

The auxiliary tactics of addressing strategy can be the iteration, contrasting, speech portraying, non-verbal expression of meaning. If the based tactic is correlated to the identification (according to age, sex, status-role criteria the addressee naming), vocative (attracting the addressee attention to the future main information presenting), appealing (impulse to the attentive reading, communication) functions of regulatory units, than auxiliary tactics are aimed more at the addressee emotional feedback and the creation a favorable background for the author's necessary ideas presenting.

In the modern literary text, the most common form of identifying an addressing strategy is multitacticity, syncretism of basic and auxiliary tactics various tactical technics.

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FAITH – LANGUAGE – NATION IDENTITY IN THE BASILIANS' CATHECHISM 1722

In the 17th cent. in Eastern Europe was created a new Church – the Ruthenian Uniate Church what we call today the Greek Catholic Church. Strictly speaking, it was not, in full of meaning, a new kind of the Church that offers to believer new ideas or worship. Technically the Ruthenian Uniate Church did not have any differences from the Orthodox Church, but creation the Greek Catholic Church was politically necessary for the Polish-Lithuanian Commonwealth government and the Kingdom of Hungary as well.

A liturgical language remained the same as it was for the Orthodox Church – the Church Slavonic language. Using the Church Slavonic language was a distinctive mark for the Orthodox Church among the Slavs despite that this language was not equally native to them. Each eastern Slavic protonation at that period used for liturgical purposes their own version of the Church Slavonic language. This phenomenon considered as deviations from a pure sacred language. This kind of bilingual existence was inconvenient for common believers who practiced orthodoxy. Prayers and sermons at church become less and less understandable. Such type of relation between liturgical and national (popular) language was quite usual for Europe with a small exception. Liturgical language for the Roman Catholic Church was Latin but the catholic believers did not consider themselves as the Romans. Contrariwise was for the Eastern Slavs who belonged to the former Orthodox Church, despite that they were not belong to a single nationality, but thank for using a single liturgical language *славенсїй, славенорвсскїй* the Eastern Slavas considered themselves as a single nation *славене, славенорвссци*. This was a remarkable point because even in the Eastern part of modern Slovakia, where at that time significant part of population belonged to the Orthodox Church but their language according features belonged to the West Slavic languages, called themselves as the rest of the east Slavs. This phenomenon was possible in the late Medieval.

Conversion to the Ruthenian Uniate Church caused new processes in a construction faith-language-nation identity in a territory between Slavia Orthodoxa

and Slavia Romana, which we could call as a transitive Slavia Graeco Latina. Followed new protestant ideas that all people should serve God, read the Holy Bible, getting education in their native languages, the Ruthenian Uniate Church clerics and secular rulers in the Eastern Europe started to build the new Church deeply involved, in social and cultural live countries, where it existed. Without refusing orthodox traditions and the Church Slavonic language, the Greek Catholic Church allowed to use in a liturgical practice popular languages or official state ones – Polish or Latin. That was officially approved norm in the Basilians' catechism 1722, what was edited in the Basilians' Supraśl Monastery, and widely used around all Slavia Graeco Latina area. That book was not to dedicate only for priests but the common believers too. According that text, today we are able distinctly traced historical changes in a popular language by the middle 18th cent. So far, we could say, that if in one part of construction faith-language-nation we can observe shift it will be automatically caused certain changes in another parts of previous mentioned construction. We could definitely say that the key element in it was a language. The main languages of education for the Greek-Catholic education become Latin and Polish. With regard to Polish, that was quite understandable as so Polish is the Slavic language. It means that it is very close to Eastern Slavic languages and by the end of 16th cent. Polish language finished its period of codification and had a high social attraction among the local nobility and the Clerics. Latin language remained mainly in religious and education fields. However, popular languages actively influenced on liturgical languages. In printing, we can see it in different examples if we take for instance the Basilians' catechism 1722. Text gives us samples when a popular speech influenced on written language in graphical and phonetical aspects as assimilation voiceless *дз* < *д'* and *ц* < *т'* *кресцане, просиць, дзекуюемь, швецс*. Miss palatalization [*p'*] and replaced letter *ь* with letter *ѣ* after *р* *министеръ, имберъ*. We can find miss-palatalized [*p'*] in the middle of the borrowed words *матерыа, тры особы, четыры трыжды, ѡрыцаніе, нарыцаемы, розмарын, Папа Рымскій, прысланный, метрыка, ры□за, мора□*. The same miss palatalization we can observe for [*ч', ж', ц, ш'*] sounds, as there is actual today in Belarussian, Polish and partly in Ukrainian languages *опрочъ, хотаѣсь, тежсь, свѣщы*. In the Basilians' catechism we can meet certain features what is specific to Ukrainian language as transit voiced [*e*] to [*i*] in sing. Nominative nouns *ричь*. Miss palatalization [*л'*]. *албо, волно, смертелным, зоуполный*. Miss palatalization [*m'*] in the end of the verb *to be* in 3rd person sing. *естъ* what is distinguish feature for Polish language or for the western dialect of Belorussian language.

