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**DIALECTIC INTERACTION OF REALITY AND UNREALITY IN
PETER ACKROYD'S WORK "THAMES:
SACRED RIVER"**

Abstract

This article analyzes the structure of the concept "Thames" in the literary and regional bestseller of Peter Ackroyd "Thames: Sacred River" as the general cognitive-matrix model that represents the cognitive structure of the whole work. Besides, the concept "Thames" is analyzed within the theory of egocentric categorization of space in language as means of world interpretation. In that aspect, the concept "Thames" is considered as an image of the surrounding space reflected by the creative consciousness of the author. The cognitive-matrix model and space- categorization model assist to disclose the integration of the linguo-country and linguo-cultural cognitive components of the complex concept "Thames" in their dialectic interrelation and interaction as cognitive means of synthesis of Reality and Unreality, dialectics of Space - Time - Continuum in Peter Ackroyd's work.

Keywords: cognitive linguistics, concept, cognitive-matrix model, egocentric categorization of space, linguo - country studies, linguoculturology, realia.

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**ПИТЕР АКРОЙДТЫҢ "ТЕМЗА:
ҚАСИЕТТІ ӨЗЕН" ШЫҒАРМАСЫНДА ШЫНАЙЫ ЖӘНЕ ШЫНАЙЫ ЕМЕС
ДИАЛЕКТИКАСЫНЫҢ ӨЗАРА ӘРЕКЕТТЕСУІ**

Аңдатпа

Бұл мақалада Питер Акройдтың "Темза: Қасиетті өзен" атты әдеби –елтану бестселлеріндегі "Темза" концептісінің құрылымы бүкіл туындының когнитивті құрылымын білдіретін жалпы когнитивті-матрица үлгісі ретінде талданады. Сонымен қатар, "Темза" концептісі кеңістіктің эгоцентрлік теориясы аясында әлемдік түсіндірудің құралы ретінде талданады. Осы тұрғыдан алғанда, "Темза" концептісі автордың шығармашылық сана сезімінде көрініс тапқан қоршаған кеңістіктің бейнесі ретінде қарастырылады. Когнитивті-матрицалық модель және кеңістікті категориялау моделі Питер Акройдтың шығармашылығында шынайы және шынайы емес, кеңістіктің, уақыт пен материяның диалектикасын синтездеудің когнитивті құралы ретінде "Темза" күрделі концептісінің лингвомәдени және лингвоелтану когнитивтік компоненттерін олардың диалектикалық өзара байланысы мен өзара әрекеттесуін ашуға көмектеседі.

Түйін сөздер: когнитивті лингвистика, концепт, когнитивті-матрицалық модель, кеңістіктің эгоцентрлік категориясы, лингвоелтану, лингвомәдениеттану, реалия

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**ДИАЛЕКТИЧЕСКОЕ ВЗАИМОДЕЙСТВИЕ РЕАЛЬНОСТИ И НЕРЕАЛЬНОСТИ
В РАБОТЕ ПИТЕРА АКРОЙДА «ТЕМЗА:
СВЯЩЕННАЯ РЕКА»**

Аннотация

В данной статье анализируется структура концепта “Темза” в литературно-страноведческом бестселлере Питера Акройда “Темза: Священная река” как когнитивно-матричная модель, которая организует когнитивную структуру всего произведения. Кроме того, концепт “Темза” анализируется в рамках теории эгоцентрической категоризации пространства в языке как средства интерпретации мира. В этом аспекте концепт “Темза” рассматривается как образ окружающего пространства, отраженный творческим сознанием автора. Когнитивно-матричная модель и модель пространственной категоризации помогают раскрыть интеграцию лингвострановедческих и лингвокультурных когнитивных компонентов сложного концепта “Темза” в их диалектической взаимосвязи и взаимодействии как когнитивное средство синтеза реальности и нереальности, диалектики пространства, времени и движущейся материи в творчестве Питера Акройда.

Ключевые слова: когнитивная лингвистика, концепт, когнитивно-матричная модель, эгоцентрическая категоризация пространства, лингвострановедение, лингвокультурология, реалия

Introduction. Peter Ackroyd is a famous contemporary British writer, a biographer, a journalist and a historian in whose literary and regional bestseller “Thames: Sacred River” the history of the river is explored from the past to the present day on the basis of plenty information. As in his previous bestseller “London: the Biography” Ackroyd deals with the Thames as a character who has a special identity like human being. He “vividly illustrates that the Thames is actually seen as a historical character, cultural character, poetic character, fictional character, and holy character with a unique identity” (Vural, 2014: 1). The unique and complexity of Peter Ackroyd’s works determine the interdisciplinary way of the research of the conceptual structure of work texts (Kaliev., Zhumagulova, 2018: 9). In the present article, the study of P.Ackroyd’s work is focused on the concept “Thames” as the central, complicated and polyfunctional concept which may be disclosed on the basis of interdisciplinary cognitive and linguo-cultural approach. Since it has a complicated nature the concept “Thames” is considered as a cognitive matrix by N.N. Boldyrev (Boldyrev, 2014: 56) represented by the objective-factual information (geography, industry, historical-cultural artifacts, etc.) and mythological-cultural information. The aim of the study is to model the structure of the concept “Thames” in all aspects and its whole configuration of linguo-country and linguo-cultural subconcepts in the form of the cognitive matrix. This contributes to comprehend the dialectic basis and unique originality of Peter Ackroyd’s method, which consists of reality and unreality synthesis. The integrative approach proves the efficiency of the cognitive, linguo-cultural analysis of works of art.

