

THE LANGUAGE GENERATIVE PHILOSOPHY OF VLADIMIR DAL

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Abstract

The article deals with the philosophy of Russian language, created by V. I. Dal and based on consideration of "live essence" of reality, i.e. the relation real to another embodied in the person. The Logos is the inner form of Dal's language peace-building conception which is the cornerstone of the graphic system of Russian language and codifying cognitive activity of Eastern Slavs.

Keywords: *language generative philosophy, logical form of the language, spiritual reality, symbolic matrix of consciousness*

Rezumat

În articol, se supune cercetării filosofia limbii ruse, dezvoltată de V. Dali, filosofie care se bazează pe noțiunea de esență vitală a realității, adică pe cea de realitate străină incorporată într-o persoană. Logosul este esența concepției lui Dali despre limbă ca mediator al pacificului. Concepția în cauză, la rândul ei, este una principală cu referire la limba rusă. Ea este pusă la baza întregii activități cognitive a slavilor de est.

Cuvinte-cheie: *filosofia generativă a limbii, forma logică a limbii, realitate spirituală, matrice simbolică a conștiinței*

1. Introduction

The linguistic turn in intellectual life of the Western society is associated primarily with the name of F. de Saussure who proclaimed semiological priorities in the linguistic research. The linguistic turn in the life of the speaker of Russian language should be associated with the lexicographic activity of V. I. Dal, who carried out the modification relations of things to their different specific embodiment. According to Dal's ideas of peace-building language, concrete embodiment of the real attitude to another is a fixation of a live (sounding) human speech, or a sound person. The reference of the real being to its another is the implementation of the idea, or the reality that is different from the original reality, the reality of the absolute, in the context of the *vseedinstvo philosophy* (philosophy of all-unity) (Solov'ev, 1990, apud Akulinin). Commenting on the position of this philosophy, V. N. Akulinin comes to the conclusion that man is generated by reality and it exists; the reality is a result of the relationship ('positive nothing', containing all potential unity) to its other, specifically embodied in man (Akulinin, 1990): human beings find the inner reality. The direct relation between man

and things is established through the Logos. V. I. Dal created methodological subjects: 1) generative philosophy of Russian language; 2) generative grammar for Russian native speakers based on word formation. Dal's generative philosophy of language is the inner form of *vseedinstvo philosophy*.

2. The Philosophical and Linguistic Conception of Man: the Philosophy of V. S. Solovyov and Applied Theory of the Essence of the Russian Language of V. I. Dal

Linguistic and philosophical conceptions of man, the philosophy of V. S. Solovyov and the applied theory of the essence of the Russian language of V. I. Dal were actually built in one time space. *Vseedinstvo philosophy*, according to V. N. Akulinin, is a striking example of the deformation of philosophy: it "deformed" philosophical and religious components; *vseedinstvo philosophy* extends by combining areas of irrational and rational sphere of the latter. The main fundamental question that "deformers" had to answer, was formulated by V. N. Akulinin as follows: "if there is a revelation of Truth, giving in religion, that is, whether there is a need for reflection about the truth" (Akulinin, 1990, p. 72).

The answer offered by the authors of the *vseedinstvo philosophy*, according to the researcher, combined the concept of a "living essence" of absolute truth and its "conceivable formula". The "living essence" was given in religion, "its formula" is found by philosophy. The "living essence" of reality, i.e. the real attitude to its another embodied in man, represented in the philosophy of language by V.I. Dal, in essence, the deforming philosophy: "It seems that our native language can undergo big changes. We begin to guess that we started in the slums that need to get out of it without losses and pave another way. Everything was done before, from the time of Peter the great, in the spirit of distortion of language, it must dry out and fall off, giving scope for the wilding, which needs to grow on its root, on its juices, to have care and leaving but not ruling intervention from the outside. If it is said that the head don't wait for the tail, so our head, or our heads dashed away far sideways that almost broke away from the body; and if bad shoulders without a head, so the head feels bad without the body. Applying it to our language, is given as if this head should or come off at all and to fall off, or to come round and be turned back. Speaking simply, we believe that the Russian speech will have one of two things: either it becomes trite, either it will see reason to turn another way, besides taking with itself all stocks left hurriedly" (Dal', 1994, p. 21).

