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**SEMANTIC STRUCTURE
OF THE TERMINOLOGICAL GROUP 'LANGUAGE ATTITUDES'
IN THE JAPANESE LANGUAGE**

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By applying a field approach and the method of componential analysis (in particular, the stepwise identification method), the author establishes the semantic structure of the terminological group “language attitudes” in the Japanese language within the terminological field “language policy”. The paper elaborates upon the group composition and describes the semantics of the terms denoting attitudes towards the native or a foreign language. In addition, it reveals the semantic relation between the groups.

Key words: terminology of sociolinguistics, language attitude, terminological field, terminological group, seme (semantic component), semantic relation.

An essential feature of every sociolinguistic tradition is the development of a theory that represents a specific sociolinguistic reality [1: 15]. The sociolinguistic reality in Japan is relatively unknown in Ukrainian linguistics; in particular, the categorical and terminological apparatus describing Japanese sociolinguistic theory has not been introduced yet. The notion of *language attitudes* is one of the most significant sociolinguistic notions that precisely determine the directions in national language policy and affect the formation of such sociolinguistic concepts as *language awareness*, *language ideology*, and *language identity*.

The aim of this paper is to establish the semantic structure of the terminological group (TG) ‘language attitudes’ in the Japanese language and to disclose its content and semantic relations between the group units. The object of the paper is the semantic structure of Japanese sociolinguistic terms forming the TG ‘language attitudes’.

First, we will briefly overview the origins of conceptualization of the term *language attitudes* in sociolinguistics. The notion of *language attitudes* denoting ‘various specific attitudes towards different languages, dialect and their speakers’ [2: 73] was introduced in the second half of the twentieth century. Nowadays, it is a core concept in a range of disciplines, including *communication studies*, *linguistic anthropology*, *social psychology*, and *sociolinguistics*.

Researchers agree that *language attitudes* are a critical factor in the understanding of various social concepts such as *language change*, *language shift*, *social stereotypes*, *language identity*, and *language ideology*. The concept of *language attitudes*, however, is not easily defined. Since the term *language attitudes* is generally associated with quantitative measurement of speaker’s reactions towards a certain language, there is some doubt whether such reactions can be measured directly and objectively [3: 25].

In sociolinguistics, *language attitudes* are often viewed in terms of social psychological approach, which considers the concept as a three-component structure: *cognition*, *affection*, and *behaviour*. The term *language attitudes* is defined as 'any affective, cognitive or behavioural index of evaluative reactions toward different language varieties or speakers' [4: 7]. The *cognitive* component refers to people's *beliefs* about different language varieties. The *affective* component involves people's positive or negative *feelings* toward different varieties. Additionally, the *behavioural* component concerns people's *predispositions to act* in a certain way in response to different varieties [3: 25; 5: 23; 4: 7].

Nevertheless, recent research suggests that *cognition*, *affect*, and *behaviour* can be seen more in terms of causes and triggers of attitudes rather than its components [5: 23]. Thus, the understanding of the notion depends on the relevance attributed to different factors that may play a certain role in the language attitudes process causing issues in notion standardization in sociolinguistic studies.

In what follows, we will characterize the approach to the analysis of sociolinguistic terms. We adopt the views of linguists who define a term as a lexical unit serving to name a special concept of a specific scientific field and consider the systematic nature of terms that reflects the systematic organization of scientific knowledge (Т. Пацько, А. Суперанська, С. Шелов, М. Cabré, К. Kageura, J. Sager) [6–11].

We apply a *field approach* to the semantic analysis of the terms that makes it possible to systematize sociolinguistic terms and to investigate the relations between them. The study of language lexical system performed by instruments of the *field approach* is a modern linguistic area in which a *field* is viewed as a set of language units grouped semantically. Thus, the application of the field theory to the analysis of terminological units involves the use of the category *terminological field* (TF). A *terminological field* is composed of special terminological units and seen as a paradigmatic unity of nominal terminological units related to a particular field of science [7: 112]. Terms belonging to one field contrast each other based on their semantic content that includes a definite set of semes (minimal sense components). The set of common and differential semes of each term allows structuring a field into smaller groups, *terminological groups* (TG), which are semantically related to a *dominant term* of the field to a greater or lesser extent. In other words, a *terminological field* is regarded as a hierarchically linked set of semantically related *terminological groups*.

