Таким образом, результаты проведенного исследования показывают, что в письмах читателей в газету присутствуют различные категории разговорной лексики, которые повышают экспрессивность излагаемых мыслей, помогают выразить в наиболее доступной и понятной форме свое мнение, показать свое отношение к проблеме.

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The article describes some lexical characteristics of personal discourse in the media genre "Letters to the editor". Classes of colloquial lexis used by readers in letters to the editor have been identified.

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PECULIARITIES OF WORD SELECTION IN TRANSLATION INTO THE LITERARY RROMANI LANGUAGE

Эта статья посвящена проблеме выбора синонимов при переводе на литературный цыганский язык в Румынии. Существуют четыре основных диалекта, распространенных в Румынии: кэлдэрарский, карпатский, спойторский и урсарский. Литературный цыганский язык преподается в школах, используется в официальных переводах, но отличается от разговорного варианта. Каждый из диалектов имеет слова, заимствованные из других языков для обозначения новых понятий или понятий, утерянных в индоарийском лексиконе. Например, слово *жёлтый* в кэлдэрарском диалекте звучит как gàlbeno

(заимствовано из румынского языка), в карпатском – śàrgon (из венгерского языка), в спойторском – sarї (из турецкого языка) и в урсарском – žїlto (заимствовано из славянских языков). Задача состоит в том, чтобы выбрать наиболее нейтральный вариант для официального перевода, используя например, в приведенном выше случае традиционное цыганское слово *sovnakajalo* "похожий на золото".

Rromani[1] (or *Romany*) is the language of *Rroma* (*Roma*) people. The people are known as *Gypsies* (English), *Zigeuner* (German), *czigányok* (Hungarian), *цыганы* (Belarussian), *țigani* (Romanian), *zingari* (Italian), *gitans* or *tsiganes* (French) etc. We can divide these common names into two categories by their etymology: 1. Derived from the word meaning "Egyptians" (*Gypsies, gitans* etc.) and 2. Derived from the Greek word ⌷*Θίγγανοι* (*Zigeuner, czigányok, цыганы, țigani, zingari, tsiganes etc.*).

The first one was created by European people who believed that they had been coming from Egypt. The origin of Rroma people is proved to be from India by analyzing the lexicon of their language[2]. There is no trace that they would have been from or through Egypt.

The meaning of the word ⌷*Θίγγανοι* is "untouchable" which the second naming comes from. It is from the verb *θιγγ⌷νω* "*to touch*" + the privative prefix ⌷-. So it has etymologically a pejorative meaning.

At present both of them are avoided and the use of their official name "Rroma (Roma)"[3] which means in their language "humans"[4] is recommended.

Their language *Rromani* (or *Romany*) belongs to the Indo-Aryan branch of the Indo-European language family. It is impossible to count the exact number of Rroma in the whole world, but by some optimist researchers, the number is between 12-15 millions and 40-60 % of them still speak the Rromani language[5]. Romania is the country with the biggest number of Rromani speakers in the world[6].

The classification of Rromani dialects is still a difficult problem for researchers because of the geographical diversity of speakers. Until now many researchers tried to create the best dialect classification and they are various. We present shortly two most common classifications in modern Rromani linguistics.

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[1] *Rr* comes from old Indic retroflex sound and in many Rromani dialects we can observe difference between *r* and *rr*. In Rromology, we write double *r* for *Rroma* and *Rromani* to avoid misunderstanding with *Roma, Roman, Romanian* etc.

[2] The first mention of their Indian origin by linguistic analysis was made by Hungarian Calvinist pastor from Transylvania *Wáli István* in 1776 (Sarău, 2008, p. 26.).

[3] This official name was adopted in the *First World Rromani Congress* in 1971 in London together with the anthem "*Gelem, gelem...*" and the common flag (Sarău & Radu, 2011, p. 74).

[4] We need to understand the word together with another word *ga⌷e* „humans of not Rroma origin".

[5] Sarău & Radu, 2011, p. 71 – 72.