The language peace-building in Dal's philosophy transforms the Logos (Dal', 1994), which is the deep structure of Russian language graphic system and codifying system of cognitive activities of the Eastern Slavs. The Logos thus should be understood as the principle, method, law of enterprises and

comprehension (Losev, 1993). “Its nature is entirely principled. It acquires meaning only in connection with formal enforcement into connection, into a meaningful whole. It doesn’t justify itself; and it is unknown in the Logos why such a combination of features was given in it and not some other. There is justification of this connection, if there is life, where all these signs are given in a living whole, in the Eidos” (Losev, 1993, p. 706).

The objectives of V. I. Dal were the transformation of the Logos in the Eidos, the creation of sense and the whole picture of a living subject – the living great Russian language and its lively thinking media – “Russians”, on the one hand, and on the other hand, it was necessary to show the merits of this method – the Logos, generating the semio-implicational meanings.

3. The Experience of V. I. Dal as the Experience of Reproduction of the Eastern Slavic Cataloguing Principles of the World

The experience of V. I. Dal is can be defined as a kind of return to the source for the Eastern Slavs principles of cataloguing the currently reproducing world and fixing implicational processes. According to M. Nikitin, implicational processes take place in the psyche of the animals on before signs level, in the psyche of people on sign level (Nikitin, 1988). On the iconic level implicational processes are summarized as a reflection of natural connections – work units of the abstracting conceptual consciousness.

The reflection of natural connections is possible, as evidenced by the entry in the “Explanatory Dictionary of the Living Great Russian Language” by V. I. Dal, through the demonstration of derivational potentials of the root morpheme as a marker of the consciousness opportunities to be shown in a network of dialects. The logical form becomes the result of such an activity of the consciousness.

4. The Logical Form of the Eastern Slavic Language

The logical form of the language is determined by the principles of consciousness in the understanding of a word establishing relations between the non-subject theme and the principles of its system classification. So, for the theme of *калина* (guelder-rose), the system of distribution of its context, marked by the morphemes – *ин(а)* (*калина* – tree, bush of *guelder-rose*); *-н-, -ов-* (*калинный, калиновый* – related to *guelder-rose* (tree or fruit) made of; *-овк-* (*калиновка* – fruit liqueur from berries; tincture of leaves, young branches); *); -няк* (*калинняк* – grove from a *guelder-rose*); *-ник* (*калинник* – grove from a *guelder-rose* bush; brushwood; pie; dough; the one who likes to eat a *guelder-rose*); *-ник(и)* pl.t. (*калинники* – distant autumn thunderstorms, glow; frozen); *-к-* (*калинка* – fish ‘*ukleika*’ *уклейка*). The root morphemes can be characterized based on the theoretical modeling of the language by E. F. Kirov (Kirov, 1989): the root morphemes is an unstructured block of images in the thinking, or meaning. This is what is

seen by the thought, is perceived by the mind, intellectually is beheld in the logical form of the language, i.e. Eidos. With respect to the dialectical mobility of each Eidos, A. F. Losev says that it “suggests the appropriate *meonalnoe* environment, on the basis of which he speaks of undifferentiated unity that becomes the dismembered image, staying in constant motion (the dialectical triad with *meonalny* background)” (Losev, 1993, p. 702).

