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GRADUALITY IN LEXICAL SEMANTICS OF L1 AND L2:
a case for "layman" in English and Russian

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Lexical semantics lays the basis for a further pragmasemantic research of the lexeme meaning initiating a lexeme integral description in discourse structure. Contrastive semantics on the cross-language level requires revealing a cross-cultural component in the lexeme of L1 and L2. The introduction of graduality as a lexeme value content measuring instrument made possible to construct a system with a common semantic component which undergoes its change in accordance with a position on the vertical axis. The English lexeme '*layman*' and its Russian corresponding lexeme '*diletant*' constitute their own subsystems with a common semantic component the value of which varies due to the position of the lexeme on the gradual vertical axis. In time, some meanings of the lexeme develop into a term of the religious lexicon in both languages.

Key words: cognitive semantics, gradation, inter-contrastive semantics, lexeme, lexical semantics, scalarity, translation.

Михайленко В.В. Градуальність в лексичній семантиці у L1 та L2: «layman» в англійській та російській мовах. Лексична семантика слугує основою для подальшого прагмасемантичного дослідження значення лексеми в межах когнітивної семантики, що ініціює інтегральний опис лексеми у структурі дискурсу. Контрастивна семантика міжмовного рівня особливо потребує виокремлення культурного компоненту у значенні лексеми L1 та L2. Введення інструменту градуальності уможливило побудову підсистем зі спільним семантичним компонентом, який змінює свою цінність згідно позиції на вертикальній осі. Англійська лексема *layman* і його відповідна російська лексема *дилетант* складають свої власні підсистеми із загальним семантичним компонентом, значення якого змінюється в залежності від положення лексеми на градуальній вертикальній осі, а їх окремі значення поступово утворюють термін релігійного лексикону в обох мовах.

Ключові слова: градація, зовнішня контрастивна семантика, когнітивна семантика, лексема, лексична семантика, переклад, скалярність.

Михайленко В.В. Градуальность в лексической семантике в L1 и L2: «layman» в английском и русском языках. Лексическая семантика служит базисом для последующего прагмасемантического анализа значения лексемы в рамках когнитивной семантики, что инициирует интегральное описание лексемы в структуре дискурса. Контрастивная семантика межъязыкового уровня особенно нуждается в определении культурного компонента в значении лексемы L1 и L2. Введение инструмента градуальности сделало возможным построение подсистем с общим семантическим компонентом, который претерпевает изменения ценностного содержания в зависимости от положения на вертикальной оси. Английскае лексема *layman* и её соответствие в русском языке *дилетант* составляют свои собственные подсистемы с общим семантическим компонентом, значение которого изменяется в зависимости от положения лексемы на постепенное вертикальной оси; а отдельные значения постепенно перерастают в термин религиозного лексикона обоих языков.

Ключевые слова: градация, внешняя контрастивная семантика, когнитивная семантика, лексема, лексическая семантика, перевод, скалярность.

1. Introduction

Contrastive linguistics' (or CL) is synonymous with "contrastive analysis" (CA). It is a form of comparative linguistics, related forms being "comparative diachronic linguistics" and "synchronic linguistic typology". It arose as an extrapolation from the language contact studies of Weinreich (1953) and Haugen (1956), describing the erosion of immigrants' first language by their new language. We would like to define semantic subsystem of the English 'layman' which corresponds

to the Russian 'мирянин / дилетант' [see: 6]. Besides, the point of view of both speakers living in different culture with different languages must be taken into consideration as a very crucial matter to avoid misperception and misunderstanding. Anna Wierzbicka (1997) admits that the meaning/use of particular words can offer insight into cultural differences which can be revealed, compared and explained to outsiders through their key concepts. There is a tendency in lexical semantics [see: 16] to present it with a focus limited to polysemy/homonymy as it was 30 years ago (Murphy, 2003). Though no semantics can fully describe the word meaning without touching upon its pragmatic feature in context. Pragmatic features have been proposed for many lexical semantic issues, such as polysemy (e.g. Nunberg, 1979, Blutner, 1998) and semantic relations (Murphy, 2003). Semantics as the study of meaning in natural languages, and pragmatics as the study of how utterances are interpreted, might seem to be one and the same study (Kempson, 1997).