Given that the definition of a term is semantically equivalent to its meaning and its components are exponents of semes, by means of *componential analysis*, in particular, the *stepwise identification method*, we single out the semantic content of each term. *Stepwise identification method* refers to the procedure of identifying a set of semantic components of terminological units through the transformation of their definitions. It is premised on a stepwise decomposition of the term definition through identifiers into minimal distinctive features that have the most general meaning (semes) (С. Кузнцова, М. Фабіан, А. Ляшук) [12–14]. Common semantic components and their repeated occurrence in the meanings of terms help to determine paradigmatic relations of all terms of the TF.

In the light of foregoing, being viewed as a paradigmatic combination of sociolinguistic terms united by an integral feature of the notion *language policy* in the Japanese language, 'language policy' has been classified as a TF. Furthermore, the application of the stepwise identification approach to the semantic structure of the TF 'language policy' showed that the terms of the near-kernel zone of the given TF contain a common differential seme 'language attitudes'. Since the terminological unit *language attitudes* reveals not a direct but an indirect semantic relation with the dominant term of the TF *language policy*, units, including a seme 'language attitudes' as an integral semantic component, form the TG 'language attitudes' and belong to the periphery of the TF 'language policy'.

Finally, let us describe the semantic structure of the notion *language attitudes* in Japanese. In Japanese, the notion *language attitudes* is denoted by the term 言語への態度 *gengo e no taido* (or a terminological variant 言語に対する態度 *gengo ni taisuru taido*): ‘言語に対する態度には好意的なものと非好意的なものがあり、当該言語を取り巻く環境の心理的測定の重要な要素となっている’ ‘*gengo ni taisuru taido ni wa kouitekina mono to hikouitekina mono ga ari, tougai gengo wo torimaku kankyou no shinriteki sokutei no juuyouna youso to natte iru*’ ‘an important element of psychological evaluation of the environment surrounding language based on positive or negative attitudes toward language’ [15: 360]. The integral seme of the unit 言語への態度 *gengo e no taido* is ‘言語の心理的測定’ ‘*gengo no shinriteki sokutei*’ ‘psychological evaluation of language’.

The notion *language attitudes* is closely related to the notion *language awareness* named by the Japanese term 言語意識 *gengo ishiki*. In a broad sense, 言語意識 *gengo ishiki* denotes: ‘言語や言語行動に対するなんらかの評価的な反応’ ‘*gengo ya gengo koudou ni taisuru nanraka no hyoukatekina hannou*’ ‘an evaluative reaction toward language or language behaviour’. The integral seme ‘言語に対する評価的な反応’ ‘*gengo ni taisuru hyoukatekina hannou*’ of the definition reveals semantic similarity with the integral seme ‘言語の心理的測定’ ‘*gengo no shinriteki sokutei*’ of the term 言語への態度 *gengo e no taido*, that allows to consider the units 言語への態度 *gengo e no taido* and 言語意識 *gengo ishiki* as partial synonyms.

The term 言語意識 *gengo ishiki* is also defined as: 1) ‘言語そのものないし言語行動について評価・感覚としての意識’ ‘*gengo sono mono naishi gengo koudou nitsuite hyouka, kankaku toshite no ishiki*’ ‘awareness as evaluation, feelings toward language itself or language behaviour’; 2) ‘言語使用ないし言語行動について現状認識としての意識’ ‘*gengo shiyou naishi gengo koudou nitsuite genjou ninsiki toshite no ishiki*’ ‘awareness as understanding of the current state of language use or language behaviour’; 3) ‘言語使用ないし言語行動について志向意識としての意識’ ‘*gengo shiyou naishi gengo koudou nitsuite shikou ishiki toshite no ishiki*’ ‘awareness as conscious perception of language use or language behaviour’; 4) ‘言語そのものないし言語行動について信念・期待としての意識’ ‘*gengo sono mono naishi gengo koudou nitsuite shinnen, kitai toshite no ishiki*’ ‘awareness as beliefs and expectations toward language or language behaviour’; 5) ‘言語そのものないし言語行動についての規範への意識’ ‘*gengo sono mono naishi gengo koudou nitsuite kihan e no ishiki*’ ‘awareness as norm consciousness of language or language behaviour’ [16: 114–115].

