

# Cross-Cultural Aspects in Foreign Language Study

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**Abstract:** *Growing importance is being given to the political and ethical dimensions of language education, and in particular to the relationship between language learning and intercultural communicative competence. We examine in this paper the main aspects of foreign language teaching: unification of terminology, unification of study guides and implementation of information technologies in the process of study.*

**Key words:** *European language education, intercultural competence; language education;*

Whether you are smart or stupid,  
Insignificant or great,  
How can we be really sure,  
If a word you never said.  
*Saadi, 13<sup>th</sup> century*

## **1. Introduction.**

All reflections on foreign language study resemble an attempt to look back to the period when people communicated freely among themselves, lived happily and were not divided by language, customs and culture, i.e. the times before the Tower of Babel was erected. The Scriptures view the mixing of the languages, which is seen today as an example of the world's diversity, as a curse, a second punishment for the original sin.

## **2. New Europe and New Foreign Language Study Requirements.**

The ability of representatives of different nationalities and cultures to communicate freely guarantees success not only of the free exchange of information, knowledge and cultural values, but also for overcoming religious and national feuds. The search for a universally successful methodology of foreign language teaching, which will give us the key to overcoming language and cultural differences probably resembles the quest for a universal language in the history of European culture and is considered to be just as Utopian pursuit as the search for the Holy Grail (Око). Regardless of the success of this undertaking however, negative experience will be just as valuable for us. Sometimes it does not provide answers to questions, but drives us towards discoveries in other fields of science.

The mastery of a foreign language, as is well known, presupposes not only familiarity with the rules of grammar, but also a certain store of words and the specifics of their usage. The ability to speak a language, and consequently the evaluation of the level of language skills, is inextricably linked with understanding the history, culture, and customs of the people speaking this language.

### **2.1. Cultural Element in Foreign Language Study.**

There are numerous theories in foreign language teaching. Each of them, in our opinion (if not taken to extremes), has its place and importance in the teaching process. Over the past few years, multilingualism has been viewed as a necessity for the existence of united Europe. The ability to speak several languages is linked not only with economic, but also, and to a much greater degree, with general educational issues, as a factor for the overall political and cultural development of the individual. For this reason, the cultural element acquires particular importance in foreign language teaching, i.e. the emphasis is put on the cultural specifics of the people whose language is being studied. Mastering a foreign language is transformed from a form of enlightenment into a mechanism for developing culture, a means of forming a view of the world and man inside it. Mastering a foreign language runs parallel to familiarization with the greatest works of the foreign art and literature. Of special importance is the approach whereby study of the target language is seen not as an end, but as means for accessing the essence of a different culture, a different national character and mentality. This facilitates the gradual “fostering” and development of tolerance to the foreignness, otherness. Tolerance is not only forbearance, but the acknowledgment of another viewpoint, another personality and culture. The objective of Europe, according to U. Eco (Эко) is the move towards multilingualism, finding a political unity through multilingualism. Multilingualism is the true expression of unity in Europe.

How is the present political and economic situation reflected in foreign language training? What do we need to change in teaching and learning a foreign language in this multilingual environment?

### **2.2. Intercultural Study and Intercultural Competence.**

The cultural ethnolinguistic concept of foreign language teaching presupposes not taking the communicative approach and purely communicative competence as the objective of training to extremes. It would be more precise to speak of communicative orientation of the learning process. Intercultural competence comes to the fore. In other words, foreign language teaching becomes intercultural teaching, learning how to understand the foreigner, aimed at overcoming xenophobia and existing stereotypes. Such intercultural training includes the following components (cf. Бердичевский, 2002):

- linguistic: lexis, grammar, speech patterns, etc.
- historical: differences in the assessment of the two countries’ past;
- practical: rules necessary for orientation in the country;
- aesthetic: differences in lifestyle, clothing, etc.;
- ethical: differences in the norms of behavior;
- «stereotypical»: established stereotypes in attitude towards the own culture and the target culture;
- reflective: personality changes as a result of the intercultural training.

The intercultural training is distinctively dialogical in character.

The new approach to foreign language teaching also requires new methods, means and forms of teaching. This is particularly true for the development of a new type of textbooks, new generation textbooks. In this type of educational process, the source culture and the target culture play an important role. They are being compared and juxtaposed, as a result of which a new type of linguistic personality is formed. It shapes a new attitude to national identity, to target and source culture.

