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TEXT-BASED NATIONAL-PRECEDENT PHENOMENA IN THE LINGUOCULTURAL SPACE

Zh. T. Balmagambetova (a)*, Zh. N. Zhunusova (b), A.S. Adilova (c)
*Corresponding author

- (a) Academician E. A. Buketov Karaganda State University, Karaganda, Kazakhstan, janna1965@rambler.ru
(b) Eurasian National University. L.N.Gumilev, Astana, Kazakhstan, zhanyl08@mail.
(c) Academician E. A. Buketov Karaganda State University, Karaganda, Kazakhstan, adilova2010@mail.ru

Abstract

The literary text, being the study object of many sciences, is studied in different aspects. Pretexts, presenting one of the types of precedent phenomena, to which different references are made, have a lot of differential features, the invariant of perception. Texts that include precedent phenomena play an important role in the culture of society. Each such text has its own unique system of associations caused by it in the minds of native speakers. These may be the identity of the author, belonging to the historical epoch, the plot, the most impressive passages, the size of the text, the features of the author's stylistics, the history of writing. Precedent texts (PT) play an extremely important role in the cultural life of society and influence the process of creating literary works. Sources of precedent texts may be different. The use of precedent phenomena by the author testifies about his cognitive level, the structure of which involves strong literary, weak literary and strong non-literary texts, helps him to solve different tasks, and promotes the understanding and decoding of text semantics by the reader. The precedent phenomena as an important component of the national picture of the world contribute to the stereotyping and assessment of reality in the popular consciousness.

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1. Introduction

The precedent texts are linguistic aphorisms of the supertext of a certain linguistic culture. The precedent texts as a special kind of reality can be universal, national (subcultural, historical) and microprecedent.

The precedent texts are used in speech, penetrating into the memory of a linguistic person, sometimes against the will of the person, and appear in speech behavior in the form of ready-made statements.

Precedent phenomena, no doubt, were covered in domestic and foreign linguistics, they were devoted to numerous and diverse studies.

The interaction of language and consciousness is the basis for the existence of precedent phenomena in the linguocultural community. There is case phenomena function in the language, behind them are cognitive structures.

The problem of the language and culture interaction, language and ethnos is widely represented incultural researches in modern linguistics which have been actively declared over the last decades of the XX -XI centuries. The development of a new direction — cultural linguistics, the theory of precedence, intercultural communication, which were the subject of scientific understanding in numerous works of scientists as Gladkova (2017), Alba-Juez and Larina (2018), Sharifian (2017), Larina, Mustajoki, and Protassova (2017).

The language embodies both the national character, the national idea, and national ideals, which in its final form can be represented in the traditional symbols of this culture (Evenko, Klyukina, & Shipovskaya, 2014). A person enriches his conceptual system not only because of his personal experience, but also thanks to a language in which human and national socio-historical experience is consolidated. Certain cultural phenomena, when perceived by a person, are reflected in his consciousness, there occurs a certain structuring of the information received, a mutual position, a hierarchy is established, i.e. there is its ordering, systematization. Formed cultural space (CS) - the form of the existence of culture in the human mind.

Along with the name “precedent text” introduced by Karaulov, others are also actively used in literature: obligatory texts, logo episteme, allusion, reminiscence, text reminiscences (Suprun, 1995), precedent textual reminiscences.

2. Problem Statement

National precedent phenomena are known to any member of the national linguocultural community and are included in the national cognitive space, respectively, they bear cultural marking. Currently, more and more attention is paid to national precedent phenomena that determine the ethnocultural specificity, reflecting the history and culture of the people, their national character.

The precedent phenomena are characterized by polyfunctionality, since they contain the possibility of rethinking and saturating the text with new meanings. Some researchers, such as Suprun (1995), believe that "precedent phenomena are used to perform certain tasks: aesthetic, cumulative or historical, validation or reference to authority" (Nazarova & Zolotarev, 2015, p. 18).

