

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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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.

On the assumption of the fact that the concept has been examined by many scientists there are many classifications of a concept. Thus, Maslova gives the classification based on different arguments: "from the point of view of semantics they form, for example, emotional, educational, textual and other conceptospheres. Concepts, classified on their bearers form individual, micro group, macro group, national, civilizational, panhuman conceptospheres". Concepts, functioning in different types of discourse, may be distinguished as well. For example: pedagogical, religious, political, medical discourses, etc. Discourse itself may be examined either as battery of appeals to the concepts or as a concept existing in the consciousness of the bearers of the language.

M. V. Nikitin considers concept to be both field and foliated formation. In the structure of the first we can single out a nuclear, co-nuclear zone and a periphery. In thy structure of the second we can single out notional (factual), evaluative (value-estimating) and associative (graphic-associative) layers. Maslova for instance admits only the field structure.

According to the contents, concepts can be divided into: 1) concepts-ideas (cogitative pictures) – an apple, a car. 2) schemes-concepts (are represented by some generalized spatially-graphic or contour scheme) – an image of a man, a tree. 3) notions-concepts (consist of the more general, essential signs of an object or phenomenon) – a square is a rectangle with equal sides. 4) frames (conceivable in integrity of its constituents multicomponent concepts, three-dimensional ideas) – a shop, a stadium. 5) scripts (successions of episodes in time) – attendance of a restaurant, trips to the another cities. 6)gestalts (complex, integral functional structures, regulating a diversity of separate phenomena in consciousness) – school, love, etc.

The features of a concept are defined through the semantics of a language. The meanings of the phrases, sentences, texts serve as source points about the contents of these or those concepts. The concepts are represented by the words, but the battery of verbal means do not give the whole picture of a concept. The cases, when the vocabulary for semantization is absent, are called lacuna. Thus in the Russian language there is "newlyweds", but there is no "oldlyweds". Also there is such feature as illogizm. This is a term to define the existence of a concept without the equivalent lexemes and sememes. It is the result of being nonessential. In Russian there is one word for "rabbit-breeders", but there are no such lexemes for people who breed rhinoceros, for instance.

Nikishina claims that the most important concepts are encoded exactly in the language, while the central for people's psyche concepts are reflected in the grammar of the language. The grammar is a frame for the existing concepts, their interweaving. Thus, we have an issue: whether the concept is a part of a language or the language is a part of a concept. People dispute about it, but the interconnection of these two realities is evident.

Mindset of this or that nation influences on the existence of a concept. Mindset is said to be the explanation to the phenomena in culture and history of another nation which seem to be strange and unclear. Mindset does not represent the readiness of a person to act in a certain way. It is a peculiar area of the possible for a person, a sphere of automatic forms of consciousness and behavior. Ethnic mindset is supposed to distinguish the peoples. Notions "Mindset" and "the world picture" are differentiated according to the degree of consciousness: "the world picture" – the conscious idea, while "mentality" cannot be characterized by consciousness. Concepts can be nationwide, group and personal. Regardless its prevalence, the concepts are individual and are encoded in the consciousness by the units of a universal object code, which is based on the personal sensible experience of people. These images are concrete, but they can abstract and turn from sensible into cogitative. But many concepts save their sensible nature.

It is worth mentioning that conceptosphere is a battery of concepts, from which the canvas of worldview of the bearers of the language consists of. Scientists reckon that the conceptosphere of each language includes such universal concepts and constants of culture as space, time, quality, reasons, fate, numbers, ratio of parts to the whole, essences, fire, water, truth, law, love, etc. There is no a unity in thoughts about the number of semantic characteristics according to which scientists could examine it. Regardless the existence of the same concepts and constants world pictures of every nation are different. Thus, for example, in the Russian language, intellectual constituent is associated with the head and emotional with the heart. The most vivid examples are proverbs: "a kind heart, but brainless head". For the bearers of some African languages their psychic life often exists in the liver. Thus, they say that someone has "a kind liver" or "a smart liver".