### 3. Main Aspects in a Reform of the Traditional Educational System.

The solution to this problem necessitates a reform of the traditional educational system, the main aspects being: early foreign language training, use of the foreign language as a training method (bilingual training, whereby different subjects are taught both in the source and target language), increase in the number of languages studied on a modular principle, i.e. not all aspects of the language are studied but only certain ones (e.g. computer English, Russian in the field of tourism, etc.); use of multimedia in foreign language teaching, development of methodology for teaching a second (third) foreign language, taking into account the linguistic experience of the learners and the opportunities for a more intensive learning process; expanding the exchange programs for school and college students; expanding the specialization programs for language teachers; development of new curricula for early foreign language teaching, bilingual training and other forms with specific learning objectives (cf. Бердичевский, 2002).

### 4. Foreign Language Study at the College of Tourism – New Trends and Approaches.

In addition to these aspects, we could mention several ideas related to our specific teaching work at the College of Tourism in the town of Varna. One of the major aspects of successful foreign language teaching is connected with the unification of the approaches to the study of several foreign languages within the same educational institution. Therefore, the main aspects of this unified foreign language training are as follows:

- Use of uniform principles and approaches in teaching;
- Unification of terminology used in the subject area and taught in the foreign language;
- Development of teaching aids specific not only to the subject area – in this case the field of tourism – but also to the addressee – i.e. they should target Bulgarian students, undertaking intensive study of foreign languages as first, second, or third language. This presupposes the development of such training aids by the lecturers at the College, rather than using ready-made systems;
- Development of multimedia products complementing and supporting the diverse spectrum of foreign language teaching aids (multimedia products are indispensable component of distance learning in foreign language teaching).

How can these main aspects of foreign language teaching be realized?

#### 4.1. The terminology unification presupposes:

##### 4.1.1. The development of multilingual dictionaries to systematize the terminology and lexis.

Such a dictionary has already been compiled and published by the lecturers in the Foreign Language Department at the college of Tourism, Varna: Multilingual Dictionary. Hotel – Restaurant – Catering (cf. Многоязычен речник, 2001).

4.1.2. In the field of those scientific studies **the linguistic-and-cultural dictionary** has a special place (cf. Васильева, Димитрова, 2002; Димитрова, Васильева 2003; Vasileva, Dimitrova 2004). It aims at giving the most comprehensive description both of what is signified and the signifying, in a maximum varied context. At the same time the linguistic-and-cultural dictionary reflects the dual nature of the language: the language reflects and forms culture. The globalization of the social processes stirred a particular interest to the study of foreign languages and cultures and new approaches in the lexicographical description (for example, Американа, 1996; Степанов, 1997; Русский гуманитарный словарь, 2000). In the linguistic-and-cultural dictionary the conceptual picture of the world and the linguistic picture of the world “cross” or more exactly lay up, i.e. **what**

the society does and thinks and **how** it thinks. Such a relation not only exists but it is also fundamental for the functioning of the complex cognitive model of the world.

In this paper we present the idea of making a Linguistic-and-Cultural Dictionary “**Bulgaria**”, which aims at revealing the conceptual framework of the Bulgarian language consciousness, which is a result from various civilization models: pagan (Thracian, Proto-Bulgarian, Slavic) and Christian in its Eastern Orthodox (Byzantine) type. In purely linguistic aspect the Slavic formant is absolutely dominating.

In the proposed project binding of the three components: *language - national character – culture* is stressed. The dictionary will have an ideographic character. The dictionary entry will be composed in compliance with the principle of an informational thesauri. It is a well-known that a thesaurus is a dictionary with explicitly distinguished semantic relations. The dictionary entry starts with a meaningful item –a basic concept from the traditional Bulgarian culture in this case. The headwords can be nouns or phrases, related to the basic realias from a certain topical field. The quantity of phrases as separate dictionary entries is presumed to be minimal. The encyclopedic character of the interpretation is predestined by the designation of the dictionary as a source of information. A list of semantic thesaurus functions is included before the interpretation part of the dictionary entry. These functions are a dictionary realization of regular and typical meaningful relations between the units of the traditional Bulgarian culture. The meaning of the function is the word or the phrase related to the headword by way of the indicated semantic relation (Никитина, 1993:75).

