

# Notas: versión original de las citas

- i [...] although many books have been and are being published that link the Japanese language with Japanese culture or Chinese language with Chinese culture, hardly any recent books explore the links between the English language and Anglo culture.
- ii In recent times considerable opposition has developed in the English-speaking world to the notion of “a culture,” that is, “culture in the singular,” an opposition linked with fears of ‘essentialism’ and ‘stereotyping’.
- iii Культура внутренне противоречива, поскольку несет в себе два начала: (а) «консервативное» («сохраняющее») и (б) «прогрессивное» («развивающее»), что предполагает пересмотр, переоценку, а нередко и отказ от того, что было приемлемым на предыдущих этапах.
- iv • характеризует жизнедеятельность личности, группы общества в целом; • является специфическим способом бытия человека; • имеет свои пространственно-временные границы; • раскрывается через особенности поведения, сознание и деятельность человека, равно как и через вещи.
- v The relationship between culture and language can be dealt with as we assume that both culture and language are about making meaning. This view of culture comes closest to that proposed by Clifford Geertz (1973, 5).
- vi The concept of culture I espouse, [...], is essentially a semiotic one. Believing, with Max Weber, that man is an animal suspended in webs of significance he himself has spun, I take culture to be those webs.
- vii 1) culture is a kind of social inheritance in contrast to biological heritage; 2) culture is shared by the whole community, not belonging to any particular individual; 3) culture is a symbolic meaning system in which language is one of the most important factors; 4) culture is a unified system, the integral parts of which are closely related to one another (Geertz, 1973).
- viii Geertz [...] presented the argument that culture does not consist of behaviors, or even patterns of behavior, but rather of “shared information or knowledge encoded in systems of symbols”.
- ix The shared set of behaviors of a particular group of humans.
- x Culture, [...], refers to the social heritage of learnings—that is, the constructs, propositions, beliefs, and techniques of doing things that people learn from each other and by which they adapt and adjust to the external world and to each other. Culture has two sides. One side consists of a variety of external physical manifestations, including actions, talk, gestures, pictures, and so on, which are understood to be signs. On the other side is the mental world of meanings and understandings. If the physical signs were not linked to mental meanings, there would be no way to communicate about them or pass them on to the other generations. And if the mental meaning were not linked to physical signs, the signs would be pointless sounds and scribbles. The mental meanings of culture are variably externalized (some ideas are embodied in more signs than others), variably shared, variably Institutionalized and distributed in social roles, and variably internalized in human personalities»).
- xi ...il est maintenant largement reconnu qu’une des conditions nécessaires à l’émergence d’une culture humaine n’est pas seulement que les êtres humains puissent s’attribuer l’un à l’autre des états mentaux, mais qu’il conceptualisent ces états de manière à les rendre stables e aptes à être communiqués.
- xii Sous l’effet de l’émergence des mainstreams du behaviorisme radical puis de l’innéisme cognitiviste, ce courant s’efforce de démontrer empiriquement que c’est l’appropriation

(puis l'intériorisation), par les organismes humains singulières, des significations historiquement élaborées par les groupes sociaux qui est constitutive de la pensée consciente propre à l'espèce.

- xiii La culture constitue la manière dont se présente concrètement le social, ou encore la manière dont les activités et organisations collectives, les représentations verbales et les activités textuelles s'organisent effectivement dans une situation socio-historique donnée. Et tout comme l'humain ne rencontre le langage qu'au travers des formes culturelles que ceux-ci ont prises.
- xiv De term die aanduidt wat door een individu, een groep of een gemeenschap geleerd wordt om te overleven op een wijze die als 'normaal' of adequaat wordt aanzien door de groep of gemeenschap. Zowel afstamming, huwelijkspatronen, eetgewoonten, levensstijl, kunst, seksualiteitspraktijken, religie als politieke organisatievormen horen hieronder. De ingang die we hanteren is 'alles wat geleerd wordt, en de manieren van leren'.
- xv We could keep the term "culture," ..., if we stopped thinking of cultures as independent entities. To the extent people have recurring, common experiences –experiences mediated by humanly created products and learned practices that lead them to develop a set of similar schemas- it makes sense to say they share a culture.
- xvi Although culture is a controversial term in some circles, I am using it here for the evolved sets of social conventions, personal habits, and conventionalized tools for carrying out particular tasks. Language is the set of conventions for carrying out the task of communication, and so the 'rules' of language use are evolved sets of social conventions for constraining the process of interpretation. Lexical and grammatical meaning is simply conventionalized use, so grammaticalization and lexicalization, the processes which create language structure (words, phrases, and grammatical forms), are in fact simply conventionalization of repeated patterns.
- xvii ...both social theorists who sought to overcome a number of dichotomies that persistently bedevilled social theory. These included the paradox of individual agency against the backdrop of overdetermining social structure, the distinction between intellectual meta-discursive knowledge and practical knowledge, and the difficulties in theorizing the relationship between micro and macro-social organization, as well as between social synchrony and diachrony.
- xviii Le travail individuel de chaque ouvrier constructeur stimule et oriente celui du voisin.
- xix Address the so-called "coordination paradox": that is, how does one reconcile behavior at the individual level (...) with the global/societal level of the termite colony.
- xx It represents an evolved psychological capacity most highly developed in humans. The evolutionary origins of theory of mind can be traced back in extant non-human primates; theory of mind probably emerged as an adaptive response to increasingly complex primate social interaction. This sophisticated 'metacognitive' ability comes, however, at an evolutionary cost, reflected in a broad spectrum of psychopathological conditions. Extensive research into autistic spectrum disorders has revealed that theory of mind may be selectively impaired, leaving other cognitive faculties intact.
- xxi Rather than focusing exclusively on an individual's internal cognitive processes, which traditional cognitive approaches do, it focuses on the processes that take place in an extended cognitive system. In so doing, it dissolves the traditional divisions between the inside/outside boundary of the individual and the culture/cognition distinction that anthropologists and cognitive scientists have historically created. One major benefit is the explication of the complex interdependencies among people, artifacts, and technological systems that often can be overlooked when using traditional theories of cognition.
- xxii To reveal the properties and processes of a particular cognitive system involves conducting an in-depth ethnographic study of a setting, paying close attention to the activities of people, their communications with each other and their interactions with different media.