5. The Formation of a Spiritual Reality as a Denotation of the Physical Reality of the Language as a Symbolic System

The process of formation of the spiritual reality in the explanatory dictionary of the Russian language as the motivational basis for thinking to choose V. I. Dal's Dictionary, fixes complex oscillatory movement of the spirit in the formation of a spiritual reality – a denotation of the physical reality of the language as a symbolic system. R. R. Kaspranskij (Kaspranskij, 1973) correlates the marked type of motion with the ethical and emic rows, the first of which represents what is transmitted from one partner to another in the process of communication; the second has a location in nonvolatile memory of the transmitter. Vibration emic units forms the basis of verbal works of the telling, constructed primarily in accordance with sequence level of psychological models by Ch. Osgood.

The realization of vocal works (sound vibrations), in accordance with the psychological model of Charles Osgood, consists of four levels: motivation level, semantic level, sequence level and integration level. R. R. Kaspranskii explains that the material substance of the communication channel contains information of a multi-layer structure, that is represented by and for native speakers (listeners), and “bearers” of the meta-language (linguist and researcher) in the form of whatnot, the third shelf of which (namely, the level that is interesting in this case for us) are the units having a service-semantic value – word formation and forming units, connecting, pointing, etc. elements. This unit belongs to the sequence level of perceiving speech, which contains twofold information: emic (emic or information of emic type) and ethical (or information of ethics series). In V. I. Dal's Dictionary both implementations of the sequence level of psychological model of the speaker of the Russian language are presented: a number of emic information and ethics information lines.

6. A Psychological Model of the Speaker of the Russian Language

V. I. Dal correlates emic information row (structural representatives of long-term memory) with the “vatazhny” principle of selection of linguistic data under one common root. The method of common root selection of linguistic data - korneslovny method, in the opinion of the compiler of this Dictionary, is fairly difficult, since knowledge of the roots already in itself constitutes a science and requires a study of all related languages, including languages not functioning. Moreover, the korneslovny principle

arrangement of the material suggests not only equal knowledge in the writer and reader, but also the same views and beliefs at the expense of attributing words to the same root. However, close monitoring of the content dictionaries allows V. I. Dal to come to the conclusion that it is possible to structure the most of set phrases according to obvious family ties and the close relationship. Otherwise, the principle of classification and consideration of the linguistic semiotic system (comparative historical linguistics, comparative-historical method of the study of languages) is possible, with an appropriate change of the scale, moving to study the relations between structural units of one language, identical to the emic structures. Such a pragmatic procedure allows to compare different states of the same language, taking into account the psychological characteristics of the user of this language. Primarily the researcher must pay attention to the sequence level of the psychological models of processing information coming from outside in the intellectual system of the man.

7. The Discovery of the Irrationality of the Rationality of Things: Modeling Meonalnoe Environment in Translation Article by V. I. Dal

Meonalnoe environment opens the necessary irrational moment in the rationality of the real, the moment that is dialectically necessary. This moment makes sense, i.e. Eidos, but losing definition and shape, it loses sense. Meonalnoe environment in the dictionary entry is modeled by V. I. Dal through '*preditirovaniya*' that D. N. Ovsyaniko-Kulikovsky defined as a mental process based on focusing on sign actions, characterized by appeal to the "I" of the subject (Ovsyaniko-Kulikovskij, 1989).

So, the meonalnoe environment of the word *калина* (guelder-rose) consists of four levels: (a) breaking (guelder-rose, bunches), shake (apples), take (berry); (b) tree - fruit; berry - leaves, young branches, brushwood - bridges (road to the swamp), (c) bunch; morok; dough; (d) baked in a free spirit under tightly smeared the dough with a lid; a bottle of wine, tucked a bunch of guelder-rose with red tape. Grammatical thinking of the language user makes thought trip through, the meonalnoe environment of the Eidos, finds a new logic, in the context of which the extension of Russian language is interpreted not so much as many things (denotata), with which relates the notion of value, name, and many pragmatic-praxiological structures representing the result of classifying activities conceptual consciousness.

8. Irrationality in rationality being through the prism of pragmatism of Charles Pierce

The new aspects of conceptual content of meonalnoe environment levels are found with the help of the pragmatism of Charles Pierce, proposed by William James in "Pragmatism: a New Name for Some Old Ways of Thinking" (Kaspranskij, 1973).