Methodology. Cognitive-matrix modeling is considered as a research technique in the system of cognitive-matrix analysis, which was proposed by N.N. Boldyrev to study units of a special format that cannot be correlated with standard knowledge. The cognitive matrix combines knowledge of various aspects of a phenomenon into a system of different cognitive contexts, which in turn are represented integratively by its components in the frame of the whole complex concept. These contexts differ at the level of complexity and their content can be modified from the ordinary to the expert one (Boldyrev, 2014: 62).

Additionally to the cognitive matrix modeling, the concept “Thames” is analyzed within the theory of egocentric categorization of space in language as a means of world interpretation. In that aspect, the concept “Thames” is considered as an image of the surrounding space reflected by the creative consciousness of the author. According to I.Yu. Bezukladova, the egocentric models of space are constructed in the consciousness of the individual in the form of spatial relations and are based on the opposition of such characteristics of space as inseparable, separable and collective. On this basis the following models of space are given: *ego-space, private space and social space*. Within each model, two types of egocentrically constructed spaces are distinguished: 1) physical space as a set of material, tangible objects that really exist, and are reflected in the form of certain constructs in the human mind; 2) non-physical or mental space as spaces and phenomena, not really existing, created and existing only in the individual's view (Bezukladova, 2017: 433).

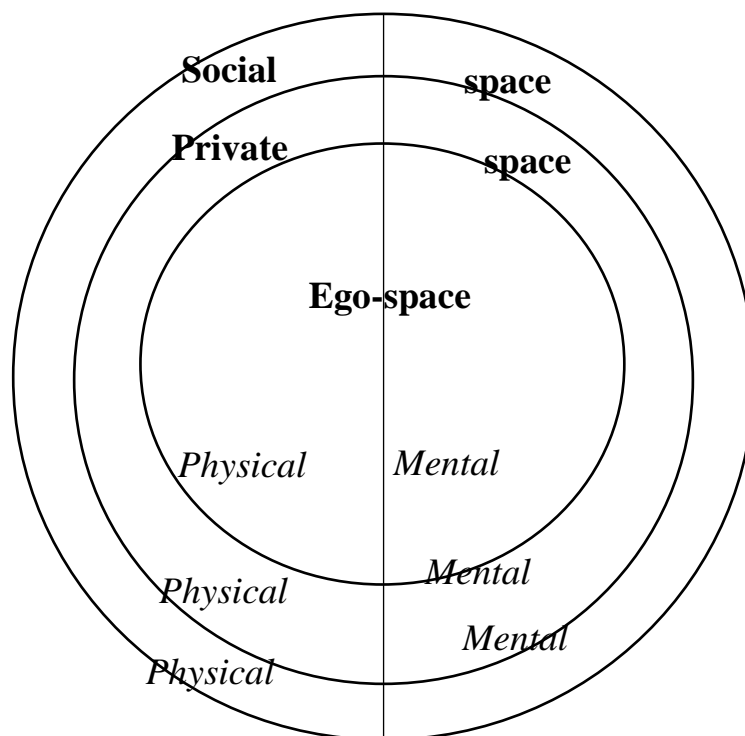


Figure 1. Egocentric typology of space

The above-mentioned differentiation of physical and mental spaces within three models of space correlates with relative subdivision of culture related concepts into linguo-country and linguo-cultural ones. Today, the majority of authors recognize the close relationship between linguo- country studies and linguoculturology. Many scholars study the variety of issues in the framework of linguo-country studies and linguoculturology, which have some similarities and differences. According to Ye. M. Vereshchagin and V.G. Kostomarov: “ The content of linguo-country studies is the culture of a country of the target language, which has become the subject of the methodology of teaching the given language, or more precisely, the subject of co-study in the language learning” (Vereshchagin., Kostomarov, 1976: 64). On the other hand, V. A. Maslova gives the following definition of linguoculturology: “Linguoculturology is a branch of linguistics that arose at the intersection of linguistics and cultural studies and explores the manifestations of the human culture, which are reflected and fixed in the language” (Maslova, 2001: 10).

According to the researchers , linguo-country studies and linguoculturology are considered as contiguous linguistic disciplines which study the interrelation of language and culture. As for the difference between linguo-country studies and linguoculturology, N.F.Alefirenko notes that these two disciplines have developed their own characteristics concerning the aims and objectives of study (Alefirenko, 2016: 91). The comparative analysis of the characters of the disciplines is presented in Table 1.