- xxiii ... there is mounting evidence from both naturalistic observations and experiments that primates care about each other's welfare and follow altruistic impulses in some contexts, probably based on empathy.
- xxiv The capacity to a) be affected by and share the emotional state of another individual, b) assess the reasons for the other's state, and c) identify with the other, adopting his or her perspective. This definition extends beyond what exists in most animals, but the term "empathy" applies even if only (a) is met.
- xxv ...an adaptation for participating in collaborative activities involving shared intentionality – which requires selection during human evolution for powerful skills of intention reading as well as for a motivation to share psychological states with others.
- xxvi ...humans do not just interact with conspecifics socially, as do many animal species, but they also engage with them in complex collaborative activities such as making a tool together, preparing a meal together, building a shelter together, playing a cooperative game, collaborating scientifically, and on and on. These collective activities and practices are often structured by shared symbolic artifacts, such as linguistic symbols and social institutions, facilitating their "transmission" across generations in ways that ratchet them up in complexity over historical time.
- xxvii Il y a champ à partir du moment où les individus exerçant dans le même domaine d'activité entrent en concurrence les uns avec les autres pour acquérir une position dominante dans le champ.
- xxviii Les conditionnements associés à une classe particulière de conditions d'existence produisent des *habitus*, systèmes de *dispositions* durables et transposables, structures structurées prédisposées à fonctionner comme structures structurantes, c'est-à-dire en tant que principes générateurs et organisateurs de pratiques et de représentations qui peuvent être objectivement adaptées à leur but sans supposer la visée consciente de fins et la maîtrise expresse des opérations nécessaires pour les atteindre, objectivement "régliées" et "régulières" sans être en rien le produit de l'obéissance à des règles, et, étant tout cela, collectivement orchestrées sans être le produit de l'action organisatrice d'un chef d'orchestre.
- xxix [...] the knowledge at the disposal of an individual or community and the point of view projected on the world with reference to that knowledge.
- xxx В слове мы различаем: *внешнюю форму*, то есть членораздельный звук, *содержание* объективируемое посредством звука, и *внутреннюю форму*, или ближайшее этимологическое значение слова, тот способ, каким выражается содержание.
- xxxi Human beings do not live in the objective world alone, nor alone in the world of social activity as ordinarily understood, but are very much at the mercy of the particular language which has become the medium of expression for their society. It is quite an illusion to imagine that one adjusts to reality essentially without the use of language and that language is merely an incidental means of solving specific problems of communication or reflection. The fact of the matter is that the 'real world' is to a large extent unconsciously built up on the language habits of the group. No two languages are ever sufficiently similar to be considered as representing the same social reality. The worlds in which different societies live are distinct worlds, not merely the same world with different label attached.
- xxxii [...] the Hopi language and culture conceals a *metaphysics*, such as our so-called naive view of space and time does, or as the relativity theory does, yet a different metaphysics than either.
- xxxiii [...] different languages may rely on different conceptual systems, and that these conceptualisations may be (but will not always be) consistent with an underlying worldview associated with the language [...] this worldview is a carry-over from an earlier time.
- xxxiv "[...] культура или культурные ценности, которые связаны не только с языком, но и с различиями в мышлении, чувствах и действиях.