One of the first challenges in learning about lexical semantics is to be able to make the distinction between a word's contribution to the meaning of an utterance and the contributions of context (pragmatics) and co-text (the phrasal context).

The general aim of this paper is to analyze the English lexeme 'layman' in comparison with the Russian 'мирянин' and 'невежда' using the instrument of gradation to measure the qualitative value of correspondences [see: 15]. There is a possibility to present from the beginning two general types of approach (e.g., componential vs image-schematic), examining in detail first their basic assumptions, and then investigating how the contrasting theories have (or would) approach particular phenomena. Componential approaches [see: 10] are more generally associated with the goals of generative linguistics, and schematic ones with cognitive linguistics, although there is a wide range of variation among these approaches.

The specific aims of this study are (1) to identify the categorizations and the functions of the cultural nominations with the common components 'not ordained' and 'illiterate'; (2) to give a componential analysis of those cultural nominations; (3) to present a contrastive analysis to reveal common constituents based on the componential analysis for a further

English → Russian translation paradigm. Evidently, it must take into consideration Anna Wierzbicka's ideas (1992; 1997).

2. Discussion

A word or lexeme presents a complex semantic structure [8]. A lexeme is built up of smaller components of meaning which are combined differently to form a different lexeme. The meaning of a lexeme is a complicated structure where elements of meaning have definite interrelation [4, p. 104]. Lexical semantics [9, p. 272] could be defined (Murphy, 2003) as the 'study of word meaning', but in practice it is often more specifically concerned with the study of lexical (i.e. content) word meaning, as opposed to the meanings of grammatical (or function) words.

Contrastive lexical semantics is addressed from different perspectives, from the pragmatic perspective of a corpus-oriented approach as well as from the model-oriented perspective of semiotics. Whereas the rule-governed model-oriented approach is necessarily restricted to subsets of vocabulary, the pragmatic approach aims to analyze and describe the whole vocabulary-in-use. We must try to look beyond the limits of our mother tongue and include a contrastive perspective to discover essential features of individual languages [see: 3]. After the pragmatic turn, lexical semantics can no longer be seen as a discipline on its own but has to be developed as an integral part of functional or rather discourse semantics. Nevertheless, semantics and pragmatics constitute two quite discrete programs of research set within different disciplines. The one is founded in the study of formal systems, the other in cognitive psychology.

3. Investigation

Etymologically layman (n.) comes from 1150-1200; Middle English; see: lay, and man 'to put or place in a particular position; + man: (1) an adult male person, as distinguished from a boy or a woman; «non-cleric» early 15c., from lay (adj.) + man (n.). Dictionary definitions can provide a good starting point for thinking about a word's meaning, the nature of polysemy and the relation between descriptive and prescriptive attitudes to language. Advanced learners' dictionaries often provide more 'grammatical' information about words, including information about collocations and

more specific grammatical categories (e.g. count/mass nouns), which can be valuable for both non-native and native speakers. The Oxford English Dictionary, on the other hand, provides plenty of etymological information and examples of usage. Both types can be valuable for different kinds of activities. Some activities using dictionaries include: using a number of dictionaries to map the sense boundaries of a particular word, comparing actual uses of words to their dictionary definitions (are their senses more fluid than the dictionary records?), and determining the principles underlying the organisation of information in a thesaurus.

The semantic structure of a lexeme is treated as a system of meanings. To some extent we can define a lexeme by telling what set it belongs to and how it differs from other members of the same set. According to semantic field (or semantic domain) theory [9, p. 424], lexemes can be classified according to shared and differentiating features. The semantic features explain how the members of the set are related to one another and can be used to differentiate them from one another. The determination of such features has been called componential analysis [5, p. 87; see also: Wardhaugh, 1977]. The componential analysis is a method typical of structural semantics which analyses the structure of words meaning. Thus it also may reveal the culturally important features by which speakers of the language distinguish different words in the domain / field / system [12, p. 20].

