

The Silence in the Eastern Slavic Model of the World: As a Concept and As a Communicative Category (Based on the Russian and Ukrainian Language Representation)

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ABSTRACT

Silence as a special subject of linguistic research has been attracting the attention of scientists since the middle of the 20th century. Silence as a value, as a concept and silence as a communication designate two areas of research in modern Linguistics. However, the identification of specific features in the silent behavior of communicants in different cultures, the recipient possibility to interpret the silent sender of the null text, the language ability to capture this behavior indicate the interdependence of communication and concept.

This article deals with the peculiarities of the formation and development of the concept of silence in the Eastern Slavic model of the world and its influence on the formation of modern Russian and Ukrainian communicative behavior.

In Eastern Slavic linguoculture silence is influenced by Orthodox religious and philosophical system, which coincides with the establishment of the formation of the Eastern Slavic written language system. This fact causes the interest to the representation of the idea of silence in the Old Russian language and to the development of tendencies in the modern Ukrainian and Russian languages. Using historical and contemporary dictionaries shows the way how silence as a spiritual and religious rite transformed into a contemplative silence as a feature of the Russian and Ukrainian national characters; how silence as a dialogue with God turned into the dialogue with oneself, into a special type of communication where the sender and the recipient are united in one person, in I; how silence as the capacity to express something without words changed into the ability to understand and be understood without words. The abundant representation of the idea of silence, polyprefixion which characterizes the Slavic languages in general and the Eastern Slavic languages in particular allow native speakers of Russian and Ukrainian languages to interpret and define the interlocutor's silent behavior more precisely.

Keywords: Eastern Slavic model of the world, the Ukrainian language, the Russian language, linguoculture, communicative behavior, communication, silence.

1. Introduction

In the Linguistics, silence is first researched in the context of the study of communication. However, the interest of scientists to silence as a research subject appears only in 70th-80th of the 20th century (Bruneau, 1973; Jaworski, 1993; Jensen, 1973; Johannesen, 1974; Tannen & Saville-Troike, 1985). At the beginning of XXI century, the Linguistics is faced with the fact that the study of a speaking person is not enough without studying a silent person: the phenomenon of human communication is wider and deeper than the expressed speech (Jaworski, 1997). The frequency of references to silence in linguistic studies and the fact that modern Linguistics and pragmatics encyclopedic dictionaries consider silence and speech to be independent scientific categories demonstrate the actualization of silence in linguistic research. According to A. Jaworski, «the question what silence 'does' is best

answered in the same way as is the question what speech, or any other semiotic system, can 'do' in communication» (Jaworski, 2006: 377).

Expressing more ambiguous meanings than speech, silence depends directly on the context - it is a contextually dependent construct (Jaworski, 1997). «Silence takes on meaning only in a surrounding context of verbal and nonverbal symbols» (Johannesen, 1974: 26). On the other hand, silence is polysemantic and is able to express a lot of meanings, therefore it may have a bigger communicative potential: «Silence can exist without speech, but speech can not exist without silence» (Ibid.) That polysemanticism allows to define silence as «a multifaceted linguistic construct, with a range of forms, serving different functions and whose meaning can be extended into the visual domain» (Jaworski, 1993: 32). The meaningfulness is one of the most relevant features of silence as communications, which is reflected in the definition of this term. Thus, A. Jaworski understands the communicative silence as a «meaningful absence of speech» (Jaworski, 1993: 66). In the tradition of Russian Linguistics the meaningfulness becomes a term formation unit – a communicative-meaningful silence (Богданов, 1986; Крестинский, 1993; Почепцов, 1986).

Silence as a communication is conditioned culturally (Eadia, 2009; Jakko & Kari, 1997; Jaworski, 2006). It is reflected in the silence duration during the dialogue and in the power of the silence impact, in its communicative potential, and the sender's capacity to interpret adequately the silence as a text, as a null statement. Culturally-specific feature is, as well, the possibility to fix different kinds of silence with national language resources. For example, in the French language we can meet *silence* and *se taire*, in the German - *schweigen* and *stille* (see more detailed in Sobkowiak, 1993: 39). The Slavic languages have enormous potential to differentiate the silence of a person, the silence of nature, and the silence of God:

