

наукову та громадську роботу вченого було нагороджено шістьма медалями та Почесною грамотою Міністерства освіти України.

Колишні студенти з шаною та повагою згадують свого улюбленого викладача Юрія Михайловича. З такою ж теплотою згадують його колеги з кафедри класичної та румунської філології, що мали щастя з ним спілкуватися та працювати протягом багатьох років. Вже й не злічити, скільком із нас він допоміг порадою, добрим словом, ділом. З такою людиною було приємно спілкуватися і працювати.

Перерахувати і пригадати все, зроблене Юрієм Михайловичем, у невеликій статті неможливо. Але й те, що сказане, дає право вважати його визначним науковцем, чудовим педагогом, справжнім патріотом України та, без сумніву, патріархом класичної філології Закарпаття.

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ETIQUETTE IN MODERN ENGLISH: SOCIAL SETTING

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Theoretical background

For the linguist, language seems particularly interesting and valuable: it helps understand the nature of human thoughts; it serves as a principal means of both human communication and maintaining interpersonal relationships; it makes teaching/learning processes possible; it brings humans closer to the achievements and discoveries the world over; it teaches humans to love and value the world they live in as well as people they are surrounded by; it makes humans believe in eternal social and moral standards; it is a tool with the help of which humans can get acquainted with new and never - ending findings in their everyday lives, business activities and cross – cultural communication. For the linguist, language is both the end and means of his/ her study: he/she analyzes the language by using it. Language is usually studied as: 1) a formal system, 2) a human phenomenon and 3) a social phenomenon. It gives grounds for both theoretical and practical applications of linguistics, such as further studies of multilingualism, foreign language teaching, theory and practice of translation, discourse analysis, dictionary compiling, comparative and communicative linguistics, etc.

Language certainly figures centrally in our lives. It is the way we express our very being. It is the way we come to terms with the world. It is the way we make our understanding of life concrete. It is the way we make contact with other human beings. It serves as a means of cognition and communication, as it enables us to think for ourselves and to cooperate with other people in our community. It provides for present needs and future plans, and at the same time carries with it the impression of things past. It functions as a means of communication and social control. As H. G. Widdowson states, "... it is internalized in the mind as abstract knowledge, but in order for this to happen it must also be experienced in the external world as actual behavior. Another way of looking at language, therefore, would see it in terms of the social functions it serves. What is particularly striking about language from this point of view is the way it is fashioned as system of signs to meet the elaborate cultural and communal needs of human societies" [7, p.13-14]. What is meant here is the approach to understanding a language as a system of signs which are socially motivated in that they express social meanings. Besides, Longman Dictionary of English Language and Culture defines language as: 1. the system of human expression by means of words; 2. a particular system of words, as used by a people or nation; 3. a system of signs, movements, etc., used to express meanings or feelings; 4. a particular style or manner of expression; 5. *often euph.* rude or shocking words and phrases, esp. four – letter words.

Language also has important mental functions and affects the ways we perceive and reflect the world around us. Our experience of language in social settings "leads us to categorize the world in similar ways to people around us and to manipulate these categories in our thinking" [4, p. 9]. Significantly, language is not the only means by which we communicate: we often resort to gestures to convey simple messages; in everyday conversations, non- verbal signals such as gestures, facial expressions, eye-contact, body movements, etc. are of great importance. In communication we are "doing things" with words: when we convey a meaning to somebody, we cause a certain change in that person's mental world. This change may or may not make that person "do something" with or without words in response. Knowing a language involves more than knowing what form it takes: it involves knowing how it functions as well. The latter in its turn implies becoming aware of words, not just as formal items, but as units of meaning. The formal systems of a language have evolved in association with words as the internal semantic encoding of some external social reality. It is semantics which is primary, as it studies how meaning is encoded in a language. Its main concern is with the meanings of words as lexical items.