The definition of the terminological unit 言語意識 *gengo ishiki* illustrates its wide-spectrum semantics determined by the seme ‘言語’ ‘*gengo*’ ‘language’, ‘言語への態度’ ‘*gengo e no taido*’ ‘attitudes toward language’, ‘言語行動’ ‘*gengo koudou*’ ‘language behaviour’, ‘言語の評価’ ‘*gengo no hyouka*’ ‘language evaluation’, ‘言語認識’ ‘*gengo ninsiki*’ ‘language understanding’, ‘言語志向’ ‘*gengo shikou*’ ‘language perception’, ‘言語信念’ ‘*gengo shinnen*’ ‘beliefs about language’, and ‘言語規範’ ‘*gengo kihan*’ ‘language norm’.

In Japanese linguistics, it is widely accepted that establishing the structure of *language awareness* presupposes determining those characteristics that form a sense of belonging to a certain language, i.e. *language identity*. The meaning of *language identity* is expressed by the term 言語アイデンティティ *gengo aidentiti*, which in a broad sense is defined as: ‘自己の言語、あるいはその変種に強い帰属意識’ ‘*jiko no gengo, arui wa sono henshu*

ni tsuyoi kizoku ishiki 'a strong sense of belonging to your language or its variety' [17: 349]. Another definition of this term containing the semes '自分のアイデンティティ' 'jibun no aidentiti' 'self-identity', '言語変種' 'gengo henshu' 'language variety', '言語行動' 'gengo koudou' 'language behaviour', '話し手' 'hanashite' 'speaker', and 'コミュニケーション' 'komyunikeeshon' 'communication', provides the meaning of awareness of the role of language as a necessary attribute of self-identification that affects the selection of appropriate linguistic means, language varieties, language behaviour, etc. during the communication process [18: 177].

Applying the *stepwise identification approach* to the semantic component 'アイデンティティ' 'aidentiti' of the term 言語アイデンティティ *gengo aidentiti*, we identified its integral seme '帰属意識' 'kizoku ishiki' 'identification'. The same component '帰属意識' 'kizoku ishiki' was also found in the semantic content of the terms 民族のアイデンティティ *minzoku no aidentiti* and 国民のアイデンティティ *kokumin no aidentiti* denoting the concepts of *ethnic identity* and *national identity* correspondingly [18: 17; 19: 64]. This semantic relation proves the role of language in forming ethnical and national identities as an indispensable prerequisite of self-identification.

The unit アイデンティティ *aidentiti* is a component of the semantic content of the term 言語ナショナリズム *gengo nashonarizumu* that names the notion of *language nationalism* as an element of *national identity*. The characteristics of national identity are seen in the relationship and views of a language community on language as a national treasure. In Japanese, this concept is represented by the term 言語イデオロギー *gengo ideorogii* *language ideology* whose semantic structure includes the semes '言語共同体' 'gengo kyoudoutai' 'language community' and '言語について考え方' 'gengo nitsuite kangaekata' 'views on language' [17: 7; 19: 69]. This kind of system of views plays the role of markers of language relations and language habits in the society and clearly affects the directions of language policy.

The notion of *language attitudes* presupposes an evaluative characterization of language. This fact is illustrated by the semantic relations of the terminological unit 言語への態度 *gengo e no taido* with other terms that denote positive or negative attitudes toward a certain language. The semes '好意的な態度' 'kouitekina taido' 'positive attitude' – '非好意的な態度' 'hikouitekina taido' 'negative attitude' form a semantic opposition between such terms at the paradigmatic level.

The seme '好意的な態度' 'kouitekina taido' belongs to the semantic content of the terms 言語忠誠 *gengo chuusei* *language loyalty*, 言語威信 *gengo ishin* *language prestige*, 言語ナショナリズム *gengo nashonarizumu* *language nationalism*, and 言語保持 *gengo hoji* *language maintenance*.

The term 言語忠誠 *gengo chuusei* *language loyalty* denotes a special attitude of speakers toward their own language (or its variety) viewed as being proud of the language or realizing its value [15: 337]. Based on the common differential semes '言語' 'gengo' 'language', '言語変種' 'gengo henshu' 'language variety', and '価値' 'kachi' 'value', the term forms an equipollent opposition with the term 言語威信 *gengo ishin* that stands for positive social evaluation of language referring to its prestige. Since such a type of evaluation is determined by extralinguistic factors (in particular, by the cultural, economic, and political status of the speakers of a particular language), criteria of language prestige are different in every community [15: 348].

