By and large in the most cases the name of the town *Полоцк* is transliterated from the Russian language and its form is *Polotsk*. The second most common variant is *Polatsk*, which doesn't correspond to the Technical instruction for rendering geographical names from the Belarusian and Russian languages into other languages of September 1, 2011. We can find such unusual variants as *Polock*, *Polotzk*. B. Zhukov and J. Dingley, the translators of the book «My Polacak, the Cradle of the World», transcribe the name of the town as *Polacak* to show the pronunciation peculiarities of Polack citizens. The variant *Polotsk* is used in the printed matter of the publishing house «Polotsk publishing house», the Republic Unitary Enterprise «Vydavetstva «Belarus»», «Pachatkovaja Shkola». One can find the following two versions of spelling *Polotsk* and *Polatsk* in the book «Welcome to Belarus» published by the publishing house «Riftour». The variant *Polack* is used in the printed matter for tourists made by the Republic Unitary Enterprise «Belkartografia», which corresponds to the Technical instruction for rendering geographical names from the Belarusian and Russian languages into other languages of September 1, 2011. Such variants as *Polotsk*, *Polatsk*, *Polack*, *Polock*, *Polotzk* can be found on the Internet. So there is no unanimity in rendering the name of the town *Полоцк* by the means of the English language and it is necessary to unify the way it is rendered by the means of the Latin alphabet not to mislead our tourists.

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LINGUISTIC OVERVIEW OF THE ENGLISH WORD 'MOTHER'

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The article provides a linguistic overview of the word 'mother'. It indicates the polysemy of the term in the English speaking world and examines the prototypical meaning of 'mother' and the network of its non-prototypical usages.

The word *mother* has an Indo-European root etymology. It is ultimately based on the baby-talk form in Indo-European roots, with the kinship (affinity) term suffix –ter. *Mother* is found in many of the world's languages, often in reduplicated form, e.g. *mamma*, *mammal*, *mammilla*, from Latin *mamma* = breast [1, p.109]. It is probably from this root that the Greek *Maia* is derived, "good mother" – a respectful form of address to old women [2]. *The American Heritage Dictionary of the English Language* provides several meanings of *mother* [3]. The prototypical meaning encompassed in an assortment of references is:

(a)   a woman who conceives, give birth to, or raises and nurtures a child.

This collates with the analogous:

(b)   a female ancestor.

Other meanings of *mother* that are not the focus of the present work should not be neglected since they derive from the same source domain. Note, for instance, (c) and (d):

(c)   a female parent of an animal,

(d)   in the Roman Catholic Church, mother is a woman who holds a position of authority or responsibility similar to that of a mother : *a den mother = a mother superior*, used as a form of address for such a woman.

Creation in other domains leads to the following senses of the term. Note the following in (e) – (j).

(e)   a woman who creates, originates or founds something, e.g. the discovery of radium, which made Marie Curie mother to the Atomic Age;

(f)   a creative source, an origin: *Philosophy is the mother of the sciences*;

(g)   used as a title for a woman respected for her wisdom and age;

(h)   maternal love and tenderness: *brought out the mother in her*.

(i)   the biggest or most significant example of its kind: the mother of all battles;

(j)   in vulgar slang *mother* means something considered extraordinary, as in disagreeableness, size or intensity.

Mother functions also as an adjective, meaning: relating to or being mother, characteristic of a mother: *mother love*, is the source or origin of love: the *mother church*, derived from or as if from one's mother; native: one's *mother language*, or as a transitive verb with its forms: *mothered, mothering, mothers*, meaning respectfully: give birth to, create and produce, watch over, nourish and protect maternally.

The essence of the above meanings circulates around an entity capable of creation, constituting an origin to other entities. The very sense of *mother* that language users are able to recognize is the one closest to (a) and (b) and yet accompanied by convention, culturally defined, the one of mother who has always been female, who gave birth to the child, is married to the father, is one generation older than the child and is the child's legal guardian [4, p.83]. *Mother* defined as above generates variations (Figure). The illustration depicts the radial structure, where *mother* is a central case, and the other cases constitute the conventionalised variations, which cannot be predicted by general rules.
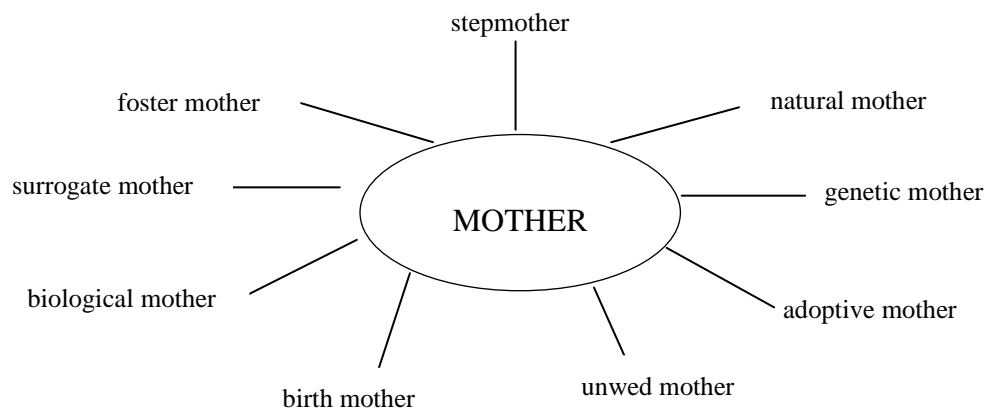

