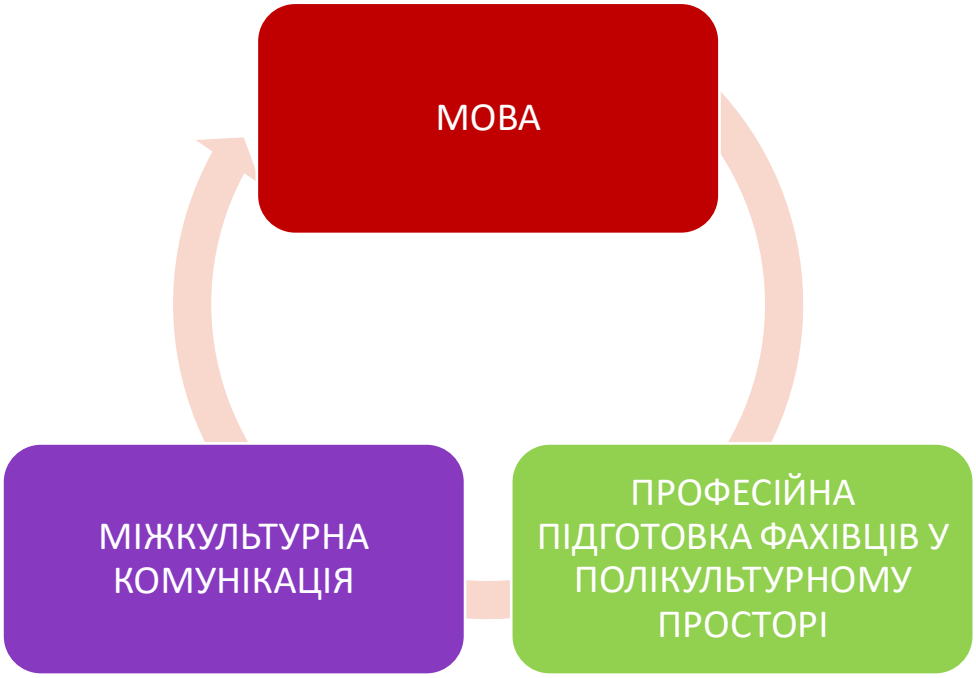
АКТУАЛЬНІ ПРОБЛЕМИ ФІЛОЛОГІЇ І ПРОФЕСІЙНОЇ ПІДГОТОВКИ ФАХІВЦІВ У ПОЛІКУЛЬТУРНОМУ ПРОСТОРІ



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IN THE WAKE OF ANCIENT INTERLINGUAL CONTACTS: PROTO-SLAVONIC **činьna рьrtь* & EASTERN IRANIAN **činu̯a*[*n*]*t-partu-* (ONE CASE OF RITUAL MICROTEXT TRACING)

***Keywords*:** *etymology, language contacts, Proto-Slavic, Old Iranian, ritual text*.

Introduction. Interlingual contacts between Eastern Iranian and Slavonic ethnic groups of pre-state epoch is a scientific problem, which is still only fragmentary developed in comparative-historical linguistics. Findings in the field of Slavonic and Iranian lingual antiquities appear to be more modest against the background of the successes of other directions in philological thought, investigating exchange of cultural experience, reflected in the languages of historical epoch. However, the fact of fewness of SLAVO-IRANICA reliable examples by no means reduces their cognitive importance. For example, investigations about collaborative Slavonic and Iranian innovations in the language of ritualized actions at the level of common elements of sacral and mythological text seem to be very important for modern diachronical linguistics and historical science (cf. scientific works of O. N. Trubachev, V. N. Toporov, Viach. Vs. Ivanov, A. K. Shaposhnikov). Conclusions from these works enable us to form an opinion about the nature and depth of both cultures interaction through the linguistic reconstruction, based on singling out in languages ideologically close formulaic expressions (constructions) with etymologically homogeneous lexical composition.

The *topicality of the proposed study*. Material for the reconstruction is partially saved in the texts of oral folk epic poetry and legal prescriptions, where the elements of ancient poetic speech keep existing. Each of facts is valuable as an element of the destroyed and already inaccessible to study mosaic picture SLAVO-IRANICA and each fact should take its proper place here, therefore scientific search and verification of possible parts of this «mosaic» appear to be very important for comparative-historical linguistics.

The *novelty of the research* lies in the etymological parsing of one of likely traces of Iranian and Slavonic contacts at the level of poetic language and reconstruction of one common formulaic expression from mythological text about the journey of soul of the dead.

The used *methods*: etymological and comparative-historical.

