

and on homophones. We have also found that wordplay was used with proper names. So, wordplay in the Lewis Carroll's story cause misunderstandings between characters, problems with interpretation of the story for readers and cause laughter. Lewis Carroll is best known for his wordplay and even today many scholars discuss it.

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THE MOTIVE OF LONELINESS IN HERMANN HESSE'S LYRICAL HERITAGE

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We consider the figurative realization of motive of loneliness in the lyrics of H. Hesse, and specifically the images of the artist-creator and wanderer. It is shown that these images are inextricably linked to one another in the writer's works: creative personality is doomed to loneliness and the eternal search for his true mission in the world. The evolution of the image of a lonely artist and creator is traced in the article. In the early poems of H. Hesse lyrical hero steps into the complex way of the search for meaning in life and self-knowledge. Later, worried about the misery of the world, he comes to the conclusion that the mission of the poet is to teach people goodness, compassion and generosity. In the lyrics of the late period the lyrical hero reconciled with loneliness and suffering, as an essential attributes of the poetic mission; he finds the solace in such concepts as "eternity" and "unity."

The thematic dominant of many Hermann Hesse's poems is characterized by his appealing to the problems of creative person, the search for the poet's place in the world among ordinary burghers and inhabitants; the image of creator is closely linked with the motif of wandering. The lyrical character always feels himself lonely, leads monologue with himself, reasoning about his deep essence and destination. The writer passed a difficult way to the heights of self-awareness and creativity and his works are largely autobiographical.

Since his early stage of creativity H. Hesse has been showing the soul, which is filled up with painful feelings that keep on the alert. He despises the world, looking down on him: «...die Welt betrachtet, die Welt verachtet...» // «... watching the world, despises him...»⁴ («I'm as a star» («Ich bin ein Stern», 1899)). But this is far from the world, the poet so alone: «Ich bin von Eurer Welt verbannt...» // «I was cast out from Your world...». Hermann Hesse uses anaphora for a brighter image of the lyrical character's sublimity: «Vom Stolz erzogen, vom Stolz belogen...» // «Brought up by the proud people, deceived by pride...», epithets, such as «Ich bin die stumme Leidenschaft» // «I'm very silent passion». Only his soul sees and feels his thoughts and sufferings. And because of this heavy burden the poet may not stand it, his soul hurts and is on the verge of collapse: «Ich bin von Eurer Welt verbannt, Vom Stolz erzogen, vom Stolz belogen, Ich bin der König ohne Land.» [5] // «I was cast out from the world, as in a foretime, But I'm proud of the spirit, in the suffering firm, I am the king in the world without a kingdom.»

Lyrical hero, leaving temporarily the realm of dreams, is described in the poem "Lulu" («Lulu», 1900). This kingdom is the space of the soul of the artist-creator. Detached from reality, he does not notice anything about himself or events or people who appear in his life. Hesse depicts the elusive image of Lulu through images of nature using epithets: «...scheuer Schatten» // «...a timid shadow», «...stille Nähe» // «...a quiet intimacy». Sometimes the poet returns to the real world, but only for a while. : «Zwischen Traum und Traum zu weilen, Will das Leben mich ereilen...» // «From time to time between dreams I was caught by life...». Only waking

⁴Hereinafter translation is our – V. Sapega.

from a dream the creator realizes that there are those who has snuck into his life and also quietly disappeared while he was in solitude: «Träume von den Augenblicken Des Erwachens – von Geschicken, Deren Schatten ob mir liefen, Während meine Augen schliefen. » [3] // «I dream, opened my eyes, Imagine the fates of those, Who raced of light shadow, While I have not wake up. »

The feeling of loneliness and wandering motif can be traced in the poem "In the mist» («Im Nebel», 1906). Lyrical hero wanders in the darkness that envelops his whole soul. He does not want to carry this darkness in himself, but it is inevitable, it is always there. Loneliness in this poem is opposed to friendship, previously tested by lyrical hero. Friendship is a wonderful phenomenon that illuminates our lives and loneliness is the darkness which brings only suffering. In addition, Hesse writes that loneliness is his destiny, and a lot of people experience that feeling:

Seltsam, im Nebel zu wandern!
Leben ist Einsamsein.
Kein Mensch kennt den andern,
Jeder ist allein.

[3]

Strange it is, walking through mists!
Life has to solitude grown:
None to the other exists:
each stands alone.

(Translated by James Wright) [7]

A lonesome character travels and nature, as if playing along to him is a lone. : «Einsam ist jeder Busch und Stein» // «every bush and stone is lonely», metaphors: «der Nebel fällt» // «fog is falling», exclamation and anaphora – «Seltsam, im Nebel zu wandern!» // « It is strange to wander in the fog». This poem can be confirmed by the facts from the biography of Hesse. The writer feels stronger and stronger that life in Gaienhofen (1904-1912) has exhausted itself. He feels like a stranger in his own home, doubt and anxiety overcome him. His wife and children can't keep him, a burgher sedentary life becomes a torment. Hesse more frequently leaves his house. He has visited India, China, Vienna, Prague and other cities.