- xxxv [...] patterns in language merely reflect universals of human cognition, rather than influencing that cognition.
- xxxvi More importantly, however, the relativity principle is about language shaping thought, whereas linguistic worldview is about cognition and language producing an interpretation of experience.
- xxxvii Neither Sapir nor Whorf (regardless of the rather radical formulation of some of their theses) ever claimed that language determines consciousness. On the contrary, Sapir considered this view naive. Every language has the potential to express all content; there is no experience which could not be reconciled with any language. But there is an important difference between what a given language 'does not make impossible' and what it offers, suggests and facilitates. There is a difference between potential and 'habitual' thinking.
- xxxviii In numerous cultures, taboos are associated with forbidden visual experience. Vision may be considered intrusive and aggressive, and linked with access to power. In contrast, 'hearing' and 'listening' are the main avenues for learning, understanding and 'knowing'.
- xxxix The task of a lexicographer, if he does not want to abandon his own discipline and turn into an encyclopaedist, consists in revealing the naive picture of the world hidden in the lexical meanings of words and reflecting it in a system of explications.
- xi Our main result is that the allocated lexical clusters are composed not only of paradigmatically close words (synonyms, hyponyms), but also of words situationally related to each other.
- xii The need to apply ethnography to a theory of language was realized by the famous ethnologist Bronislaw Malinowski, but working in the early 20th century, he lacked the tools of cognitive linguistics that help us to see the intersections of grammar and culture.
- xiii This is not very conspicuous in Langacker's own work, whose inquiry into language is focused on individuals' minds.
- xliii [...] any facet of the context that consistently recurs as potential conventionalized meaning.
- xliv [...] draws on, but is not limited to, the theoretical notions and analytical tools of cognitive anthropology and cognitive linguistics. Through these, it explores the relationship between language, culture, and conceptualisation.
- xlv Cultural cognition draws on a multidisciplinary understanding of the collective cognition that characterizes a cultural group.
- xlvi [...] *enactive cognition* [...] that comes about as a result of social and linguistic interactions between individuals across time and space [and] (heterogeneously) distributed cognition.
- xlvii [...] a form of cognition that [...] is not represented simply as some sort of abstract disembodied 'between the ears' entity.
- xlviii Lakoff and Johnson (1980), Johnson (1987) and other cognitive linguists have stressed the importance of embodied categories such as "up" and "down", which are thought to emerge from basic physical experiences. But even embodied categories are framed by cultural knowledge and practice. The vast majority of physical experiences that motivate embodied categories are structured by routines such as sleep, work, travel, subsistence, mating and play, and by artifacts such as architecture, tools, clothing and other products, all of which are largely cultural experiences or constructions. Linguists who highlight the priority of emergent categories must concede that virtually all physical activities and artifacts have culture-specific designs.
- xlivx Universal metaphors or image schemas are based not only on universals of the human body, but also on universals of human culture.
- I X (is) shame  
 X feels like someone who thinks:  
 I am here: this is bad  
 I don't know what things are good to do here  
 Something bad could happen because of this  
 People can think (and say?) something bad about me because of this

I want not to be here because of this  
 I want not to say anything because of this  
 X feels something bad because of this.

- ii Categorization research focuses on the acquisition and use of categories shared by a culture and associated with language—what we will call ‘cultural categorization’. Cultural categories exist for objects, events, settings, mental states, properties, relations and other components of experience (e.g., birds, weddings, parks, serenity, blue and above). Typically, these categories are acquired through normal exposure to caregivers and culture with little explicit instruction.
- iii Cultural metaphors are cross-domain conceptualisations that have their conceptual basis grounded in cultural traditions such as folk medicine, worldview, or a spiritual belief system.
- iii Conceptual Metaphor Theory (CMT), developed since the 1980s by Lakoff, Johnson and others, has taken up a fundamentally universalist stance by locating the roots of metaphorical cross-domain mappings in neurophysiological structures.
- iv A cultural model is a cognitive schema that is intersubjectively shared by a social group [...] One cultural model with a wide range of application in American and European culture is the *folk model of the mind*. This model can be called a “folk” model both because it is a statement of the common-sense understandings that people use in ordinary life and because it contrasts with various “specialized” and “scientific” models of the mind (see Keesing this volume). This model is widely incorporated in a variety of other cultural models, such as categories of criminal acts, [...] categories of speech acts (D’Andrade & Wish 1985), and the cultural model of commitment involved in marriage (Quinn 1982) and so on (D’Andrade 1987, 112-113).
- iv Материалом для реконструкции языковой картины мира служат только факты языка [...]; под ними мы понимаем лексемы, грамматические формы, словообразовательные средства, просодии, синтаксические конструкции, фраземы, правила лексико-семантической сочетаемости и т. п. Этим наш подход отличается от установок ряда других направлений, для которых главным предметом исследования являются так называемые культурные концепты. Основанием для реконструкции последних служат не только факты языка, но и любые тексты культуры в самом широком смысле этого слова.
- vi • она является дисциплиной синтезирующего типа, занимающей пограничное положение между науками, изучающими культуру и филологию; • основным объектом лингвокультурологии является взаимосвязь языка и культуры и интерпретация этого взаимодействия; • лингвокультурология ориентируется на новую систему культурных ценностей, выдвинутую современной жизнью общества, на объективную информацию о культурной жизни страны (Воробьев 1997, 32).
- vii [...] предметом когнитивно-дискурсивной лингвокультурологии оказываются языковые механизмы интериоризации знаний, мнений и способов представления объективной действительности, выработанные человечеством в рамках той или иной этнокультуры, их вербализации в виде конститuentов (сем) семантической структуры номинативных единиц языка.
- viii Лингвокультура – неотъемлемая часть любой этнокультуры, представляющая собой синергетически возникшую амальгаму (слияние, сплав, совокупность) взаимосвязанных явлений культуры и языка, зафиксированную и освоенную определенным этноязыковым сознанием.
- ix Концепт – это как бы сгусток культуры в сознании человека; то, в виде чего культура входит в ментальный мир человека. [...] Концепт – основная ячейка культуры в ментальном мире человека.
- ix [...] ментальное национально-специфическое образование, планом содержания которого является вся совокупность знаний о данном объекте, а планом выражения