| | | | | |
|-------------------|----------------------------|---|--------------------------------|---|
| Russian | <i>молчание</i> | <i>безмолвие</i> | <i>тишина</i> | <i>тишь</i> |
| Belarusian | <i>маўчанне</i> | <i>бязмоў</i> | <i>цішыня</i> | <i>Ціш</i> |
| Ukrainian | <i>мовчання</i> | <i>безмовність безгомінність безголосся</i> | <i>тиша тишина тиш</i> | <i>тиша тиш</i> |
| Bulgarian | <i>млъчане</i> | <i>млъчане тишина</i> | <i>тишина</i> | <i>спокоен спокойствие calm</i> |
| Serbian | <i>тишина силенце</i> | <i>тишина силенце</i> | <i>тишина силенце</i> | <i>миран цалм смирен</i> |
| Croatian | <i>tišina</i> | <i>tišina šutnja</i> | <i>tišina šutnja</i> | <i>smiren calm mir</i> |
| Czech | <i>mĺšení</i> | <i>ticho mĺšení</i> | <i>ticho</i> | <i>klidný</i> |
| Slovak | <i>ticho</i> | <i>ticho</i> | <i>ticho</i> | <i>klidný</i> |
| Polish | <i>milczenie cisza</i> | <i>milczenie cisza</i> | <i>cisza</i> | <i>spokój cisza</i> |

Table 1. Functioning of representatives of the idea of silence in the modern Slavic languages.

Obviously, the great number of representatives of the idea of silence in a language is related to the cultural significance of the silence in Slavic Cultures, with the ability to distinguish between different types of silence, to perceive different types of silence as a text and to interpret it adequately. The communicative silence is directly connected to the silence as a cultural concept, and the way of evolution of the cultural concept during the centuries (Копылова, 2015).

The comparison of representatives of silence in the Slavic languages allows us to say that, firstly, languages units, originated from the Indo-European root **melǵk*, keep functioning in all the Slavic languages: *маўчанне* (Belarusian), *мовчання* (Ukrainian), *мълчание* (Bulgarian), *mlšení* (Czech), *milczenie* (Polish). The same thing characterizes the units, probably related to the Indo-European root **teis-* (Черных, 1999): *тишина* (Russian), *цішыня* (Belarusian), *тиша* (Ukrainian), *тишина* (Bulgarian), *тишина* (Serbian), *tišina* (Croatian), *ticho* (Czech), *ticho* (Slovak), *cisza* (Polish). The unit *тишь* operates in the East Slavic languages (*ціш* (Belarusian), *тиша* (Ukrainian), in other Slavic languages it corresponds to the language unit with the meaning 'peace, calm, calmness, quiet, tranquility' (*спокоен, спокойствие* (Bulgarian); *миран, џалм, смирен* (Serbian); *smiren, calm, mir* (Croatian); *klidný* (Czech); *spokój cisza* (Polish)). The language units *безмолвие, бязмоўе, безмовність* characterize only the East Slavic languages. This fact indicates the East Slavic world picture singularity: silence is the absence of sound, noise, speech, but at the same time it is the absence of excitement, emotions, and first of all, a peace of mind.

2. Representation of silence in the Eastern Slavic world picture: the formation of the concept

The Old Slavic language is already distinguished by its some excess in the representation of silence (Цейтлин, 1994): *мльчание, безмльвие, безмльвьствие, тихость, тихота, тишина*. The analysis of dictionaries' entries reveals the common thing which permits to designate language units *мльчание, безмльвие, безмльвьствие* as synonyms:

мльчание - 'silence, quiet, calm, peace', 'dumbness, muteness', 'a monk or hermit vow of silence';

безмльвие - 'silence, quiet, calm, peace', 'a monk or hermit vow of silence';

безмльвьствие - 'silence, submissive silence'.

However, the analysis of the verbs and their derivatives reveals the components of meaning which indicate the difference of their functioning:

мльвити - 'to make a noise, 'to take care, to worry'. Therefore *мльва* - 'noise, excitement, confusion'. Thus, *безмльвие* and *безмльвьствие* are connected more with a peace of mind, absence of emotion or ability to hold them back, than with the absence of speech activity. *Безмльвие* - 'a monk or hermit vow of silence' - indicates less the refusal of speech than the submission and obedience - 'submissive silence'. That is why these language units can be interpreted with the lexeme *тишина* ← *тихий* - 'quiet, peaceful, silent, still', the same that *кроткъ*; the verb *тишити* signifies 'to calm, to moderate'; the derivative words *тихость, тихота* are interpreted as 'obedience', 'gentleness', *тишина* has a figurative meaning - 'calm, calm sea', 'quiet marina, quiet landing stage, refuge'.

