

Multilingualism in Memoir Discourse: Language Creativity and Didactics of Multilingualism

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Abstract. *The problems of implementing individual multilingualism in language creativity are studied in the paper. They are based on two works written by the émigré writer Yevgeny Gagarin. They were published in German under the pseudonym of Andrei Rusinov in 1936 in Germany. The goal is to study the types and functions of code-switching in a memoir discourse from the standpoint of contact linguistics. The subject of the research is the structural, pragmatic and stylistic features of switching from German to Russian, French, English, Latin and some other languages as guest languages in Yevgeny Gagarin's German-language works. The possibilities of using the multilingual didactics in the literature of memoirs are shown on the example of the writer's linguistic creativity.*

Key words – *multilingualism, memoir discourse, language creativity, didactics of multilingualism*

I. INTRODUCTION

The study of German texts written by émigré writer Yevgeny Gagarin (Eugene Gagarin) shows that they can be attributed to the memoir discourse. Being actually the texts of memoirs, written in Germany under the pseudonym of Andrei Rusinov, the works “Die große Täuschung” [10] and “Auf der Suche nach Rußland” [9] are hymns of love for Russia’s historical homeland. The author openly expresses nostalgia for the departed patriarchal time, glorifies the beauty of nature and idolises the eternity of life. At the same time, the changes caused by the reorganization of society, the creation of the Soviet system are depicted in a very negative way. Such conflicting sides of the narrative make the writer resort to the use of multilingualism in his language creativity in order to reflect reality in all its aspects.

The theoretical prerequisites for this study are the scientific papers of domestic and foreign scholars on contact linguistics, memoiristics and discourse studies. The interdisciplinary approach combining ideas from these scientific fields makes it possible to consider and describe such a manifestation of multilingualism in a memoir discourse as code-switching in the form of separate components of the sentence, guest language islands, other intraphrase “inclusions”, as well as foreign-language interphase passages. The author’s language creativity is especially pronounced in the texts of memoirs relating to the memoir discourse. That is why the German-language works

related to the literature of memories, are chosen as the research material.

The main objectives of the study include the description of the possibilities of multilingualism in language creativity and the identification of its role in constructing and developing the multilingualism didactics. The multilingualism is in the focus of our consideration. It is used by the immigrant writer in order to demonstrate deliberately the didactic presentation of information in a number of languages.

The varying manifestation degree of individual multilingualism is especially vividly traced in memoir texts related to emigrant prose. It should be recognised that the memoir discourse is an environment for the active implementation of various identity parameters verbalised at different language structure levels. That is why the texts of memoirs written by émigré writer Yevgeny Gagarin under the pseudonym of Andrei Rusinov in Germany of the 1930s are chosen as the research material.

The main findings include the facts established in the process of describing language material, interpreted from the standpoint of contact linguistics, discourse and memoiristics, and refined in the result of the conducted discourse analysis. The revealed facts of multilingualism in the texts of Yevgeny Gagarin’s memories are of interest for studying multilingualism in literature as a whole, which has not yet found sufficient coverage nowadays; for studying the multilingualism functioning in the writer’s language creativity; establishing the strategies of multilingualism didactics in literary works, i.e. identifying the ways of consciously “didacting” multilingual language material; for clarifying issues related to code-switching as one of the most striking manifestations of language contacts. The paper may be useful to psycholinguists, sociolinguists, memoirists and translators.

II. THEORETICAL BACKGROUND

The actively developing scientific field of linguistics, contact linguistics ideas, contributes to understanding the individual multilingualism ontology and the mechanisms associated with code-switching in a memoir narrative. Multilingualism is defined in the Big Encyclopedic Dictionary of Linguistics (edited by Valeria Yartseva, published in Russia in 2000) as “the use of several languages within a certain social community (first of all, the state); the