The poem "Parting with youth» («Jugend Flucht», 1911) shows how the lyrical hero farewells to adolescence and he is confused, because now he is entering a new phase in life, which is frightening and incomprehensible. In the poem Hesse uses metaphors : «Durch Pappeln geht ein zager Wind» // «a rare Wind blows in the Poplars», «Der müde Sommer senkt das Haupt» // «Summer bows its head wearily», and epithets: «ein zager Wind» // «a rare Wind», «Der müde Sommer» // «a tired Summer». Also in the poem anaphora is used: «Ich wandle müde und bestaubt» // «I wander, tired and in dust». The traveler is tired of wandering in vain, the future looks bleak for him: «Ich wandle müde und bestaubt, Und hinter mir bleibt zögernd stehn Die Jugend, neigt das schöne Haupt Und will nicht fürder mit mir gehn. » [6] // «I wander, tired and in dust, And youth is looking down sad, We walked together with the beauty, Now roads has diverged. »

Subsequent lyrical works H. Hesse keep the themes of loneliness and wandering. In the poem "In a moment of despair" (1921) the wandering lyrical hero is represented, who is away from home; he is tired, longing and suffering: «When I am lonely And sweltering the whole, In a foreign land, and far – Is there a plan? »

In the later period of his life H. Hesse approaches to the problem of the lonely and wandering artist-creator differently. Lyrical hero, poet, finally finds his purpose and place in the world. The poem "The Poet» («Dichter», 1937) tells the story of a rebellious and lonely soul of the artist. Lyrical hero doesn't need anything to be happy of what in habitants need. Poet finally finds his mission - to teach people through creative generosity, compassion, kindness, give people the knowledge about the most important things in life. The poet, who is detached from the noisy restless world, at one with nature, away from the daily hustle and bustle. He observes the development, changes, but this observation is not aimless, as he empathizes all human ills, and alone bears the burden. The poet dreams about a better time for peace among peoples:

Often in full flight of longing my soul storms upward,
To gaze on the future of blessed men,
Love, overcoming the law, love from people to people.

Only the poet is missing,
The lonely one who looks on,
The bearer of human longing, the pale image
Of whom the future, the fulfillment of the world
Has no further need.

(Translated by James Wright) [7]

This poem was dated by 1937, it had been written shortly before the Second World War. At that time Hesse already felt the approach of inevitable disaster. The lyrical hero of the poem "The Poet" is aware that his duty will be performed when there will be peace. Indeed, in this case, people will no longer suffer. And the poet doesn't have to empathize people. Lyrical hero perceives his mission in it. In the poem "Recognition» («Bekenntnis», 1937), mental anguish of the character becomes weaker. He has found the solace in such concepts as "eternity", "unity" which are in the world and inside the hero. Hesse uses metaphors in the poem, for example: «Denn das Ewige, das Wesen, Weiß ich in mir selber wohnen» // «Because I know that eternity and existence live inside me». The lyrical hero has solved the riddle of the universe, and the burden of a lone creator-artist became easier: «Solche Bilderschrift zu lesen, Wird mir stets das Leben lohnen, Denn das Ewige, das Wesen, Weiß ich in mir selber wohnen. » [4] // «That's why I live sweetly, That these signs are clear to me, And in my soul – the solution of Eternity and everything. »

The evolution of the image of a lonely artist and creator can be traced in the creativity of H. Hesse. In the early stage the lyrical hero acts as a suffering soul that despises the world and exalts himself above it. Staying in the realm of dreams, the lyrical hero often doesn't notice the real events or people, appearing in his life. The lyrical hero is always alone with his thoughts, leads an internal monologue, being out, beholding the world, people, nature around him. Creative personality splits: lyrical hero is trying to find his place among the burgher world and the world of artists, wandering in search of truth and himself. Sometimes wanderings gain an aimless character in the eyes of the poet, because of uncertainty and fear of the future and rebellious soul wants to return to the past, to the days of childhood and adolescence, where you can find peace. The traveler is alone. In the later period of creativity H. Hesse the lyrical hero is already aware that he has come into this world with a certain mission. He feels that there will be time when he will find his true mission and, thus peace of mind, when his journey will end. The poet dreams about peace time and wants to teach people goodness, generosity, compassion. The lyrical hero feels the human trials and tribulations of the world, and he empathizes its alone. In the late period of the writer's work, we see already wise life of experienced lyrical hero. Previously he had struggled with loneliness and anguish, and now he accepts them and recognizes that this is his burden – the burden of the artist-creator. Lyrical hero has found the solace in such concepts as "eternity", "unity", which are in the world and within the lyrical character. H. Hesse used in his poems such artistic means as metaphors, epithets, rhetorical questions, exclamations and anaphora.

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**SOCIO-CULTURAL PITFALLS MADE
BY RUSSIAN STUDENTS WHILE PRESENTING IN ENGLISH**

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The article focuses on socio-cultural pitfalls made by Russian students while presenting in English. In this article the socio-cultural pitfalls on linguistic, grammatical and stylistic levels are considered.

Cultural awareness is the foundation of communication. Cultural awareness becomes especially important when we have to interact with people from other cultures. People see, interpret and evaluate things in different ways. What is considered an appropriate behaviour in one culture is frequently inappropriate in another one. Besides, cultural differences will affect the norms of the speaker-audience relationship. Much of your success in