– совокупность языковых средств (лексических, фразеологических, паремиологических и др.).

- lxi Считается целесообразным закрепить за концептом статус оперативной единицы ментальности, которая на вербальном уровне обозначается словом, словосочетанием или фразеологизмом. Как ментальная единица концепт выполняет в структурировании картины мира роль стержневого элемента.
- lxii Языковая картина мира представляет собой совокупность наивных знаний о мире, зафиксированных на разных уровнях (подуровнях) языковой системы: лексическом, фразеологическом, грамматическом. Такого рода вербализация знаний связана с этноязыковой концептуализацией мира. В лингвокультурологии ведется неустанный поиск «ключевых слов», означающих константы этноязыкового сознания – инвариантные концепты той или иной культуры (ее самобытное ядро).
- lxiii Языковая картина мира формируется системой ключевых концептов и связывающих их инвариантных ключевых идей (так как дают «ключ» к ее пониманию). Ключевые для русской языковой картины мира концепты заключены в таких словах *как душа, судьба, тоска, счастье, разлука, справедливость* (сами эти слова тоже могут быть названы ключевыми для русской языковой картины мира). Такие слова являются лингвоспецифичными (language-specific) – в том смысле, что для них трудно найти лексические аналоги в других языках. Наряду с такими культурно-значимыми словами-концептами к числу лингвоспецифичных относятся также любые слова, в значение которых входит какая-то важная именно для данного языка (т. е. ключевая) идея.
- lxiv Совокупность представлений о мире, заключенных в значении разных слов и выражений данного языка, складывается в некую единую систему взглядов и предписаний, которая навязывается в качестве обязательной всем носителям языка.
- lxv [...] раскрыть такие основы национального сознания, как менталитет народа, [...] национальное своеобразие, соотнести их с культурными традициями, мифологией, принятой системой символов.
- lxvi [...] отражающая мировоззрение и мировосприятие народа, зафиксированная в языке, ограниченная рамками консервативной культуры.
- lxvii именно через национальную индивидуальность каждый отдельный человек входит в человечество, он входит в него как национальный человек (Ильин 1993, 232-233).
- lxviii It turns out that in 1967, Ju. D. Apresjan explicitly formulated at least some key points of Construction Grammar: the interaction of semantics and syntax (the restructuring of syntactic models by analogy and coercion types of semantic shifts), as well as the interdependence of restrictions between different variables in the construction.
- lxix Значения как ментальные предметы (находящиеся в отношении интерпретации либо “проекции” к предметам действительности) суть составляющие языкового образа мира, закрепленного в культуре.
- lxx “[...] the interpretation of reality encoded in a given language, which can be captured in the form of judgements about the world. The judgements can be either entrenched in the language, its grammatical forms, lexicon and ‘frozen’ texts (e.g. proverbs) or implied by them [...]. It unites people in a given social environment, creates a community of thoughts, feelings and values.
- lxxi [...] a result of subjective perception and conceptualisation of reality performed by the speakers of a given language.
- lxxii I opt for ethnolinguistics because it foregrounds the speaker, the human subject and the community, and only secondarily relates those to culture.
- lxxiii [my ethnolinguistics] strives to reconstruct the worldview entrenched in language as it is projected by the experiencing and speaking subject, *homo loquens*... The ultimate aim has

always been to arrive at the speaking subject, *homo loquens*, his perception and conceptualisation of the world, mentality and value system.