The main results. Let's consider some figurative expressions, related to the mythological views of Slavs about the otherworld order and to the language of their funeral ritual. It is Ukrainian dial. (steppe) *чинна́ пертьь* in the expression «*забігти за чинну́ пертьь*» = ‘to die’ (perf.) [8, p. 13]. Earlier we have already overviewed dialectal (Chernigov) word *пертьь* ‘the wade in the swamp, paved with logs’, which explains saved in folklore a descriptive designation of death [*моʸn|мати пертьь на Зра|jy*] ‘to agonize’ with embodied here the idea of crossing by dead of the bridge across a river beyond which a paradise, afterlife is placed (with Proto-Slavonic **jьzrajь* ‘stream’, ‘river’) [2, p. 16–17]. It seems that here we can set the equal sign between steppe *пертьь* and Chernigov *пертьь* ‘the wade in the swamp, paved with logs’. Above-mentioned dialectal designation of bridge is outside the dictionary entries of «An Etymological Dictionary of the Ukrainian Language» but one may be easily explained as Proto-Slavonic **рьrtъ*, *-u* and (more recent form) **рьrtь*, *-i* – the reflex of Indo-European name of bridge, pass, ford **per-tu-*, **por-tu-*, Gen. **pr̥-teus*, cf. Avestan. *pərətu-š* (**pr̥tú-š*) ‘pass, ford, bridge’, Latin *portus* ‘entrance door’, Gallic *ritu-* ‘ford’, Old High German *furt* ‘the same’ and other [4, p. 817]. Slavonic reflex generalized the form of oblique cases, which brings one closer to the Iranian. Ukrainian *пертьь*, *пертьь* can be compared to Ukrainian *пертьь* ‘path’, Russian *пертьь* ‘path for driving the sheeps’, Czech *prt* ‘forest trail’ and other, which along with above-mentioned Indo-European lexics are related to Russian *пере́тьь* ‘go, move’ [7 (3, p. 246)], Ukrainian *пе́ртьи* ‘the same’ [3 (4, p. 355); 4, p. 816–817], that is also correctly. However, Ukrainian dialectal words show the more specialized cultural meaning equal to the semantics of Iranian, German and Celtic reflexes.

So, what are meaning and nature of the first component *чинна́* in considered construction? This word has morphology of adjective with suffix *-н-*, but semantics of the root *чин-* is elusive, that leads to difficulties of cognate words detection. However, with formal and etymological point of view *чин-* is comparable with Proto-Slavonic stem **čin-* in **činъ*, **čina* ‘deed, something committed’, ‘order, subsequence’, **činiti* ‘to put layers’ (see: [6 (4, p. 112–115)]) and on this basis it is permissible to consider **чин* as ‘built bridge’, ‘ford paved with logs’. It is hard to answer the question about the reasons for involvement of Proto-Slavonic **čin-ьna рьrtь* into the field of idioms, characterizing the transition to another world, if consider one as internal problem of Slavonic semasiology and religious ideology. A broader, comparative and historical view of this phenomenon of language and culture makes clear the situation. The thing is, homogeneous, very close in terms of mythological semantics construction exists in Iranian language material, cf. Avestan *činvaṯ pərətu-* ‘the bridge, over which souls of dead pass’, where both words are genetically (partly also morphologically) identical to the components of Slavonic expression: Proto-Slavonic **čin-* (noun stem with suffix *-n-*): Iranian **činṷ-* (stem of praesens with nasal suffix) & Proto-Slavonic **рьrt-* : Iranian **pr̥tú-* [5 (2, p. 205, 209)].

Conclusions. The ancient Slavo-Iranian isogloss not only preserves common detail of spiritual culture of the two folks, but also is one of traces of pre-historical contacts of Slavs and North-Eastern branch of Iranians. We assume Proto-Slavonic **činьna рьrtь* to be tracing of a certain Eastern Iranian dial. **činṷant-partu-*, **činṷat-partu-* (a direct analog of Avestan *činvaṯ pərətu-*). Tracing was made possible due to common for both linguistic traditions «building material» and close mythologems (**partu-* < **pr̥tú-* with development of syllabic liquid sound as *ar*, like in Scythian and Sarmatian languages). About the

phenomenon of separate lexical parallels between Slavonic and Avestan, named in comparative-historical linguistics as Slavo-Avestica [1, p. 445–457].

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英语口语学习中的定向动机流研究
RESEARCH ON DIRECTED MOTIVATIONAL CURRENTS IN LEARNING SPOKEN ENGLISH

关键词：*定向动机流；大学英语；口语学习*
Keywords*: Directed Motivational Currents; College English; oral English learning*

摘要：本研究以定向动机流为理论基础，以个案研究的方法对非英语专业大学生口语学习动机的发展变化进行了历时考察分析。研究结果表明，目标或愿景、促成性结构、积极情感等动机维度对英语口语学习产生明显的促进作用。在大学英语口语教学中激发、维持并保护学生的定向动机流，有助于提高英语口语教学质量和学生的学习效率。

Abstract: Based on the theory of Directed Motivational Currents, this study conducted a diachronic investigation on non-English majors with a case study approach and analyzes the development and changes of their motivation of oral English learning. The results show that the motivational dimensions such as goals or visions, facilitative structure and positive emotionality can significantly promote oral English learning. In college oral English teaching, stimulating, maintaining and protecting students' directed motivational currents can help to improve the quality of oral English teaching and students' learning efficiency.

定向动机流(Directed Motivational Currents)是指二语学习者在实现目标过程中表现出的稳定、高强度动机状态。当学习者完全专注于某项任务时，动机、认知和情感等个体特征会完全融入该项任务之中，时间、环境等外在因素影响立刻消失，从而使学习者处于一种最佳投入状态。这一理论基于复杂动态系统的变化趋势，是对动机的动态性研究成果，主要包括愿景(vision)、促成性