

THE RHETORICAL EVALUATION OF DIALOGUE PARTICIPANTS IN RUSSIAN-TUHRAN METHODOLOGICAL ENVIRONMENT

It's impossible to rule the society without considering the initial premises and methods of thinking, adopted by the society.

The modality of an idea is inherently associated with the cultural thesaurus of a specific person, his/her *methodological I*, which make up *methodological We*. A specific idea is an *individual idea*; the idea "in general" can't exist out of the subject. Thinking is "deeply pierced through and through with the energies of the cognizing individual" [Florenskiy 1996: 140]. The speaker can't be considered as impersonal, flat consciousness on the whole. But this can't be just *the Author's I* either (speech, word are the society products and conditions). This *I* is specific-general, typical, *methodological*. It "corresponds with the methodological *we* and other methodological *personae dramatis dialecticue*" [Florenskiy 1996: 141]. Within the methodological talks *I-We* the *methodological environment* is formed.

The correct assessment of a speech partner is extremely important about the success of a speech.

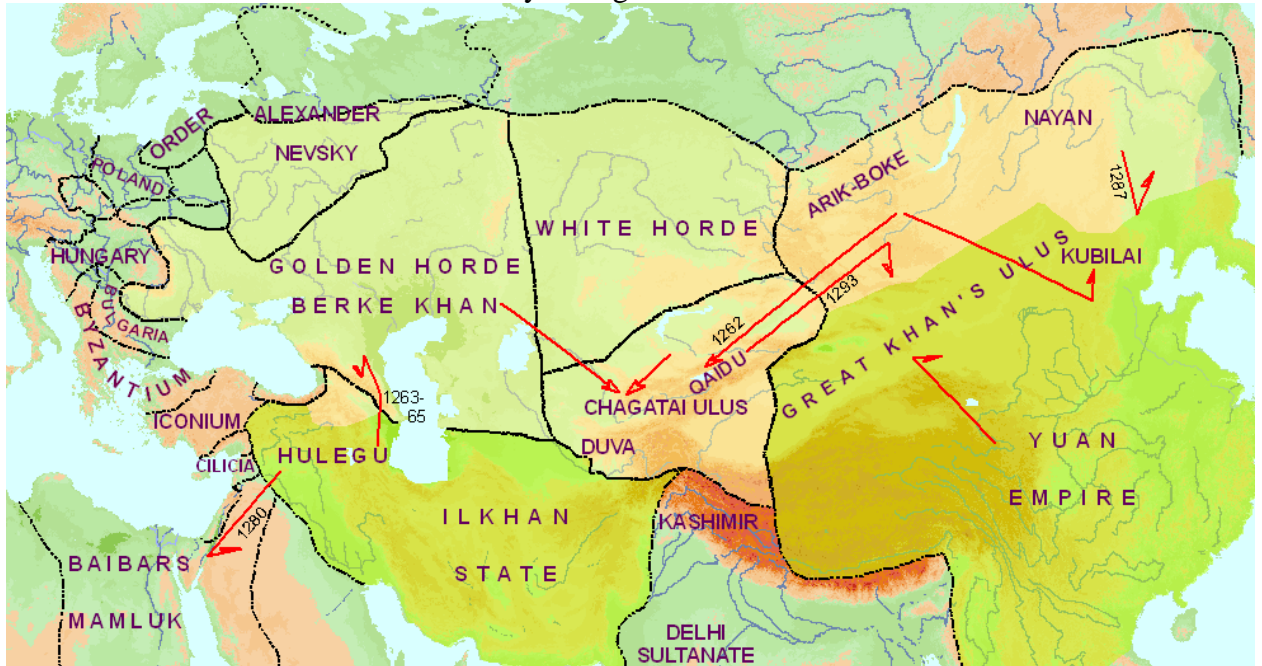
In much and a variety of communications of Slavic people with the East, West and South as the basic fact of the Russian history reveal the conjugation of the eastern Slavic with the Tuhran.