lxxiv [T]he third inalienable element is the human subject, the experiencing and acting individual, person, but also a community [...] But humans, as individuals and as communities, [...] represent and cherish values. Values are always linked to a subject, they are values 'for someone'. [...] Values bridge language and culture. They lie at the core of culture; they constitute the very foundation of language.

lxxv Humans can freely manipulate the structure of languages– if there is a need to do so. They may attach new meanings to words or constructions at any point, either consciously or subconsciously– through the 'invisible hand,' as Keller (1994) calls this process of language use– again, if there is a need to do so.

lxxvi [...] необходимо, чтобы и говорящий и слушающий принадлежали к одному языковому коллективу, к определенно организованному обществу. Необходимо далее, чтобы наши два индивида были обняты единством ближайшей социальной ситуации, т. е. чтобы они сошлись, как человек с человеком, на определенной почве. Только на определенной почве возможен словесный обмен, как бы ни была обща, и, так сказать, окказиональна данная общая почва.

lxxvii [...] well with the cognitive and communicative revolution in contemporary linguistics, which emphasises the symbolic (cognitive) and communicative (interpersonal) functions of language.

lxxviii Gold is important for many reasons: it is a precious metal; it is a monetary metal; it has symbolic value (it is important to most people that the "gold" wedding ring they wear really consist of gold and not just *look* gold); etc. [...] everyone to whom gold is important for any reason has to acquire the word 'gold'; but he does not have to acquire the method of recognizing whether something is or is not gold. He can rely on a special subclass of speakers.

lxxix The nature of the required minimum level of competence depends heavily upon both the culture and the topic, however. [...] English speakers are required by their linguistic community to be able to tell tigers from leopards; they are not required to be able to tell elm trees from beech trees.

lxxx

1. the syntactic markers that apply to the word, e.g., "noun";
2. the semantic markers that apply to the word, e.g., "animal", "period of time";
3. a description of the additional features of the stereotype, if any;
4. a description of the extension.

lxxxi What it means to say that being striped is part of the (linguistic) stereotype of "tiger" is that it is obligatory to acquire the information that stereotypical tigers are striped if one acquires the word "tiger," in the same sense of "obligatory" as that it is obligatory to indicate whether one is speaking of lions in the singular or lions in the plural when one speaks of lions in English.

lxxxii [...] a stable connection of meanings, i.e. one that is not created online but reproduced, entrenched in collective memory at the level of lexemic specificity.

lxxxiii [...] kind of collection of trivial bits of information about an object, accompanied by the establishment of the place of the object's name in the lexical system of the language, gives an extensive characteristic of the subject, involves it in an extensive network of relationships, reconstructs its socially entrenched linguo-cultural picture.

lxxxiv Дело было не только в отличиях фольклорного слова от литературного, но прежде всего в ориентации традиционных лексикографических («таксономических») толкований на научные дефиниции, построенные по принципу указания необходимых и достаточных признаков для идентификации обозначаемой словом реалии и ориентированные на научные знания о мире и объективное их представление. За этими определениями стоял ученый, а не обычный, средний, «наивный» носитель языка.

- lxxxv The ESL (Ethnolinguistics School of Lublin) understanding of metaphor is indeed more traditional than the CMT understanding. Instead of regarding as metaphorical everything that is not directly available to sensori-motor experience, it regards as metaphorical such linguistic acts in which a speaker actively remoulds an aspect of the culturally situated, conventional picture of the world.
- lxxxvi “[...] holistic messages with a topic, sender, receiver and a communicative context. Texts contain both systemic features and manifestations of social conventions (stylistic and generic norms), as well as individual features, which result from the creativity of the speaker.
- lxxxvii “[...] composed of the socially entrenched, belief-based knowledge of the world, common to the speaker (sender) and the hearer (receiver).
- lxxxviii “[...] is decided by the knowledge of beliefs relating to the animistically understood nature and to the principles of behaviour with respect to it.
- lxxxix “[...] the identification of categories such as weeds and corn derives from the pragmatic outlook onto the plant world typical of a farmer.
- xc
1. In different societies, and different communities, people speak differently.
  2. These differences in ways of speaking are profound and systematic.
  3. These differences reflect different cultural values, or at least different hierarchies of values.
  4. Different ways of speaking, different communicative styles, can be explained and made sense of, in terms of independently established different cultural values and cultural priorities
- xc
- The values that people hold are fewer in number than the much larger set of specific attitudes and beliefs that they express and endorse. Values are not equal in importance but they form a *hierarchy of importance for each individual, group, or culture*, with some values being more important than others. Values have some stability about them but they may change in relative importance depending on changing circumstances. They are not cold cognitions but are linked to the affective system. People *feel happy when their important values are fulfilled; angry when these values are frustrated*.
- xcii “[...] it seems dubious whether the elementary existential experience of a human being could be reduced to mere experience of bodily functions, without regard for the psychological aspect of the mother-child relationship. The relationship leads to bonds of a social and cultural nature.
- xciii They [values] guide the construction of the image of reality by the experiencer and conceptualiser, i.e. by an individual or a community of speakers; they [values] integrate the tradition-sanctioned worldview of that community. In effect, values constitute the cultural and social identity of the speaker.
- xciv Основные обвинения против кержаков относились к их бытовому поведению: воды не дадут напиться; уйдёшь – они сразу ручку двери тряпкой вытирать, будто мы грязные какие [...] Такое поведение старообрядцев, свидетельствующее о предписанном ‘законом’ стремлении обособиться, воспринималось и воспринимается приверженцами официального православия или неверующими людьми как оскорбление: ‘староверы нами мёрговали’, то есть брезговали.
- xcv The ideas of value are articulated through language use. [...] values as cultural representations can be expressed in numerous ways, for example through ritual objects and acts.
- xcvi Values are always *someone’s* values, the ultimate reference point being *Homo loquens*, who conceptualises and evaluates reality in text and talk.
- xcvii Stereotypes involve the social, prototypes the psychological organization of knowledge, but to the extent that they coincide, prototypes/stereotypes constitute a link between the psychological and the social organization of semantic knowledge.
- xcviii The category ‘toy’ is ‘fuzzy’- because, by virtue of its semantic structure (entirely different from semantic structure of ‘bird’) it does not aim at identifying any particular KIND of thing.
- xcix 1а. *всеядное животное, в треть роста человека, толстое, коротконогое, с вытянутой тупой мордой (рылом) и маленькими светлыми глазами – домашнее животное,*