Fig. Radial structure of mother (based on Lakoff's suggestion of mother's subcategories)

Lakoff explains the sense of each subcategory in detail [4, p. 60–69]. Both *natural* and *birth mother* are used in contrast with *adoptive mother*, but the term *natural* has been given up because of the questionable implication that *adoptive mothers* were, by contrast 'unnatural'. Thus *birth mother* gives birth and puts the child up for adoption and *adoptive mother* did not give birth or supply the genes but she is a legal guardian and has the obligation to provide nurturance. The *biological mother* gave birth to the child but she does not raise it. A *genetic mother* is an egg donor and only supplies an egg that is later planted in another women's womb. A *foster mother* also did not give birth to the child. She is being paid by the state for the child's upbringing. A *surrogate mother* has contracted to give birth. She may or may not have provided the genes and she is not married to the father and is not obliged to raise the child. By signing the contract, she resigns from being a parent (legal guardian). An *unwed mother* is not married at the time she gives birth and *stepmother* did not give birth or supply the genes but she is currently married to the father.

These subcategories are perceived in terms of deviations (turning aside from the accepted norm, standard, principle) from the central case. However, not all possible variations on the central case exist as categories, e. g.

there is no categories of mothers who are legal guardians but who do not personally supply nurturance but hire someone else to do it. There is no a category of transsexuals who gave birth only since they had a sex change operation. Moreover, some of the above categories did not exist before and have been invented in recent decades. It turns out that the central case does not productively generate all these subcategories. They are defined by convention as variations on the central case. In accordance, there is no rule for generating kinds of mothers. In fact they are defined and have to be learned. Nevertheless, they are dissimilar in all cultures. In the Trobriands, a woman who gives birth often gives her child to an old woman to raise. In traditional Japanese society, there was a widespread practice of a woman giving a child to her sister to raise. Both of these are cases of kinds of mothers for which neither Europeans nor Americans have an equivalent.

Even though, from the semantic point of view, Lakoff's claims are not convincing. Wierzbicka states that the terms surrogate, adoptive, genetic mothers (and others) cannot be treated on an equal footing with biological mothers.

Without a nominal or adjectival attribute the word mother ('X is the mother of Y') unquestionably refers to birth mother (rodzicielka – the one who gives birth / birth giver, rodzić(v) = give birth) rather than to the egg donors, carer/babysitter or father's wives. Lakoff notices that the expression real mother could refer to both a babysitter and to birth mother, e.g. :

She brought me up and I would call her mother, but she is not my real mother.
She gave birth to me, but she had never been a real mother to me.

Nevertheless, he does not take into consideration the semantic difference between my real mother (birth mother or babysitter) and real mother to me (only babysitter). Moreover, he over looked the fact that the test with 'truthfulness' (here expressed by real) is not semantically credible. In sentences like He is a real mother or She is a real woman can reflect the speaker's opinions or prejudice towards real women or men, a prejudice that is not grounded in the very semantics of the words man or woman. Lakoff does not mention that the expression biological mother would only be used in a contrastive context since in the 'normal' situation (when such a context is not provided) nobody would say: She is his biological mother, whereas the us age of foster mother, adoptive mother or contract mother is not limited to contrastive contexts.' [1, p. 33–34]. Wierzbicka admits that the meaning of mother cannot entirely be reduced to birth mother and allows some space for psychological and social factors, as seen in the following schema:

X is the mother to Y =

(a) Y was once inside X's body
(b) at that time the body of Y constituted a part of X's body
(c) that is why people may think of X:

'X wants to do good for Y
X does not want bad things happen to Y'

However, social and psychological factors must be formulated in the categories of expectations, thoughts and judgments, rather than obvious events. With biological elements (a) and (b), the situation is converse – they should be presented as real and relevant.

Summing up we have to agree with K. Cempa [5, p. 32] that the prototypical meaning of '*mother*' is centered on
1) a woman who conceives, gives birth to or raises and nurtures a child, and
2) a female ancestor.
These two meanings reflect a noun category. Undergoing various derivational processes, the meaning of '*mother*' extends in a variety of ways, thus establishing a schematic network.

Concluding, mother appears as a productive source for generating new linguistic units, which makes the word polysemous.

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