The Tuhran culture is the consolidated name of the five groups of peoples: 1) the Finno-Ugric; 2) the Samoyed; 3) the Turkic; 4) the Mongol; 5) the Manchurian. For all that blurriness of the genetic-linguistic affinity these peoples make up one psychological type. Within this psychological type the peoples' groups differ in the degree they manifest their common features. The richer manifestation of these features is in the Mongol group. In the Finno-Ugric group the features are the most weakened. The Turkic people are the average representatives of the mentioned psychological type.

The areas which historically occupy the Tuhran people can see on the map ():



Here are this area seven hundred years ago:



The notion of the *psychological type* in the culturological aspect correlates with the notion of *behavioral stereotype*, which is considered to be *automated behavior* or *internal state habits*, and which are conditioned by

- *national mythology,*
 - *code of ethics,*
 - *etiquette rules and instructions,*
 - *literature stock,*
- and also
- *knowledge system in respect to the current society interests.*

The difference of cultures according to the kinds of activities is based on the differences of a *person's style*

- *to create an event,*
- *interpret an idea,*
- *experience the significance of an event and idea,*
- *influence the doers.*

The treatment of style as the conjunction and manifestation of the ability of intellect goes back to the works by W. Humboldt, B. Croce, K. Vossler, the Aesthetic school, and is associated with the Aesthetic school term the *spirit of languages*.

The goal of the Aesthetic school study is to postulate the spirit as the only functioning reason of all the language forms. According to the Aesthetic school, the inner form of every language phenomenon culturologically conditioned, and the language itself is interpreted as the development of texts in the language and the ways to create texts on the basis of the language system.

The ways of intellectual and verbal actions are represented in the code of rules of rhetoric. If these rules aren't outlined and are implicitly comprised in the oral tradition, they can be expressed by the systemic description of the speech-ideational vocabulary (the set of words and expressions – direct and figurative, distributed according to the thematic groups: *to listen, to speak, to read, to write, to understand*).

The Tuhran culture (at first was nominated *eurasian*) as a functioning individual and collective safety system, the support system of creative efficiency and comprehension goes back to 6th century AD and according to the orientalists (Friedrich Wilhelm Radloff, S.E. Malov, V.V.

Arabian Tatars, Lithuanian and Vohlyn Karaites, from the Ottoman language. F.W. Radloff supplemented the collected lexical material with the list of words acquired from the Altai missionaries. There were also supplements from “The material to study the Kirghiz dialect” by N.I. Ilminskiy, the dictionary of the Irtysh dialects by I.I. Ghiganov (“Russian-Tatar dictionary”), “Dictionary of the Tatar Language” by Troyanskiy, “The Altai Grammar” by N.I. Ilminskiy, V.I. Verbitskiy, M.A. Nevskiy, “Giagatai Sketches” by A. Vambery, “Comparative Dictionary of Turkish-Tatar dialects” by L.Z. Budagov, and also from the dictionaries by Kayum Nasirov, Bianki, T. Tsenker, Barbier de Meynard, Akhmed Vefik Paschi, Sheikh Suleiman. Moreover, the studies of the most ancient Uigur literary work with didactic content “Kuhtadkuh Biligü” (“The science about how to become happy”); the poem written by Jusuf Balasagunskiy in 462/1069-70), and also the studies of ancient works of the Chagatai literature, the folk literary works were involved in the creation of “Experimental dictionary of Turkic dialects”.

By defining synonymous, antonymous, causative-consecutive relations with regard to lexis, directly or figuratively expressing the theme “speech-ideation” in F.W. Radloff’s dictionary, it was ascertained that the rhetorical evaluation was one of the four descriptors in All-Turkic (Tuhra) speech-ideational behavioral stereotype. All-Turkic (Tuhra) speech-ideational behavioral stereotype is revealed by the following four descriptors:

- 1) speech function,
- 2) speech etiquette,
- 3) *rhetorical evaluation of dialogue participants*,
- 4) building the speech act.