функция которого состоит в получении от него мяса, жира, шкуры и щетины. 1б самка свиньи 1а. Коннотации: чрезмерная телесная толщина; нечистоплотность; неразборчивость, всеядность; примитивное, наглое поведение, хамство; неблагодарность.

- c [...] домашнее животное, выращиваемое на мясо и сало, питающееся чем попало, в том числе объедками; имеет розовую кожу и редкую щетину, любит рыть землю и валяться в грязи, отчего оно обычно грязное.
- ci The cognitive definition aims to portray the way in which an entity is viewed by the speakers of a language, to represent socio-culturally established and linguistically entrenched knowledge, its categorisation and valuation [...] The defined entity is a 'mental object'.
- cii 1. "DESZCZ 'rain'  
water in the form of drops  
falls from the clouds with different intensity  
it may *mżyć* 'drizzle,' *kropić* 'spit,' *lać* 'pour' (cf. the corresponding names: *mżawka* 'drizzle,' *kapuśniaczek* 'drizzle,' *ulewa* 'downpour')  
co-occurs with storm and lightning  
foreboded by a twinging in the bones or the behavior of crows and swallows"  
2. "STRZYGONĀ 'vampire'  
a fright with double rows of teeth, a pale face, livid marks on the back, blood behind fingernails, closed eyes  
comes out of the coffin at midnight and roams the earth in silence, strangles people  
appears at night and disappears when the rooster crows  
can be made powerless by driving an aspen pin or a nail into its head
- ciii rosemary  
Lexeme-entry: rosemary–rozmaryjan, rozmaryjon, rozmairon, (phonetic variants), maryjan, Marsjanek, rozmarynek (morphological variants)  
Explication: an evergreen shrub with white flowers, of beautiful fragrance, used in medicine, tended by lovers, especially girls until the moment of their wedding day  
Hyperonym: herb, flower, shrub  
Co-hyponym: rue, rose, lilac, poppy  
Collection: rosemary + a girl, rosemary + ribbons  
Partitive: rosemary has white flowers  
Attribute: green, rank, bushy  
Quantitative: a rosemary sprig is pinned to the clothes of wedding guests  
Procesual: rosemary sprouts, grows, turns green, flowers, smells  
Stimulus: rosemary is dear to a girl.
- civ We do not aspire to originality. On the contrary, good categorization is that which is the most banal, maximally approaching the experiences, feelings and intuitions of the so called 'simple people'.
- cv "[...] profiling is a subjective (i.e. performed by the speaking subject) linguo-conceptual operation, which consists in shaping the picture of the object in terms of certain aspects (subcategories, facets) of that object: e.g. its origin, features, appearance, functions, experiences, events connected with them, etc., within a certain type of knowledge and in accordance with the requirements of a given viewpoint.
- cvi I would like to include in it not only what is seen and conceptualised in an act of cognition, but also what is culturally established in the form of ritualised behaviour, beliefs, emotions, valuations, etc. Also, the experiential frame contains what is contributed to experience by individual and social memory: the viewing frame, cognitive frame, semantic frame are all sub frames of the experiential frame.
- cvii I understand 'viewpoint' or 'point of view' as a subjective-cultural factor, decisive for the way an object is referred to, including its categorisation, the choice of the onomasiological

basis for creating its name and the selection of features attributed to the object in specific utterances and entrenched in meaning.

