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According to G.V. Kolšanskij the communicative-expressive function of the language cannot be carried out beyond the context (G.V. KOLŠANSKIJ 1959, 47).

V.Y. Myrkin singles out six binary oppositions of context. The communicative context helps the speaker to express the functional sentence perspective (FSP) (V.Y. MYRKIN 1978, 96).

V.E. Sheviakova singles out two types of contexts: grammatical context and sense context. These contexts are interwoven and usually they are analyzed simultaneously. By sense context she understands sentences in the foregoing context. In order to single out the rheme (R) of the sentence we have to deduct (subtract) the theme (T) of the sentence, and then what is left is R. According to V.E. Ševiakova grammatical context includes the final position in the sentence, inversion with *there*, emphatic *do*, the construction *it is... that* and other means (V.E. ŠEVIKOVA 1984).

According to O.I. Moskalskaja context consists of sentences preceding and following the analyzed sentence. A researcher is free where to put the limit to the context (O.I. MOSKALSKAJA 1981, 135).

We should keep in mind that usually R of the sentence is expressed not only by this or that way, but usually it is a combination of means of R expression by which the R of the sentence is expressed.

Let us examine the following example:

1) (Изарка ял орол пӧртыштӧ ен тич: изиже кугужо – чылажат уло.) Коклан **ӱдырамаш-влакат** койыт. (Таче канаш кугу лиеш. Вайди Кыргызорий, кум пасум кудалтен, куд пасум ыштышаш нерген ойлаш канашым почыктен.

Ӧрат тудо Вайди Кыргызорийлан: ала-момат шинча. Шкеже самырык гынат, ушыжо шонго енӱн гae. Тутыш книжкам, газетым лудеш, тутыш учитель дене коштеш. Учительже Кыргызорийлан ала-момат туныкта) (С.Г. ЧАВАЙН, С. 8).

(Izarka jal orol pӧrtyštӧ jeŋ tič: iziže kugužo – čylažat ulo.) Koklan **üdyramaš-wlakat** kojyt. (Tače kaŋaš kugu liješ. Vajdi Kyrgorij, kum pasum kudalten, kut pasum yštyšaš nergen ojlaš kaŋašym počykten.

Ӧrat tudo Vajdi Kyrgorijlan: ala-momat šinča. Škeže samyryk gynat, ušyžo šorgo jeŋn gae. Tutyš knižkam, gazetym ludeš, tutyš učitel' dene košteš. Učitel'že Kyrgorijlan ala-momat tunykta) (S. ČAVAJN, S. 8).

'(The Izarka village lodge is full of people: there are young and old people, there all kinds of people there.) From time to time you can see **women** there too. (The council is going to last long today. Vaidi Kyrgorij, having left three fields, has got the council to take place, as he is going to speak on the question that it is necessary to start using six fields.

He's amazing, Vaidi Kyrgorij. He knows so many things. Although he is young, his mind is like an old man's one, you know. He is constantly reading books, newspapers and always going to his tutor. The tutor teaches Kyrgorij many things) (S.G. ČAVAJN, 8)'.
(The council is going to last long today. Vaidi Kyrgorij, having left three fields, has got the council to take place, as he is going to speak on the question that it is necessary to start using six fields.

We use brackets in this above-mentioned example and in other examples in order to show that we do not examine the sentences, which are in brackets. The sentences in

brackets help us to show the foregoing context and post-context, i.e. the sentences after the analyzed sentence.

In this and other examples to express rheme the bold script is used.

It is obvious that the sentence in the foregoing context helps us to see the “sedimentation” (F. DANEŠ 1974, 111) with the help of which we can define the rheme of the sentence (**the women**). We single out the R by taking away (subtracting) the T of the sentence. The post-context sentences help us to make sure that we have made the right choice in the R defining and that the R together with the T express the most important information of the sentence (R.I. BABAEVA 1994, 159). On the one hand it is the context, which helps us to define the R, but on the other hand it is the particle **am** (at) ‘too’ ‘as well’ which emphasizes and stresses the word “**women**” logically.

Let us analyze another example:

2) (Эрлат шествийыш лекташ шонем. Тидлан лүмынак йошкар знамям аралем. Тек ондак семынак тудо уремнам волгалтара да чонышто у ўшаным шочыкта.

