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**ETHNIC CONCEPTS AS MARKERS OF ETHNIC IDENTITY
IN TONI MORRISON'S NOVELS
(«BELOVED», «SONG OF SOLOMON»)**

The number of linguistic and cognitive linguistic researches is devoted to the study of concepts. First of all, these are works of such Russian and Ukrainian scholars as Kubriakova (2000), Selivanova (2008), Maslova (2001), as well as of Western scholar-linguists such as Rey (1999), Rosch (1999), Talmy (2000). However, only few studies consider the nature of concepts as the mean for expressing the ethno-cultural world of the particular ethnic group. In most cases these scholars prefer a cognitive perspective on the concept and barely linguistic approach to it, whereas the investigation of ethnic coloring of the conceptual units is often avoided.

So, in this article I tried to analyze the main culturally-loaded concepts such as «Appearance», «Religion», «Language», «Common memory» and «Slavery» in the novels by Toni Morrison («Song of Solomon» and «Beloved») and prove the idea that they serve to build African American's ethnic identity and their specific worldview.

For the first time the term «concept» was introduced by the scholar Askoldov. The linguist defines the concept as a substitute for an indefinite plurality of objects of the same order. Herewith the concept is much broader than lexical meaning [1, p. 267-280]. The scholar Stepanov defines it as «the basic unit of culture in a person's mental world» [5, p. 41]. According to Kubryakova, a concept is a «substantial operational unit of the memory of the

mental lexicon, conceptual system of the brain, the whole picture of the world reflected in the human mind» [4, p. 32]. In addition, the concept as a stereotype of linguistic and cultural consciousness is studied by such scholars as Arutyunova and Vorkatchev.

From Karasyk 's viewpoint, the understanding of concepts should be based on their perception as semantic matrices, which include a significant part of the language vocabulary, and are the highest level of abstraction, having a variety of lexical representations [3, p. 43–44].

Thus, the concept is a cultural marked verbalized meaning, presented in terms of a number of expressions of its language implementations, forming the appropriate lexical-semantic paradigm; unit of collective knowledge, having language demonstration and marked with ethno-cultural specificity [4, p. 35].

Ethno-cultural specificity of the concept assumes a detailed examination of such basic categories, meaningful for any person, as ethnicity. Despite the fact that the terms «ethnicity», «ethnic (self) identification», «ethnic identity» entered the scientific categorical apparatus only in the middle of the XX century, at the moment various sciences like philosophy, sociology, ethnology, linguistics and etc. widely operate these terms. It should be also mentioned that the main condition for existence of ethnicity is the binary conceptual opposition «US – THEM» as other ethnically marked concepts are grouped around it.

The analysis of Toni Morrison's works showed that such linguacultural units as «Appearance», «Religion», «Language», «Common Memory / History», «Slavery» are fundamental ethnic concepts constituting the cognitive basis of African American`s ethnic community.

While studying the concept «Appearance» the color conceptualization has a considerable importance for the formation of portrait description. All descriptions of the main characters have the emphasis on the color of their skin: *black, silver brown, yellow, darker, colored*.

«Freddie looked the boy up and down, taking in the steady but secretive eyes and the startling contrast between Ruth's lemony skin and the boy's black skin» [7, p. 14].

Dark skin is idealized by African Americans and white color that characterizes Europeans is considered to be ugly. To Milkman Pilate, who nursed and pampered him when he was a child, is one of the most beautiful women: *«Her lips were darker than her skin, wine-stained, blueberry-dyed, so her face had a cosmetic look – as though she had applied a very dark lipstick neatly and blotted away its shine on a scrap of newspaper»* [7, p. 30].

However, in the African-American worldview all Europeans who have different color of their skin are considered to be alien to the researched ethnic group. The proof of this hypothesis can be found in the text of the novel «Beloved»:

«Those white things have taken all I had or dreamed,» she said (Sethe),»and broke my heartstrings too. There is no bad luck in the world but white folks» [6, p. 56].

The analysis of concept «Religion» shows that religion of African Americans is a kind of syncretism. On one hand, they profess Christianity, cite Bible, give their children biblical names (*Pilate, Ruth, Solomon, Paul, Reba, Hagar*) thereby seeking God's protection from the arbitrariness of white owners: *«And she [Denver] said she always wished she could read the Bible like real preachers. By June Denver had read and memorized all fifty-two pages – one for each week of the year» [6, p. 72].*

On the other hand, African Americans do not shun magic and spells that are specific for their native African religion. In particular, for one magical ritual Pilate creates a voodoo doll, which is one of the most mysterious and dangerous African symbols for the Western world. This religious ritual has its specific purpose: it is used to control people: *«Macon wouldn't bother her no more; she, Pilate, would see to it. (Years later Ruth learned that Pilate put a small doll on Macon's chair in his office. A male doll with a small painted chicken bone stuck between its legs and a round red circle painted on its belly» [7, p. 32].*

The analysis of the concept of «Language» shows that regardless of the social status and age African Americans can speak Standard American English, observing all its grammar rules, as the characters of «Song of Solomon» do:

«Don't make fun of me, she [Lena] said, and there was a hint of steel in her voice. // But you have, haven't you? // You're not paying any attention to me.» // I am. I'm standing here listening to you tell me the news of the day» [7, p. 73].