Undoubtedly, we can see the influence of religion, the Christian view of the world on the language, on the formation of the concept of “silence” in the East Slavic world model. It seems we have some kind of intermixing of ritual of silence, proper to different mythological and religious systems, starting with the ancient one - the vow of silence, which is opposed to ‘no to ask, no to question’, but ‘to understand himself in silence’ like the nature keeps silent and is not used to talking (Аверинцев, 1999), with the Christian ascetic tradition to take a vow of silence which aim is to get to know the God by «безмолвствующим славословием / silent glorification» (Денисов, 1839). In this context, the combination *безмолвствующее славословие* is not redundant, because *безмолвствующее* does not imply the absence of speech, but indicates the peace of mind, the victory over the earthly passions. Let us remember the words of St. Seraphim of Sarov – «The perfect silence (безмолвие) is a cross on which a person should crucify himself with all his passions and lusts» (Денисов, 1839).

What language unit denotes the absence of the act of speaking in the Old Slavic language? The word *млъчание* indicates the absence of speech activity. It derives from the verb *млъчати*, that is ‘в млъчании быти’. The verb *млъчати* is opposed to *глаголати*, ‘to speak, to preach’, ‘to speak out, to express against somebody, to complain of somebody, to blame somebody for something’, ‘to contradict, to object’, ‘to talk in vain’, ‘to speak briefly, in short’. In the same way nouns which denote the action are opposed too: *млъчание* – *глаголание*, ‘speaking, speech, verbosity’, the same that *глаголь, гласъ, речь*. The dictionary interpretation sets *безъ гласа* ‘silent, quiet’, ‘in silence, quietly’. The relationship of the language units *млъчание* and *глаголание*, *млъчати* and *глаголати* is pointed out by some of their components: *млъчание* – it is ‘dumbness’ too, *не глаголати* - ‘to be dumb’ (Цейтлин, 1994).

Thus, in the Old Slavic language the key lexeme of realization of the idea of silence is already *млъчание* which creates wide semantic connections with language units *безмлъвиЕ*, *безмлъвьствиЕ*, *тихость*, *тихота*, *тишина*, due to the influence of the Christian view of the world, the formation of which was parallel to the development of the written language system. Silence as a ritual is accompanied by submission and peace of mind, denoted in the Old Slavic language with *безмлъвие* leading to submission and *тишине* leading to calm, calmness, quiet. The unit *тишина* has figurative meaning, indicating tranquility and calmness in the world of nature.

In the Old Russian language the basis meanings of the above mentioned units increased: *гласити* - is not only ‘to call, to yell, to scream’ but ‘to make a sound’; *говорити* - it is not only ‘to grumble, to complain’, but also ‘to talk’; *мълвити* - not only ‘to worry’, but also ‘to talk, to speak, to slander’. The meaning of the root *мълва* associated with the expression of feelings or emotions is preserved and conditions the meanings of other units originated from the same root:

мълва - ‘noise, excitement, confusion’, ‘discord, quarrel, strife, disorder’; *безмълвьный* - ‘serene, tranquil, placid, quiet, calm’; *безмълвьство (безмълвие)* - ‘silence, submissiveness, obedience, tranquility’. It is interesting to note that this unit expresses not only negative emotions, but also positive, for example, in the dictionary of the Old Eastern Slavic language the unit *мълвити въ съдоровие* means - ‘to show, to display the inclination, favour’ (Аванесов, 1988).

The analysis of historical dictionaries lets us say that the units *млъчание* and *безмълвие*

in the Old Russian begin to create a common semantic field, expanding their meanings due to the increase of components related with silence and calming, quieting as the Christian values; the components of meanings may acquire an independent language fixation expanding the paradigm of *молчать*: *мълчание* - 'silence, calm', 'spirituality, contemplation, prayerful / devotional state of mind'; *мълчати* - 'to keep / to remain silent', 'to keep silence, to be loyal to a vow of silence', 'to keep the fast, to indulge in fasting and prayer'; *мълчальнии* - 'fulfilled with silence, associated with the vow of silence, silent, unpronounceable', 'submissive, unquestioning'; *мълчальница* - 'monastic cell'; *мълчальникъ* - 'a person who has taken a vow of silence'; *безмълвити* - 'to live as a hermit, who gave a vow of silence' *безмълвникъ* - 'a hermit, who gave a vow of silence.'" (Ibid.)