use by an individual (group of people) of several languages, each chosen in accordance with a specific communicative situation” [12, p. 303]. The presence of three fundamental elements is obvious in this and many other definitions of multilingualism: user, environment and language [1, p. 117]. The multilingualism theory distinguishes national (social) and individual multilingualism. The individual multilingualism we are interested in involves both the use of two or more languages by one person and knowledge of two or more languages by an individual. In linguistics, to this day, no standards of individual multilingualism expression have been developed. There are only individual criteria for determining the degree of expressing the individual multilingualism. For example, P. Auer and Li Wei, when considering individual multilingualism, propose to take into account such criteria as “linguistic proficiency”; “linguistic competence” and “developmental trajectories” [3, p. 7]. From our point of view, the first criterion is the most vulnerable due to the possibility of different levels of language proficiency in individual multilingualism: from equally high (native speaker level) to multi-level. Possible interpretations of individual multilingualism in this perspective allow for distinguishing between balanced and unbalanced multilingualism. It is necessary to agree that most multilinguals often demonstrate unbalanced multilingualism showing different language command degrees. “The language proficiency differences can vary from knowledge of several lexical units (speech clichés — greetings and rudimentary colloquial phrases) to excellent proficiency in both grammar and vocabulary, as well as the corresponding register (language use, appropriate for this or that communicative situation) and styles. Multilinguals develop linguistic competence in language codes to the level they need in accordance with the communicative situations, in which these languages are used.” [7, p. 235]

Both analysed works “Die große Täuschung” and “Auf der Suche nach Russland” are clearly subjective. They are different in their narrative retrospective orientation associated with the transfer of past experience. The communication of the émigré author in various communicative situations and different types of social environment first in Russia and then in Germany allows presenting various language knowledge levels (German as the matrix language and Russian, English, French, Latin, Polish, Ukrainian, Nenets as guest languages, that is, included languages) in the reviewed literature of memoirs.

In our opinion, the works related to the memoir discourse should be viewed in the context of memoiristics [11]. It is a scientific field studying various types of memory representations based on personal experience and the authors' own memory. Memoir discourse studies require the interdisciplinary approach, since it is possible to implement combining knowledge from various sciences: linguistics, literary studies, cultural studies, history, sociology, and psychology, discourse studies, etc. The “discrepancies” in understanding many concepts of memoiristics are quite understandable in this connection.

The memoir-biographical discourse is understood in this study from interdisciplinary positions as a mnemonic

discourse, which takes an intermediate position between artistic discourse and documentary discourse. Like any other type of discourse, memoir-biographical discourse is a “fragment of the linguocultural reality of a particular linguistic community, based on a complex system of traditions, customs, rituals, unwritten rules setting the parameters of generation and interpretation of any socially significant human behavior, including his or her speech works” [8, p. 61]. However, when considering the memoir-biographical discourse of an emigrant nature, it is important to consider the fact that the individual multilingualism manifests itself in the dual linguocultural reality: the original one, associated with the native culture, and newly acquired in the country of emigration. We agree with O. A. Radchenko that the discourse should be studied by descending “from social reality to the facts of its manifestation”, and not “by climbing from text to the existential environment” [8, p. 61]. In our case, the German-language texts of Yevgeny Gagarin’s memoirs related to the memoir discourse should be investigated when studying the socio-political and economic situation in two countries (Russia of post-revolutionary times and Germany of the times of National Socialism). At the same time, the German language should be considered as the matrix, and Russian, French, English, Latin, Ukrainian and Nenets as guest languages, related to the social reality of post-revolutionary Russia, where common people mostly spoke Russian. The former nobles and intellectuals spoke French, partly resorting to Latin expressions and phrases, and people connected professionally or by occupation with foreigners and foreign seamen, in particular, could speak English.

The main methods of our research were the method of continuous sampling for searching for language material, linguistic description, discourse analysis, distributional analysis, as well as interpretation techniques.

It should be noted that the problem of code-switching as one of the most important phenomena of language contacts is reflected in a number of recent studies of Russian and foreign linguists. However, there are few works devoted to the analysis of code-switching in fiction [5, 6]. To our knowledge, no special studies of code-switching on the material of German-speaking memoir discourse with different guest languages are available. Thus, our study can make a certain contribution to the development of contact linguistics and memoiristics from the perspective of multilingualism and emigrant studies and clarify a number of important issues of discourse studies. However, this does not exclude a number of other aspects requiring further research. For example, it would be interesting to research the ability to switch codes in the process of writing skills advancement and the transition from the native language (namely, the Russian language in Gagarin’s case) to German, and back to Russian and other guest languages. However, it is very likely related to the subject matter of psycholinguistics.