One of the problems connected to the concept is the differentiation of such terms as "concept", "notion" and "meaning". M. M. Angelova explains the conformity of the terms by the fact that the noun "conceptus" comes from the Latin verb "concipere" – "to mean", i.e. it literally means "the meaning, conception"; its Russian equivalent "notion" is produced from the word "poyati", which in the Old Russian language meant "to catch, to take into property, to take a woman as a wife". It is easy to mention that both verbs are etymologically related, express the same idea of acquisition, but they are not absolute synonyms. Concepts, by Maslova, are not any notions, but the most complicated ones, without which it is impossible to imagine any culture. The difference of the meaning is explained by the attachment to the sign. "Linguistic meanings do not represent anything substantially different from the notion, do not form a special conceptual level of consciousness. They are not specific in their cogitative nature", - says M. V. Nikitin. At the same time Nikitin says that the meanings are the notions themselves.

There exist many point of view to the interconnection of these terms. Some scientists claim that the concept is wider than the lexical meaning, the others claim that the concept sorts with the word in one if its meanings, the others claim that the word with the meaning is a part of a concept, the others claim that the concepts are the notions which sort with the meanings. Also there is an opinion, that "concept", "notion", "meaning" – are terms of different sciences. Concept and notion are regarded as parallel terms, as they refer to different sciences (the notion – is a term which refers to logic and philosophy, whereas the concept refer to mathematical logic, cultural studies, cultural linguistics, cognitive linguistics). At the same time the similarity of the inner form of these three terms is noted.

In such a way there is no univocal answer to the question "What is "a concept"?" The research area is too wide. It is uncertain as it leans against the sensible perception, individual experience and point of view of a person. We assume that the existence of different world pictures, conceptspheres influence the fact that the "concept" is not strictly defined.

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**COMMON AND DISTINCTIVE FEATURES OF NARRATION
IN 'THE CATCHER IN THE RYE' BY J.D. SALINGER,
'ON THE ROAD' BY J. KEROUAC AND 'NAKED LUNCH' BY W.S. BURROUGHS**

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The ideas set forth in 'The Catcher in the Rye' by J.D. Salinger, which are reflected in the most remarkable Beat-generation works by J. Kerouac and W.S. Burroughs, are researched in this article. The main ideas explored in J.D. Salinger's work (a carefree attitude to life, a tendency to describe events taking place here and now, an interest in a person's inner world, rejection of conformity) are found in novels by Kerouac and Burroughs. A desire for freedom of self-expression incarnates in an artistic experiment with the image of the narrator and the structure of narration in the novels 'On the Road' and 'Naked Lunch'.

The 1950's is the time of Beat-generation literature in the USA. A number of works that contained an innovative, rebellious, non-conformist view of the American reality appeared during this period. The most remarkable beatniks' prosaic works were 'On the Road' by Jack Kerouac published in 1957 and 'Naked Lunch' by William Seward Burroughs published in 1959.

In the book 'A History of Literature. Foreign Literature: from Its Origins to the Present Days' by V.A. Lukov, Jerome David Salinger's novel, 'The Catcher in the Rye' published in 1951, is characterized as a literary work that "immediately precedes the appearance of Beat literature" [1, p. 403]. Also, in volume fifteen of 'Encyclopedia for Children' dedicated to world literature, it is stated, "The rebels of 50's and 60's – beatniks – believed in Salinger's novel as if it were gospel, but the author publicly announced contempt for beatniks" [2, p. 554].

On the other hand, in the work 'Seymour: an Introduction' (1965) Salinger calls representatives of countercultures "the Beat and the Sloppy and the Petulant, the chosen cultists, all the lofty experts who know so well what we should or shouldn't do with our poor little sex organs, all the bearded, proud, unlettered young men and unskilled guitarists and Zenkillers" [3, p. 203].

American researchers of Beat-generation literature such as J. Chiardi and M. Theado do not claim Salinger's novel influenced Kerouac and Burroughs, but write about the influential role of Henry Miller's novels, the novel 'Go' by John Holmes [4, p. 658] and the allegory 'The Pilgrim's Progress' by John Bunyan [5, p. 11]. Taking all the opinions into account, it is possible to compare Salinger's novel 'The Catcher in the Rye' and the most famous Beat generation novels.

N. Mankovskaya in the book 'Aesthetics at the turn of cultural traditions' writes, "it is not an exaggeration to say that experimenting is not just a part but the essence of their creation" [6, p. 240]. The researcher mentions such experiments as 'automatic writing' used by Kerouac and the 'cut-up method' used by Burroughs. Mankovskaya compares Kerouac's style with a jazz jam, "J. Kerouac – a great fan of Charley Parker