Semantics is central to the study of communication, and as it plays a crucial role in social organization, the need to understand it becomes more evident and more pressing. It is also at the centre of the human mind study which is closely bound up with the way we classify and convey our world experience through language. In this respect the language's lexis has at all times been of interest to scholars due to the fact that it is most sensible to changes occurring in people's everyday lives and activities, and in society at large. These changes affect people's ways of life, culture, which includes norms and manners of behaviour, customs, traditions and the like.

Data and general methodological considerations

Etiquette lexis constitutes an important part of the language's vocabulary. In modern English it functions and develops in close relationship with the society. It meets all the requirements put by the latter. At the same time societal norms represent the present state of the society's development. Its further progress much depends on the extent to which the rules of polite behaviour are observed. Individual as well as social character of etiquette appears to be essential for the society's functioning, presupposing constant various links between people in their everyday lives and activities. Furthermore, it is also very important to examine how people manage their language in relation to both their cultural backgrounds and their purposes of interaction.

Sociolinguistics is a term including the aspects of linguistics applied towards the connections between language and society, and the way we use it in different social situations. One of the main factors that has led to the growth of sociolinguistic research has been the recognition of the importance of the fact that "language is a very variable phenomenon, and this variability may have as much to do with society as with language" [2, p. 143]. Sociolinguistics, then, is the study of social life through linguistics. It is the best label to represent a very wide range of contemporary research at the intersection of linguistics, sociology, social psychology, anthropology, education and human communication studies. It has become an increasingly important and popular field of study, as certain cultures the world over expand their communication base. Moreover, in modern sociolinguistics both intergroup and interpersonal relations' research take on escalating significance. In the normal transfer of information through language, we use the latter to send vital social messages about who we are, where we come from, and who we associate with. It is often shocking to realize how extensively we may judge a person's background, character and intentions based simply on the person's language, dialect, or, in some instances, even the choice of words. The basic notion underlying sociolinguistics is quite simple: language use symbolically represents fundamental dimensions of social behaviour and human interaction. The notion itself is simple, but the ways in which language reflects behaviour can often be complex and subtle. Etiquette lexis vividly reveals the language's potential in describing both explicit and implicit ways of enriching vocabulary, taking into account linguistic as well as extralinguistic factors of its functioning.

The paper discusses social aspects of etiquette lexis study on the material of lexico-semantic analysis of the nouns denoting etiquette in modern English to describe, on the one hand, the main characteristics of the societal norms of behaviour, and the ways of their expression, on the other. Cambridge International Dictionary of English defines etiquette as the set of rules or customs which control accepted behaviour in particular social groups or social situations. Longman Dictionary of Contemporary English explains it as the formal rules for polite behaviour in society or in a particular group. To collect the language material, the biggest explanatory dictionary of English (Oxford English Dictionary in 12 volumes) has been used. The way the lexis under study is presented in the abovementioned lexicographical source gives all possibilities for its formalized semantic classification. The procedure of language material analysis lies in the following

steps: a) continuous study of the words' dictionary definitions makes it possible to collect the nouns, lexical meanings of which reveal either explicitly or implicitly the ways and forms of expressing **etiquette**; b) on this basis the card index is piled; c) the obtained list of words undergoes lexico-semantic analysis followed by language material classification. Significantly, the nouns under study form lexico-semantic groups which are treated as open-ended entities, possessing their own properties, occupying definite places in the language's semantic space and playing an important role in the development and functioning of English. They reveal the sociolinguistic character of etiquette lexis, specifying both the ways and means of language and society's interactions.

Findings and discussion

To denote the very notion of etiquette, its various forms and states, 135 nouns in English are used. They are classified semantically into 4 groups to reveal: 1) etiquette feelings and emotions for somebody or something; 2) socially determined etiquette acts, conditions, qualities, facts or states; 3) etiquette behaviour and relationship; 4) etiquette violations and their consequences.