Each of the descriptors has its own didactic filling, or didactic content.

The content *rhetorical evaluation of dialogue participants* is formed by the answers to three groups of questions:

- 1) *situational description of dialogue participants*,
- 2) *genealogical description of dialogue participants*,
- 3) *personal rhetorical competence of dialogue participants*.

Situational description of dialogue participants is formed with the answers to the questions:

- what is the temper and behaviour of dialogue participants at the current moment?
- what is the recent past of each dialogue participant?

These questions are made up from the vocabulary antitheses:

$\left. \begin{array}{l} \text{temper} \\ \text{and} \\ \text{conduct} \end{array} \right\}$	$\left\{ \begin{array}{l} \text{one person} \\ \longleftrightarrow \\ \text{in the course of time} \end{array} \right.$	$\left\{ \begin{array}{l} \text{temper} \\ \text{and} \\ \text{conduct} \end{array} \right.$	<i>Адызык көрәрмән пу күн кылк әдик – Today I see a different you as to the temper and conduct</i> [Radloff 1893: 491];
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$\left. \begin{array}{l} \text{visited} \\ \text{the town} \end{array} \right\}$	$\left\{ \begin{array}{l} \text{reason,} \\ \text{common} \\ \text{sense} \end{array} \right.$	<i>Калага баргандан үш күнгө шаклы акыл сурама – For three days you don't ask the one who has visited the town.</i> [Radloff 1893: 104].
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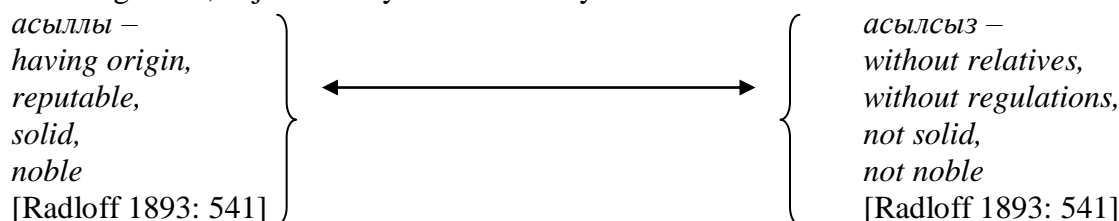
To make up genealogical description of dialogue participants one needs to answer the questions:

- what is sex assignment?
- what is ethnic and generic origin?
- are there any friendly relationships among dialogue participants?

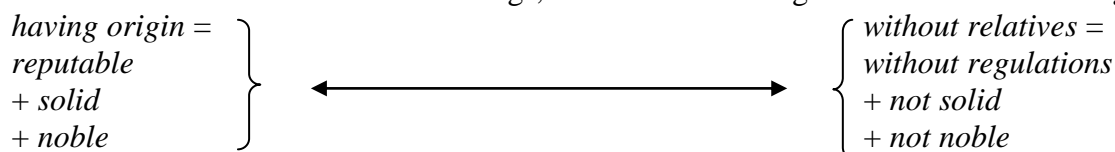
The sex assignment of speech situation participants determines the choice of the right intonation of the whole speech strategy:

$\left. \begin{array}{l} \text{what provokes a} \\ \text{conversation} \end{array} \right\}$	$\left\{ \begin{array}{l} \text{the answer is} \\ \text{sharing the} \\ \text{knowledge} \end{array} \right.$	<i>Ажыммаклык әркәк туруп ай Әлик – чувабы мижи ол јидүрса билік – What provokes a conversation is the man, oh, Alic!</i>
$\downarrow \uparrow$	$\downarrow \uparrow$	<i>The answer is the woman, she shares the knowledge.</i> [Radloff 1893: 222].
$\left. \begin{array}{l} \text{the man} \end{array} \right\}$	$\left\{ \begin{array}{l} \text{the woman} \end{array} \right.$	

The dialogue participants' search for the answers to the questions about the origin, both ethnic and generic, is justified by the vocabulary antithesis:

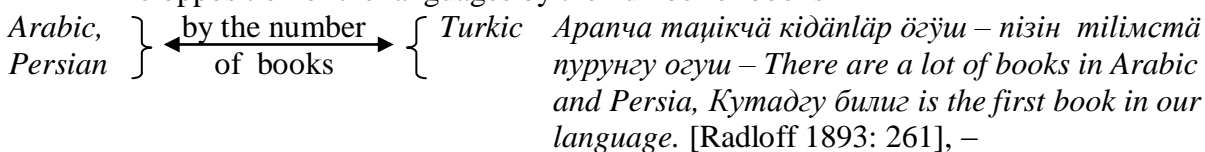


The organization of the word rows in both parts of the antithesis is that, firstly, the meaning of each further word is explained by the meaning of the previous one: *having origin* → *reputable* → *solid* → *noble*; secondly, these are linguistic synonyms (being vocabulary ones), not individual. At any place in these linguistic synonymous rows it's possible to place an equality sign. But the first meaning is more specific in comparison with the rest of the meanings. So, if one puts an equality sign after the first meaning in the word row, the synonymous row will transform into the sum of abstract meanings, which will overall give the concrete meaning:



Apparently, “*regulations*” imply not theory, which can be either observed or not, but lifestyle, life behavioral stereotype, cultural background of personality. The antithesis points out to the necessity to consider the real cultural completeness of the speech situation participants.

The opposition of the languages by the number of books

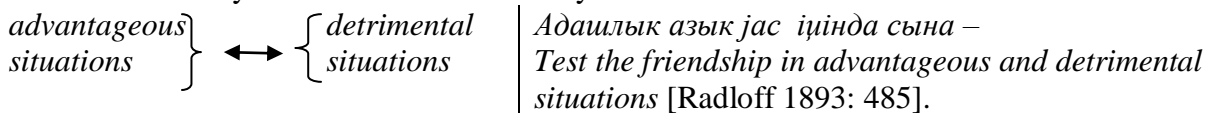


substantially supplements the search of the answer to the question about origin.

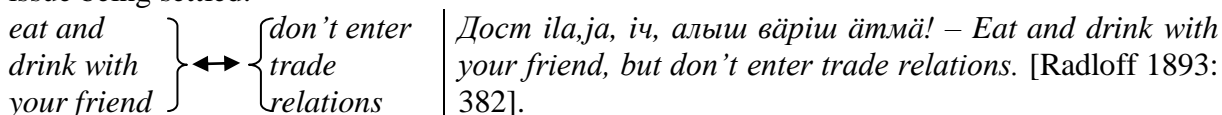
The literary composition and the complex of logoepistememes are important in the cultural completeness. The speech partner is as much superior as one's inherited literature is. The heirs of the same literature are the relatives: they are united by one name. But being united by the same name is possible not only through the inherited literature or family.

General name (co-nameness) is one of the Turkic meanings of the Russian notion *friendship*: *аданлык* – *general name (co-nameness), friendship* [Radloff 1893: 485]

The avowal about having friendly relationships with someone and, therefore *general name*, suggests the obligation to test the declared relationships in advantageous and detrimental situations to verify its nomenclatorial validity.



The affirmation of friendly relationships among dialogue participants suggests the prohibition of speech behavior based on trade relations pattern, regardless the content of the issue being settled:



Individual rhetorical competence of speech situation participants can be figured out by means of the following questions:

- what vital energy do the dialogue participants possess?
- what is the intellectual quality of speech sounding?
- what is the organization body-related information? are there any anatomico-physiological indicators?

- what is the reaction to the heard information?
- any reticence?
- is there the priority to listening or speaking?
- any sense of harmony?
- any ability to forecast one's partners' and opponents' abilities?
- what is the nature of speech intention?
- what is the type of sense perception and sense literacy?
- is there any ability to choose the optimal semiotic system to share information?
- any rhetorical stamina?

