

SEMANTICAL ANALYSIS OF THE CONCEPTS “MOTHERLAND”, “RELATIVE”, AND “NATIVE” IN THE PROVERBS IN YAKUTSK, RUSSIAN AND FRENCH

СЕМАНТИЧЕСКОЕ МИКРОПОЛЕ КОНЦЕПТА «РОДИНА»,
«РОДСТВЕННИК», «РОДНОЙ» В ПОСЛОВИЧНОЙ КАРТИНЕ МИРА
ЯКУТОВ, РУССКИХ И ФРАНЦУЗОВ

YAKUT, RUS VE FRANSIZLARIN ATASÖZLERİNDE “VATAN”, “AKRABA”,
“AZİZ” GİBİ KAVRAYIŞLARIN ANLAMI

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ABSTRACT

This article attempts to analyze the worldview on the example of the concept of “motherland” and reveal words of its microfield such as “relative”, “native”, in the Yakut, Russian and French languages. In the collective consciousness of language socium (as well as in the individual consciousness) the proverbs create a peculiar cognitive structure. Proverbs in any language represent the prism through which the idea of the people about the world around them and themselves can be reflected. The cognitive structures of proverbs in different languages have the common features and the differences which makes possible their comparative analysis which, in turn, reveals peculiarities of the worldview. The worldview reflected in proverbs is the background which is unconsciously assimilated by the language personality and represents one of basic elements of stereotypes.

Keywords: Proverbs, Key concepts, Worldview, Proverb worldview, Comparative analysis, Semantic peculiarities

АННОТАЦИЯ

В данной статье предпринята попытка проанализировать фрагмент пословичной картины мира на примере концепта «родина» и выявленных слов его микрополя «родственник», «родной» в якутском, русском и французском языках. В коллективном сознании языкового социума (и в сознании индивида) пословицы образуют своеобразную когнитивную структуру. Пословичный фонд любого языка является призмой, сквозь которую отражается представление народа об окружающем мире и о себе. Пословичные когнитивные структуры разных языков имеют черты сходства и различия, что делает возможным их сопоставительный анализ, который раскрыл особенности картины мира. Пословичная картина мира является тем

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бессознательно усваиваемым языковой личностью багажом, который является одним из основных компонентов базиса стереотипов.

Ключевые слова: Пословицы, ключевые концепты, картина мира, пословичная картина мира, сопоставительный анализ, семантические особенности.

ÖZET

Makalede Yakut, Rus ve Fransızların atasözlerinde “Vatan”, “Akraba” ve “Aziz” gibi kavrayışların anlamı değerlendirilmiştir. Aynı dili konuşan toplumun (ferdin) şuurunda atasözler bir nevi kognitifsel yapı oluşturmaktadırlar. Bütün dillerin atasözler hazinesi bir prizma olarak toplumun alem ve hakkında olan düşünceleri yansıtmaktadır. Farklı dillerde olan atasözlerin kognitif yapılarında olan benzerlik ve farklılık karşılaştırılmalı tahliline izin vererek alemin özelliklerini açıklamaktadır. Dünyanın atasözler haritası bilinçsiz olarak edinilen dil hazinesinin stereotip esasların asıl parçasını oluşturmaktadır.

Anahtar Kelimeler: Atasözü, esas kavramlar, dil haritası, dünyanın atasözleri haritası, karşılaştırılmalı tahlil, semantikselsel özellikler.

In the collective consciousness of the linguistic socium (as well as in the individual consciousness) sayings create a peculiar cognitive structure. Sayings fund of any language is a peculiar prism through which the people idea about the world around them and themselves can be reflected. Sayings cognitive structures of different languages have their similarities and differences, which allows to conduct their comparative analysis, and comparison of sayings funds of different languages is able to discover wide perspectives for interlinguistic investigations of the mentality of different ethnoses.

Moreover, we suppose that sayings worldview is the background which is unconsciously assimilated by the linguistic personality and serves as one of the stereotypes basic components

“Saying – is a short parable. It is a judgement, verdict, and homily expressed hintingly, involved into broad use and polished by the ethnic group (...) (Dal V. I., 1957:6)

Basing on the fact that the main section of the conceptual space division are such concepts like: motherland, time, space, number, life, death, will, truth, knowledge, labour and others. To investigate sayings worldview we have chosen these very concepts which from our point of view can define an individual worldview. The concept of “motherland” and some other words from its semantic field such as “relative” and “native” as representatives of the main concepts which define people’s mentality.