To the first group of nouns which denote etiquette feelings and emotions for somebody or something belong the following ones: **esteem** (a feeling of respect and admiration for someone, favourable opinion; regard), **respect** (admiration for someone, especially because of their personal qualities, knowledge or skill; an attitude of regarding something or someone as important so that you are careful not to harm them, treat them rudely etc.), **respects** (polite greetings), **repute** (a good reputation, distinction, honour, credit), **self-regard** (regard of or consideration for oneself), **self-respect** (self-love, self-conceit; proper regard for the dignity of one's person or one's position), **loyalty** (faithful adherence to one's promise, oath, word of honour; in recent use, enthusiastic reverence for the person and family of the sovereign), **goodwill** (favourable or kindly regard; favour, benevolence), **self-estimate** (estimate or valuation of oneself), **conceit** (favourable opinion, esteem), **self-love** (love of oneself; regard for one's own well-being or happiness, considered as a natural and proper relation of a man to himself), **honour** (the respect that you, your family, your country etc. receive from other people, which makes you feel proud), **regard** (attention, heed, or consideration, given to a thing or person, as having an effect or influence on one's actions or conduct, respect or deference paid to, or entertained for, some authority, principle, etc.; esteem, affection, kindly feeling), **reverence** (great respect and admiration for someone or something), **worship** (a strong feeling of respect and love for a god; a strong feeling of love or admiration for someone or something, especially so that you cannot see their faults), **affection** (a gentle feeling of love and caring; a mental state brought about by any influence; the representation of feeling or emotion), **devotion** (great love or loyalty to someone), **duty** (something that you have to do because it is morally or legally right), **awe** (a feeling of great respect and admiration for someone or something), **recognition** (public admiration and thanks for someone's work or achievements), **homage** (something you do to show respect and honour for an important person), **tribute** (something that you say, do, or give in order to express your respect or admiration for someone), **renown** (fame and admiration, that you get because of some special skill or something that you have done), **commemoration**

(something that makes you remember and respect someone important or an important event in the past), **admiration** (a feeling of admiring something or someone), **observation** (regard, respect, honour; respectful or courteous attention; observant care, heed), **culture** (worship; reverential homage), **care** (serious or grave mental attention; concern; heed, heedfulness, attention, regard; caution, pains), **kindness** (kind feeling; a feeling of tenderness or fondness; affection, love), **opinion** (good, high, or favourable estimate; esteem; the estimation (esp. good) in which one stands; standing, reputation, repute, character, credit), **price** (sense or estimate of worth; esteem, estimation, regard), **dainty** (estimation, honour, favour (in which anything is held); esteem, regard; affection, love).

The second group contains the lexical units which reveal socially determined etiquette acts, conditions, qualities, facts or states. Here belong: **obeisance** (an act of showing respect and obedience, by bending your head or the upper part of your body), **decoration** (a star, cross, medal, or other badge conferred and worn as a mark of honour), **salute** (a discharge of cannon or small arms, display of flags, a dipping of sails, a cheering of men, manning the yards, etc. as a mark of respect, or as military, naval, or official honour, for a person, nation, event, etc.), **favour** (exceptional kindness; gracious or friendly action due to special goodwill, and in excess of what may be ordinarily looked for; an act of exceptional kindness, as opposed to one of duty or justice; something given as mark of favour, esp. a gift such as a knot of ribbons, a glove, etc. given to a lover, or in mediæval chivalry by a lady to her knight, to be worn conspicuously as a token of affection; propitious or friendly regard, goodwill, esp. on the part of a superior or a multitude), **respectfulness** (the fact of being respectful), **attention** (the action, fact, or state of attending or giving heed; earnest direction of the mind, consideration, or regard; the action of attending to the comfort and pleasure of others; ceremonious politeness, courtesy), **recommendation** (the action of recommending oneself to another's remembrance; the action of recommending a person or thing as worthy or desirable), **interest** (the fact or quality of mattering or being of importance), **dearness** (the quality of being dear: a. of being held in esteem and affection; b. intimacy, mutual affection; c. affection, fondness), **estimableness** (the quality of being estimable, or of deserving esteem or regard), **reputation** (the condition, quality, or fact, of being highly regarded or esteemed; also, respectability, good report), **tenderness** (the quality of being tender in regard or treatment of others; gentleness, kindness, compassion, love), **honesty** (the quality of being honest; honour conferred or done; respect; formerly in a wide general sense, including all kinds of moral excellence worthy of honour), **liking** (the fact of being to one's taste, or of being liked; the condition of being fond of or not averse to a person or thing; favourable regard, fancy for or inclination to some object), **immortality** (the condition of being celebrated through all time; enduring fame or remembrance), **dignity** (the quality of being worthy or honourable; worthiness, worth, nobleness, excellence; the quality of being worthy of something; desert, merit), **pride** (the quality of being proud; the best, highest, most excellent or flourishing state or condition), **kiss** (a touch or pressure given with the lips in token of affection, greeting, or reverence), **renown** (the fact or condition of being widely celebrated or held in high repute; celebrity, fame, honourable