Precedent texts (PT) play an extremely important role in the cultural life of society and influence the process of creating literary works. Sources of precedent texts may be different. These include quotes from works of art, myths, legends, traditions, parables, oral-poetic works, fairy tales, anecdotes.

3. Research Questions

The case texts are stable well-known expressions that constitute the cognitive component of the culture of a people and are included by the author in his speech. As custodians of well-known cognitions, precedent texts are a kind of “cultural bridge” of people's memory between the past and the present, passing through it awakens in the mind of the reader the process of recognizing the meaning encoded in the precedent text and setting the level of the language personality and its competence in the process of intracultural and intercultural communication.

Karaulov (2010) describes the existence of precedent texts, and draws attention to the semiotic meaning of existence in precedent texts.

The precedent texts are the texts with historical, cultural, regional geographic value. They can be called exemplary cultural texts, the study of which contributes to the improvement of not only communicative, but also intercultural competence (Surova, 2008).

4. Purpose of the Study

Precedent units are studied from the point of view of a multi-level theory of meaning, taking into account the role of knowledge of a non-linguistic, encyclopedic nature in the process of forming linguistic meanings and the meaning of a statement.

5. Research Methods

Methodological framework for this research encompasses the linguistic approach, cognitive and activity-based approach; general and specific analysis methods and techniques: logical, hypothetico-deductive and descriptive methods; systemic-functional analysis; discourse analysis.

6. Findings

It appears that precedent texts are used everywhere, however, it's not. Precedent texts are the only texts that representatives of particular culture address to. At the same time it should have the link between reality and worldview of people. This picture of national culture is formed of information-emotional fields system of ideas and many other key aspects.

The information-emotional (“ethnic”) field or national cultural space is a virtual and at the same time real space in which a person exists and functions and which becomes “tangible” when confronted with phenomena of another culture. It acts as a form of the existence of culture in the human mind. The concept of cultural space includes the totality of all individual and collective cognitive spaces, the whole diversity of knowledge and representations of the carriers of the mental-lingual complex, as well as stereotypes (behavioral stereotypes and representation stereotypes).

The national language picture of the world is shaped by a system of key concepts and invariant key ideas connecting them, which serve as a key to understanding the important features of the culture of a people. So, in the Russian cultural space will include all elements of the cognitive base and all components of all cognitive spaces. The key concepts are in “lingual-specific words” ... in the sense that it is difficult for them to find lexical analogues in other languages. The study of key linguocultural concepts helps to reveal the peculiarities of the national worldview, character, culture, and history of the people.

The notion of “concept” and the theory of prototypes were used to describe the structure and mechanisms of functioning of precedent phenomena. The largescale research and the authority of scientists made the topic of precedent phenomena extremely popular, which gave rise to a huge number of works on this issue, the distinguishing feature of which is that the authors consider precedent phenomena in their functioning in different types of discourse (Nazarova & Zolotarev, 2015).

A large number of works have been written on the presence of a value component in precedents, the main thesis of many is the fact that the valuable component determines the consolidation (even for a short time) of precedents in the discourse of native speakers and stimulates their use in speech. However, the valuable aspect “turns out to be a relative value”, since over period the composition of precedents changes.

Linguocultural concepts are inextricably linked with precedent phenomena and vividly reflect the national and cultural specifics of the people. We believe that the national specificity of any picture of the world is manifested in many ways in linguistic forms. A valuable fragment of a picture of the world should be studied on lexical and phraseological material. It seems that the study of precedent texts is also relevant for the study of the valuable component of the picture of the world, since they explicitly reflect the value characteristics of reality embodied in different forms.

By precedent texts, according to Karaulov (2010) it is clear that: Texts that are significant for a particular person in a cognitive and emotional relationship, having a superpersonal character, namely well-known to the surroundings of this personality, including both predecessors and contemporaries, and, finally, those whose appeal is resumed repeatedly in the discourse of this linguistic personality (p. 608-614).