It is important to notice that the concept “Motherland” holds a specific place in the worldview of French, Russian and Yakut peoples.

As for its semantics the concept MOTHERLAND reveals in French – 2 words: «patrie», «pays»; in Russian - 4 words: “Motherland”, “fatherland”, “homeland”, “native country”; in Yakut – 6 words: «Аан ийэ дойду», «Ага дойду», «торут дойду», «торут буор», «торообуталаас» (Ийэ алаас), «Ийэ сир». Thus, the total amount of discovered sayings units chosen by the method of continuous sampling from the dictionaries and handbooks of the languages under comparison numbered 362 units of

sayings, so, there were analyzed 255 sayings, 100 from them are Russian ones, 87 – Yakutian and 66 – French sayings which may contain these words

The “MOTHERLAND” concept Analysis was performed on the basis of 93 sayings in total. The body of the material under analysis is composed of the sayings containing key components of the concept Motherland: «Тереэбут дойду, аан ийэ дойду, ийэ сир, ийэ буор, / motherland, native country, homeland, fatherland, another country (foreign land) / patrie, pays natal», sayings with the respective verbal components: «кемускээ, харыстаа, таптаа / to defend, to love, to esteem / *prêt a mourir, defendre, s'expatrier, rapatrier, sauver, se trouver*», and sayings which contain another components forming part of the semantic field: “far, there, in the place, where”

1. **Peculiarity of the sayings worldview of the Russians are the following groups:**

2. **“Motherland and foreign land”:** Russian proverbs constituted the widest presentation about the foreign land (26). Any nation always protects its native land against the invasion of “foreigners”, and national pride is typical for all nations regardless of their territory sizes. As for the little child his mother is “the most beautiful woman in the world”, so the native land is always “wide” – writes U,S, Stepanov (Stepanov U. S., 1997: 510)

It is possible to notice the following cognitemes which reflect Russian people’s attitude towards motherland and foreign land: “there is no place like native shore (whatever it is), for instance: *Finest is the place where the tummy button was cut off (that is to say, the motherland) / (Мила тасторона, где пунок резан (т.е. родина), Abroad is warmer, but home is funnier (За морем теплее, у нас веселее; Choose not a much appraised foreigner but a peeked on homegirl / Не бери дальнюю хваленку, бери ближнюю хаянку!; A foreign land lives off appraisals and our lives off denigration / Чужая сторонущика нахвалом живет, наша хайкою стоит; At home life is easy, in outland it's worse/ Дома все споро, а в чуже житье хуже;*

The cogniteme “to meet with someone or something native and familiarized at the foreign land is a great happiness”, for instance: “*In the familiar sight a small dog is a beloved one, in the outland seeing a familiar crow makes one happy, Even a small stone is familiar in the native land, Even a fistful of soil from native land fills heart with joy / С родной сторонки и собачка мила, На чужой сторонущике, радсвоей воронущике, На родной стороне и камешек знаком, Своя земля и в горсти мила;* the cognyteme “it is better not to leave your motherland and go very far away, ‘cause the outlands are hostile and unpredictable, conceal dangers”, for instance: *Chant the praises of outlands but stay at home!, One is praising foreign lands but doesn't leave his place, Foreign countries stroke the wrong way, Foreign land will add intelligence/ Хвали заморье, а сиди дома!, Чужую сторону хвалит, а сама туда ни ногою, Чужбина не по шерсти гладит, Чужая сторона прибавит ума.* So, it is possible to notice that Russian proverbs about foreign lands, basically, reflect negative attitude towards any foreign country.

Cognyteme means the unit of cognitive linguistics which corresponds to different elements of the traditional semantics, the second “construction block” of the proverbial worldview after the saying. Stable and frequential cognytemes in the sayings worldview is considered to be prototypal and forming proverbial units prototypes (Ivanova E. V., 2002:1)

“Motherland and defence” (10): in Russian proverbs and sayings there predominate structures with common cognyteme “keep and protect your Motherland”,

“don’t spare anything for your Motherland”, It shows us that Russian sayings very often mean patriotic attitude: *Serve your country wherever you live, Spare not your strength and life for your Motherland*

Mostly all of these sayings were created before the severe war. All Russian sayings have a special force, courage, bravery, that’s why they never cease to exist (*Russian is proud in all of his words and straight in all of his deeds, Russian remembers the kindness, Unconquerable a nation is where it’s united*). The Motherland for them means an integrate part of life and destiny (*Watch over your Motherland as you watch over your beloved Mother*).