III. METHOD

In order to clarify the sociocultural context of using the multilingualism in Yevgeny Gagarin’s German-language works, some basic writer’s biographical facts should be

mentioned. Yevgeny Andreyevich Gagarin was born February 12, 1905 in the village of Bolshoe Konovalovskoe, the Shenkursky Region, Arkhangelsk Province. He spent his serene childhood in pre-revolutionary Russia. As far as we know from literary sources [2], he studied for several years at Petrograd University. Then after returning to his homeland in the North of Russia, he worked in various positions related to forestry and the construction of woodworking enterprises in Arkhangelsk and nearby places for a long time. In 1931, Yevgeny Gagarin married Vera Arsenyeva, the daughter of an aristocrat, who had served as a diplomat in Tsarist Russia. In 1933, thanks to the efforts of influential relatives from abroad, he managed to immigrate with his wife and her relatives to Germany. The writer Yevgeny Gagarin died after a tragic accident in 1948 in Munich.

Two above mentioned books were chosen as the research material. In these books émigré writer Yevgeny Gagarin depicted the life of the Soviet Russia of the 20s – 30s of the XX century from the position of a person feeling alien to the new soviet life. He feels nostalgia for patriarchal tsarist Russia though he hardly believes in its revival. Numerous passages as well as subtitles of the literary works testify to it. The subtitle of the first book tells about the “notes from the Soviet Russia, escaped from the GPU” (*Aufzeichnung aus Sowjetrussland, die der G.P.U.*), i.e. describes the things which people were forbidden to tell and especially to write by the G.P.U. In the subtitle “*Sowjetrussland und das wahre Russland*” of the second book the Soviet Russia is contrasted with the so called real, true (patriarchal tsarist) Russia.

Depicting in the second book his numerous trips in the North of the Soviet Russia as well as in other places of our country (Volga region, Siberia, and even the Far East), his life in Arkhangelsk, including the imprisonment because of the GPU accusation of the ‘counterrevolutionary activity’, Yevgeny Gagarin traces the fate of the whole Russian people in the post-revolutionary years. The author is frankly negative in his estimation of the events in the Soviet Russia in the 1920s-30s: forced collectivization, repressions and persecutions, industrialization, destruction of churches and monasteries, persecution of believers, etc. But at the same time both books give obvious feeling of the emigrant patriotism spirit: the desire to exalt everything characteristic of the pre-revolutionary Russia, love for the nature and family, empathy with those, suffered from the revolution and Bolsheviks, infinite belief in God and eternal life.

The multilingualism sets the documentary tone to the texts turned to the past. Though the documentary narration can be traced in both books of Yevgeny Gagarin in almost everything. Actually, the life description of many heroes in his works is documentary. For example, they are N.'s sisters. Their prototypes are the Arsenyev sisters, Anna and Vera (the latter one is Yevgeny Gagarin's wife), as well as their mother. There is an assumption that Yevgeny Gagarin himself is a prototype of one of the heroes of both books under consideration. In the book he appears as *der junge G.* (young G.). Why does not Gagarin present in the analysed books the events taking place in “Bolshevik” Russia from

his own position, as if observing his life in the novel from the outside? Apparently, it is done to make the documentary image of the Soviet country more convincing. On the other hand, it may be done by the author to protect himself, to avoid communication both with the GPU (Main Political Directorate, the forerunner of the KGB) in Russia, and the representatives of National Socialism in Germany.

The artistry of the analysed books written by Yevgeny Gagarin is also obvious. It is determined by the life truth that is observed in these texts and the typical characters in the works depicting the turning point of history, as well as their ideology (correlation with one or another ideology). It is possible to talk about the presence of a certain ideological position, which Andrei Rusinov advocates as the author-narrator. In our opinion, it does not coincide with the position of the writer Yevgeny Gagarin himself.