Here is a componential structure of the Modern English lexical meaning of 'layman' which distinguishes:
(1) a person who is not a member of the clergy; one of the laity;
(2) someone who is a member of a Christian church but not employed officially as a priest, minister, etc;
(3) (church) someone who is part of a religious organization but who is not paid or specially trained;
(4) layman: a person who is a member of a Church but is not a priest or member of the clergy (A non-ordained male member of a Church: he was an active Catholic layman);
(5) a layman is a man who is involved with the Christian church but is not a member of the clergy or a monk; In 1932, one Boston layman wrote to Archbishop;
(6) a non-ordained male member of a Church.

Cf.: the Russian 'мирянин / миряне' is defined as часть церковного народа, которая принимает молитвенное участие в совершении богослужения; миряне могут также совершать все богослужения, приведенные в часослове и, в крайнем случае, совершать крещение [1], for instance: Этот крест носили все – и миряне, и черноризцы; привело к еще большему распространению текстов, ставших доступными и мирянам; официальная церковь считала предосудительным чтение Библии мирянами; именно часовники, предназначенные для мирян часто включались значительные отрывки на народном языке; основные молитвы об упокоении – Чин литии, совершаемой мирянином дома; помочь грамотным мирянам в совершении богослужений на своих приходах, etc. Evidently, Russian 'мирянин / миряне' stabilized into a religious term likewise an English one.

The revealed components have one common meaning 'a person, not ordained', that is, consequently brings to the development of the term in the Religious term system. This tendency has been also developing into Modern English. Here we use the illustration from the British National Corpus, which aims at representing a language or variety as a whole, contains both spoken and written language, different text types etc., for instance:
1. *From Gore to Temple is not an easy read for the layman.* [A68 2540].
   From the Reformation onwards the Chancellor was usually a layman: Bishop 2. Williams under James I and Charles I was the last clerical Chancellor. [ABP 98].
2. *Once again, Wolfram was exceptional; but he was a layman, a knight; and he shows what was possible.* [BMV 228].
3. *Pensions were peculiar to clerks: J4 a year paid out of the parsonage of Wendover to layman Richard Byrch was described as an annuity.* [CTW 1086].
4. *At the same time allowance must be made for local preferences in the matter of terminology: annuities were not specified in Gloucestershire, nor were pensions in Worcestershire where, for example can be found payments of J5 from Kidderminster to John Rooke, serjeant at law of Bristol, J4 from Droitwich to another layman,*

and J1. 6s. 8d. from Cradley to the vicar of Halesowen. [CTW 1089].

6. The patriarchate was abolished and ecclesiastical administration taken over by the Holy Synod (1721), a department of state headed by a layman. [EA6 472].

7. *Born into a high-ranking family, Priscillian remained a layman, never receiving ordination from Rome.* [EDY 1897].

8. *To be a layman, even to be anticlerical, is not necessarily to be irreligious.* EEM 640].

9. *The guests he had assembled to meet the Prime Minister included Lord Salisbury, Anglican and hereditary bearer of the conscience of the Conservative peers, Lord Kemsley, Welsh and nonconformist by origin, portentous press lord by achievement, and the Duke of Norfolk, leading Catholic layman, nephew of FitzAlan, and responsible as Earl Marshal for the organization of the Coronation – if it took place.* [EFN 1955].

10. *My lord,' he said, restraining what could easily have blossomed into a glow of triumph, 'even a layman may be inspired to speak prophecy.* [G0M 329].

2. In the meaning «outsider, non-expert» in relation to some particular profession, art, or branch of knowledge (esp. with reference to law and medicine). A man who is an 'outsider' or a non-expert, or trained to a high or professional standard in a particular subject. See the illustrations presented in diachrony: (1477) T. Norton's Ordinal of Alchimy. The Poem in E. Ashmole Theatrum Chem. Britannicum (1652).