[6] According Zatreanu & Halwachs 2003, p. 5, the number of Rromani speakers in Romania is 1.030.000. Romania is the only country with the number over one million.

a) *Geographical classification by Matras, together with Bakker and Elšik*[1]
1. Vlax[2] branch
2. Central branch (subdivisions: North-Central and South-Central)
3. Balkan branch
4. Northern branch (divided into Baltic and German-Scandinavian)
b) *Diachronic classification by Courthiade*[3]

This is based on the phonological and morphological evolution of each dialect. By his theory, the dialects can be divided into *O-supradialect* and *E-supradialect* by the frequency of the sound *o* and *e* in the conjugations of the 1 sg. After that each of them is divided into two by the existence of the sound change of the two phonemes *čh* [t☐h] and *ǯ* [d☐] which transfer into [☐] and [☐]. It is called "The mutation of the alveolar semi-occlusive consonants". Therefore:

1. O-supradialect without mutation.
2. O-supradialect with mutation.
3. E-supradialect without mutation.
4. E-supradialect with mutation.

The movement of the standardization of the Rromani language was initiated by the *Commission for the Standardization of Rromani* within *World Rromani Congress* and at the 4th Congress held in Poland "The Rromani alphabet (the international common alphabet of the Rromani language)" was adopted by the Rroma delegates of each country and linguist under the supervision of a delegate from UNESCO[4]. Romania is the only country where the Rromani language is taught in the elementary / secondary / higher educations.

As I mentioned above, in Romania Rromani is taught in schools. In the school where the majority of students are Rroma, children study some materials even in the Rromani language.

But the language taught in schools and universities and also that used in the official translation (from the Romanian language or other languages into Rromani) is the Literary Rromani language systematized in Romania, being inspired by the movement of the standardization of *World Rromani Congress*. It is the official Rromani language in Romania. It is called "Literary Rromani", "Common Rromani" or "Standardized Rromani". The standardized Rromani is itself the structure of the Rromani language, which is similar to the old Rromani language, which all Rromani dialects of the world were derived from. It is a kind

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[1] Matras, 2002, cap. 9.
[2] The word *Vlax* comes from the historical and geographical region of Romania *Wallachia.* It means almost "Romanian". The dialects of this group are strongly influenced by the Romanian language and they traveled from Romania far away. Because of the geographical diversity of the speakers of this dialectical group, it makes the impression that the *Vlax* is the most common Rromani dialect.
[3] Courthiade, 2009, pp. 41–45.
[4] Sarău & Radu, 2011, p. 74.

of *Vulgar Latin* toward Romance languages or *Old Church Slavonic* toward Slavic languages. One of the purposes of the normative language is to protect the language from the excessive influence of other languages. So, the use of old words and old flexions are highly recommended.

But the Rromani language spoken in Romania is not this standardized language. Rroma are speaking dialects. It is not surprising because in any country there are different idioms and people don't always speak as in textbooks. The existence of the difference between spoken language and the normative language is a natural phenomenon in the national education.

In Romania there are 4 major dialects: *Caldarari* (kettle makers) dialect, *Carpathian* dialect, *Ursari* (bear leaders) dialect and *Spoitori* (tinkers) dialect[1]. The common lexicon in all Rromani dialects are: ca. 800 words of Indic origin, 200 words of Greek origin, 20 words of Armenian origin and 4 words of Georgian origin[2]. The rest of the daily words and new words are supplemented by local loan words.

Here is a question: which loan word should be used for the official translation, if the word is different in each dialect?

Rroma people haven't a custom of writing before. Of course, in every era there were people who wrote something in Rromani using the orthography of the country where they were living, but in the lexicon, there is no common word for the verb "to write". For "to write" we can find different loan words, e.g.: *xramosarel* (from Greek), *pisinel* (from Slavic), *iskirisarel* (from Romanian), *irinel* (from Hungarian). The most traditional words for this meaning may be these verbs used by some old Rroma *ćhinel* "to cut (= to engrave letters on wood by knife)" and *kaldrel* "to make black". But the meaning is not clear in some contexts. So in this case, as a translator I choose the Greek word *xramosarel* which looks the oldest[3].

"To read" is also problematic. There are *ginavel* "to count (turning over the pages)", *ćitinel* (from Romanian), *drabarel* "to cast a spell: to read". The last one is common in the standardized Rromani. But the first meaning was "to make medicine (*drab*)" and it turned to "to cast a spell", after that "to read palm (chiromancy)" and the meaning of reading survived. In this case I may choose *drabarel*. The verb *ginavel* is from *gin* "number" and the meaning "to count" is stronger. But it is a common word for "to read" in *lovari* dialect[4].