Language material, associated with the multilingualism representation in the emigrant prose of the memoir nature, was being collected on the basis of the continuous sampling method. 982 microcontexts containing code-switching were chosen from both of Yevgeny Gagarin's books. Further language material processing considered the following research objectives: 1) to determine the role of the guest languages in the analysed emigrant literary works of the memoir genre on the basis of the classification of the microcontexts according to the type of the included language; 2) to establish which foreign language units and interphrase complexes appear in Yevgeny Gagarin's literary works written in German according to their structural organization and what their role is in the literary works; 3) to reveal the correlation of the structural, pragmatic, and stylistic peculiarities of the switching in the analysed works belonging to the memoir discourse.

At the initial stage of the analysis of the language material associated with the individual multilingualism, it was established that the ‘reconstruction’ of the Russian language is obviously dominant in all samples of code-switching, which is explained by the writer's and narrator's origin (both of them were born in Russia) and the intention to truthfully depict the social situation in post-revolutionary Russia where peoples spoke Russian. Inclusions, guest islands and interphrase complexes (dialogue remarks, dialogues and text passages) in French are second most often met examples of code-switching in the Yevgeny Gagarin's German language literary works. This may be explained by the narrator's political motives. The author-narrator sympathises with the so called ‘former’ (*die Gewesenen*) nobility exiled to the North and imprisoned in labour camps, tsarist power representatives, dekulakised prosperous peasants, disgraced clergy, etc. Andrei Rusinov, the main character of the books, admires the aristocratic manners of nobility and diplomats' families, their ability to speak French, which was considered to be the language of elite in the situation of diglossia in the pre-revolutionary Russia. The third place in the number of foreign language words, phrases and expressions in the studied material belongs to English, which was widespread in Arkhangelsk and the North of Russia due to Anglo-American intervention till 1919. The declared intent of the intervention was the

defense of the former power represented by the White army. In addition to it the English language was a leading foreign language among sailors and trade representatives in the Soviet Russia in 20s and 30s of the XX century. Latin is one more language engaged for code-switching by the narrator. It is used to demonstrate educatedness of scientists, intelligentsia and former students. Andrei Rusinov, the main character of both books, was, according to the first book plot, the student of the Leningrad university. He was dealing with the educated people including those exiled and imprisoned during his life and work in the North of Russia. The usage of the Latin words and phrases helps to depict the events of those days in a more documentary way and to compare the pre-revolutionary and Soviet time. The usage of the realities and elements of the Nenets and Ukrainian languages by the author and the second book characters is fragmentary. It helps to depict the customs and traditions of the Samoyeds native to the North of Russia as well as the life of the Ukrainian settlers and exiled who by a twist of fate found themselves in the North of Russia. The inclusions from Polish are explained by close historic relations between Poland and Russia and the depiction of different pre-revolutionary political events in the second book. Thus distribution of code-switching in the included languages testifies to the author's certain intentions of depicting pre-revolutionary events and makes the narration, on the one hand, more documentary and, on the other, allows for elaborating the fiction more expressively.

At the second stage of the language material analysis the structural types of code-switching in accordance with the frequency of foreign language inclusions were established. The language material findings confirmed the hypothesis of some scientists about the dependence of the structural type of switching on the grammar congruence of the matrix and guest languages. The language material shows that the German language, as primarily an analytic language, allows for example using more interphrase switching.

Let us give the examples of different types of the foreign language inclusions taking into account the included or guest languages. While processing the language material by means of distributive analysis method and interpretation method there were determined the following levels of realization of code-switching:

- Intraphrase code-switching within the phrase:

Er gab uns jedem etwas Brot und Yucker, denn er kam von der Wolja (Freiheit) und hatte Vorrat. [9, p. 191] – This is an example of included element from the Russian language.

Ich zweifle sehr, ob der Dean of Canterbury diese Probe bestehen würde. [9, p. 210] – Here is an included phrase in English.

Diese Ecke, die "Sinkuj" heißt, ist die heilige Stätte des Tschums. – These are included elements from the Nenets language [9, p. 120].