Russian with its endless expanses was always a coveted prize for invaders from all over the world, except the North lands, ‘because there is nothing there but white bears. Not surprisingly the word combinations like defense of the Motherland, defense of the Fatherland, to defend the Motherland/Fatherland; The Motherland/Fatherland/fatherland is out on alimb are stable and reproduced regularly)Ter-Minasova S. G., 2000: 176)

“Motherland and love”: The Love for the Motherland in Russian sayings is reflected by the cognymemes “each and everyone loves his native lands in his own way”, For instance: *Each curlew lauds his moor. A fistful of Motherland soil fills heart with joy. Love for the Motherland is stronger than Death.*

The Russian language undesputably testifies to such feature of Russian national character as opened patriotism, amor patriae (love for the Motherland) expressed by words. In fact, all Russian literature is full of love to Russia: from Lermontov’s “I love my Fatherland...” till Rubtsov’s “Russia, Rus, protect yourself” (Ter-Minasova S. G., 2000: 176)

“**Motherland and yearning**” (7): the following peculiarity of the sayings worldview of the Russian people is reflected in the block “Motherland and sadness”. For a Russian person it is a typical personal and opened (in sense of verbal expression) emotional attitude towards his native land - his mother, his holy fatherland. (Ter-Minasova S. G., 2000^ 177) Russian sayings openly reflect yearning for the Motherland. It is reflected in a cognymeme with the general sense of which is as follows “Abroad is very dreary: Even bones weep for Motherland (according to the legend, in some tombs one can hear the bones weeping). This is a distinctive feature of French sayings

“Motherland and foreign lands” (11): French sayings, unlike Russians don’t express openly scornful attitude towards outlands but instead only mention that at home one feels better (*on n’est nulle part aussi bien que chez soi – literally: at your guests’ place it is good but at your home it is better*). And in the saying «*A la table d’autre on mange de meilleur appetit*» - *literally: the fish in the foreign plat seems tastier, it ironically expresses the idea that the foreign meal always seems better than yours.*

“Motherland and commitment” (6): Among French people the second place occupies the block “Motherland and commitment” (6) which represents the cognymemes “don’t leave, don’t betray your Motherland” and “be devoted to your Motherland until death” (*Il est doux, il est beau de mourir pour la patrie, - literally: to die for your Motherland in beauty and dignity*). It evidences about deep devotion and dedication of French people ready to give their lives for their Motherland.

“Motherland and love” (4): Love to Motherland in French sayings is expressed by the cognymemes “There isn’t much love in the big country” *Plus la patrie devient grande,*

moins on l'aime. (literally: The bigger the the Motherland is the less we love it). This cognymeme expresses the idea that growing of Motherland in size gives birth to conflicts of interests, points of view, necessities among people. Consequently, this saying can mean warning and call French people to unite and consolidate. And the next cognymeme “value and love what you have”: *On ne choisit pas sa patrie – la terre de ses peres – que l'on ne choisissons pere et sa mere* (literally: *One doesn't choose his Motherland – the land of his fathers – just like one doesn't choose mother and father*), it tells us that the Motherland is closely associated with such phenomena like father and mother, consequently, the love for the Motherland arises in a human being since the first breath.

“Motherland and defence” (2): In French sayings about the defense of the Motherland the main cognymeme is “Serving Motherland is not the whole duty”: *Servir la patrie est la moitié du devoir, servir l'humanite est l'autre moitié* (literally: *Serving your Motherland is just a half of duty, and serving the whole humanity is another half*), that's to say, serving your Motherland is not enough, it is necessary to do more.

The peculiarity Yakut sayings worldview is the presence of the blocks: **“Motherland and foreign lands” (5)**: The prior feature of the Yakut sayings belongs to the block “Motherland and foreign lands”. The Yakut saying «Омук сирэ одурууннаах, оһук сирэ оһургэстээх» (literally: the foreign land is dangerous but your own is touchy), represents negative attitude towards another countries and conveys the sense of apprehension of a dangerous foreign country.

“Motherland and defense” (4): As in Russian, as in French sayings the structure with the common cognymeme “protect and defend your Motherland” is present: *Теребүт дойдугун харагын харатын курдук харыстаа*. (literally: *береги свою Родину как зеницу ока*), which gives an idea about the readiness for self sacrificing defence of the Motherland.