The components related with the peace of mind extend this semantic field with language units derived from *тихьи*. Besides the meanings which are characterized by the absence of noise we can distinguish such components as 'silent', 'peaceful' (Черных, 1999), 'calm', 'safe', 'submissive, gentle', 'kind, benevolent', 'kind, gracious, mellow, soft and pleasing' (Аванесов, 1975). This meaning characterizes derivative words: *тихость*, *тихота*, *тишина*, *тишьство*. As we can see, *тишина* in the Old Russian, on the one hand, points to the absence of noise, on the other hand, it expresses a logical connection with silence reflecting the worldview of medieval Christian Rus, where *тишина* is a state of mind, kindness, emotional silence, and *безмолвие*, *молчание* are a way of life, a way to achieve this state.

If we characterize *мълчати* as an action which is opposite to *глаголати*, it should be noted that in the Old Eastern Slavic language the realization of the idea of intentional silence already takes place - *мълчати* - 'to pass over in silence', and the participle *мълчимьи*. Dictionaries fix some units which characterize a person who prefers to remain silent, loves keeping silence (*мълчнолюбыць* - 'a person who likes to be silent') (Аванесов, 1988).

We should note that in the Old Russian language the idea of silence is represented with the help of prefix formation. The polyprefixion which characterizes the Slavic languages, creates a number of derivatives from the base unit *мълчати* with new or corrective meanings: *помлъчавати* ('to keep silent for a while'), *помолчати (1)* ('to keep silent for a while', 'to say nothing, to pass over in silence, to pass by in silence', 'to fall / to become silent, to lapse into silence, to calm down, to subside', 'to calm down, to stop moving', 'to stop communicating with somebody'), *помлъчати (2)* ('to fall / to become silent, to lapse into silence, to stop, to calm down'), *помлъкнути* (to fall / to become silent, to lapse into silence, to stop talking', 'to be / keep silent, to say nothing', 'to calm down, to stop'), *помлъчение* ('passing over in silence; failure to mention'), *помолочный* ('secret, hidden') (Аванесов, 1991), *промолчати* ('to be / to keep silent, to say nothing') (Аванесов, 1995), *замолчати* ('to stop talking', 'to keep silent'; 'to be / to remain silent, to say nothing; to hold one's tongue') (Аванесов, 1978), *смолчати* ('to ignore, to leave without any attention') (Аванесов, 2000).

Further we distinguish shades of meaning and connotations which prefixes give to their derivatives:

за - 'to start the action, denoted by motivating verb' - *замолчати*;

по - 'action denoted by motivating verb, to do an act during some period of time (usually short)' - *помлъчавати*, *помолчати*;

но - 'to start the action, denoted by motivating verb' - *помолчати (2)*;

но - 'to do an act, to bring to the result of the action, denotes by motivating verb' - *помолчати* (I), *помолкнуги*²;

про - 'action denoted by motivating verb, to do an act during some period of time (usually long), to make for some period of time (usually long)' - *промолчати* (Шведова, 1980).

Besides the restriction and specialization of meaning by prefix the language units derived from *млъчати* can acquire new meanings: *помолчати* (I) - 'to calm down, to stop moving', 'to stop communicating with somebody'; *помлъкнуги* - 'to stop something'; *смолчати* - 'to ignore, to leave without any attention'.

It should be noted that prefix formations become language representatives of the idea of intentional silence, the silence with a purpose to hide - *помолчати* (I), *помолкнуги*, *замолчати*, *смолчати*.

Historical dictionaries (Черных, 1999) fixed prefixed verbs *тишати*, *тихнуги* - *утишуги*, *затихати*, *утихати* with the meaning 'to calm down, to pacify, to quiet', used referring to persons and nature.

Thus, silence has a rich representation in the East Slavic world view. The common cultural and historical past, the common parent language and polyprefixion allow to show in languages not only silence as the absence of noise and speech, but also various components of meanings which acquire independent linguistic fixation.

3. Representation of the idea of silence in the modern Eastern Slavic model of the world

The modern representation of the idea of silence in East Slavic languages conserves a historically conditioned tendency.