The search for the answer to the question about vital energy is based on the antitheses:
the word power of } ↔ { *the power of* Мәни адра сүрдү сөзүм алмады – созун кадра
non-acceptance } { *the word send* кірдум күйүм жатмади–
He sent me back, he didn't accept my word, I
objected to his words, but my power was not
enough [Radloff 1893: 496];

in a haste } ↔ { *cautiously* Ävä närgü полза ачык тәрк әгүр кинин нәрға арзә
↓ *(with effort)* амулук удур – *If one acts in a haste, one is sure to fly into*
passion, if one acts cautiously (with effort), the tranquility
tranquility will follow [Radloff 1893: 520].

death } ↔ { *verbal and physical* Чын өлгөндү кам алмас – *Shaman doesn't save the one*
actions who is really dead. [Radloff 1893: 344];

These antitheses prove the dialogue to be a form of contest of having vital energy. One should avoid communicating with people who lack vital energy. The lack of vital energy is expressed either by absolute verbal unreceptiveness or haste and subsequent flying into passion. The indicator of human competence is tranquility. (To compare: according to Lomonosov, tranquility is a vital feature which refers to the group of virtues).

Not the content of a statement, but *the content of sounding* impresses the audience uppermost. The speaker's *intellectual description* (which precedes the analysis of the content of what has been said) is formed on the basis of speech *sounding*:

ахан – voice, melody [Radloff 1893: 131];

әксік аханлы – feeble-minded, dumb [Radloff 1893: 132].

Speech-ideational intonation is directly reflected in body plasticity:

speak } ↔ { *unrestrained* Kä sülägan käckä jamnäs – kәрä алтаган
haughtily } { *body plastique* әжіккә jamnäs – *The one, who speaks haughtily,*
won't live till the evening; the one, who makes
great srides, won't reach the door [Radloff 1893:
402].

It's more dangerous to have a haughty speech partner, than to have a dumb one. The speech partner's haughtiness will contribute to his own failure:

a haughty speech ↔ *the completeness of the action;*

a haughty speech ↔ *the loss of security.*

Human cunning can be diagnosed through anatomico-physiological data: *алана – variegated [Radloff 1893: 362]; адамнын аланасы ічиндә-дир – a man's cunning is inside him [Radloff 1893: 362]; алымлы – gifted, attractive, beautiful [Radloff 1893: 385].*

gifted, } ↔ { *variegated:*
attractive, } { *a man's cunning is inside him.*
beautiful }

An attractive appearance is determined by the colour. The diversity of colours must alert.

One also should avoid the man able to play expressing his emotions:

has got angry ↔ *is laughing* | *Ачиғи кәлгәндә қылған кишидин һәзәр бол – Beware of the man who is laughing when he's got angry* [Radloff 1893: 509].

The interlocutor's intellectual qualities are exposed in the reaction to what he has heard:
a fool laughs } ↔ *reaction to the speech* } ↔ { *a clever man understands* | *Акылдыға айтса биләди акмакка айтса қыләдү – If one speaks to a clever man, the latter understands, if one speaks to a fool, the latter laughs* [Radloff 1893:106].

The ability to react correctly to what has been said is maintained by

- the ability to be restrained not only while communicating:

ағзы вар дили жок – he can keep silent [Radloff 1893: 182] } ↔ { *жумиак ағзылы – the one who has a soft mouth and gives everything away.* [Radloff 1893: 169];

- the recognition of the priority of listening to speaking as this is a crucial and strategic condition:

look for the enemy } ↔ { *disturb the enemy* | *Жагы качса тапкыл адарма өдү – адардачы жанды ну жаргә муду – If the enemy escapes, look for him, but don't disturb, and if you do, he will come back to fight* [Radloff 1893: 48];

- teaching sense of harmony:

give more ↔ *harmony* | *Артык бирдї – He has given more than it was necessary* [Radloff 1893: 310];