However, the majority of African Americans use their specific dialect in their speech that is widely known as Ebonics. This dialect played a significant role in uniting the different races of slaves in the linguistic community, as well as contributed to the formation of national ethnic identity.

As it was mentioned, a common historical memory is one of the fundamental characteristics of any ethnic group. In this context, issues raised by Toni Morrison in her novel «Song of Solomon» become more than relevant. These are the problems of African Americans' loss of roots, the heritage of their ancestors, which are essential for national identity and the future of the African American community. Taking as an example the Dead family (especially Milkman) Toni Morrison shows what happens to a family that has forgotten its past and has lost touch with their nearest and dearest.

African Americans' common historical memory is represented by their reminiscences of Africa, their distant homeland. Therefore it is no mere chance that Milkman's ancestor Solomon` «flight» across the sky to Africa

and his story even decades later is not forgotten by local people. Milkman feels the deep connection to the history of his ancestors that is why once he deciphers the song's code and understands its language; he also understands the meaning of his inheritance.

Sethe's image of an antelope is also closely associated with African culture and helps the characters of the novel to realize the connection with their ancestors: «*Why she thought of an antelope Sethe could not imagine since she had never seen one. She guessed it must have been an invention held on to from before Sweet Home*» [6, p. 65].

However, more tragic is the common memory of the years of slavery, which allowed us to identify ethnic concept «Slavery», peculiar only for African American people. The theme of slavery and oppression is the keynote of «Beloved».

Ethnic concept «Slavery» is implicitly represented by the concept «Motherhood». Physical violence against slave women often did not go to any comparison with the moral oppression that black women experienced when they were deprived of their natural destiny to be a mother. During slavery epoch maternal love was a luxury, because at any time the owner could separate a mother with a child.

In this regard, a scholar Burstin wrote: «*None of the aspects of slavery had such inhuman consequences, like trampling of maternal feelings*» [2, p. 248].

Very often the slave women had children, but did not have families.

Thus, Baby Suggs gave birth to eight children, whom slave owners took away and sold: «*I had eight. Every one of them gone away from me. Four taken, four chased*» [6, p. 152].

In addition, the concept of «Slavery» is directly interfaced with the concept of «Freedom». The owners of the house, where the protagonist lives treated her nicely. Sethe's husband was allowed to redeem his mother from slavery. However, slavery, even without cruelty, brutality and excesses, deprives a person from his nature, dignity and human rights, as the feeling of freedom inherent in man.

The analysis of Toni Morrison's novels «Beloved» and «Song of Solomon» has demonstrated that ethnically marked concepts serve to define the specific worldview of representatives of African-American ethnic group that is opposed to of the dominant culture, making the novel characters aware of their difference from «strange» society and their ethnic identity. The analysis of such concepts as «Appearance», «Religion», «Language», «Common memory» and «Slavery» reveals the fact that black people accept some dogmas of European culture, even so they preserve their ethnic identity that is represented in the concepts mentioned above. Ethnic concepts, researched in this paper, help to reveal more deeply the features of the ethnos,

allocate significant landmarks in the life of Afro-Americans, and form a universal set of values of Afro-American society.

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РОЛЬ ЕКСПРЕССИВНОСТІ В СТРУКТУРІ АНГЛІЙСЬКИХ АД'ЕКТИВНИХ ЕМОСЕМІЗМІВ

Багатогранність, неповторність та неоднозначність варіацій емоцій значно ускладнюють їх пізнання та вивчення лінгвістикою. Насамперед, це стосується внутрішньої форми емотивної одиниці, адже семантика слова повинна передавати способи розуміння мови та світу, а також внутрішнього стану мовця. Які б умови та детермінанти не визначали життя та діяльність людини внутрішньо, психологічно дієвими вони стають тільки в тому випадку, якщо їм вдається проникнути в сферу її емоційних відношень, відбитися та закріпитися в ній [4, с. 3]. Лінгвістами доведено, що семантична структура слова є цілісним і комплексним явищем, яке базується на відображенні у свідомості індивіда об'єктивної дійсності та містить в собі цілий ряд складових [1, с. 130-131]. Денотативний аспект семантики слова складає його понятійну частину та відображає основне значення мовної одиниці, на відміну від її конотації або супутніх семантико-стилістичних відтінків, таких як стилістичні, емоційно-експресивні, оцінні та інші. За своєю структурою конотація є досить складною, а тому в її межах