The strongest influence, popular languages, caused in vocabulary. Countless lexemes and collocations adopted the eastern Slavic languages as from Non-Slavic languages so from Polish. Non-Slavic: *сакрамент, интенцыа, литургіа, катехизм, индоулгенцыа, ринштокъ, шатан, брама*. Polish: *обецный, шаліоный, опентанный, рожный, офлара, обфитый, члонск, жродло*. As the main sources, for filling religious vocabulary, the authors of the Basilians' catechism applied the Church Slavonic, Latin and Polish language texts, but the authors tried to create their own religious terminology. A Parish priest called *парох*. An original phenomenon was synonymy in texts of the Basilians' catechism.

With confidence, we could say that converting to the Greek-Catholic Church and next cultural changes caused as positive so negative effects. Especially it reflected in evolution of popular languages and national identity. The Eastern Slavs become rapidly westernize and as a result many of them changed their national and culture identity.

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COGNITIVE DISSONANCE IN MIXED METAPHORS AND MALAPHORS AS THE VARIABILITY IN DISCOURSE IN BRITISH HUMOUR

To Err Is Human; To Study Error-Making Is Cognitive Science [1, p.1]

The article focuses on the so-called mixed metaphors and malaphors in contemporary English as a source of cognitive dissonance in discourse (*rocket surgery; when the cookie bounces*). Traditionally perceived in linguistics as a faulty usage of metaphorical expressions, these malapropisms are given here cognitive treatment. The last decade has brought about dramatic changes into cognitive linguistics by developing the cognitive paradigm and, accordingly changed the view of the status and origin of mixed metaphors and malaphors. The article follows the change in the linguists' attitude towards mixed metaphors, where a mixed metaphor is being already defined as a cluster of metaphors, which appear in close contextual adjacency but have different cognitive basis [2].

The phenomenon of a "malaphor", a term coined by a famous American scholar Lawrence Harrison in 1976 in his article 'Searching for Malaphors' for the Washington Post, is understood in this work as a blend of two or more idioms or clichés in modern English. For instance, a malaphor "she really stuck her neck out on a limb" is a blend of two practically synonymous idiomatic expressions. They are "to stick one's neck out for someone" (which means "to personally assume or expose oneself to some risk, danger, or responsibility") and "to go out on a limb" (meaning "to get into a position where one is not joined or supported by anyone else"). This mashup is perceived as an example of the variability in discourse and in a humorous way highlights the idea of putting oneself in a potentially disadvantageous position to support a person or an idea.

The article aims at clarification of the terms applied to different kinds of mixed metaphors and malaphors and at describing the reevaluation of these phenomena in modern linguistics, taking into consideration its creative nature and deliberate usage by a speaker. The author exploits the theory of cognitive dissonance [3] and applies the principle of cognitive consistency as a way to overcome disharmony in mixed metaphors and malaphors.

Since in modern cognitive science linguists often view mixed metaphors and malaphors as a deliberate usage of hybrid structure within a stretch of a sentence or text for creating a comic effect in modern English discourse, the article also analyses ways employed by the speaker to overcome the phenomenon of cognitive dissonance and to create a humorous effect.