- cviii A single, isolated word or expression in English referring to some present-day concept is studied in order to show that the cognitive process allegedly discovered is universal, valid for all human beings even from the origins of modern humans and language [...] the wrong assumption that Western culture and language [...] represent universals of human cognition.
- cix [...] testing and rethinking existing theories using data from understudied languages and regions, engaging with sociolinguistic scholarship in languages other than English, learning from other disciplines that incorporate cross-cultural approaches, engaging the dimensions of social organization and practice instantiated in cultures of the Global South, and moving towards research designs that compare different places and languages.
- cx [...] we are still at an exploratory stage in the search for a theoretically unified framework that would adequately embrace the notion of situated embodiment and the sociocultural situatedness of language.
- cxii [...] of defining the role of culture in language and cognition as well as in collective and distributed conceptualizations.
- cxiii Both traditions can gain important insights from each other without losing their valuable individual characteristics.
- cxiv [...] they are composed of individuals who do not all share the same cultural capital, and who may have multiple cultural identities.
- cxv [...] influence each other through competition as well as contact.
- cxvi No white man can learn our words. There ain't a white man in this whole country can talk Pit River. ... Now, Modoc, or Paiute, that's easy talk. Why don't you try them? There is quite a few white men around here speak pretty good Paiute. I can talk Paiute, too. But Pit River, that's hard talk, Doc.
- cxvii ...there were six modes in the Pit River verb: indicative, subjunctive, interrogative, volitional present or future, and optative (Oh, those so-simple languages of the primitive peoples!).
- cxviii "He is all right. He is not a white man. He is Spanish". (In that part of the country, Spanish meant "Mexican," just rifferaff to the white overlords of the ranches, only one degree above the Indians, who were on the level of horses and cattle.)
- cxix J "He is no white man!" said Jack. "He is Indian just like us". "What tribe?" she asked me. "Spanish," I answered. "Oh, dat's all right. Spanish good people". To her, too, Spanish meant Mexican.
- cxix Officially, there is no such place as Siberia. No political or territorial entity has Siberia as its name. In atlases, the word "Siberia" hovers across the northern third of Asia unconnected to any place in particular, as if designating a zone or a condition [...]. For most people, Siberia is not the place itself but a figure of speech.
- cxx Jahai systematically favours a finer level of segmentation. It has terms for 'upper leg', 'lower leg', and 'foot', but no term for 'leg'. Jahai also does not have a word for 'face' or 'mouth', but has more than fifteen simplex terms to label smaller parts, such as the eyes, upper lip, lower lip, teeth, 'prominent ridges on either side of the forehead', and 'wrinkles between the eyebrows'.
- cxxi C'est d'ailleurs cette aptitude si grande à la socialisation qui justifie toute l'éducation, laquelle se veut en priorité une police du corps. Les attitudes, les positions, les gestes, jusqu'à la hauteur et la tonalité de la voix, sont autant de résultats d'un apprentissage éducatif et d'une imitation sociale qui donnent une certaine orientation spatiale et morale-au corps.
- cxvii There is recent evidence that perceptual processes are influenced by culture. Westerners tend to engage in context-independent and analytic perceptual processes by focusing on a salient object independently of its context, whereas Asians tend to engage in context-dependent and holistic perceptual processes by attending to the relationship between the

object and the context in which the object is located. Recent research has explored mechanisms underlying such cultural differences, which indicate that participating in different social practices leads to both chronic as well as temporary shifts in perception. These findings establish a dynamic relationship between the cultural context and perceptual processes. We suggest that perception can no longer be regarded as consisting of processes that are universal across all people at all times.

<sup>cxiii</sup> Generally, *av-* and *qav-* presuppose an origo along the west coast, such that *av-* points roughly north (right along the coast) and *qav-* points roughly south (left). They point in relation to the macro-scale coast, regardless of small intricacies in the coastline. It is flipped on the opposite coast, where *av-* points southward and *qav-* points northward.

<sup>cxiv</sup> Mensen hebben geleerd zich te oriënteren via de stand van de zon en sterren, door het landschap liuchtjes te 'bewerken' zodat er aan wijzingen ontstaan voor anderen of om zelf de weg terug te vinden.

<sup>cxv</sup> ... *av-* and *qav-* presuppose an origo along the west coast, such that *av-* points roughly north (right along the coast) and *qav-* points roughly south (left). They point in relation to the macro-scale coast, regardless of small intricacies in the coastline. It is flipped on the opposite coast, where *av-* points southward and *qav-* points northward... The up-down demonstratives (*kan-*, *sam-*, *pik-*, and *pav-*) point to referents or locations above or below the deictic origo. ... overall, "downward" when situated on the coast points toward the sea (*kan-* and *sam-*), whereas "upward" points inland (*pik-* and *pav-*). Again, these demonstratives may also have a roughly cardinal usage based on a west coast origo, then, with "toward the sea" pointing west and "inland" pointing east.