With the help of the semes ‘社会的評価’ ‘shakaiteki hyouka’ ‘social evaluation’ and ‘言語使用者の評価’ ‘gengo shiyousha no hyouka’ ‘a speaker evaluation’, the unit 言語威信 *gengo ishin* stands in homonymic relation with the terms 顕在的威信 *kenzaiteki ishin* and 潜在的威信 *senzaiteki ishin*. They denote the types of language prestige depending on who recognized it within a speech community (the social status of speakers matters). The term 顕在的威信 *kenzaiteki ishin overt prestige* indicates a positive value attached to a particular language or its variety by the community at large. For instance, a national language or an official language has such kind of prestige. However, 潜在的威信 *senzaiteki ishin covert prestige* provides the meaning of a positive value attached to a particular language or its variety by a minority group. It is common that languages of national minorities or dialects acquire such kind of prestige [15: 348].

Displaying *language loyalty* helps to formulate and implement a particular language policy to support a language that is under pressure of a socially and politically dominant language. This concept is represented by the term 言語保持 *gengo hoji language maintenance*, denoting intentional support of a language or its variety provided by a person, a community or an official institution (differential semes ‘言語’ ‘gengo’ ‘language’, ‘言語変種’ ‘gengo henshu’ ‘language variety’, ‘個人’ ‘kojin’ ‘individual’, ‘集団’ ‘shuudan’ ‘community’, and ‘意図的な持続’ ‘itotekina jizoku’ ‘intentional support’) [20: 350; 15: 333].

The meaning of a negative attitude towards language (the integral seme ‘非好意的な態度’ ‘hikouitekina taido’ ‘negative attitude’) is implicitly expressed by the terms 言語帝国主義 *gengo teikoku shugi language imperialism*, 言語衰微 *gengo suibi language decline*, 言語喪失 *gengo soshitsu language loss*, and 言語差別 *gengo sabetsu language discrimination*.

The terminological unit 言語帝国主義 *gengo teikoku shugi language imperialism* refers to the process of domination of one language over the other of lower prestige and social status, which affects language shift in favour of a dominant language (differential semes ‘言語による支配’ ‘gengo ni yoru shihai’ ‘language domination’, ‘言語地位の低下’ ‘gengo chii no teika’ ‘declining language status’, ‘言語威信の低下’ ‘gengo ishin no teika’ ‘declining language prestige’, and ‘言語取り替え’ ‘gengo torikae’ ‘language shift’) [15: 358].

The term 言語衰微 *gengo suibi language decline* names the process whereby an individual or a speech community stop using their original language in a situation of coexistence of two or more languages (or its varieties) due to prohibition or refusal to use it (semes ‘自分の言語が使われなくなっていくこと’ ‘jibun no gengo ga tsukawarenaku natte iku koto’ ‘stop using a native language’, ‘言語の使用を禁止されていること’ ‘gengo no shiyou wo kinshi sarete iru koto’ ‘prohibition of using a native language’, and ‘自分の言語を使う必要が無いと考えること’ ‘jibun no gengo wo tsukau hitsuyou ga nai to kangaeru koto’ ‘no need to use a native language’) [15: 333]. Thus, the unit 言語衰微 *gengo suibi* refers to the concept of *language decline* that may be the result of external forces such as pressure of a dominant speech community on the speakers of another language; or it may be caused by internal factors such as the community’s negative attitude toward their own language and deliberate refusal to use it.

The unit 言語喪失 *gengo soshitsu* has a similar meaning denoting *language loss* in a situation where an individual or a speech community is unable to use their original language or finds its usage unnecessary (semes ‘言語を使えなくなること’ ‘gengo wo tsukaenaku naru’ ‘stop using a native language’ and ‘言語を使う必要がないこと’ ‘gengo wo tsukau hitsuyou ga nai koto’ ‘no need to use a native language’) [15: 330].

The negative evaluation of a particular language manifested through disrespectful attitudes of the speakers of one language toward another language and through damaging its prestige leads to the violations of language rights. This meaning is conveyed by the term 言語差別 *gengo sabetsu language discrimination*. The semantic structure of this unit contains the differential components '言語権' 'gengoken' 'language right', and '侵害する' 'shingai suru' 'violation' [17: 36].