The well-known, stable form and semantic complex behind the precedent texts allows us to talk about them as some kind of evaluation units, and therefore the precedent texts reveal their belonging to the process of value-based world modeling (Karaulov, 2010).

From our prospective, the key component of precedents covers two sides. Firstly, precedents can be in some forms of “bonds” linking individual cultural strata and historical eras into a single system. Secondly, precedents are only a reflection of the surrounding outness and its picture, relationships in society and between individuals, moral principles, that were mainly represented and belonged to a particular social and historical stage and specific for a particular linguacultural community. It is important to note that, precedent texts are, indeed, helpful in any spheres of our community, such as journalism, literature, music, art and many others that directly influences on people’s minds. For instance, in journalism, workers address to precedent texts to make their newspaper or magazine’s headlines more

attractive and intriguing.

Thus, in the Kazakh culture, understanding of the fatherland, homeland, land of the ancestors is associated with the center, around which the rest of the world exists and to which the origins of the national culture, customs and traditions of the native people go back. The Ulytau Mountains are the ancestral home for the Kazakhs (translated from the Kazakh language "Great Mountains").

The restless Khan of the Golden Horde Tokhtamysh wished to remain forever in the Ulytau Mountains. Rumor has brought to our time the news that at the end of his life the ruler of Egypt, Sultan Beybarys, returned to these steppes. Biographies and historical figures such as Ketbuga, Kerey, Zhanibek, Kasym, Tauke, Barak, Abylay and others are associated with the name Ulytau. In the years of "national disaster" Ulytau became famous for the fact that the combined forces of the Kazakh clans for the first time repulsed the invaders. Due to its convenient geographical location, one of the main branches of the Great Silk Road - the so-called "Sarysuysky" or "copper" way - passed through these mountains from Central Asia to Siberia.

Another precedent phenomenon, widely known in Kazakh mythology, folklore can be called the paradise country of Zheryuk.

"And it seemed to me that I once again found myself in a strawberry paradise, in the fairy-tale country Zheryuk, the promised land of the Kazakhs, where larks make nests in the wool of grazing sheep."

In Kazakh mythology, taking refuge in Zheryuyuk means escaping, hiding offspring from the enemy (seed), a genetic foundation that will allow the disappearing people to revive over time, re-embark on the path of development, which means not just saving a small part of the people for the new ethnogenesis, but also transmitting into the future spiritual heritage of the past. The emergence of tribes and peoples, their rise and fall, the desire of the survivors to rise again, to restore their former dignity, in other words, the cyclical repetition of the processes of emergence, growth and ruin characterize a three-thousand-year history of nomads. Therefore, the idea of Zheryuyuk was always relevant; the nomads of each new era were looking for their "paradise on earth".

The case phenomena include case situations, which can be not only individual statements, but also a case name or even a text. One concept can project the text from different points of view, and in this case, hypertextuality provides ample opportunities for expanding the boundaries of the semantic field of one word by the method of references.

For example, in the Kazakh culture there is a custom, according to which for good news the messenger is supposed to have a gift - suyunshi. According to numerous sources, suiunshi is not just a gift for good news; it is a gratitude to the highest forces for protection. In this tradition, the heathen beliefs are considered. The person who brought good news is also considered "blissful" and lucky.

Bokeyev in the work "Mustau" introduces a small fragment in the general part of the text, referring us to the ancient custom. The author wanted to show through this ancient custom the joy of the hero Aktan, who loves all of humanity, but is forced to live as an ascetic in the forest, far from the human world. And although the text in Russian translation loses all the specificity of the author's descriptions and arguments, but the general meaning does not change:

"Buryatia" with a man or running along the street, knocking on the windows and demanding *suyunshi* - a gift for good news" (Bokeyev, 2003, p. 79).

A vivid example of a precedent phenomenon in the Kazakh culture is the "camel", not just as a means of transportation, but rather as a reflection of the mentality of the nomadic people. As a case law, it is at the same time a situation that originated in ancient times and has more than one millennium.