Thus, the Russian language conserves the functioning of the units *молчание*, *безмолвие*, *тишина*, *тишь*. The word *молчать* includes components related to the absence of speech activity ('to say nothing, not to make a sound'), to the absence of noise ('not to break the silence, not make a sound'), social passivity ('not to complain, not to protest, endure / suffer / bear silently something'). *Молчать* associates with feelings and emotions - 'not to show, not to appear, not to be felt'. As we can see, the component connected with a religious silence, not is found. In dictionaries of the modern Russian language the unit *молчальник* (*молчальница*) remains with the meaning 'a monk, a hermit, who gave a vow of silence for religious reasons', but this component is accompanied by the mark "obsolete", and a present-day functioning represents a meaning 'a person who is usually silent, does not like to talk'. In general, the tendency to be silent as a human's characteristic is well represented in dictionaries: *молчаливость* - 'taciturnity, reticence', *молчун* - 'silent, taciturn person', *молчаливый* - it is not just 'a person who does not love to talk a lot, a taciturn person', but 'realizing, understanding without words' (Евгеньева, 1999), 'expressing and understanding without words' (Ожегов, Шведова, 1999).

Безмолвие is interpreted through *молчание*, *безмолвствовать* - through *молчать*, but dictionaries of the modern Russian language specify that these language units contain 'полная тишина (total quiet / silence / calm)' (Евгеньева, 1999), 'полное молчание (total

² По мнению П.Я. Черных, *молкнуги* появляется в древнерусском языке более поздно, чем *млъчати*, образовано от *млъчати* (Фасмер, 1986). Исторические словари отмечают функционирование единиц *млъкнуги* ('умолкать'), *млъкомъ* ('в молчании, молча').

silence)' (Ibid.), *безмолвствовать* - 'to keep total silence'. The components 'not to break the silence, not to produce sounds', 'to be full of silence' let us speak about the units *молчание*, *безмолвие* and *тишина* as synonyms: *тишина* - 'the absence of sounds, saying, noise'. The unit *тишина* saves the meaning 'peace of mind, pacification'. In the modern Russian language the unit *тихость* continues functioning with its original meaning 'state of peace, tranquility or obedience / submissiveness'. *Тишь* characterizes the state of nature – 'a quiet, windless weather' (Евгеньева, 1999).

In the modern Russian language the derivational paradigm of the verb *молчать* is expanding: *промолчать*, *смолчать*, *помолчать*, *умолчать*, *замолчать*, *намолчаться*. The verbs *умолчать* and *замолчать* have their correspondent aspectual pair (imperfective one); there are some nouns *умолчание* – *умалчивание*, *замалчивание*.

In the modern Ukrainian language the unit *мовчання* includes the following meanings: 1. The absence of speech activity (to say nothing); 2. To hide / conceal information (not to tell, not to speak about someone or something, to keep a secret) 3. The absence of noise (not to make sounds, not to break the silence) 4. To hide / occult / conceal someone's state or feeling (not to show feelings, worry); 5. Social passivity (not to express openly opinions, not to act, not to interfere in something / to suffer submissively). In colloquial speech we can come across words with the meanings such as the absence of speech activity and hiding information *мовчок* and *мовчанка* (infrequently *мóвчанка*). The last word forms a number of phraseological units: *відповідати (відповісти) мовчанкою*; *справляти мовчанку*; *грати в мовчанку*; *мертва (могильна, гробова) мовчанка* - in the meaning of absolute silence. In dictionaries we encounter a word *мовчун* that means an agent of action 'a person who does not like to talk a lot or a person who does not express his opinion'. Colloquial speech may use its synonyms: *мовчальник*, *мовчазник*, *мовчан*, *мовчак*. To denote the feminine agent the word *мовчунка* (*мовчуня* infrequently) is used. The nouns *мовчазливість* and *мовчазність*, derived from the correspondent adjectives, denote abstract meaning. On the one hand, it characterizes the agent in general (tendency to silence, dislike to talk a lot always or at the moment, absence of desire to engage a conversation), or, on the other hand, means the absence of the sounds of nature or human speech.

The adjectives with the same root in the modern Ukrainian language are represented by synonymous word forms *мовчазний* and *мовчазливий*. These lexemes characterize the agent 'who does not like to talk a lot, is inclined to keep silent, does not enter into the conversation, is silent'. These adjectives also developed a figurative meaning, which is «not fulfilled with the sounds, silent, speechless», as well as the direct meaning 'not accompanied by the words'. Here there is a new meaning 'who understands without any words' which is not proper to the basis unit *мочання*, nor to derived nouns. In colloquial speech we can find the word *мовчкуватий* and the obsolete word *мовчуций* with the first meaning of the adjective *мовчазний*. This group of adjectives constitutes a wide synonymous paradigm with the basic unit *мовчазний*: *безмовний*, *безгласний*, *безголосий*, *безгучний*, *безсловесний*, *безслівний*, *безвідмовний*, *мовчазний*, *мовчазливий*, *мовчуций*, *мовчкуватий*, *німий*, *німотний*, *малоговіркий*, *маломовний*, *неговіркий*, *небагатослівний*, *невелемовний*, *небалакучий*, *небалакливий*, *неговорючий*, *небалакчий*.