As noted by William James, at first the term pragmatism was introduced in the philosophy by Charles Pierce in 1878 in the article "How to Make Our Ideas Clear". Pierce's principle, or the principle of pragmatism, is formulated as follows: the value of the statement consists in a way of action which it can cause. Clarity in thoughts about any subject is determined by the consideration of practical effects contained in the object, i.e. clarity in thoughts depends on feelings, which we can expect from this subject, and reactions to which we need to prepare. The idea of similar consequences, there is everything that is possible to imagine about this subject. The principle of pragmatism relies primarily on intellectual activity, in the context of the concept of V. I. Dal, correlated with the technique of human activity, or praxeologies constituting the basis of the historical materialism. "Historical materialism, - said a famous Japanese philosopher and political activist, Kanjiti Kuroda, - or the dialectic of society, begins with an explanation of the principle of the production of human life. The theory of technology of human activity finds out its natural party, i.e. production of means for existence as a technical practice activities" (Kuroda, 2001, p. 35).

The result of pragmatico-praxeology registration of real, according to V. I. Dal, is the implicational meaning of the Russian language, presenting the environment, and more precisely, the element of being conceptual consciousness which is understood as a network of dialects. Like the goals of the creators of the praxeological dialectical materialism, the task of the author of the "Explanatory Dictionary of the Russian Language" was to determine the structure of the reconstructed logic of a topos, which, according to K. Kuroda, at the same time is the logic of the historical process of the nature development, i.e. the dialectic process.

The significant activity, speech with all its components and carried in information are the base of implications (Nikitin, 1988). First of all, the information assimilated from the knowledge of the world and significant human activities: sign is acquired as the subject, immersed in a natural context, the topos in which it is manifested and thus it marks the dialectic process. Hence, the intension of the educated language is a principle or method of the connection of the feelings about the subject, of the reactions to the subject and of the logic of a topos. It is the kind of a peculiar scheme of mental achievement (cognitive map) by a language person to the subject entity of the word. "To get to the subject of words, to the subject essence, we had to walk through the place where the subject essence, as such, is embodied in a specific word hic et nunc the importance of a word, dialectically-necessary associated with the same subject essence as such. Subject essence, we said, presents in the word itself as a kind of its quality. And this quality is just its meonal design and expression" (Losev, 1993, p. 647).

9. The Truth in Mental Sphere: the Conception of E. N. Trubetskoy

In Russian language and culture the Logos is the method of association, reflection of the spontaneous manifestations of the world in a "network" - a

nest, the method of knowledge in the context of absolute synthesis, we express our thoughts in. Absolute consciousness, according to E. N. Trubetskoy, "sees" thoughts as a true, being spiritual and sensual contemplation or vision. "All my experiences and feelings, and so, and all my perceptions of *paints* of the Universe are filled with absolute consciousness and contained in it *in the context of vseediny Truth*. So, in this context any of my feelings becomes *an element of vseediny revelation*: it is necessary to be able to read them in this context, *to be able to find* this revelation. Revelation consists not in my feeling, not in the subjective experience of my mentality, *and in the supermental sense of the endured*. This sense opens not to everyone having eyes to see. *To understand value of those posyustoronny paints* which we see, rising over a direct reality of another to vseediny and initial Light which is reflected in it, is necessary. Therefore, in this context, all my feelings become an element of a uniform revelation: you need to be able to read them in this context, to be able to find this revelation. The revelation was not really in my feeling, not in the subjective experience of my psyche, and in the sense experience. The meaning of this offer is not for everyone, but for those who have eyes to see. To understand the significance of those this-worldly colors that we see, we need to rise above the immediate reality of the other to all uniform and the primordial Light, which is reflected in it" (Trubeckoj, 1998, p. 169). In the supermental sphere the truth is concrete: sound and light waves are indissolubly connected as conditional and unconditional, "illustrating" penetration of light into another, a combination of two various elements of life; in which "we have a live image of connection of a motionless Great wild world and that moving *dark* area into which it gets" (Trubeckoj, 1998, p. 170).