Unlike Bartminski’s dictionary (Bartminski 1996-99) and the thesaurus description model of the folk poetry language by S.E. Nikitina (Никитина, 1993) in the linguistic-and-cultural dictionary a limited number of thesaurus functions is included. This is because the presentation of the thesaurus relations is an additional and not a basic element of the dictionary entry (the dictionary is aimed both for linguists and a wider public).

The presented thesaurus functions are of two kinds: equipollent (relations of equivalence – synonyms and relations of contradiction – opposites) and hierarchical (heteronyms and hyponyms).

Old, dialect, local and other variants of the headword or phrase are considered synonyms. For example, the word **межда (field boundary)** is a synonym of *синор, слог (boundary strip, dividing line, hedge)*; the word **извор (spring)** is a synonym of *аязмо, язмо (holy spring)* etc. Apparently, denominations, synonymic only in the context of the Bulgarian traditional culture, should be included here. In the case of the word **дом (home)** the synonyms are *родно огнище, родна стряха (fire-side, shelter of home)*. Here the sphere of contradiction is represented by the antonyms as a linguistic phenomenon and by the opposites or correlatives as a phenomenon at realia level. Opposites can be words, which are not linguistic antonyms. In this case the contradiction is typical only in the specific cultural context, for example, the word **път (road, path, alley)** opposites the word *безпътница (be in a blind alley)*; the word **луна (Moon)** is opposite to the word *слънце (Sun)*, the word **вълк (wolf)** as a mythological symbol of the winter and death, as a devil’s creation, opposites the word *куче (dog)* as a creation of God.

Hierarchical relations include

- 1) relations between **superordinate** and **subordinate** concepts, for example the word *граница (boundary)* is superordinate concept for the word *праг (threshold)*. *Долен праг (lower doorstep), горен праг (upper doorstep)* are subordinate concepts.
- 2) relation between “**part**” and “**whole**”. For certain (particularly for the those of space) they are of specific importance, e.g.: the concept *път (road)* is related to the partitive concepts of *брод (ford), мост (bridge), крайпътен камък (milestone), крайпътен знак (road sign)*, the concept *дом (home)* is related to the partitive concepts of *праг (doorstep), покрив (roof, shelter), огнище (fireplace), стая (room)*.

Derivatives specify the relation of a given word with other words- i.e. this is a relation at the level of lexemes and not at semantic level.)

Idioms, containing the headword are presented in the dictionary entry as well.

The dictionary will help to systemize the basic concepts, related to the traditional Bulgarian culture. The system of meaningful relations, included in the thesaurus part, will be followed by brief definition, where each word is described within the framework of a specific micro-field.

Thus a compromise between the following two requirements, which are not met without difficulties in the ordinary one-language dictionaries, can be achieved: 1) brief and exact definition and 2) a complete reflection of terminological system.

Besides the explicit semantic relations of the headword, a definition of encyclopedic character will be presented. In this way each dictionary entry will consist of two parts: explication of the semantic relations of a concept and encyclopedic information for the described concepts.

Lexis is organized in the following *subject field* (representing a classification schema of the dictionary): history; geography; political life; education; religion; folk traditions, customs and holidays; philosophy, folklore; art; cultural and archaeological monuments; language and literature; etiquette; tourism. An alphabetical index will be included as an additional entry to the dictionary. Our ambition is to present Bulgarian culture and history in Pan-Slavic and Pan-European context, which justifies our decision to include famous Bulgarians and important historical events .

Sum concepts of space as *град (town), село (village), родина (fatherland), път (road), поле (field), планина (mountain), дом (home), двор (yard), межда (field boundary), огнище (fireside), праг (doorstep)* will be present in the dictionary in a separate subsection, named *Cultural concepts of the traditional Bulgarian spiritual culture*.

Their presence is related to the fact that they are stable archetype incarnations, conditioned by the mythological and poetic model of the world, existing in any man and ethnos at a subconscious level. The major goal is to present the hidden for immediate observation concepts of space and time in the Bulgarian linguistic picture of the world. Lately the interest towards concepts of space presented in a comparative linguistic-and-ethnographic axiological plan grew unusually (in the 80s and early 90s of last century the Polish linguists under the leadership of E. Bartminski, E. Borovetzki. M. Mazurkevic in their collection of works *Język a kultura. T. 2 Zagadnienia leksykalne i aksjologiczne/pod. Red. J. Puzyniny I J. Bartmińskiego. Wrocław, 1999*, and last year in Lublin, Poland, at the conference “Linguistic image of the world. Poland and neighbors”, was promoted the idea of making a “Slavic Axiological Dictionary” – a comparative linguistic dictionary for the basic values of the Slavic national traditions.)