The camel as a model of the world is another artifact. As in the Russian culture, *Kashchey* is a genius of the steppes, and a camel is a genius of the desert.

In the story of Bokeyev "The Bura" is presented not just a camel as the hero of the work, the whole story is dedicated to him. In it, the author very vividly describes all the feelings of an animal, and thus personifies it: "And the beast can grieve. Six months did not remember his village Bura. But as soon as the green came to the sun, it pulled him uncontrollably towards the mountains" (Bokeyev, 2003).

The theme of loneliness of a camel, and the animal itself becomes not just a symbol, but a fact of precedence in the work. The cry of a lonely beast, longing for people, and he is forced to go in search of human footprints: "Anxious feeling seized Buru. His eyes lit up with malice. He wanted to hit the ground in despair. "If I had been burdened by the whole village, I would not consider it as heavy, would go and walk any distance along this path and would not know tiredness. Why am I alone?" - wanted to shout Bura and could not (Bokeyev, 2003).

The symbol of a camel can be considered as a precedent text not only in this work, but also in many others, where this lexeme is a cultural concept and serves as a "reference" to national images. In the Kazakh folklore tradition, many proverbs and sayings, aphorisms, winged words, etc. are dedicated to him: *Tuye* - *bailyk*, *koi* - *myrzalyk*, *Zhylky* - *sandik* (literally Camel - wealth, sheep - generosity, horses - beauty), *Zhalgyz uly olgen zhurtta kalmaydy*, *zhalgyz tuyesi olgen zhurtta kalady* (it means - Even if the only son dies, does not remain in place of the person, if the only camel dies, remains in place of people).

Many other nations also have a huge stock of proverbs about this amazing animal, for example: "The spool is small, but gold weighs; the camel is great, and he carries water"(Russian proverb); "Have you ever seen a camel's tail reach the ground?" (Altai proverb); "If a camel had wings, he would not have left a single roof" (Crimean Tatar proverb); "There is a beast more than a camel" (Turkish proverb); "He was not allowed into the caravan, but he brags about how a camel will be loaded" (Afghan proverb); "A pedestrian sitting on a camel and a pedestrian cannot speak with each other" (Buryat proverb).

In the traditions of different nations, the lexeme camel as an animal has its historical roots and certain semantic characteristics. But in the culture of the nomadic people, he has a special specific fullness. The camel as a symbol, culture, it can be defined by the "Kazakh space", as an integral part of life, it is a sacred animal.

In order to become a precedent, the symbol "camel" must have a certain set of specific national and cultural characteristics: to be well known in a given society, often used (not only as part of phraseological units), have a broad context, etc.

The following is a text of the story: a textbook and people say: “Tuie atauly zhylauyk degen uymga saiyp, Buranyn tostagandai bultagan moldir kozine tesilseniz, keshki alaudai shapaktangan sharasynyn zhiiek –zhiegi tym kurasa, shalynganyn da baikai almaisyz.” (Bokeyev, 2003).

“Sosyn konyr kuz tuyp, el oiga aua koshkende tagy da kelgen sokpagymen yrgala basyp, kaitkan tyrnadai auylga shubatylatyn” - “When autumn smelled its golden robe and yellowed the grass, the people went down the way, the rest of the way, the people have left the way, the shadow of a crane flock hurrying to hot countries ”.

Concepts - camel, desert, caravan, sand dunes - not just a set of words, but a whole chain of interrelated elements that act as precedent names and situations, giving a huge cultural background knowledge of numerous nomadic people. “Reference” from one concept to another allows updating the accumulated knowledge pool, which is a cultural asset.

Often the case text becomes as such and is actualized, “wandering” from one work to another, from text to text, and restores the knowledge and historical events that once took place in the fate of a people. For example:

“Birak baribir kozimizdi shel bolyp umytyp baramiz. Aktaban shubyryndydan kem sokty ma... Zhaudy kormesek te, zhaugan oktyn astynda kaldyk..... ” (Bokeyev, 2003).