Мый совет жапысе чыла пайремым куанен вашлиям. А тиде кечыже поснак чоным вўчышō: йырваш чыла ылыжеш, ужарга, чоным куандара. Кызыт тудо Паша да Шошо пайрем маналтеш гынат, ен-влак коклаште икоян улмым ончыктымаш моткочак күлеш. Чаманаш логалеш, пытартыш жапыште тидыже шагалрак шижалтеш. Ен-влак икте-вesityт деч торлат, кажныже шке семынже гына илен лекташ тырша. Капитализм ылышын шўлышыжō коклашкына шындаралташ тўнгалын. Калык коклаште ондаксе гай келшынамаш пытен толеш. Икмынар ий ончыч вес элла гыч толшо-влак совет калыкын порылыкшылан, чылалан почмо шўм-чонан улмыжлан öрын көранен гын, кызыт мемнан денат торжалыкым, кумылдымылыкым чўчкидынак вашлиям лиеш.) **Илыш** тудым тыгайым ыштен.

(Историйым ўштын от кудалте. Шўдō ий утла тиде пайремым палемдена гын, умбакыжат тудо огеш йом, шонем. Ондаксе лозунг-влак кызытат моткоч күлешан улыт. Калыкым социально аралыме шотышто нелылык йөршынат шагалемын огыл. Калыкын пашадарже кугу огыл, эдлектроэнергийлан, шокшылан, коммунальный услугилан ак эре күза. Айдеме шке праваж верч кучедалшаш.) («Май волгыдым шара». – Л. Иванова, Марий Эл, 30.04.03).

(Erlat šestvijyš lektaš šonem. Tidlan lümynak joškar znam'am aralem. Tek ondak semynak tudo uremnam wolgaltara da čonyšto u ўšanym šočykta.

Myj sovet žapyse čyla pajremym kuanen wašlijam. A tide kečyže posnak čonym wūčkyšō: jyrwaš čyla ulyžeš, užarga, čonym kuandara. Kyzyt tudo Paša da Šošo pajrem manalteš gynat, jeŋ-wlak koklašte ikojan ulмым ončyktymaš motkočak küleš. Čamanaš logaleš, pytartyš žapyšte tidityže šagalrak šizalteš. Jeŋ-wlak ikte-wesityt deč torlat, kažnyže ške semynže gyna ilen lektaš tyrša. Kapitalizm ilyšyn šūlyšyžō koklaškyňa šynđaraltaš tūrəlyn. Kalyk koklašte ondakse gaj kelšymaš pyten toleš. Ikmyň'ar ij ončyč wes ella gyč tolšo-wlak sovet kalykyn porylykšylan, čylalan počmo šūm-čonan ulmyžlan öryn köranen gyn, kyzyt memnan denat toržalykym, kumyldymylykym čūčkydynak wašlijaš liješ.) **Ilyš** tudym tygajym yšten.

(Istorijym üštyn ot kudalte. Šūdō ij utla tide pajremym palemдена gyn, umbakyžat tudo ogeš jom, šonem. Ondakse lozung-wlak kyzytat motkoč külešan ulyt. Kalykym social'no aralyme šotyšto nelylyk jöršynat šagalemyn ogył. Kalykyn pašadarže kugu

ogyl, edlektroenergijlan, šokšylan, kommunal'nyj uslugylan ak ere küza. Ajdeme ške pravaž werč kučedalšaš.) («Maj wolgydym šara». – L. Ivanova, Marij El, 30.04.03).

'(Tomorrow I am going to go out and join the meeting too. For this very purpose I keep the red banner. Let it light up the street like before, and let it bring new hope to our soul.

I celebrate all the Soviet time holidays with joy. And this day warms my soul in a special manner, everything comes to life, everything turns to green and makes my soul happy. Although now this holiday is called Labour and Spring Day, it is important for people to show their unity among themselves. Unfortunately we have to admit that people haven't had that feeling much recently. People move away from each other, and everyone tries to live his/her own way. The capitalist life spirit has started spreading among us. Some years ago visitors from other countries were amazed by the kindness of Soviet people, and they were struck by their open-mindedness, but nowadays you can face rudeness and boredom over here too.) It's **life** that has made it like that.

(It is impossible to sweep aside the history. We have been celebrating that holiday for more than a hundred years, and I don't think that this holiday will be forgotten. Former slogans are extremely important now too. The number of social difficulties hasn't been reduced at all. People's wages are not high, prices for electricity, central heating and public utilities are constantly rising. A person has got to fight for his/her rights.) ("May spreads the light". – L. Ivanova, Marij El newspaper, April 30, 2003.)'

We have to use the method of context analysis in order to single out the R in the analyzed sentence. From the foregoing context we already know what happened to people and what changes have occurred to them within all these years. We single out the R by taking away (subtracting) the T. Thus what is left is R. The R of the sentence is **life**. In the sentences of the post-context we get more information about life nowadays, difficulties and problems people face.

To sum up: In respect to FSP, foregoing context and post-context play a very important role. We single out the R by deducting (subtracting) the T of the sentence. Usually it is a combination of means of R expression that helps us to single out the R of the sentence. Context can be combined with other R expression means.

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