This Boke is made, that Lay-men shulde it see, And Clerks alsoe. Whereby all Lay-men which putteth them in prease, To seech by Alkimy great ryches to winn May finde good Counsell; (1559) P. Morwyng tr. C. Gesner Treasure of Euonymus: *Dry it lyghtly by the sun, and drawe out an oyll after the maner of the lay men;* (1574) tr. T. Littleton Tenures (new ed.): *To declare and expresse to the lay men that be not learned in the law* (1866) Sat. Rev. 7 Apr. 403/1 *No prudent layman will venture to judge of the merits of a tailor's log* (1888).J. Bryce Amer. Commonw. I. xxiii. 329 *Sometimes this is a simple question which an intelligent layman may answer. More*

frequently it is a difficult one, which needs. the subtlety of the trained lawyer (1897) T.C. Allbutt et al. Syst. Med. II. 657 *The assertion so frequently made by ignorant or unscrupulous laymen that the [medical] profession has been influenced* [etc.].

The semantic structure of the lexeme 'layman' in the meaning 'non-expert, a person who does not have expert knowledge of a particular subject' has been used and enriched for all 6 centuries of English, e.g.:

11. *But, the layman may object, this does not mean that the communicating classes should be allowed to get an election wrong, and just carry on communicating as if nothing had happened.* [AK9 1736].

12. *To the layman they are also arguably the most beautiful, with all the tangled richness and variety of oak, ash, buckthorn, elder, and wild rose.* [AS4 222].

13. *Every moment I am conscious of those little differences which, although appearing minute to the layman, to the dancer constitute the difference between the amateur and that je ne sais quoi which makes him professional.* [ASC 570].

14. *Scientists for their part have tended to consider the layman's admiration as their right and the real world as irrelevant.* [B7243].

15. *Several of my scan pictures are backlit against a screen, but mean nothing to my layman's eye.* [CA9 470].

16. *In strictly layman's terms, the amount of additional engine-weight and fuel that any supersonic aircraft could get off the ground would give a few minutes of sub-orbital time, if that.* [CDA 491].

17. *With the specialist's contempt for the layman's ignorance, Rufus read accounts of the inquest in two newspapers.* [CDB 1304].

18. *Ingenious balance shafts, which for the layman alleviate vibration and centrifugal imbalance, make this power unit smooth enough to be the envy of any chauffeur-driven decision maker.* [CFV 1291].

19. *In layman's terms, this means that the knee joint is slightly bent in a direction in which it is not intended to bend.* [CU1 581].

20. *The ambiguity of layman's oral language should not be lost in specialized technical language.* [EA3 1052].

21. *This is the layman's view of psychoanalytic dream interpretation – how any more subtle understanding is achieved is obscure.* [EVA 364] .

21. *Whatever the tribunal and however informal its procedure, representation, whether by lawyer or a skilled layman, in the majority of cases confers an advantage on the represented party.* [F9B 731]

23. *Rue is an example of a common, well-known garden herb, with a long history of use, yet with properties that make it unsuitable for general use by the layman.* [FEB 1886].

The investigation of the semantic structure of the meaning of the lexeme 'a person, who does not have a detailed knowledge of a particular subject; person without professional or specialized knowledge in a particular subject; not in the legal / medical profession' used in the text fragments reveals the following components: 'nonexpert, nonprofessional, dabbler, dilettante, hobbyist, amateur, potterer, putterer, tinkerer, peasant, hillbilly, redneck, bushwhacker'.

The lexeme 'dilettante' comes from in the mid-18-th century: from Italian, "person loving the arts", from dilettare 'trained to a high or professional standard in a particular subject "to delight", from Latin 'delectare'. which is more pragmatically neutral, though we must admit it is positively charged in comparison with hillbilly, *redneck*, or bushwhacker. Cf.: Russian 'дилетант,' borrowed at the beginning of the 19th c. from French dilettant, from Italian dilettante «любитель, дилетант»: (1) тот, кто занимается наукой или искусством без специальной подготовки, обладая только поверхностными знаниями; (2) человек который берётся за дело, не зная как его делать ... или что-то утверждающий и не уверен в том, что он говорит, потому что не знает всей сути дела; (3) имеющий только поверхностное знакомство с какой-либо областью знаний, for instance, *этот парень большой дилетант; в новой программе телеканала к барьеру выходят дилетант и профи в той или иной сфере; следствие ведет дилетант*; *Ноев ковчег строили дилетанты, а «Титаник» – профессионалы;*