- the ability to forecast the partner's abilities:

thought a fool } ↔ { *ability of people* | *Адамын ахмагы әл каранлыкта мум јакмак билмәз саныр – A fool thinks that people in the dark won't be able to light a candle* [Radloff 1893: 140];

- the ability to correctly determine the driving power of speech-ideational behavior, the dialogue participants' speech intention:

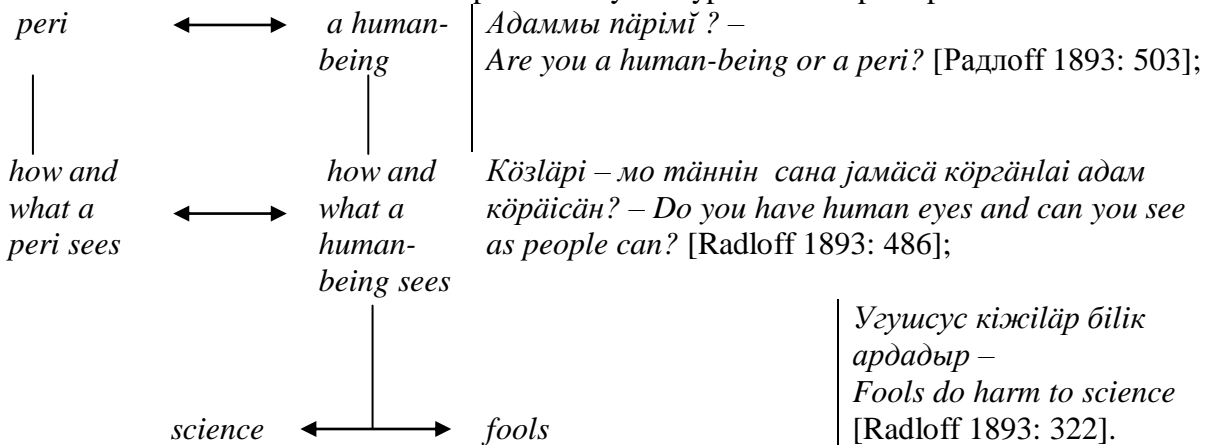
interpretation ↔ *personality* ↔ *interpretation* | *Отқурмыш улук тјушнї адынзак јорар – Otkuhrmish interprets this dream differently* [Radloff 1893: 491]

ајын ојун билмәз адам – sincere, honest, straightforward person [Radloff 1893: 220 – 221] } ↔ { *дәниз ічинә ағ бракмакта дыр – He only thinks of how to intrigue* [Radloff 1893: 141]

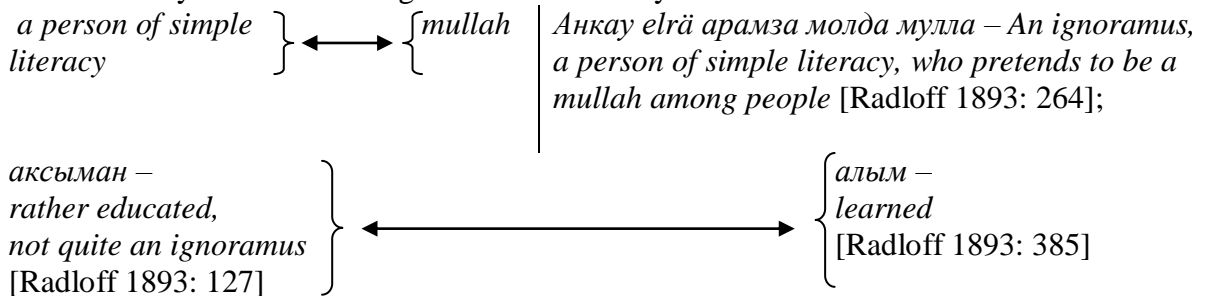
evil intent } ↔ { *stupidity* | *Бу иш ансызлы гындан килә, ул һич јаман уламады – This is only due to his stupidity, he meant nothing bad* [Radloff 1893: 197]

ачы дили – having evil tongue [Radloff 1893: 503] } ↔ { *ачы анлы – distressed in his heart* [Radloff 1893: 503].