The saying: *Олох олоруу – Ийэ дойдуга иэһи толоруу*. (literally: *to live a life – means to fulfill a duty before the Motherland*), clearly expresses deep patriotic content of the cognymeme - the meaning of life is in the defense of your Motherland.

“The Motherland and commitment” (4): In the Yakut language there is a cognymeme “those who betray Motherland cannot be forgiven(Элэйбити элиэ сиир, быралыйбыты бырдах сиир, - literally: the one who has left his/her place for another is bitten by a vulture, the the one who leaves his native country for another is bitten by a mosquito). In other words, a person cannot lead a normal life outside his Motherland. And in Russian sayings with such cognymeme absent.

“Motherland and respect” (4): The Yakut saying *Биир хоммут отуу кэриэстээх*. (literally: *even the hearth of a night's lodging is worth respect*), it emphasizes respectful attitude of a human being toward the Motherland by means of a smaller example – a night's lodging.

The cognymeme “the place where the childhood has passed”: *Биһикпин ыйаабыт сирүм* (literally: *this is the place where I hung the cradle that's to say the place where I was swaddled*), it reflects the respectful attitude towards the memory about the place of birth. As the ancient Yakuts led nomad way of life the children cradles when no longer needed were hung at the trees in the place where they made a stopover. By means of this saying a speaker indicates that the place is familiar to him since childhood and it's very valuable.

“Motherland and grandeur, wideness” (2): grandeur and wideness of the Motherland is expressed clearly in the saying: *Айыы сирэ аһаҕас, күнсирэ кендэй* (literally: *the kingdom of deity is opened and the under-the-sun country is spacious*), the meaning of this saying is as follows: the Yakut land is a big one, and it is possible to fit into it everywhere. As well as everyone can find there his place and happiness.

Worth noting is that in the Yakut sayings direct expression of the love to Motherland is nowhere to be found, nevertheless, it is noticeable that people value their country and love it in their own way: *«Кун сирэ кунду»* - literally: *sunflower country is dear*.

To analyze the concepts “relative” and “native” in total there were chosen 191 sayings.

The body of the material under analysis include the sayings which contain the key concepts of “native” and “parent”: «аймах, уруу, ийэ, ага, уолоҕо, кыыс оҕо, кырдыҕас киһи / relative, native, kindsmen, mother, father, son, daughter, father-in-law, mother-in-law / parent, proches, mère,père, fille, fils».

The table of correlation of cognytems representation in the sayings containing the concepts “relative” and “native” in the languages under consideration:

General themes	French language	Russian language	Yakut language	Total amount
1. Relative	16	19	13	48
2. Children	6	27	32	64
3. Parents	7	19	4	31
4. Old people	1	13	6	20
5. Other relatives	-	20	-	20

The peculiar thing about the sayings worldview in Russian people is the presence of such cognytems as:

“**The children: son and daughter**” (27): The main peculiarity of the sayings worldview of Russian people is the block named “children”. The general cognytem is “children cause many problems”: *Small children – minor troubles, Grown up kids – major problems, little children hinder from sleeping, big ones don’t hinder from breathing* – it expresses negative attitude towards little children as if they were creating unnoticeable but significant problems. Besides, childrearing arises feelings of burdensome and anxiety in Russian people: *Bringing up children is not counting hens*.

The structure with common cognyteme “a son is better than a daughter”: *The son is a home guest but the daughter must leave. A daughter is someone else’s treasure. Feed, teach and protect but let her go. Feed your son – he’s your support, feed your daughter – he is a support for other people*, as you can see there is a great amount of sayings telling us that a son is more privileged than a daughter because he will not forget his parents and will be a support for them when they are old but a daughter will leave her parents for her husband. Also there are cognytemes like the following: “the son needs good upbringing”: Good son is the entire world’s envy. *Lack of punishment is a disgrace of father, “if you don’t teach*

him properly in his childhood you won't teach him in his youth days": "If you didn't teach him when he was small enough to lie across the bench, now when he has grown big enough to lie full-width you won't teach him at all", "Feed your son until his time comes: the time will come and your son will feed you. These cognytemes mean that a good upbringing is essential.