E.N. Trubetskoy believes that the sound is a necessary condition of light generated by the movement; in the conditions of "local" experience the sound and light exist in the movement and through it, but between them, sound and light, on the one hand, and the movement, on the other hand are not identical. In essence, E.N. Trubetskoy concludes, we have various ranks, various contents of consciousness here.

The sound causes the movement of light which can be presented as its spectral stratification, "multi-colored beams", according to E.N. Trubetskoy. In V. I. Dahl's dictionary the sound "is beheld" in two resounding spheres - the sphere of language lifeless ("artificial", Latin) and the sphere of language "live" ("natural", Russian). The first represents a waste product of the state which reached a civilization phase, the second is urged to solve problems of "formation" of society, giving of "education" to it and, perhaps, "statehood" imperial, i.e. network.

The movement of light has to remove resistance of "another" real, specifically embodied in the person, resistance to merge to light (Trubeckoj, 1917, p. 164).

10. The Symbolic Matrix of Consciousness of V.I. Dal as a Russian Reality, or the Center of the Mental Life of the Russian People

The movement to light actually assumes transformation of the reality which is the result of the relation real to another. In this movement true dynamism of life, or “vital will” find themselves. According to V. V. Malyavin, vital will of an *otozhdestvimi* with primary synthesis, a symbolical matrix of consciousness which is the cornerstone of the Chinese tradition (Malâvin, 1995). The symbolical matrix - a source and the internal center of mental life is a reality. It is absolutely unconditional, wholly, has no anything out of itself; “it is twisted in itself” (*hun zhan*) and inspires experience of “comprehension of loneliness” (*Jian du*). Its action corresponds to involution, a return to a condition of primary integrity (= “povertyvany lives back”, “saving of unity”, “return to emptiness”); it has no subject contents and only represents possibility of any experience.

The symbolical matrix of consciousness in V. I. Dal's dictionary includes first of all information on actions as about functions of the perceived subjects (and); information on functional stratification of a subject (in); information on possible combinatory communications of language contents (names) (c); descriptions of technology of the human activity combining various elements of life (d).

The “Image” of a symbolical matrix of consciousness is followed in an entry of living great Russian language by an all-classification language matrix for which development creates prerequisites for the formation of the literary language of a new type. The word-formation paradigm showing the derivational potential of a root morpheme of a language, its variability and ability to serve various quantity of semantic environments enters this matrix. The root should be regarded as a certain cyclic sign which is carrying out the function of a variable. Cyclic signs reflect the cyclic movement of things, “which in the consciousness is presented by orders of images and ideas, and in the behavior of the person - dance practice under rhythmic changes of things” (Malâvin, 2003, p. 110). The uncertainty of a cyclic sign - a root - is removed with the help of quantifiers - derivational affixes, standard designations of a primary element of an idea - and a range of definitions - the general matrix of the judgement of which V. I. Dal offers samples of the aphoristic speech of the Russian ethnos:

Убожество учит, богатство пучит; Счастье пучит, беда крючит; На чужую кучу нечего глаза пучить; Ешь больше теста, в брюхе есть место; Дьяк у места - что кошка у теста, а дьяк на площади - то Господи прости; Морочила морока, а проскочила сорока; Он все лясы точит, да людей морочит.

11. The Elements of Vseedyiny Revelation of V.I Dal marking supermental sense of the endured

Similar contexts of functioning of a root element open new associative communications which are shown first of all when pronouncing the word in

the speech stream generating nedenotativny components of value, or sense components, - the elements of vse diny revelation marking supermental sense endured, perception of paints of the Universe.