Further we shall consider two examples from the *Cultural concepts of the traditional Bulgarian spiritual culture* subsection: ППАГ (DOORSTEP) (APPENDIX 1).

**4.2. Unification of teaching aids** for the different languages is connected with the idea for a unified scheme of a teaching aid for the specialty “Organization and management of tourist service”. It presupposes common logic underpinning the teaching aids for the different languages, the use of common texts related to the culture, customs and the national specifics of Bulgaria, common methodological instructions in the development of the different tourist routes. Differences are in the texts on the target foreign culture and customs, the grammar and lexical exercises, as well as the cultural studies comments.

**4.3.** One of the main objectives of the future work of the department is directed towards **implementation of information technologies in the foreign language teaching process**: i.e. use of hypertext systems, multimedia products, etc. This approach ensures also the successful introduction of distance learning, as well as the development of electronic teaching aids using suitable software (hypertext system).

We would like to enumerate here only the main characteristics of the hypertext systems and clarify how they can be of practical assistance to philologists, lecturers and students.

Today, due to the wide spread of the WWW (World Wide Web), the hypertext technology is actively used, at least by computer users. In many respects, the modern areas of application of the hypertext were correctly predicted by its creators, while the hypertext models have remained, in essence, unchanged.

The term “hypertext” itself was introduced in 1965 by programmer, mathematician and philosopher Theodore Nelson. It denoted (and still does) a document, comprised of comparatively small text fragments in such a way that those fragments can be read not just in one preset way (from the first to the last page, as with ordinary books), but in different order<sup>1</sup>. This depends entirely on the reader’s proclivities. The different types of reading are completely equivalent. The reader is in a position to chart his own “route” within the document or system of documents. The transition is enabled by hyper-references (links) or indications of other fragments, whose contents are “linked” to the current fragment or a word or expression in it. The reference in the hypertext – this is “materialized” connotation, allusion in the regular text. Thus, in structuralist terms, “syntagmatization of paradigmatic links” is nothing else but the process of replacement of the “Gutenberg civilization” with the “image civilization”, proclaimed by Eco (Эко, 1998).

Hypertexts provide texts with two additional fields. Special reference fields are denoted in the texts, which can lead reader straight to the necessary chapters, topics, figures or definitions. Due to this, the reading process changes dramatically. The hypertext can be read or viewed in different ways and the reader makes this choice.

Of course, traditional paper form of text representation also contains non-linear elements. Footnotes, references to previous or subsequent sections, other works or text fragments are typed using different fonts, thus allowing the author to indirectly state: “this is not part of the main body of text, but it relates to it. If you are interested, you may review it”.

The hypertext allows, and even provokes, the writer to make such references. It allows readers to choose for themselves which links to pursue when perusing the text.

With each data fragment, the author of the hypertext can link various dialog boxes which either make the viewed data active and changeable depending on the time or situation, or allow the reader not only to view the information but to perform certain activities.

All of the above allows us to conclude what enormous volumes of data can be integrated in the hypertext systems, unlike traditional books or other forms of linear text. It is plain to see that the combination of different types of presentation (verbal, graphical, etc.) helps implement a more

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<sup>1</sup> It is by no means a coincidence, that hypertext is often associated with “Dictionary of the Khazars” by Serbian writer Milorad Pavic (Павич, 2003). This is an extraordinary book. Like any dictionary, it may be read non-linearly, there are about two and a half ways of reading it. It consists of three books - Red (Christian), Green (Moslem) and Yellow (Jewish). Milorad Pavic is considered by many to be a "third millennium author", and his literature - "absolute literature". His texts are to be read nonlinearly –"Snail of glass" consists of hypertext short stories.

flexible approach to seeking information (depending on individual knowledge and interests) (Хартунг, Брейдо, 1996).