The attitudes toward a particular language result in giving one language a greater value and higher status than the other one and may affect language shift at the level of the individual or the speech community at large. In Japanese, the term 言語取り替え *gengo torikae language shift* marks the process whereby an individual or a speech community shifts to speaking another language. The semantic components '自分の言語' 'jibun no gengo' 'native language', '集団' 'shuudan' 'community', 'ほかの言語' 'hoka no gengo' 'another language', and 'ほかの言語を使うようになること' 'hoka no gengo wo tsukau you ni naru koto' 'shift to using another language' form the semantic structure of this terminological unit [20: 352; 15: 334].

Simultaneously with the term 言語取り替え *gengo torikae*, Japanese linguists use the term 言語置き換え *gengo okikae*, which also denotes the process when the members of a speech community, within which more than one language is spoken, shift from the native language to the other one [15: 331]. The common semes '自分の言語' 'jibun no gengo' 'native language', '集団' 'shuudan' 'community', 'ほかの言語' 'hoka no gengo' 'another language', and 'ほかの言語を使うようになること' 'hoka no gengo wo tsukau you ni naru koto' 'shift to using another language' indicate the synonymous relation between the terms 言語取り替え *gengo torikae* and 言語置き換え *gengo okikae*.

As described above, the synonyms 言語衰微 *gengo suibi* and 言語喪失 *gengo sushitsu* express the similar meaning of a process where an individual or a speech community ceases using their original language. Such kind of processes may cause the endangerment or *loss of language*. *Language loss* can occur at two levels. Firstly, it may happen at the personal level when individuals refuse to use their native language and shift to the other one. Secondly, a language may disappear entirely when it has no more native speakers and becomes a dead language. The concept of *language loss* is denoted by the term 言語消滅 *gengo shoumetsu* (differential semes '言語が使われなくなる' 'gengo wo tsukawarenakuru koto' 'stop using language', '言語' 'gengo' 'language', and '話者の死亡' 'washa no shibou' 'death of speakers'). The common semantic component '言語が使われなくなる' 'gengo wo tsukawarenakuru koto' belonging to the semantic content of the terms 言語衰微 *gengo suibi*, 言語喪失 *gengo sushitsu* and 言語消滅 *gengo shoumetsu* indicates the strong semantic relations between them.

A language that has no more native speakers is defined by the term 死語 *shigo dead language* [15: 335]. The unit 死語 *shigo* stands in semantic relation with the unit 危機言語 *kiki gengo endangered language* denoting a language that is at risk of extinction as its speakers die out or shift to speaking another language [17: 6].

The term 言語復活 *gengo fukkatsu* (semantic components '言語が再び活力を取り戻すこと' 'gengo ga futatabi katsuryoku wo torimodosu koto' 'revival of the language', and '話者の数が増やしていくこと' 'increasing the number of speakers') provides the opposite meaning of revitalizing a language that was at risk of extinction or disappeared by increasing the number of its speakers [15: 336]. The opposite meaning of the semantic components '言語が使われなくなる' 'gengo wo tsukawarenakuru koto' 'stop using language' and

‘言語が再び活力を取り戻すこと’ ‘gengo ga futatabi katsuryoku wo torimodosu koto’ ‘revival of the language’ that belong to the semantic structures of the terms 言語消滅 *gengo shoumetsu* and 言語復活 *gengo fukkatsu* correspondingly enables us to regard them as antonyms.

In this paper, we have described the semantics of terms with the meaning of *language attitudes* that form the terminological group ‘language attitudes’ in the Japanese language. The *field approach* and the *componential analysis* (in particular, the *stepwise identification method*) have been involved to establish the semantic content of terms belonging to the group and to explore the semantic relations between them.

The analysis has determined that the dominant of the terminological group is a unit 言語への態度 *gengo e no taido* which reveals the semantics of psychological evaluation of language based on positive or negative attitudes toward it. All other terms of the group (23 units) are subordinated to the dominant and characterized by existence of such common semes as ‘言語の評価’ ‘gengo no hyouka’ ‘language evaluation’, ‘言語行動’ ‘gengo koudou’ ‘language behaviour’, ‘言語信念’ ‘gengo shinnen’ ‘beliefs about language’, ‘言語について考え方’ ‘gengo nitsuite kangaekata’ ‘views on language’ as main components of their semantic structure. Thus, the group dominant has revealed strong semantic relations with the terms 言語意識 *gengo ishiki*, 言語アイデンティティ *gengo aidentiti*, and 言語イデオロギ *gengo ideorogii* nominating the process of *language awareness*, *language identity*, and *language ideology* correspondingly.