distinction; reputation of a specified kind; good name, reputation), **fame** (the condition of being much talked about. Chiefly in good sense: Reputation derived from great achievements; celebrity, honour, renown).

Etiquette lexis in English does not possess various characteristics only as a part of the person's active vocabulary, but it is closely linked to the society which regulates relationships between people of different social status, educational and cultural background, and establishes norms, manners and rules of behaviour to be observed and kept by its members. Etiquette behaviour and relationship types are vividly presented in the dictionary definitions of the nouns belonging to the third group of our language material. Moreover, these lexical units are treated as an entity of etiquette lexis which makes up an important fragment of human behavioural system and is regulated by the tradition and culture. The following words constitute the third group of nouns denoting etiquette behaviour and relationship: **deference** (behaviour that shows that you respect someone and are therefore willing to accept their opinions or judgment), **respect** (polite behaviour towards or care for somebody or something that you think is important), **civility** (polite behavior); **civilities** are remarks that are said only to be polite and avoid being rude), **grace** (a quality of behaviour that is polite and pleasant and deserves respect), **etiquette** (the formal rules of correct or polite behaviour in society or among members of a particular profession), **politeness** (polite behaviour that shows respect for other people; polished manners, courtesy), **formality** (correct and formal behaviour that deliberately avoids being too relaxed or friendly), **courtesy** (polite behaviour that shows respect for other people; a polite thing that you say or do when you meet people in formal situations), honour (strong moral beliefs and standards of behaviour that make people respect and trust you), **distinction** (a special honour given to someone to show them respect or to reward their achievements), **habitude** (manner of being with relation to something else; relation, respect), **dignity** (honourable or high estate, position, or estimation; honour; degree of estimation, rank; persons of high estate or rank; a person holding a high office or position), **compliment** (complimentary language; polite expression of praise or flattery; usually in pl. formal respects, remembrances, greetings), **prize** (sense or estimate of worth; esteem, estimation, regard; general recognition of excellence; honour, glory, renown; the verbal expression of one's recognition of worth or excellence; personal or social worth; excellency, honourableness), **reference** (relation, relationship, respect, regard to some thing or person), **estimation** (appreciation, valuation in respect of excellence or merit; esteem considered as a sentiment), pride (exalted or proud position or estate; honour, glory), **tribute** (something paid or contributed as by subordinate to superior; an offering or gift rendered as a duty or as an acknowledgement of affection or esteem), **duty** (something you have to do as part of your job or because of your social position), **kindness** (kind behaviour towards someone). By **manners** we mean behaviour that is considered to be polite and socially acceptable in a particular society or culture. People often talk about somebody's manners in the context of how they behave when they eat a meal or how they treat other people. Among them there may be the ones who occupy a distinguished position, play a prominent or important part and attract admiration or respect (**figure**). Depending upon the language used, features and manners which are