Auch während der Französischen Revolution marschierten vor Robespierre Vertreter "de l'Humanité", darunter sogar Chäldäer, vorbei [11, p. 293]. – This sentence is an example of the included element from the French language.

Nein, die "Pany" und die "Ksendzy" haben keine Aussichten bei uns... Denn ein polnisches und katholisches Joch würde nicht viel besser sein als selbst das bolschewistische ... [9, p. 215] – This passage presents included elements from the Polish language.

- Intraphrase code-switching within isolated components of the sentence:

Zweifellos verdankt der Staat seine Entstehung nicht einem sozialen Vertrag (contrat social), er ist nicht politischen Ursprungs, sondern ruht auf biologisch-ethnographischer Grundlage. [9, p. 59] – This is an example of the island switching to French.

Der Engländer G.Hill, ein Augenzeuge des Kampfes zwischen den Weißen und den Roten in Rußland, schreibt in seinem Buche „Go spy the land“ folgendes: "Die Weißen hatten es von Kind an gelernt, daß Mord eine Sünde und ein Verbrechen ist (...)" [10, p. 58]. – This is an inclusion of the book title in English.

- Interphrase switching in the form of sayings, separate phrases, dialogue remarks, microdialogues and text passages:

Der russische Mensch hat jetzt nirgends ein Heim - er ist heimlos und heimatlos geworden. (...) So wandert er durch das riesige Rußland wie ein Nomade und weiß nicht, wo er morgen seinen müden Kopf hinlegt. "Ubi bene, ibi patria!" [9, p. 5] – This passage presents the inclusion of the phrase in Latin which means "where is good, there is homeland".

"Cheer up," tröstete ich sie (die Schwestern N.) leise [10, p. 38].

"How are you, dear fellow?" fragt ihn einer der Gäste [10, p. 235].

"Parlez-vous français?" fragte sie darauf plötzlich. "Oui", antwortete ich erstaunt, "mais pourquoi le demandez-vous?" [9, p. 159].

Sie machte eine Pause. Ihre Schwester seufzte plötzlich tief, lächelte dann und deklamierte:

"Souffrir passe, avoir souffert reste

Un soupir vient souvent d'un souvenir" [9, p. 243].

Der junge N. nähert sich ihm: "Christos Weskresse!" Er fährt zusammen. "Woistinu Woskresse!" Sie küßt ihn dreimal und reicht ihm ein Ei [9, p. 175].

The last example presents code-switching for Easter greetings in church Slavonic language, used by Orthodox Russians. Using them, the émigré author imitates communication in Russia, showing the German reader his knowledge of Russian customs and traditions.

At the third stage of the work with the language material we tried to reveal the correlation between the structural, pragmatic and stylistic peculiarities of code-switching in the analysed literary works belonging to the memoir discourse. On the basis of the discourse-analysis of the extracted microcontexts it was established that switching in the texts of memoirs can perform a number of pragmatic functions: self-identification, subject and thematic, emotional, emphatic, addressee, phatic, citation, esthetic, metalinguistic and influence. One can consider the effect of communication produced in a guest language in the analysed works of Y.G.

to be a pragmatic function of code-switching. In this case the stylization of communication imitating the guest language is provided. We are going to present only one example of such a function of code switching:

Selbstverständlich gab es hier eine gut ausgestattete Bar, wo man für fabelhaft niedrige Preise alles erhalten konnte. Mitunter traten an mich betrunkene ausländische Matrosen heran, klopfen mir freundlich auf die Schulter und bemerkten – mich anscheinend für einen Kommunisten haltend - in gebrochenem Englisch: “Russischer Kamerad ... Kommunist ... All right... the proletarians of the world unite ... World revolution ... all right“ ... usw. [8, p. 284].