We present here a model text (Appendix 2), provided to students of Russian at the College of Tourism – Varna. The text contains hypertext links, leading to fragments with different information: lexical or grammatical. The student can access each particular link (marked in blue) only when necessary, i.e. if the particular unit of text presents a difficulty and he or she wants to clarify the lexical meaning, grammatical function or receive some other information about it. The lecturer, on the other hand, may selectively assign tasks to individual students or groups of students, depending on their linguistic proficiency.

It should be added here that the proliferation of multimedia product in foreign language teaching is not always a cause for celebration. These products have a limited sphere of application and specific objectives. Computer software is useful mostly for extending vocabulary or when recycling material. Or, to summarize, multimedia is more of a form than content. During the development and usage of these technological means, we should always ask ourselves the following questions:

Do we have the required equipment to use this means? Is the software's interface good (i.e. is it user-friendly)?

We should also take into consideration the novelty syndrome, as well as what it gives us – convenience or additional difficulties (purely linguistic as well as technical).

The positive side of using computer technologies, in our opinion, lies in the fact that the multimedia product allows us to involve almost all senses when perceiving a foreign language text. It provides sounds, images, photographs, text; it can stimulate different associations via the links and thus imitate a human consciousness, which has not forgotten anything, even though it is too limited to create something new.

## 5. Conclusion.

All of the above leads to the conclusion that to solve the topical problems that methodologists from European countries face, we need to readjust our “methodological thinking”, renounce formerly incontestable methodological principles and approaches and look for optimal means of teaching the multilingual citizen of Europe.

As U. Eco (Эко) said, Europe should become the land of people capable of probing deeply into the source text, filled with deep love for their native language. Through communication with another, our own language is enriched, becomes more understandable. The comparison with the target culture, customs, traditions, and language help us appreciate our own better and reach the essence of what the generations before us have bequeathed to us.

## APPENDIX 1

**ПРАГ (DOORSTEP)** is the boundary line between the cultivated space (the home) and the untamed space (the nature). It is iso-functional to another concept of space – the cornfield hedge. The doorstep is a part of home, i.e. it is an element of the native and known world and at the same time it is its boundary. The very concept of a **boundary (bound)**, though it is similar by function and general conceptual characteristics to the threshold is distinguished by its axiological properties.

**General characteristics:** both concepts mean separation of the “personal” from “somebody else's” space; and the boundary (field boundary, cornfield hedge) and the doorstep are related in folk concepts with the place, where lives the good householder (the snake under the doorstep, the dragon, the grass-snake living in the cornfield hedge), who keeps the home or the field from evil spirits and

illnesses; both at the cornfield hedge and at the doorstep take place various rites for health and well-being. For example, when the bride enters for the first time her father-in-law's home, she rubs butter and honey over the upper and lower sill of the door, so that the life of the young family to be successful. The shells of the red Easter eggs are not thrown away, but they are stuck with cattle dung on the upper doorsill. It is believed that, they keep the household from evil spirits and illnesses. At the doorstep take place numerous magic acts for curative purposes.

There are similar rites for the cornfield hedge but with the relevant specificity of the ritual acts. They pour water (rite practice for treatment of illnesses and guarding from evil magic) by silently pouring over the sick man water with soaked herbs (*мълчана вода* - silent water).

**The difference** between concepts is revealed in their axiological characteristics. That is best seen in the permanent phrases they are involved in.

A large number of phraseologies exist for the word праг, with different elements of its meaning, for example:

- *Пред прага на нещо (съм, стоя и т.н.)* (to be on the verge of sth., to be on the brink of sth.) – in this case the word праг is associated with the **beginning of some process**, which will **change** the events or man's life: compare to be on the brink of a great invention, to be on the verge of a war, of the new century etc.
- A similar element of the meaning, related to a **change and transformation of the course** of events, exists in the phraseology *прекравям (престъпвам, престъпям) прага на нещо, на някого (step over sth.'s/s.o.'s doorstep: compare. Прекрива ли прага на училище, ставам друг (As soon as I step over the school doorstep, I become another man).* Mind that it is impossible to “keep the status or the state of things” like: *\*Прекрива ли прага на училище нищо не се променя (As soon as I step over the school doorstep, nothing changes).* That meaning of the phraseology often realizes, when it is included in the structure of a complex sentence with an adverbial clause of time with the conjunction **щом (as soon as)**: *Щом прекрива прага на фабриката, забравям за къщи (As soon as I step over the doorstep of the factory, I forget about home),* the conjunction underlines the idea for a quick and immediate occurrence of the second event, of the transition from one state into another;
- *Бия прага, изтривам прага на някого или на нещо (Trudge over the doorstep of so. or sth., rub out s.o.'s/sth.'s doorstep)* – in this steady expression the word праг is associated with a boundary, laid before someone else's space; it is related to **overcoming difficulties** in the process of achieving some goal;
- *Не съм мръднал от прага (на къщата си) (Haven't moved away from the doorstep (of my home))* – it implies the lack of contacts and **fencing off the surrounding world** here the word праг (doorstep) is a **limitation line**, which encloses us within “its” extent;