characteristic of them, certain relations may be established: of importance, of interest, of practical intercourse, business relations, and matters that concern may appear: subject that relates to some person or thing; an affair; a matter or subject that affects or touches one, and that ought to engage one's active interest and attention; a subject that does excite one's interest, attention, and care; a subject about which one concerns himself/herself; things that belong to one (**concern**). By **relationship** we mean: 1. the way in which two people or two groups behave towards each other; 2. the way in which two or more things are connected and affect each other; 3. a situation in which two people spend time together or live together, and have romantic or sexual feelings for each other; 4. The way in which you are related to someone in your family. A **relationship with** someone or something is usually close, and may involve strong feelings. **Relations** between people, groups, countries etc. are often about working together or communicating. A **relation** or **relationship to** someone or something, like a **connection**, is usually about a simple fact. A **relationship between** people and other people or things may be either close and full of emotion, or simply a matter of fact. These two aspects of linguistic behaviour are very important from a social point of view:

- a) the function of language in establishing social relationships;
- b) the role played by language in conveying information about the speaker.

They reflect the fact that there exists a close inter-relationship between language and society. Of significance here is the way people from different social, educational, cultural and geographical backgrounds use different kinds of language.

The social environment is also reflected in language, and it can often have an effect on the vocabulary structure. In addition to environment and social structure, the values of a society can have an effect on its language. By **values** standards or principles, ideas about the worth or importance of certain qualities, esp. those generally accepted by a particular group are meant. Besides, values may mean ideas about what is right and wrong and what is important in life, and be of many types: family, moral, political, social, cultural, traditional, religious, conservative/liberal. Furthermore, in English there are also other words to denote the rules of behaviour: **code** (a set of rules of behaviour that are generally accepted by or forced on a group or society: code of conduct, code of honour, dress code), **ethic** (a system of moral principles that guides people's behaviour. Oxford Learner's Thesaurus explains the word in question the following way: the term **ethic** is strongly associated with the Protestant Church which teaches the values of hard work and personal moral improvement. **Ethos** means the moral ideas and attitudes that belong to a particular group or society).

Manners and morals are never neutral. They reveal various **attitudes** which express the ways we think and feel about somebody or something; the ways we behave towards somebody or something that show how we think and feel. Like emotions, "attitudes originate in cognitive appraisals and are, if anything, more strongly evaluative than emotions" [3, p. 136]. The appraisal is part of the meaning of a discourse carried by its vocabulary. In our everyday lives and activities we are continually judging our friends, acquaintances, colleagues, their actions, manners, morals in one way or another, and such appraisals appear in our verbal reports. As language users are continually evaluating the

world and everything in it, they make judgments, express their viewpoints, exchange opinions, share ideas about what is right and wrong.

There is a variety of possible relationships between language and society. One is that social structure either influences or determines linguistic structure and/or behaviour. The varieties of language that speakers use reflect such matters as their regional, social, or ethnic origin, age, gender, educational and cultural background, etc. Moreover, their particular ways of speaking, choices of words, and even rules for conversing are determined by certain social requirements. Another possible relationship is that the influence mentioned above is bi-directional, i.e. language and society influence each other. It means that speech behaviour and social behaviour are in a state of constant interaction. In this respect of great significance is to find correlations between social and linguistic structures to observe any changes that occur. In sociolinguistics we study the language in relation to society. Significantly, in this context the notion of culture should also be mentioned. The relationship between language and culture has always been in the centre of linguists' attention, as the knowledge of how to behave in the society is socially acquired, i.e. it is learned. Therefore, culture is defined as "know-how" that a person must possess to get through the task of daily living; only for a few does it require a knowledge of some, or much, music, literature, and the arts" [6, p. 217].