беспринципный дилетант побеждает благородных профессионалов; но вовсе не желал остаться интересным дилетантом; я – дилетант в вопросах электроэнергии; дилетант-иллюстратор и виньетист, etc. See also: профан; неуч, "глупый": бездарность, неуч, дурачок, глупый, мужлан, простофиля, деревенщина, etc. The referred nominations constitute the periphery of the dilettante subsystem which are pragmatically (negatively) marked, for instance: *легкомысленный и простоватый; профан, паломник и пришелец; профан воображает, что для творчества надо ждать вдохновения; по вашему, виноват в том, что Митрофан неуч, невежа и грубиян; без образования: голливудские неучи; чтоб они не увечились грубыми руками невежд; невежда – малообразованный человек; "глупец, неумный, недалекий человек, деревенщина; мужик-деревенщина,* etc.

Here comes a stumble point to measure the value of the lexeme, a constituent of the subsystem layman a 'non-expert'. Gradation in linguistics can be defined as any process or change taking place through a series of stages, by degrees, or in a gradual manner or a stage, degree, or grade in such a series.

Nowadays the concept of scalarity appears in studies devoted to highly varied phenomena such as quantification, gradation, comparison and intensification. As Paul Grice (2005) underlines it presupposes mostly the existence of a value-scale on which the properties highlighted by the utterance are situated. Scalar approaches to the semantics of gradation are generally based on the conception of degrees as either points or intervals [8, p. 211–248]. In this paper we will try to employ the instrument of gradation for the pragmatic value of the constituents of the subsystems of English layman 'dilettante' (positively and negatively charged) and Russian correspondence 'дилетант' (positively and negatively charged).

The scale value can be possibly relevant primarily to the grammatical meaning of the adjectives and adverbs, for instance, tall – taller – tallest or diligent – more – diligent – most diligent, therefore, it may be considered as a grammatical feature. As you can see this scaling is a syntagmatic feature. We suggest that graduality [see gradable, gradability: 9, p. 199–200]

is rather a semantic variation of the content value of the nomination s, in our case, English 'dilettante → bushwhacker' and Russian 'дилетант → деревенщина'. Here are not the illustrations of opposite notions, they are positional units on the paradigmatic axis from the highest point of the semantic value to the lowest point of the semantic value of the nominations [cf.: 2, p. 135–282]. This is the way from intuitive modeling semantic subgroups, groups, fields to constructing semantically measured subgroups, groups, fields registered in discourse. Then the pragmatic component will be included into the contensive structure of a classification, cf.: both subgroups of the concept 'layman' in English and the concept 'дилетант' in Russian. This is the crucial difference between lexical-grammatical scalarity and semantic graduality' in cognitive semantics.

4. Conclusions

Translation process does not only involve two languages but also two cultures. In bridging those two different things there are some procedures of translation that can be used by the translator. The procedures used by the translator in this paper are the cultural equivalence and the functional equivalence. In considering the culture there are two points of view, the point of view from the source language culture known as an emic point of view and the point of view from the language culture known as an etic point of view. The English lexeme 'layman' and its Russian corresponding lexeme 'дилетант' (1) a person who does not have expert knowledge of a particular subject' constitute their own subsystems with a common semantic component the value of which varies due to the lexeme position on the gradual vertical axis; (2) 'a person who is a member of a Church but is not a priest or member of the clergy' which developed into a term of the religious lexicon in both languages.

We tried to highlight the inadequacy of lexical semantics which has traditionally been over-concentrated on paradigmatic relations leaving syntagmatic relations of lexemes aside, that is more relevant to any theory that purports to model sentence /text/discourse production.

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