<sup>cxvi</sup> Les toponymes inuit, comme ceux de la plupart des peuples chasseurscueilleurs mobiles à l'intérieur d'un vaste territoire, sont traditionnellement qualifiés de « descriptifs », c'est-à-dire de « neutres ». Ils apparaissent en effet comme une description du territoire : les formes du relief qui s'y déploient, le paysage que l'on y voit, les pratiques que l'on en a.

<sup>cxvii</sup> Les toponymes n'en constituent pas moins une forme de récit. Récit particulier, réduit à ses mots clefs et dont le contenu principal demeure implicite, maintenu dans le non-dit. Comme les récits de la tradition orale, les toponymes racontent l'histoire des Inuit, à travers les lieux qu'ils fréquentent. Ils ancrent leur mémoire dans un espace qui s'individualise grâce à la distinction, sur sa surface, de différents lieux qui, parce que nommés, existent pleinement et spécifiquement. L'espace devient alors territoire, un territoire avec lequel les Inuit peuvent construire une relation solide, par l'intermédiaire de la mémoire.

<sup>cxviii</sup> Il n'y a pas de qualité intrinsèque et définitive de tel ou tel lieu, ses caractéristiques sont au contraire en permanence remodelées, en fonction du contexte particulier du moment, de la saison, de l'année. Même le lac le plus poissonneux ne l'est jamais que dans certaines circonstances et peut ne donner aucun poisson au pêcheur à un autre momento.

<sup>cxix</sup> Le territoire des Inuit se compose principalement d'axes (les itinéraires des déplacements) et de points (les lieux) qui sont inscrits dans un réseau de relations transcendant le temps, grâce à la mémoire que retient le territoire (Collignon 1996a, 96-103). Porteurs de la mémoire des incidents passés et des Inuit d'autrefois, les lieux sont les dépositaires d'une large part de l'histoire des Inuit, dont il faut par conséquent analyser la dimension géographique. Il convient pour cela de considérer comment le temps et l'espace sont imbriqués dans les discours sur le territoire. Ces discours sont de plusieurs types : récits de la tradition orale, descriptions au quotidien des espaces parcourus, des lieux traversés et des itinéraires suivis, mais aussi ensemble des noms de lieux qui constituent le bagage commun d'un groupe particulier.

<sup>cxx</sup> ... is a multiple analogy involving horizontal north-to-south space, vertical space, horizontal east-to-west space, the river in contrast to the forest, and even the procession of past, present, and future time. ...The upriver south was a source of positive energy, goodwill, and economic benefits, as was the sky itself. The downriver north was a realm of cold, ill will, and death that merged with conceptions of the underworld. ... The river's edge was a

source of summer bounty, while the forest - the setting for the group's more austere winter hunting treks - was a place of comparative danger and lack. Time itself was conceptualized as an ever repeating cycle of birth and rebirth in which the future - unseen though predictable - existed behind the present, ever repeating the past. Superimposed on these conceptions of space and time was the personal geography of Ket family and ethnic space.

cxxxix ... the default strategy resorts to a set of four horizontal quadrants, whose arrangement is recalculated in each new setting. Ultimately, this four-term system can be shown to be motivated by the structure of the environment, of which certain features appear to be—or to have been in the past—culturally significant, and hence cognitively salient. The asymmetry of the land/sea contrast is a daily reality for these populations, who dwell mainly on coasts, and whose diet combines root crops and seafood. And the art of navigation, so deeply entrenched in the history of Oceanic cultures, has made it possible to organize space along another asymmetry, namely the path of the strongest winds.

cxxxix ... the sources for direction terms come from salient features in the environment of the speakers, be it natural or cultural. It is common to see the relevance of the movement of the sun ..., but it is the riverine and wind systems that greatly affect the everyday lives of the Austronesian communities, as most of the economic activities of the speakers relate to the wind and the sea.

cxxxix Le caractère général des langues américaines consiste en ce qu'elles réunissent un grand nombre d'idées sous la forme d'un seul mot; c'est ce qui leur a fait donner par les philologues américains le nom de langues polysynthétiques. Ce nom leur convient à toutes (au moins à celles que nous connaissons!), depuis le Groenland jusqu'au Chili.

cxxxix ... the essence of polysynthesis, both the fundamental features which might most usually define the type, and other features that are often associated with it, have remains a topic of ongoing discussion.

cxxxix What is common to these holophrastic languages is relatively open-ended verbal morphology that takes over many of the functions of syntax in analytic languages.