Etiquette lexis, as described earlier, contains much of culture, and besides polite vocabulary, it also includes the lexical units denoting etiquette violations and their consequences. The latter make a separate fourth group of our language material and establish antonymic relations with the ones analyzed already. Here belong the following English nouns: **rudeness** (lack of knowledge or education; want of learning; ignorance; want of culture or refinement; roughness of life or habits; harshness or violence in action or in the treatment of others; rough or violent act; lack of civility or courtesy; bad manners), **irreverence** (the fact or quality of being irreverent; absence or violation of reverence; disrespect to a person or thing held sacred or worthy of honour; an irreverent act or utterance; the condition of not being revered; state of dishonour), **contempt** (Law. Disobedience or open disrespect to the authority or lawful commands of the sovereign, the privileges of the Houses of Parliament or other legislative body; an act of such disregard or disobedience), **degradation** (deposition from some rank, office, or position of honour as an act of punishment; lowering in honour, estimation, social position; lowering in character or quality; the state or condition of being degraded morally or intellectually; moral debasement), **heedlessness** (the quality of being heedless; carelessness, inattention, disregard), **discourtesy** (the opposite of courtesy; rude or uncivil behavior; incivility), **disrepute** (loss or absence of reputation; ill repute, disesteem, discredit, dishonor), **misesteem** (want of esteem or respect; disrespect), **defame** (ill fame, evil repute; dishonor, disgrace, infamy), **unworship** (absence of honour, respect, or reverence; dishonor; disgrace; an act or instance of disgrace or dishonor; a slight), **disesteem** (the action of disesteeming, or position of being disesteemed; want of esteem; low estimation or regard), **disrespect** (want of respect, courteous regard, or reverence; an act showing disesteem or irreverence), **dishonour** (the reverse of honour; the withholding of the tokens of esteem, respect, or reverence due to

any one; a state of shame or disgrace; ignominy, indignity; an infliction of disgrace; a piece of ignominious treatment, an indignity, an insult; a cause or source of shame, a disgrace), **ignominy** (dishonour, disgrace, shame; infamy; the condition of being in disgrace; ignominious or base quality or conduct; that which entails dishonor or disgrace), **slight** (display of contemptuous indifference or disregard; supercilious treatment or reception of a person; small respect for one; an instance of slighting or being slighted), **opprobrium** (the disgrace or evil reputation attached to conduct considered shameful; the imputation or expression of this disgrace; infamy, reproach; an occasion or cause of reproach or reprobation; something that brings disgrace). **Disregard** means want of regard; neglect, inattention. In earlier use it denoted withholding of the regard which was due, slighting, undue neglect, then in later use it started to mean the treating of anything as of no importance. In society carelessness with regard to one's duty or business, dishonour, occasions of shame, guilty feelings, scornful rudeness, loss of credit, want of confidence mark those characteristics of people and their deeds which are considered unacceptable and the ones against the rules of etiquette. In English to express all the above-mentioned negative feelings, actions and their consequences, the following nouns are used: **shame** (the painful emotion arising from the consciousness of something dishonouring, ridiculous in one's own conduct or circumstances (or in those of others whose honour or disgrace one regards as one's own), or of being in a situation which offends one's sense of modesty or decency; fear of offence against propriety or decency, operating as a restraint on behavior, modesty, shamefastness; disgrace, ignominy, loss of esteem or reputation; what is morally disgraceful or dishonourable; infliction of disgrace, injurious language or conduct), **negligence** (want of attention to what ought to be done or looked after; carelessness with regard to one's duty or business; lack of necessary or ordinary care in doing something; disregard of a thing or person; neglect; a careless indifference, as in appearance or costume, or in literary or artistic style). In later use the word in question combines the previous meanings with suggestion of an agreeable absence or artificiality or restraint. By **discredit** we mean loss or want of credit; impaired reputation; disrepute, reproach as well as loss or want of belief or confidence; disbelief, distrust. The words **infamy**, **infame** reveal evil fame or reputation; scandalous repute; public reproach, shame, disgrace, the state of being evil or well known for evil things. They also denote the quality or character of being infamous or of shameful vileness and with plural- utterly disgraceful act, an evil action. In the explanatory dictionary the noun **disgrace** possesses the following meanings: 1. The disfavour of one in a powerful or exalted position, with the withdrawal of honour, degradation, dishonour or contumely, which accompanies it: a. as exhibited by the personage who inflicts it; b. as incurred or experienced by the victim: the state of being out of favour and honour; c. a disfavor; a dishonor; an affront. 2. The disfavor of Fortune (as a disposer of human affairs); adverse fortune, misfortune. 3. Dishonour in general or public estimation; ignominy, shame. 4. The expression of dishonour and reprobation; opprobrium, reproach, disparagement; an expression or term of reprobation. 5. An occasion or cause of shame or dishonor. 6. Want of grace: a. of person: ill-favouredness; b. of mind: ungracious condition or character.