“How much grief was sipped, no less than during the Great Steppe blight. They did not see the enemy in the eye, but how many deaths were taken from him” (Bokeyev, 2003).

In the works of Bokeyev there are often fragments in which the bird "goose" is mentioned, due to its wide context, it can be considered a precedent unit, since it is not only often mentioned in the works of Bokeyev, but also has a certain set of national-cultural characteristics. It also has a certain set of cultural connotations in the history of other people’s artistic texts, fairy tales, etc.

Such a broad cultural fullness, frequent use and global significance of the symbol "goose" also suggests its precedence in this text. Goose is a symbol of vigilance, talkativeness, love, happiness in marriage, loyalty among many nations. It also carries a sign of freedom and is, thanks to the flights, a symbol of autumn and spring.

The beneficial symbolism of the wild goose coincides in many ways with the symbolism of the swan, and they are essentially interchangeable, especially in the Celtic tradition. In ancient times, there were a lot of animals as symbols of gods, prosperity and some mystery legends and one of the animals that was associated with gods – goose. This bird was associated with the god of war Mars. Lately it became triumphant symbol of circumspection after the famous case in ancient centuries dated A.D.. Then the cries of the sacred geese from the temple of Juno informed the defenders of Capitol Hill of the attack of the Gauls. Concerning ancient Greeks, the goose was associated with following gods: Hera, Apollo, Eros, and Hermes. In ancient Egypt, became the emblem of the pharaohs, who in the representation of the ancient Egyptians were the embodiment of the sun. This is due to association of the goose as a bird lays eggs and eggs, in its turn, is the symbol of the sun. When the Pharaoh came to the throne, the priests released four geese as heralds to the four cardinal points. The geese sacrificed at the winter solstice symbolized the returning sun. The wild goose was a masculine, sunny sign in China, but in the art of China and Japan, the importance of the goose as a lunar, autumn bird was more

important. In the view of Asian shamans and Indian Brahmins, the goose was a “riding animal,” in which souls sought to break out of the continuous circle of existence.

A special group is the corpus of values associated with the domestic goose. The earliest mention of a domestic goose dates back to the Sumerian god of household and Bau cattle breeding. In folklore, the goose appears in the form of a talkative, motherly caring creature, somewhat silly (hence the “stupid as a goose”). Goose is a bird of Chaos. There is a legend that the Golden Egg (the Sun) was once demolished, and the very first great goose hatched. In Egyptian mythology, he was a solar symbol, in ancient Egypt - an intermediary between Heaven and Earth, a solar bird: wild geese appeared in Egypt during the winter equinox of day and night, as if with the revival of the sun. In Christian tradition, this bird is a sacrificial, sanctified dish on St. Martin's Day, as well as on Christmas.

There are fragments with precedent phenomena evoke a number of associations associated with various background knowledge. An appeal to situations related to precedent texts makes it possible to speak of their cumulative function.

The precedent names make up a whole layer in the culture of each nation. The precedents are the names associated with the well-known text or the precedent situation: the names of the fairy tales "Yer-Tostik", "Zengi Baba", "Bayan-Sulu and Kozy-Korpesh", "Aldar-Kose" and others, are heroes of the epic : Kambar-Batyr, Yer-Targyn, Kyz-Zhibek, Koblandy-Batyr, Alpamys-Batyr, etc.

There are number of associations behind of each name that associated not only with the fabulous story, but also a whole set of world representations. For example, “-Oi katyn, zhyndymysyn, munin ne? Doly dauperini kuypti dep, zhezyrnaktay bassalganyn?! “Do you think you are stupid, woman?” He said angrily, but he said calmly. “It’s not for nothing that they say that a dragon ran away from a rabid woman. What did you do as an ogre-witch with copper claws?” (Bokeyev, 2003).