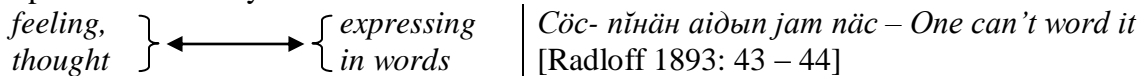
Acquisition and loss as final results coexist in any speech intention. The dominancy either of the first or of the second is provided by the type of sense perception:



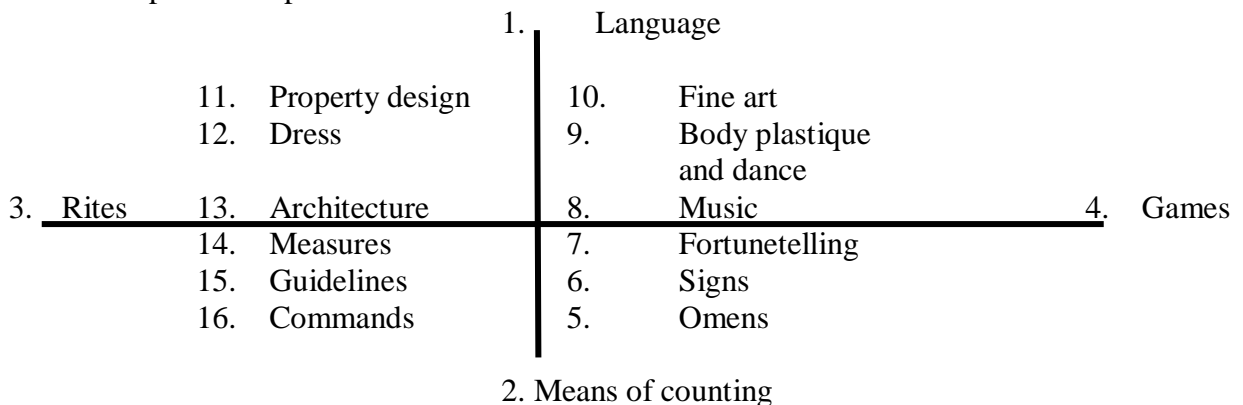
The reference to science itself is not enough to positively evaluate sense literacy. It's also necessary to define the degree of sense literacy:



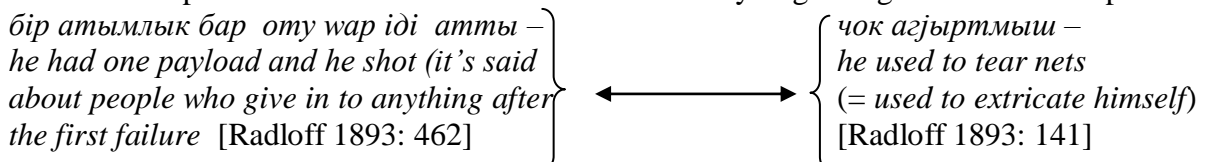
The type of sense perception and sense literacy correlates with the ability to choose the optimal semiotic system to share information:



A specific thought tends to the specific, the most appropriate semiotic material for its expression. Y.V. Rozhdestvenskiy schematically represented the complex of semiotic systems, where one performs speech-ideational acts:



The ability to correctly choose the components of semiotic systems and combine them in real-life communication develops together with rhetorical stamina. To get used to set a goal and achieve it despite of various kinds of resistance is the way to gain a good rhetorical reputation:



Thus, we can see the content of the descriptor *rhetorical competence of dialogue participants* in All-Turkic stereotype of speech-ideational behavior can be considered by tactical and strategic means to perform successful speech acts in Russian-Tuhran methodological environment. The revelation of rhetorical competence of dialogue participants in Russian-Tuhran methodological environment is claimed by the necessity to settle the issue on dialogue understanding for the purpose of organizing the consolidation of knowledge in the field of public administration.

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