The semantic analysis of the term 言語への態度 *gengo e no taido* has also proved the existence of *emotional evaluation* (favourable or unfavourable) as a key component of the conceptual structure of *language attitudes*. At the paradigmatic level, such emotional characterization of attitudes has been determined by forming hyponymic relations of the group dominant with other terms (10 units) that denote *positive* or *negative attitudes* toward a certain language. Thus, *positive language attitudes* can be manifested in *language loyalty*, *language prestige*, *language nationalism*, *language maintenance*, and *language revitalization*. On the contrary, *negative language attitudes* can lead to *language imperialism*, *language discrimination*, *language loss* and others.

Hence, we can conclude that the set of speakers’ attitudes toward a language impacts on various aspects of language life, and it may be regarded as a measurement tool in establishing particular rules and laws of language situation regulation in the state and forming national language policy.

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СЕМАНТИЧНА СТРУКТУРА ТЕРМІНОЛОГІЧНОЇ ГРУПИ “СТАВЛЕННЯ ДО МОВИ” В ЯПОНСЬКІЙ МОВІ

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За допомогою *польового підходу* та *методики ступінчатої ідентифікації* здійснено семантичний аналіз японських соціолінгвістичних термінів, які передають значення *ставлення до мови*, зумовлене оцінкою індивіда або соціуму. Польовий підхід до аналізу термінологічної лексики передбачав моделювання *термінологічного поля*, як парадигматичного об'єднання співвіднесених номінативних термінологічних одиниць відповідної наукової сфери, та виокремлення в межах нього менших підструктур – *термінологічних груп*, які містять найбільше спільних семантичних компонентів із ядерним терміном. *Методика ступінчатої ідентифікації* дозволила визначити семантику термінів через трансформації їхніх дефініцій.

Японські терміни, які розкривають семантику *ставлення до мови* формують термінологічну групу “*gengo e no taido*”, об'єднуючись на основі інтегральної семи ‘*言語の心理的測定*’ ‘*gengo no shinriteki sokutei*’ ‘психологічне оцінювання мови’. Семантичний аналіз дав змогу з'ясувати склад (24 одиниці) і структуру термінологічної групи, визначити семантику її одиниць, а також розкрити особливості відношень між ними.

В групі переважають синонімічні та гіперо-гіпонімічні відношення. Так, термін-домінанта *言語への態度 gengo e no taido* виявляє семантичний зв'язок із терміном *言語意識 gengo ishiki*, який розкриває поняття *мовної свідомості*. В свою чергу термін *言語意識 gengo ishiki* постає відносним синонімом терміна *言語アイデンティティ gengo aidentiti* *мовна ідентичність*.

Ядерний термін групи демонструє розгалужені гіперо-гіпонімічні відношення з низкою термінів (10 одиниць), які за допомогою сем ‘*好意的な態度*’ ‘*kouitekina taido*’ ‘позитивне ставлення’ та ‘*非好意的な態度*’ ‘*hikouitekina taido*’ ‘негативне ставлення’ передають значення позитивного та негативного ставлення стосовно конкретної мови відповідно. Семантику по-

зитивного ставлення до мови передають терміни 言語忠誠 *gengo chuusei* мовна лояльність, 言語威信 *gengo ishin* мовний престиж, 言語ナショナリズム *gengo nashonarizumu* мовний націоналізм, 言語保持 *gengo hoji* мовна підтримка. На противагу імпліцитне вираження ознаки негативного ставлення до мови засвідчують терміни 言語帝国主義 *gengo teikoku shugi* мовний імперіалізм, 言語衰微 *gengo suibi* мовна відмова, 言語喪失 *gengo soushitsu* мовна втрата, 言語差別 *gengo sabetsu* мовна дискримінація.

Аналіз засвідчив, що в японській соціолінгвістиці поняття *ставлення до мови* постає як психологічний конструкт, котрий базується на поняттях *поведінка, віра, оцінювання, погляд* як основних компонентів понятійної структури. Тому, хоча поняття *ставлення до мови* не має внутрішньомовної основи, безпосереднє ставлення до мови може впливати на *мовну ідентичність, мовну свідомість* і *мовну ідеологію* індивіда та зумовлювати такі зміни в розвитку мови, як *мовний зсув, смерть мови* чи *мовне відродження*.

Ключові слова: термінологія соціолінгвістики, ставлення до мови, термінологічне поле, термінологічна група, сема (семантичний компонент), семантичні відношення.

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