Proverbs and sayings constitute a special layer of precedent utterances (PU), they have a centuries-old tradition and reflect the originality and cultural heritage of the Kazakh people. The constant and repeated appeal to them characterizes not only knowledge, but also proves the theory of precedence.

Appeal to some statements occurs more often, to others - less often. But of particular interest are those proverbs that occur in works of art. For example, “Bari birtugan zher, - altyn besigin sagynatin shygar. Altyn besik!” (Native land is the real cradle of a man); Yel imi – altyn besik. (The native land is the golden cradle); “Arkimnin oz zheri - zhumak” (A birthmark for everyone is paradise).

“Yelinen bezgen er bolmas, kolinen bezgen kaz bolmas” (Gus - not a goose, if he decided to leave the lake; a fellow - not a fellow, if he decided to leave his native land); “Sagingan elin ansaydy, sary ala kaz kolin ansaydy” (Gus misses his lake, the homesickness of the person does not leave) (Bokeyev, 2003, p. 78).

"Tugan zherdin kadirin shette zhursen bilersin" (You will understand the way of homeland when you get into a foreign land); “Konagynnyn algysy altynnan kymbat” (Your guest’s gratitude is more precious than his golden gift); (Bokeyev, 2003).

“Konak keldi - yrysyn ala keldi” (Guest comes - happiness leads to the house with him); “Konagyn syilagan torge shygarady” (Invitation to the place of honor is a sign of great respect) (Bokeyev, 2003).

Many examples serve as vivid indicators of a rich Kazakh cultural tradition, and a huge layer of sayings and proverbs, popular expressions are confirmation of this. They are precedent, as they are addressed and led as a label of expressive thought, at the same time there is a merging of semantic shades with specific concepts.

7. Conclusion

The concept of case phenomena is rooted in literary traditions and, accordingly, the main body of case texts originates from works of art. Artistic speech creativity has rich possibilities of using precedence in the aspect of text formation. At the same time, background knowledge is an important condition for understanding the precedent phenomena used in the text of a work of art.

Numerous and diverse aspects of case studies allow us to conclude that it is a very complex mental phenomenon, the establishment of the essence of which requires studying not only the content of the individual's consciousness, including the national specific, but also the principles of organization and methods of representing this content, which translates the problem into the field of interdisciplinary research. In addition, the complex problem of verbal handling of culturally-specific knowledge has not been solved, therefore, in science there is no single idea of the nature of precedent. Hence, there is vagueness in understanding the boundaries of precedent, and, as a result, differences in ideas about the object of study appear.

The precedent texts not only provide an opportunity to appeal to other sources, but also perform the function of expanding textual and semantic facets in works of fiction.

Often phraseological phrases, proverbs or sayings, aphorisms can be precedent in a specific text and are able to appeal to other texts, thereby renewing the cultural fund of knowledge.

Precedent text (precedent unit) - a recurrent fragment of any discourse, which is fixed in the consciousness of the linguistic personality and functions in the discourse as a cultural sign in accordance with the speaker's intentions. Precedent units at the level of cognitive interaction of communicants "author-intertext reader" can be considered as universal units of interaction involved in the process of verbalization and understanding of the message (Moiseyenko, 2016).

Precedent phenomena act as exemplary characteristics and actions that reflect patterns of behavior, they have exclusivity, they find expression of a nationally valuable precedent, such as the spectrum of all feelings, impressions and observations, which is organized by the national consciousness, is perceived and reproduced in the speech of the individual (Kanashina, 2018). The precedent phenomena as an important component of the national picture of the world contribute to the stereotyping and assessment of reality in the popular consciousness, the formation and development of the national picture of the world, familiarization with the national culture and national traditions within the framework of global civilization and taking into account human values. Texts that include precedent phenomena play an important role in the culture of society. Each such text has its own unique system of associations caused by it in the minds of native speakers. These may be the identity of the author, belonging to the historical epoch, the plot, the most impressive passages, the size of the text, the features of the author's stylistics, the history of writing and many others.

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