The all-classification language matrix in V. I. Dal's dictionary finds a special function of sense - an oznachivaniye of the principle of production of human life. Illustrations of this principle are easily found in entries:

Землю *вспучило*. Что глаза *выпучил*? Всю дорогу *испучило*. Река *напучилась*. Весь *опучился* в водяной опух. Обшивку *отпучило*. Вишь *отпучил* брюхо! отостил. Доски *попучило*. *Подпучило* меня под грудь, подперло, подвалило. Всю мебель *перепучило*, перекоробило. Больного совсем *распучило*. Фигляр всех *обморочил*. *Проморочил* его долгонько.

The basis of the principle of production of human life, and also the technology of the cognitive activity interconnected with it, the reproduction of the same property, the subject essence in different situations, or environments makes this principle to find combinatory properties of a brain and elementary syntagmatic rules of its language (brain language).

“Technical development” of the symptomatic function of the language identifying it with other forms of behavior of a live organism creates a certain fundamental principle for the development of a vision or a spiritual and sensual contemplation, i.e. registration of an absolute consciousness. The probability of its use in Y corpus is compared to each language unit of X; the text is a sequence of independent realization (playings) of a random variable of Z (choice). Thus, one of the conditions of drawing up the dictionary in a system of theoretical provisions of quantitative linguistics is formulated (Arapov, 1988). In the context of the theory of the essence of language developed by V. I. Dal in the course of the creation of the *Explanatory Dictionary of Living Great Russian Language*, this condition is met at the reconstruction of the principle of the production of human life in the semantic form of the word which is present in the dictionary in the form of a thing. “The name of a thing is the expressed thing. The word of a thing is the understood thing. The name, the word of a thing is a razumevayemy thing, the thing in reason shown, a thing as reason and concept, as consciousness and, therefore, - reason, concept and consciousness as a thing. The knowledge of the dialectics which is essentially identifying knowledge and life - unlike a set of the metaphysical systems arguing on mutual influence of “consciousness” and “life” is so erected. They *do not influence* each other, but they - *are initially identical*” (Losev, 1993, p. 651).

12. The Revelation of the Daily Experience

The all-classification language matrix concentrates attention on the articulation and sound associations which are saved up in the experience of the language subject, and in the grammatical forms, always ready to be used. According to D. M. Ovsyaniko-Kulikovskiy, area unconscious where

numerous acts of thought are made and where mental associations including that form language (Ovsâniko-Kulikovskij, 1989) remain, is relevant for total forming. In the field of the unconscious “another” “is found” real without which the reality is impossible, because the relation real to another, i.e. revelation of absolute consciousness in human consciousness is made out. Through revelation all the process of knowledge, revelation in the broadest sense is carried out, E.N. Trubetskoy considers: “ The revelation of daily experience opens not absolute Real, but absolute consciousness about another, moving, becoming, imperfect, besides - not all completeness of absolute maintaining about other, and its certain spheres which can be wider or already moderately than the capacity of the developing, improved human consciousness” (Trubeckoj, 1998, p. 220). Discovery (revelation) of the absolute consciousness in human consciousness allows the person to know everything that s/he knows, means the activity of the absolute consciousness in the human, testifies the existence between human consciousness and absolute consciousness of a communication that is not only logical, but also vital. In this regard, the preliminary phenomenon of two natures, which beginning with the connection finds itself in the truth obligatory for a component of the informative act, takes place.

13. The Formalization of Vital Communication

In V. I. Dal's dictionary three types of vital communication come to light: procedural (the sign static corresponds to a sign dynamic) (1), assimilativno-variable (2) and metonymy (3): *пучковый, пучной, пучковатый, пучечный* – connected by bunches, to a bunch relating (2); *пучковатый, пучковатый* – on bunches similar (2); *пуклый, пухлый, выпуклый, горбом, коробом* – chubby, convex, a hump, a box, inflated (3); *пучить, пучивать* – raise, blow up or hunch, jar on (1).