Table 1. Characteristics of linguo-country studies and linguoculturology according to N.F.Alefirenko

	<i>Linguo-country studies</i>	<i>Linguoculturology</i>
1	1. Chronologically linguo-country studies precedes linguoculturology.	Linguoculturology follows linguo-country studies.
2	Linguo-country studies and linguoculturology are used as synonyms.	
3	2. Linguo-country studies is one of the sources of linguoculturology. Linguo-country dictionaries describe notions and facts of social, economic and cultural lives of country, realia of culture.	Linguoculturology is characterized by the system and integrative approach to the phenomena of language and culture and “works” at the deep level of semantics.

4	Both disciplines have theoretical and applied linguodidactic orientation.	
5	The objects of linguo-country studies are nature, flora and fauna, the country's geographical situation, climate.	Linguoculturology in its content is narrower than linguo-country studies, its objects are the material and spiritual culture created by man.
	This opinion is disputable because some notions related to the natural world, are surrounded by powerful associative-figurative halo (<i>earth, sky, mountain, forest, river, sea, field, tree etc.</i>) or appear as concepts of culture.	

Also, the relationship of linguoculturology and linguo-country studies is explained by V.V. Vorob'yev in the following way : “The correlation of the concepts of linguoculturology and linguo - country studies seems to be quite complicated today, and theoretical understanding is fundamentally important for a number of reasons, primarily because the ever-growing interest in the problem of “ language and culture ” makes it necessary to clarify sources, parameters, research methods , concepts within its terminological scope ”(Vorob'yev, 1999: 47). Therefore, it is obvious that there is a close relationship between linguoculturology and linguo-country studies. For our research, the following statements are of great importance: linguo-country studies is one of the sources of linguoculturology and their objects of research cannot be separated from each other by some distinctive criteria and features. Consequently, the objects of these two disciplines should be considered and studied as correlated and interdependent systems. In the article, the dialectic connection of linguo-country and linguo-cultural concepts is shown in the frame of the complex concept “Thames”.

Results and Discussion. The integrative approach to study the complex concept “Thames” was realized by the cognitive matrix model presented by Figure 1. This model introduces the structure of the concept “Thames” in its whole configuration of linguo-country and linguo-cultural subconcepts in the form of the cognitive matrix (N.N.Boldyrev).

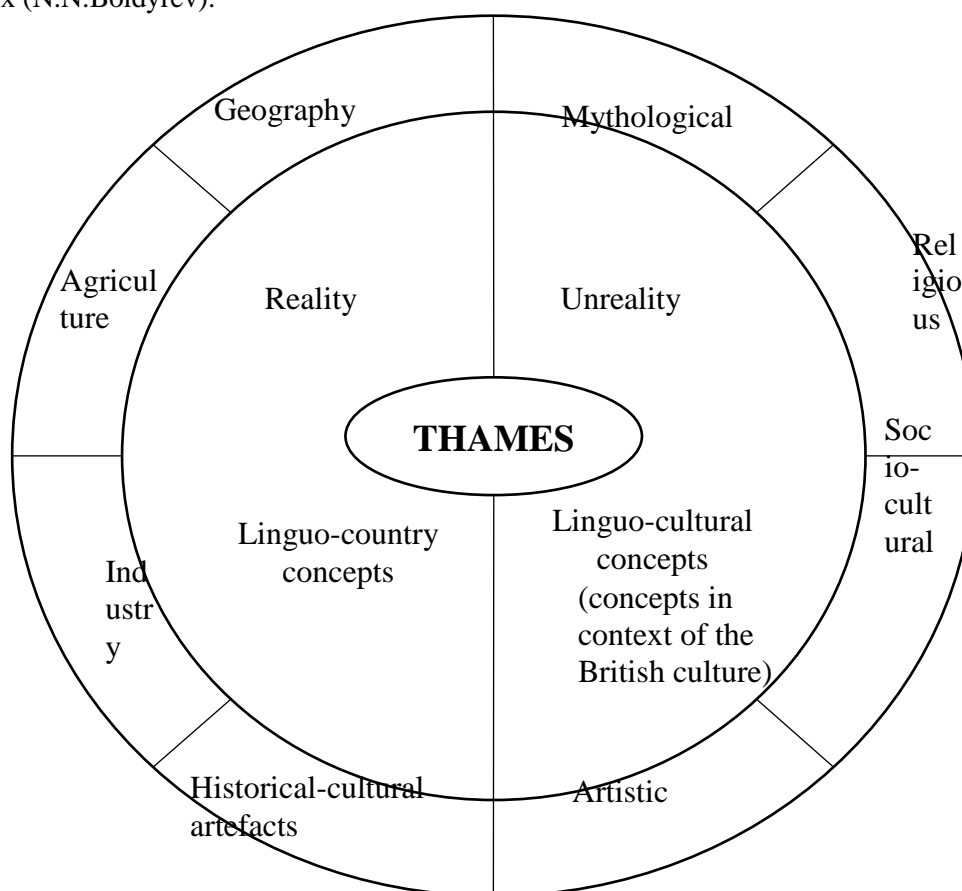


Figure 2. Integrative cognitive-matrix model of the concept “Thames”