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[1] Sarău, 2008, p. 81 – 92.

[2] Heinschink & Krasa, 2010, p. 3. N.B. Mozes Heinschink is a penname of dr. Marcel Courthiade.

[3] Nowadays the word *lekhel* is common too. But it is a loan word from Hindi borrowed in the last century by the people who introduced Hindiism into Rromani. Hindi and Rromani are classified in the same branch. But they are different languages. This word was not used by Rroma before. In the normative language only the words survived in living Rromani dialects are recommended.

[4] *olvas – ginavel* (Stojkó, 2008) ; *читати – гинавав* (Г. Н.Цвертков, 2001).

Names of colors cause a problem too. *Lolo* "red", *kalo* "black", *parno* "white", the names of such principal colors survived in all dialects.

But, for example, "yellow" is in Caldarari dialect *gàlbeno* (from Romanian), in Carpathian *šàrgon* (from Hungarian), in Spoitori *sari'* (from Turkish) and in Ursari *žìlto* (from Slavic). I this case we can avoid all of them by using the Rromani traditional word *sovnakajalo* "gold-like".

"Green" in Caldarari dialect *zèleno* (from Slavic), in Carpathian *zóldon* (from Hungarian), in Spoitori *zèleno* and in Ursari *zèleno*. In this case, we can choose *zèleno* which is common in these three dialects, or, to use more Rromani expression *ćaralo* "grassy".

"Blue" is the most problematic. It is in Caldarari dialect *vùnato* (from Romanian), in Carpathian *kìkon* (from Hungarian), in Spoitori *màvis* (from Turkish) and in Ursari *sìnio* (from Slavic). In this case, we have three choices: to use one of them, or to write all of them, or to use the Hindi loan word *bodlo*.

In the Literary Rromani translation it is not easy to choose one loan word when there are different variations in each dialect and the normative language allows all of them as valid words. Translators must understand well the meaning of the words and to select the apt one at need.

For example, if the translated document will be used regionally, we can choose the most common word in that area. But if it is not aimed at local use, we need to choose the most neutral variation.

This is the peculiarity of the Common Rromani translation because, though it is the normative language, it is not based on a spoken dialect. Rromani is the language of the people who have no country or capital of their own.

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This article is devoted to the problem of choosing synonyms when translating into the literary Rromani language.

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ПРОБЛЕМА ПЕРЕВОДА СПЕЦИФИЧЕСКОЙ ФИЛОСОФСКОЙ ТЕРМИНОЛОГИИ М. ХАЙДЕГГЕРА НА РУССКИЙ ЯЗЫК[1]

В данном исследовании представлен сопоставительный анализ оригинальной философской терминологической системы Мартина Хайдеггера и общепринятого перевода его текстов на русский язык. В качестве примера предложено ключевое для философии позднего Хайдеггера понятие *Dichtung* 'поэзия'. В статье обосновывается правомерность употребления данного языкового эквивалента в русском языке применительно к понятию *Dichtung*, учитывая специфику особой языковой системы, созданной философом на основе немецкого языка. Автор приходит к выводу, что правомерность использования в русском языке слова *поэзия* при переводе концепта «Dichtung» обоснована лишь при прояснении философских представлений Хайдеггера в отношении феномена поэзии как языка в его чистой форме.

Выдающийся немецкий философ XX ст. Мартин Хайдеггер (1989 – 1976) писал свои философские сочинения и читал лекции студентам на немецком языке, однако на его основе он сконструировал оригинальную терминологическую систему, интерпретация которой вызывает серьезные затруднения не только у зарубежных исследователей, но также у философов немецких школ. Практически каждое из своих понятий Хайдеггер наделил специфическим смысловым содержанием, вне зависимости от того оставлял ли он привычную форму немецкого слова прежней или шел по пути словообразования. При этом, учитывая значительный масштаб влияния интеллектуального наследия Хайдеггера на мировое философское сообщество, своеобразный язык немецкого мыслителя имеет широкое распространение в современных научных исследованиях. Данное обстоятельство обусловливает