Conclusions

Etiquette lexis analysis has shown a variety of forms and types of language and society's both interaction and interplay. Significantly, the English language provides all possible means for its bearers to interact with each other and establish a basis for cooperative action as well as social relations. In their turn, language bearers are absolutely unique in their use of systems of signs to both express social meanings and service the complex social organization and communicative requirements of human communal life. In this respect English can be seen as distinctive because of its intricate association with the human mind and with human society. Therefore, it is related to cognition and communication; it is both abstract knowledge and actual behaviour. In the present research, an in-depth study of etiquette lexis reveals one of various ways that language can be studied as a social phenomenon. Topics covered include domains of language use, language and society interplay, language and culture relationship. Furthermore, English is indissolubly linked with the members of the society in which it is spoken, and social factors are inevitably reflected in their speech. From the study conducted, it becomes evident that the social nature of linguistic units denoting etiquette expresses itself differently. As a result, we differentiate between the outer, extra-linguistic factors of direct influence of etiquette lexis on the English vocabulary, and inner, semantic ones which are connected with the mechanism of the lexical system formation. The correlation between these two factors is qualified as the **relations of necessity and possibility**. The former give rise to changes, whereas the latter represent all possibilities the etiquette lexis possesses in the system of the language under study. To simplify a great deal, among the outer factors of great significance are the society's present state and development, level of people's social needs, content of their social consciousness, etc. To the inner factors belong language and thought relationship, language structure peculiarities, mechanism of its functioning, etc. Moreover, outer social factors help enrich the lexical stock of etiquette semantics' expression, and the inner ones design this enrichment's material realization. Being one of the most complicated ones, the system of etiquette lexis' language means is diverse and makes the processes of communication and cognition possible. To sum up, the study of English as a social and cultural phenomenon opens new possibilities for its further development, because ignoring its social context "leads to the omission of some of the more complex and interesting aspects of language and to the loss of opportunities for further theoretical progress" [5, p. 32].

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Резюме

Стаття присвячена комплексному дослідженню етикетної лексики в сучасній англійській мові. Значна увага приділена розкриттю соціального аспекту етикету, форм та шляхів його прояву, а також вияву різноманітних взаємозв'язків між етикетними іменниками всередині лексико – семантичної групи. Важливе місце в статті відводиться формалізованому аналізу лексичної семантики досліджуваних мовних одиниць та виділенню їхніх найсуттєвіших характеристик.

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ФІЛІАЦІЯ ЗНАЧЕНЬ ЯК ЗАСІБ РОЗШИРЕННЯ ЛЕКСИКОНУ НОВОЛАТИНСЬКОЇ МОВИ У ПРАЦЯХ М.ЛУЧКАЯ

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Серед мовознавців поширеним є погляд, за яким кількість лексичних неологізмів на кожному етапі функціонування мови мусить бути більшою, ніж кількість її архаїзмів. Якщо сума негативних змін у лексиці більша за суму процесів позитивних, то це є показником занепаданя чи відмирання мови. По суті це пережила й класична латинська мова, яку витіснили з ужитку нові романські та інші мови Європи після VII ст.

Звичайно, латинська мова, передусім літературна її форма, не може служити еталоном мертвої мови. Вона не зразу зійшла зі сцени. У цілому ряді європейських регіонів, у тому числі й на Закарпатті, їй ще довго, майже до XX ст. в таких сферах, як освіта, наука, медицина, право, релігія, належав пріоритет.