A group of adverbs consists of the word *мовчки* and its colloquial variant *мовчком* with the direct meaning 'without any word, without noise, without any sound' and figurative

meaning of social passivity 'submissively, without protest'. The next adverb *мовчазно* comes from the adjective *мовчазний* modifying the quality of the mode of action.

The verb *мовчати* has the same meaning as the noun *мовчання*, while the word *мовкнути* means: 1. The action that stops the speech act 'to stop talking, to become / fall silent, to lapse into silence'; 2. The action that stops the noise 'to stop sounding, to stop being, to calm down'; and 3. figurative meaning. The loss of significance 'to occupy the second place / background'.

In the modern Ukrainian language the derivational paradigm *мовчати* is represented by the following verbs, which have aspectual pairs (perfective verb – imperfective verb): *промовчати – промовчувати* (1. To keep from statements, opinion; 2. To hide something with a purpose, to pass by in silence, not to tell; 3. Not to argue, not to object; 4. To keep silent for a while), *перемовчати – перемовчувати* (1. To keep from the answer, to wait something in silence; 2. To keep silent for some period of time), *змовчати – змовчувати* (1. Not to speak, not to object, not to mind, to be silent; 2. Not to speak about something, hide something), *умовчати (вмовчати) – умовчувати (вмовчувати)* (1. Do not tell, not to remember, to keep silent; 2. Not to finish saying intentionally, to hide, not to inform), *помовчати – помовчувати / infrequently помовкувати* (1. To be silent avoiding conversations; 2. To hide with a purpose, to pass by in silence, not to tell, not to remember 3. To keep silent for a while), *замовчати – замовчувати* (To hide with a purpose, to pass by in silence, do not tell, do not remember). Another group of verbs does not have an aspectual pair: *замовчати* (colloquial use 'to stop talking'), *замовчуватися, намовчатися, відмовчатися*. These verbs can derive the nouns *промовчування, умовчування (в-), замовчення, замовчування* and adjectives *промовчаний, умовчаний (в-), замовчаний, замовчений*. At the same time the verbal derivational paradigm of the verb *мовкнути* is poorer: *змовкнути / змовкти – змовкати, умовкнути (в-) – умовкати (в-), замовкнути – замовкати, помовкнути* ('to stop talking') – *помовкувати*.

It is necessary to mark a phraseological group in the Ukrainian language with the meaning 'to be silent': *справляти мовчанку; тримати язик за зубами; не розтуляти рота; у рот води набрати; прикусити язик; не давати волі язику; тримати при собі думки; мовчати, як риба* (Караванський, 2000); *не зронити ні слова, зрати в мовчанку, не мовити і слова, забути язика в роті* (Полюга, 2006).

In the Ukrainian academic dictionary of the Ukrainian language (1970-1980) we can find two words marked as «obsolete» with the meaning 'to be silent, to keep silent' - *німувати, німотствувати*. In the Integrated Lexicographical System of National Academy of Sciences of Ukraine (2010) it is possible to find the adjective *німуватий*. We can separate a group which contains the words with the root "нім", where the component of «silence» is present: *німити* (the first meaning is 'to lose the capacity to speak' contains a component of silence as the absence of speech act, while the other meaning 'to fulfill with silence' associates with the component of silence as the absence of noise and sounds; *німий* (two meanings as in the previous example: 'who does not speak, who does not have the capacity to speak' and 'silent, calm, quiet'); *німота* (the state with the meaning 'німий'); *німотний* ('silent, calm, quiet'); *німотність* (the quality with the meaning 'німотний'); adverbs *німо, німотно*.

The next group consists of adjectives with the component of «silence» formed by the prefix БЕЗ-. Thus, the adjective *безмовний* has the following meanings: 1. Who says

nothing, is silent; 2. Who speaks unwillingly, who does not like to talk a lot, silent; 3. Who does not have the capacity to speak; wordless; 4. Who does not decide to say, to express his opinion, submissive, timid; 5. Without words; 6. No sound heard, quiet. The word-formation paradigm are represented by the following words: the nouns *безмовність* (abstract meaning from *безмовний*) and *безмов'я*; the adverb *безмовно*.

