahrrad, n* – glasses, literally "bike for a nose." Spectacle lenses are similar to bicycle wheels, and the frame; *Eiszapfen, m* – icicle (literally "ice lump"). The icicle's shape resembles a cone; *Assitoaster, m* – solarium. A toaster browns bread. A solarium makes a person's skin brown; *Kabelsalat, m* – tangled wires. Tangled wires are associated with a salad, which contains a mixture of products; *Klobrille, f* – a toilet seat. The shape of the seat is associated with glasses; *Nussschale, f* – a small ship. Germans associate a small vessel with a nutshell; *Benzindroschke, -kutsche, f* – a car. The carriage, which runs on gasoline is a car; *Beißkorb, m* – a muzzle. Muzzles are associated with baskets to protect from dog bites.

4) **FAIRYTALE \ LITERARY CHARACTER \ MYTHOLOGICAL SU-SHESTVO - MAN** (9 units):

– *Giftzwerg, m* – a mean / malicious person. A child is associated with a dwarf who makes mischief; *Blaustrumpf, m* – an intelligent woman, a feminist (Blue Stocking). The roots of this word trace back to the XVIII century and are associated with the activities of the scientist-botanist, writer and translator Stillingflita Benjamin, who always wore blue woolen stockings instead of black silk etiquette. Later, the word began to be used in a negative connotation in relation to women who wanted to study science; *Putzteufel, m* – a sissy. An extremely clean person is associated with the devil; *Spargeltarzan, m* – a skinny tall man. Tall, like asparagus and Tarzan; *Suppenkasper, m* – a man with no appetite associated with the ghost; *Kobold, m* – a restless, mischievous, imp associated with a dwarf; *Hexe, f* – an angry woman is like a witch who intrigues; *Denkzwerg, m* – a stupid man. Gnomes are considered stupid creatures in mythology; *Hausdrache, m* – a shrew, angry woman associated with a dragon, which wreaks havoc all its fury.

5) **ANIMALS (MYTHOLOGICAL) - ITEMS** (8 units)

– *Taschendrache, m* – A lighter. The dragon is a fabulous creature which emits flames from its mouth. The ability to produce fire became the basis for its association with such an object as the lighter; *Luftschlange, f* – kite flying is associated with a serpent in form and movement; *Autoschlange, f* – a traffic jam associated with a snake in its shape; *Fleischwolf, m* – a chopper. The wolf is a beast of prey, feeding on other animals. A meat grinder cuts meats like the teeth of a wolf; *Drahtesel, m* – a bicycle. Cycling is associated with a donkey, since both are used to transport people (a functional and external similarity); *Katzenauge, n* – reflectors (light, glowing when exposed to light). Cats eyes reflect light from an external source, so reflectors associated with them; *Fliege, f* – a butterfly tie. The bow tie is associated with the shape of a fly.

6) **PLANT - MAN** (4 units):

– *Couchkartoffel, f* – a loafer. This word is associated with lying on the couch like a potato; *Mauerblümchen, n* – a lady who is not invited to dance (at a ball), and who is situated against the wall. She seems inconspicuous like a flower that grows on the wall; *Schrumpelrose, f* – an old woman (literally "wrinkled rose"). Rose leaves curl and dry up. This property is associated with a German woman's skin that is covered with age wrinkles; *Blume, f* – a beautiful girl associated with a flower (natural beauty).

7) **THE SUBJECT - ANIMALS** (1 unit): *Wüstenschiff*, *n* – a camel. An animal conveying the severity of the desert like a ship.

In addition to the semantic derivation and isolated groups, we can also mention the three word-formation models, which were widely used in the following examples: compounding, suffixes and reduction. The largest number of nominations are the result of compounding, flowing through such models as: noun + noun (*die Couchkartoffel*); adj. + noun (*der Blindfuchs*); Ch. + noun. (*der Denkwerg*); number + noun. (*der Nullpeiler*); adv. + noun (*der Bergaufbremser*); preposition + noun (*der Nebenchecker*).

The analysis should note that the derivational metaphor is actively used as a basis for the derivation of the semantic. It performs a large number of targets at the same time, revealing its functional significance in German spoken language. Derivation runs on several models, a number of which can be increased by further analysis. Along with the semantic derivation based on metaphorization, named methods of derivation are also used.

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UDC 1751

PROBLEMS OF DEFINING CONCEPTS

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People have been studying the notion of concept for a long time – since the beginning of the 20th c. But still it can not be strictly defined. In this article we examine different approaches to the notion of concept and try to define its place in the system of language.

Every language has its own language picture of the world. Maslova V. A. says that: “The language picture of the world reflects the way of verbal-cognitive activity, which is characteristic for this or that epoch, with its moral, cultural and national values”. One of the constituents of the language picture of the world is a concept, as it reflects the impressions of the bearers of some culture about phenomenon, which is behind the word in the diversity of its associative relationships.

So, for example, in Tatar cultural linguistics fear destroys heart, shifting it, has a possibility do deprive a person of it. In Russian cultural linguistics the feeling of fear is connected to the moving downwards: heart fell, heart snapped, with a fallen heart, heart went to the heels.

In Russian culture the word “cow” can be referred to a plump and clumsy woman (“as a cow on ice”), but in Indian culture the cow symbolizes sacredness, chastity, innocence (“God takes care of a blind cow”).

In the Russian language the word “pig” contains a negative assessment (“dirty as a pig”), in Chinese the pig is a symbol of happiness and that is why Chinese can not understand Russian phraseological unit “to put a pig”.

Consequently, the senses are revealed only in comparison. There is a definition of a culture as a science about the stranger culture. We understand our own culture only then, when we collide with the other culture.

The usage of the term “concept” in Russian linguistics begins in 1928. In this year Askoldov S.A. in the article “The word and a concept” first mentioned this term. Hereat the author highlights such types of a concept as cognitive and artistic ones. “Cognitive concepts are communities, while artistic concepts are individual”.

In present-day linguistics the concept is viewed by a number of sciences: cultural linguistics, cognitive linguistics, psycholinguistics, ethnolinguistics, social linguistics.

The concept has been examined by such scientists as V. A. Maslova, Yu.S. Stepanov. V. P. Neroznak, A. Wierzhbicka, A.P. Babyshkin, D.S. Likhachev, E.S. Kubryakova, R.M. Frymkina and others. In this work we are guided by the works of V.A. Maslova.