Therefore, based on the use of the word “праг” in the phrases, two specific elements of its meaning can be pointed out:

1. **beginning of sth., new course of events;**
2. **change** (positive usually);
3. **limitation, enclosure.**

The concept **boundary (bound)** in no way corresponds to the first two indicated elements. The **boundary (bound)** in the phrases in a unique way realizes the separation of “one's own” and “somebody else's” space. For example in expressions like *минава (надхвърля) границата (go beyond the bounds), прекравям границата (overstep the bounds), нямам граница на устата*

*cu (his/her mouth knows no bounds)*, the boundary (bound) delineates the fields of what is accepted, established and what contradicts the norms and the acceptable behaviour.

### **ПРАГ (DOORSTEP)**

<b>Derivatives:</b>	прагов (doorstep, threshold)
<b>Synonyms:</b>	начало (beginning), навечерие (eve), рубеж (line)
<b>Opposites:</b>	межда (field boundary) синор, слог ( <i>boundary strip, dividing line, hedge</i> )
<b>Hyperonym:</b>	граница (boundary, verge)
<b>Whole:</b>	дом (home)
<b>Hyponym:</b>	долен праг (lower doorstep), горен праг (upper doorstep)

## **APPENDIX 2**

### **ЖИЛЫЕ ПАМЯТНИКИ**

Зимой в Испании можно увидеть все, что недоступно летним курортникам, проводящим досуг между пляжем и бассейном. При плюс пятнадцати и мягком зимнем солнце древности воспринимаются легче, туристов мало, и к достопримечательностям можно подступиться. И потом, зимой дешевеют отели - не только на курортах, но и в больших городах. Это касается и знаменитых парадоров - гостиниц в старых замках и крепостях, переделанных из древних приютов и постоялых дворов. Обновленные или перекроенные, а они хранят тем не менее первоначальную атмосферу. Переночевав в них хоть раз, начинаешь осознавать реальность происходящего в этих древних стенах много веков назад: парадор - не музей, а жилище. В отличие от французских или шотландских замков, приспособленных под гостиницы для богатых путешественников, парадоры - нормальная гостиничная сеть, причем государственная, а не частная. О принадлежности к ней свидетельствуют лаконичные зеленые значки на тарелках и туалетной бумаге и стандартные правила поведения. К примеру, туда не пустят постояльца с собакой или кошкой, и не потому, что испанцев раздражает живность, - их заботит сохранность памятников. Прелесть парадора не в удобствах, которые, конечно, тоже есть, и не в уровне сервиса, хотя ниже хороших трех звезд заведений в этой сети нет. Первый парадор, увиденный мной, был в галисийском городке Байона: строгий феодальный дом (точнее, копия), "родная" крепость начала XVI века и башня, в которой, по слухам, обитал уродливый инфант в железной маске. Открываешь с утра латунный шпингалет, выходишь на зарешеченный балкончик и представляешь себя если не королевой Изабеллой, то как минимум донной Анной. Внизу - пустой лужок, в ста шагах - крепость, за ней - холодный океан. Если бы не пизонские яхты, никто бы не догадался, что это все - сегодня. Перед сном я вышла прогуляться по крепостной стене и не заметила, как дошла до середины: с одной стороны были зубцы, с другой - обрыв, впереди - башня, и ни души вокруг. Не то чтобы я испугалась, но когда добралась наконец до отеля, была счастлива. Один из лучших - парадор Католических королей в Сантьяго-де-Компостелла. Вместе с центром города Parador Hostal de los Reyes Catolicos включен в культурный список ЮНЕСКО. Строился отель в 1501 году как приют и больница для паломников, спешащих поклониться мощам Святого Иакова - за шесть веков до того их как раз здесь обнаружили. Пятизвездочный отель, в который превратился приют за полтысячелетия, сохранил предназначение, ибо богатым есть что замаливать. Внешне здание с возрастом не изменилось - только добавился для рентабельности. А

внутри - удобные номера, антиквариат и сводчатые рестораны, в которых каждому предлагается отведать "меню паломника" - "виэйру" (гребешок), мясо, жареное на решетке, камбалу и каштаны в молоке.