Comparing the structural organization of the included elements, islands of the guest languages and phrases in guest languages with the pragmatic functions of code-switching, the connection between the pragmatic functions of code-switching and the choice of the structural type of switching in the analysed literary works was confirmed. Self-identification function, for example, is noted mostly in the isolated components of the sentence. Emotional function can be performed in all structural types of code-switching but more often it occurs in the interphrase switching. As a rule addressee function requires switching in the isolated components of the sentence. Subject and thematic function is typical for the islands of the guest languages and for the separate inclusions. As a rule phatic function is seen in the isolated components of the sentence and interphrase code-switching. Emphatic function is performed more often by the switching in the isolated components of the sentence and islands of the guest languages. Influence function is typical for the interphrase code-switching, citation function – for code-switching in the isolated components of the sentence or the islands of the guest languages. Metalinguistic function is characteristic for the interphrase switching. The correlation between the pragmatic functions and memoirs text stylistics was also determined. Realising the above mentioned functions the author tries to recreate real communication. That is why he uses functions to communicate objective information (subjective and thematic, addressee, phatic, citation) and subjective information (emotional, emphatic, influence, self-identification, metalinguistic, esthetic). We should agree that subjectively directed functions unlike objectively directed ones are more able to create the characters’ speech image, expressiveness and imagery of the literary work [6].

Let us see the example of realisation of the function of author’s self-identification due to which it is shown that the author was born in Russia:

Zuerst hißten sie über dem Dorf die rote Flagge, dann holten sie Batuschka und Iwan Michailowitsch herbei, sperrten sie in eine Scheune ein und riefen die Bauern zusammen [10, p. 38].

Double code-switching used by the author makes him the unwitting observer of the happenings in the northern village. The first switching is the inclusion of the Russian word Batuschka to designate the cleric person with the accompanying explanation in the form of a footnote. The second switching is done in the form of the typical Russian combination of the first and the middle names when

addressing and depicting the characters in this passage. The cognitive information in this case does not bring expressiveness and imagery elements into the narration.

To compare we give the examples of code-switching with influence function. When looking at the scene with entertaining ‘Soviet youth’ one of the exiled to the North, to Arkhangelsk sisters N., uses the expression in French which can be translated as “The king people are amusing themselves”:

“Le roi peuple s’amuse,” sagte leise eine der Schwestern. [9, p. 42].

Here imagery and expressiveness appear at once. The author tries by that to make the reader sympathise with the main characters, N’s sisters, suffered from the repressions, and cause the negative feelings towards the youth having fun and singing songs against the background of the church. The allusion to the French revolution is obvious here as well. The sisters speak French with each other and this fact must testify to their noble origin.

The findings received from the language material analysis show that pragmatic functions of codes switching correlate in a number of cases with the choice of a functional style. As the language material shows code switching can be connected with the usage of the colloquial style. It forms the specific memoirs texts in the scenes depicting the life of common Russian people, repressed ‘former’ in the post-revolutionary period.

Code-switching, which gives cognitive information, is most closely connected with the lowered, colloquial style. For example when describing the life in the GPU prisons, the author uses a whole number of words in Russian belonging to prison jargon. This remains unclear for German readers in most cases. The author sometimes explains these words and sometimes leaves no comments. Using this technique the author creates the gloomy atmosphere of prison life of innocent people, former nobility, clerical people, teachers, political prisoners who served their sentence alongside real criminals. To illustrate it we give the examples of such Russian jargon with its explanation in German. They are given by the author in the analysed texts: Parascha – Noteimer; Liagavyj – Spitzel der GPU; Busa – Rauferei; Starosta – Zellenälteste; Schalman – eine Diebszentrale; Marafet – Kokain.

IV. RESULTS AND DISCUSSION

The findings of the analysis of two Yevgeny Gagarin’s German language literary works pertaining to emigrant prose and memoirs, allow us to conclude that these memoirs texts reflect the émigré author’s specific cognitive and language activity. They demonstrate the mechanisms of autobiographical memory functioning, which is the author’s personal memory containing the facts and circumstances of the personal background. The findings of the discourse analysis reveal that the autobiographical features and documentary way of narration are traced also due to the individual multilingualism, which is actively used in the considered fiction and documentary literary works.

Formulating the research results in the terms of contact linguistics, it is necessary to state that usage of the non-native German language as a matrix language does not exclude a number of guest, included languages. Such contact multilingualism allows the émigré author to demonstrate his origin, describe the events of the Soviet Russia in the 20s-30s of the XX century as truthful as possible using code-switching among other strategies.