The adjective *безголосий* has the following meanings: 1. Who lost his voice, who has a bad or weak voice; unvoiced; 2. Silent, quiet, calm, without sound; 3. Without words, dumb, silent. The other adjective with the same root *безголосний* possesses only the second meaning. The noun *безголосся* has two meanings: 'total loss or worsening of voice' and 'the absence of sound, silence'. There are two adverbs *безголосо*, *безголосно*.

The adjective *безгомінний* 'in which the noise, sounds, voices are not heard, quiet, silent, is synonymous to the previous examples. It derives the noun *безгоміння* / *безгомінь* 'the absence of noise, sounds, voices; silence' and the adverb *безгомінно*.

The next three adjectives are a little distant from the nucleus of the semantic field of «silence»: *беззвучний* (such that doesn't make any sounds, silent, still, dumb); *беззучний* (such that does not give a voice, does not make any sound and noise, quiet, silent); *безшумний* (such that does not make any noise, quiet). These adjectives derive abstract nouns and adverbs: *беззвучність*, *беззвучно*, *беззучність*, *беззучно*, *безшумність*, *безшумно*.

The last category of adjectives of that group does not form derivative words, it comes from the same root «слово» and has the following meanings: *безсловесний* (1. such that has not the ability to speak 2. such that is always silent; one who does not protest, does not object, submissive) and *безслівний* 'without words'.

In the modern Ukrainian language one of the key words in the semantic field «silence» is *тиша*, it is synonymous to *мовчання*: 'state, when there is not any sound, noise; the absence of conversations, silence'. Another meaning which forms part of its semantic is - 'the state of nature, where there is not any wind'. The Russian language uses the word *тишь* for this meaning. The last meaning of this word is 'the absence of hostility, quarreling, fighting; calm'. In the Ukrainian language we can find the words *тишина* and *тиш*, with the meaning of the word *тиша*, but they are marked in the dictionaries 'not frequent' for *тишина* and 'poetic word' for *тиш*.

The derivational paradigm of the word *тиша* is rather rich: *тихий* ('such that is full of silence, without sounds, silent, calm'); *тихісінький* (very quiet); *тихенький* (diminutive of *тихий*); *тихесенький* (diminutive of *тихий*); *тихість* (state and quality with the meaning of *тихий*); *тишком* (without any noise, imperceptibly, unnoticeably); *тишком-нишком* (without any noise, imperceptibly, unnoticeably); *тихо*; *затихати* / *затихнути* (to stop making sounds, to stop talking, to stop sounding); *затихання*; *стихати* – *стихнути* (to stop sounding, to stop talking); *стихання*; *утихати* (в-) – *утихнути* (в-) (to stop talking, to become quiet, to stop sounding); *затишшя* (cessation of the wind, of acting for a while).

4. The cultural specificity of the representation of the idea of silence: East Slavic view

The analysis of the dictionary meanings of representatives in Russian and Ukrainian linguocultures permits us to notice the development of silence as the absence of speech activity (pragmatic silence) and of silence as a kind of spiritual practice. *Мльчати* - as a kind

of step to *безмълвие*, emotional calming, quieting, humility, gentleness and as a consequence, to *тишина*, the state of goodness, gentleness. This kind of silence has its special place in Russian and Ukrainian cultures. Passing the time, it stops to be just only a ritual, it becomes the part of the culture, phenomena of Eastern Slavic world of view. Thus, the idea of silence is the basis of Orthodox iconography – a silent painting, where the silence borders with contemplation, prayerful act directed to understand the meaning of life (Трубецкой, 1993). This kind of silence is not just a refusal or rejection of speaking, it is a deep self-immersion, spiritual work, the creation of the inner human (Языкова, 1995).

Silence as a kind of spiritual practice is associated with the philosophy of Foolishness-for-Christ, which develops into the idea of asceticism characterizing the Western Catholic culture too. Silence of the fool-for-Christ is a kind of autocommunication (Лютман, 1973), it is, undoubtedly, a way of knowing God, the meaning of existence, when one does it through oneself. Silence of the fool-for-Christ is «a speech-prayer to oneself and to God. It has a direct connection to the passive side of foolishness-for-Christ, that is, to self-knowledge and self-improvement» (Панченко, 1984: 95).