Во втором, согласно "парадорской" таблицы о рангах, отеле сети - Hostal San Marcos в Леоне кормят не столько гребешками, сколько лягушачьими лапками. Когда-то здесь тоже была больница. В постройке 1515 года не подразумевался бассейн - его и теперь нет. Зато все, что было при католических королях, сохранилось: и легкий раннебарочный фасад, и комнаты для паломников, и деревянные кастильские панно на стенах.

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## МЕТАТЕХТ

- **досуг** - свободное время
- **плюс пятнадцати** – пятнадцать градусов тепла
- Дайте другие примеры прилагательных, склоняемых по мягкому склонению, кроме "**зимний**"
- Как переведете выражение "и к достопримечательностям можно подступиться" - дайте синоним
- "**дешевеют**" – поевтиняват (ср. антоним – дорожают), ср. существительные "дешевизна" – евтиния, "дороговизна" - скъпотия
- "**постоялый двор**" - странноприемница.
- С каким падежом употребляется глагол "**касаться**", приведите и другие глаголы, употребляющиеся с этим падежом.
- Обратите внимание на выражение "**тем не менее**": Используйте его в переводе следующих предложений: Той е съгласен с теб и въпреки това прави обратното. Вие се постарайте, но въпреки това ви предстои още много работа. Тя обича мъжа си и въпреки това му изневерява.
- **Переночевав** - это форма деепричастия, она образуется от глаголов сов.в. и переводится "след като пренощуваш": Используйте такие деепричастия в переводе следующих выражений: След като посетихме болния поговорихме за неговата болест. След като разказах за случая, ми олекна (отлегло от сердца). След като си написа домашните, той излезе с приятели. След като посетихте нашия хотел, ще поискате да го посетите поне още един път.
- Запомните, что болгарское выражение "**за разлика от**" переводим на русский язык "**в отличие от + Р.п.**". Переведите: За разлика от тебе аз не ходя по дискотеки. Той за разлика от родителите си има съвременни разбирания. За разлика от миналия сезон тази година на българското крайбрежие се очакват много туристи.
- **Приспособен под** - переводим "приспособен за". Очень часто слово "приспособен" пропускается "замок под галерею". Переведите: Тази сграда е приспособена за туристическа агенция. Корабът е приспособен за ресторант.
- **гостиничная сеть** переводим "хотелска верига"; синонимы – гостиничная цепь, цепочка
- **К примеру** - выражение при перечислении: Переведите: Например нашите клиенти са много капризни, докато вашите са възпитани и тактични.
- **Постоялец** означает "проживающий в каком-л здании или гостинице"
- **Живность** - в значении живое существо, животное

- Запомните выражение **сохранность памятников** – “запазване, съхраняване на паметниците”.

- Вспомним, что русское слово "**копия**" ж.р. Переведите: Направете копия на този документ. Пригответе ми две копия. Не приемаме копия, а само оригинали.

- **латунь** – месинг,

- **шпингалет** - райбер

- **зарешеченный балкончик** - балконче с решетки

- **лужок** - уменьшительное от слова "луг" - ливада, поляна

- **пижонский** - контешки; "**пижон**" - конте

- запомните выражение "**выйти прогуляться**" - переводим "да изляза да се поразходя"

- **обрыв** - стръмнина, урва, пропасть

- **паломник** - странстващ богомлец, поклонник

- **ибо**=так как

- **замаливать/замолить** - измолвам прошка Мне есть что замаливать - Аз има за какво да се моля.

- **отведать меню паломника** - "да се опита менюто на богомлеца"

- **камбала** - писия

- **лягушачьи лапки** = лягушачьи ножки - жабешки бутчета

- вспомним, что слова "**фасад**" в русском языке м.р. Переведите: Фасадата на къщата е стара и избеляла (выцветшая).

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