The switching of language codes is an important technique in the emigrant memoir prose. The author, represented by Andrei Rusinov, the narrator, introduces some linguistic units and interphrase complexes in other languages that he knows in varying degrees into his speech and the speech of other acting persons. The code-switching is used by the writer for specific purposes, for example, to demonstrate one's erudition or to present the social situation in Russia as realistic as possible.

Different levels of proficiency in the languages, which are used for code-switching in the memoirs, do not indicate that individual multilingualism is balanced in this particular case. The unbalanced multilingualism in the Yevgeny Gagarin's literary works is traced in the committed errors in German language style and grammar and obvious lack of linguistic knowledge in the field of the Nenets, Ukrainian and Polish languages. If the author's Russian language in code-switching is unquestionable, the knowledge of French and English may be considered sufficient for stylised communication in foreign languages. The narrator often uses the Latin language or presents it as a communication tool for his book characters to indicate the educational level and broad erudition of the language speakers. The Ukrainian, Nenets and Polish languages are presented in the text of the second book only as separate lexical elements. Being a proficient user of several foreign languages allows the author to cover a wide range of pragmatic possibilities of code-switching in both analysed literary works.

The linguistic description of code-switching and distributive analysis reveal that switching within phrase and in the separate components of sentence are the most widespread in the memoir texts. Substantive phrases more often present the island switching.

The émigré writer's multilingualism is fixed due to numerous inclusions of the Russian language at different verbal levels (from a word to the whole microtexts). His being a native Russian speaker is seen everywhere: from the usage of the Russian and northern realities to the reproduction of the Russian proverbs, sayings and dialogue passages.

The didactics of multilingualism in Yevgeny Gagarin's literary works means that his works include code-switching from German to Russian, French, English, Latin, Polish, Ukrainian as a key element for the demonstration of his proficiency in several languages. Due to twelve established pragmatic functions of code-switching (subject and thematic, emotional, emphatic, addressee, phatic, citation, esthetic, emphatic, metalinguistic, as well as influence and self-identification functions and creation of the effect of communication in the guest language) the author makes the

reader to believe in the reality of the narration and at the same time demonstrates high artistic level of the contents organization.

The findings can be used as an algorithm for the description of multilingualism manifestations in fiction and in emigrant prose in particular. Research works on psycholinguistics might prove important in investigating the mechanisms of code-switching in a foreign language in the conditions when a person tries to create a literary work as an author of texts pertaining to the memoir discourse.

V. CONCLUSIONS

Summarizing the results of the study we would like to underline that numerous switches to the Russian language create the feeling of 'russianness' in the description of almost all aspects of Soviet life and highlight mainly its negative side: poverty, repressions, devastation, confusion, etc. But at the same time it is the Russian language that helps the author to bare his Russian soul in front of the reader, show the true Russia in all its beauty and sing the praises of the eternal life. Performing code-switching from the matrix of the German language to other languages such as French, English, Latin, Polish, Ukrainian and Nenets allows showing the author's attitude towards the representatives of other countries and nations. Using French elements in his own speech and the dialogues of his characters, the author draws positive images of sophisticated and noble people, so alien to the Soviet environment. The writer Yevgeny Gagarin demonstrates his proficiency not only in German and French, but also in English. Switching to English shows the author's secret hope, as well as all Russian emigrants' hope, to get support from the British and Americans in returning the former system even if not in the form of monarchy.

Language creativity in Yevgeny Gagarin's books with its documentary way of depicting reality demonstrates virtuoso usage of style registers to which individual multilingualism in its unbalanced form contributes a lot. Poor knowledge of Polish, Ukrainian and Nenets does not stop the author in his aspiration to cover the boundless, to visit Samoyeds, to talk to Ukrainian language speakers, who appeared in trouble, to philosophise about other denominations, for example, Catholicism in its Polish variant.

Such didactics of multilingualism makes us wish to learn foreign languages, master them, learn to use them as an important means of mutual understanding of nations, to study the tools of multilingualism and to give them detailed description.

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