Such kind of silence, aimed at self-knowledge, knowledge of existence, of God bordering with the ability to contemplate, ‘to consider something mentally, with mind, with spirit (разумомъ, духомъ)’ (Даль, 2006) becomes an indubitable value of Orthodox culture, the part of the East Slavic world view and conditions a representation of silence in Russian and Ukrainian languages. We are speaking not only about language units with the component of ‘ritual silence’, but also about the basic representatives of the idea of silence: for Russian and Ukrainian cultures it is important to distinguish «молчание / мовчання» as a rejection or refusal of speech, «безмълвие / безмовність» as a refusal from worldly vanity and «тишина / тиша» as achieved state of goodness, unity with nature.

Afterwards, silence as a religious act moves to the periphery of meaning, but the ability to contemplate, to be silent as a way of self-knowledge, self-immersion and dialogue with oneself determines the components related to a tendency of human taciturn qualities, and on the other hand, to the ability to express and to understand without words as the peculiarity of communicative behavior. Silence as a religious ritual is transformed into silence as a spiritual practice, aimed at improving the soul as autocommunication where the sender and the receiver are the person and the object of the influence is a qualitative change of the inner man and harmony with oneself. Silence as autocommunication is a kind of communicative silence.

Also, silence as a dialogue with oneself determines the actualization of the component related to the expression of feelings, of emotions before, and then of intellect, the inner man.

Historically, the semantic of *молчание / мовчання* is narrower compared with *тишина / тиша*. *Тишина / тиша* is the absence of sounds at all, *молчание / мовчання* is the absence of speech. *Тишина/тиша* is the state of a person, nature, the world around. *Молчание / мовчання* characterizes a person. The religious and spiritual practice has influence on the present-day functioning of the paradigm *молчание – безмълвие – тишина / мовчання – безмовність – тиша*, making it more complex and conditioning the use of: *безмълвие / безмовлення* (with the meaning ‘absolute silence’); *тишь / тиша* (in the Ukrainian language there is no difference between *тишь - тишина*); *затишье / затишия* (‘calmness, quietness of nature’); *тихость / тихість* (the Ukrainian language has a wider meaning - ‘humility,

submissiveness, peace of mind’).

Silence of feelings, emotions and excitement is relevant for the East Slavic linguocultures. Besides the component which indicates taciturnity as the human tendency to silence, there is a component ‘expressed and understood without words’, pointing to the possibility to a big interpretation in the East Slavic culture of silent communication.

We should note an expanded number of components related to the intentional silence, where the unspoken moment, uncertainty (a partial silence) and the omission, not mentioning (an absolute silence) are very important.

Relevant components for Russian and Ukrainian languages are:

- Intentional, deliberate silence (rus. *умалчивать / умолчать, умолчание; замалчивать / замолчать, замалчивание; промолчать; укр. промовчати – промовчувати, перемовчати – перемовчувати, змовчати – змовчувати, умовчати (вмовчати) – умовчувати (вмовчувати), помовчати – помовчувати, замовчати – замовчувати, замовчуватися, відмовчатися, промовчування, умовчування (в-), замовчення*);

- The moment of coming of silence (rus. *умолкать / умолкнуть, смолкать / смолкнуть, замолкать / замолкнуть, укр. замолчать / замовчування, змовкнути / змовкати – змовкати, умовкнути (в-) – умовкати (в-), замовкнути – замовкати*);

- The restraint of communicants in speech activity (rus. *смолчать, промолчать; укр. змовчати, промовчати, перемовчати*);

- The communicants’ control of their speech activity, abstinence of answer, suppression of emotions (rus. *смолчать; укр. змовчати, перемовчати*);

- The absence of answer (rus. *промолчать, смолчать; укр. промовчати, змовчати, відмовчатися*);

- The duration of silence (rus. *помолчать, промолчать, намолчатся; укр. помовчати, промовчати, намовчатися*);

- The tendency, inclination to silent (rus. *молчаливость, молчаливый; укр. мовчазливість, мовчазність, мовчазний: безмовний, безгласний, безголосий, беззвучний, безсловесний, безслівний, безвідмовний, мовчазний, мовчазливий, мовчуций, мовчуватий, німий, німотний, малоговоркий, маломовний, неговорючий, небалачкий*);

- Agent who possesses the quality (rus. *молчун; укр. мовчун, мовчальник, мовчазник, мовчан, мовчак*).

This rich representation of silent communicative behavior is due to polyprefixion in the East Slavic languages.

The representatives in the Russian and Ukrainian languages indicate both the behavior of the speaker (rus. *замолчать, помолчать, умолчать, замолчать; укр. замовчати, помовчати, умовчати*) and the behavior of the listener (rus. *смолчать, промолчать, помолчать; укр. змовчати, промовчати, перемовчати, помовчати*).

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