“Formalization” of the vital communication happens in the concept and is a form of conclusion. The concept occurs in a type of independent essences - ideas (eidoses) which are in the special logical and associative relations: a bunch - a hump, a box. The form of the conclusion depends on contents of the statements covered by it, that is eventually a derivative of concrete language expressions. Catching and the description in an entry of the vital communication allows its author to present the process of filling (verbalization) of the proposition which is the minimum unit of thinking and to show features of technology of cogitative activity in a network semantic adverbs, acting as a symbolical matrix of the consciousness for a new formation of Russian as ‘educated’ language.

14. The Technology of Cognitive Activity of the Native Speaker of Russian

The technology of the cogitative activity popularized in the Russian book language is focused on the three-part scheme “language statehood (religion) - collective (communal) consciousness” generating an axiology of the Russian ethnos. In the Explanatory dictionary of V. I. Dal there is a

modification of the initial trinity in a *tetraktida* "consciousness - implicational value - "network" of topos - logic of topos, or dialectics of existence a topos". Especially transformation of the statehood component in the "implicational value" component, determined top axis present, or "eternal present" attracts attention; "now", executed the past and assuming the future. "Topos or "here and now" is a starting point for the valid creation of the history of society which represents the self-movement of the Matter. It matters as reproduction in the present of creation of the beginnings of human society, i.e. its Primary creation. In this sense of top wasps it is possible to define it ontologically as the cross section of "historical process of the nature", as a process of the self-movement of the Matter" (Kuroda, 2001, p. 259).

Similar transformation is rather basic for the Russian linguistics as a new understanding of language begins, as a certain independent essence not identical to the style reduced to combinations of set phrases according to conventional requirements of creation of the text which is not contradicting the state axiology. Detection of properties of the language possibly when studying features of the speech practice of the ethnos having a sign character and opening the possibility of vision of the world in the spontaneity of its manifestations. Research of the speech creates prerequisites for the understanding of the realization in sign system of the literary Russian (perhaps, system of signs) supermental sense, the principles of streamlining of meanings which are owned by consciousness, on a numerical continuum.

The reality treated in *vseedinstvo* philosophy as the result of the relation real to another, specifically embodied in the person, will be transformed in the Explanatory dictionary to a semantic field, nonlinear interaction which surrounds the person - space "live dialogue of consciousness, reality and language" (Batrakova, 2002), the language understood in the spirit of R. Barts as an epistemological category (Bart, 1994). The semantic field structured in the theory pragmatical concept of V. I. Dal in the form of a nest allows to present most adequately features of the technology of the cogitative activity of the Russian ethnos and the principles of a categorization of the world, to its peculiar model. The introduction of a semantic field, V. V. Nalimov and Zh. A. Drogalina consider, sets the idea of psychological space. "The measure task on a semantic field allows to describe its various manifestations happening in systems of preference. These preferences are set by the distribution functions attributing various values to different sites of this field. We will always deal with differential functions of distribution, i.e. with probability density" (Solov'ov, apud Akulinin, 1990, p. 107).

Conclusions

The interest in V. I. Dal's dictionary naturally renewed giving a qualitatively different status to the speech activity as an activity marking the free identity of the democratic society. Orientation to speech practice assumed the description of consciousness "out of categories of space of

action and time”, and the physical space and time at similar approach are not arguments of those functions of distribution of a semantic field through which the image of the consciousness is under construction. The return to a speech glavenstvovaniye to the organizations of semantic space of history and management of the communication process undertaken with a support on the concept and empirical data of V. I. Dal was carried out without fundamental theoretical installations of the author. It is necessary to rank as such installations: 1) in speech practice it is necessary to find not spontaneity of the activity of consciousness of the representative of the ethnos, but the possibility of the vision of the world in the spontaneity of its manifestation; 2) in a situation of speech communication, there is spontaneously as result of a free choice of a conditional function of distribution, the functional converter selectively changing initial function - probability density; 3) the task of a probability measure on a semantic field (psychological space) is caused by the communication of absolute consciousness and human consciousness.

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