As it was already emphasized in general Russian sayings tell us that children cause troubles, that their upbringing is a difficult and serious kind of work: *The children are God's blessing; One who has many children has not forgotten the Lord.*

"The parents: mother and father" (19): The second place is occupied by the block named "parents: mother and father", in which there are many sayings *dedicated to the contrast between mother and stepmother: Mother is wealth and stepmother is misery. Mother aims a blow big-time but doesn't slap painfully. But stepmother aims a blow small-time but shows no mercy.* The main content of this block can be expressed in the phrase: "mother is better than a stepmother" At the same time there is a saying "Giving birth is not being a parent; giving food and water and showing what kindness is – that's what being a parent means". And it represents careful attitude towards the one who didn't just give birth but has been nurturing since childhood.

The cognyteme "don't forget and always respect your parents": "Don't leave you parents when they are old and God will not leave you. *Respect parents when they are alive and remember them when they are gone! One who respects the parents will never die.* It shows homily and appeal for eternal gratitude towards parents.

The cognyteme "not your father's fortune but his wisdom will help you in your life": "Let *not your father's estate but his wisdom be with you in your lifetime*": it tells us that moral preachings, useful advices and blessing of our parents are immeasurably more important than having money.

"Relative and native" (19): in Russian sayings such people like: husband, wife, parents and relatives are considered to be relatives. The Russians tell about relatives: *Having relatives means having irons in fire. You can't live with relatives without worries. Being together is hard but being separate is boring.* It means that in spite of some disagreements with the relatives they cannot live without each other.

"The eldership: grandfather, grandmother and grandchildren" (13): The general structure of the cognyteme is "grandmother (grandfather) loves and protects their grandchildren": *Daughter's children are loved more than own. One lives good whos grandmother tells fortune. Once I have my granddaughters I know many fairytales. As I have to lay my grandson to sleep I know a fairytale, One who is loved by his grandfather, has bones in his hands. One who has grandmother has also a dinner* – it reflects positive attitude of Russian people towards the old people and tells us about their kindness to the grandchildren.

"Other relatives" (20): Russian sayings often mention distant relatives – *The father-in-law is pugnacious, the mother-in-law is grumbling, the trees are babbling (seething), the daughters-in-law are stirring. Fellowship and affinity are the closest kinship.* It tells us that the Russian people maintain close relationship with their relatives (*Russian people cannot live without relatives*)

French sayings are represented in the following cognytemes:

“Relative and native”: (16): The French people value friendly relationships more than: *Un bon ami vaut mieux que parent.* than blood relations («*Tel peère, tel mere*»). It evidences that true friends and close neighbours are closer to them (*Il vaut mieux un voisin proche, qu'un proche parent.* The meaning is that a close neighbour is better than a close relative) than their relatives and the sense of responsibility for them occupies the first place. This way, friends and neighbours become significant others for them

“The parents: mother and father: (7) French people say about parents and children the following: *Celui la est bien père qui nourrit* (*Not the person who gave birth to baby can be considered parent but the person who raised it*). *Du doux arbre douces pommes* (as a tree as a fruit). *Tel pères, tel fils* (*The father is a fisher and the children look into the water*). So, the children inherit their parents’ character.

The peculiar thing about the sayings worldview of the Yakut people is the presence of cognytemes like:

“Children: son and daughter” (32): the Yakuts regard children as of paramount importance (ого-аймах), because they consider that a child is the future (Ого – киьи инники кэскилэ). Having many children is typical for them (Элбэх бырааттылыртан ээ куттанар). Parents love their children and raise them with pleasure (Ийэ-ага санаата – омого), big family (Киэн аймахтаах, кэтит уруулаах)

“Relative and native”: (13): for them the children are native (ого-аймах), parents (ийэ-аба), grandmother and grandfather, and relatives (аймахдьон) are not so close. And let’s notice that close blood relationships with relatives are not typical to them (*Аймах ыраага, уу чугаһа учугэй.*).

“Eldership” (6): for the Yakuts respect for the old people (*Кырдьагас ыт сымыйанан урбэм.*), - that is, the old people speak with some sense and they are almost always right) is considered to be a distinctive feature. They listen to their advice and consider them to be wise people.

As it was already mentioned above the objective of the present investigation is the comparison of the sayings which contain the concepts like “Motherland”, “native”, “relative” in French, Russian and Yakut language, because exactly when we compare the notions we can revealed national and cultural peculiarities of the entire worldview of each nation. According to the results of the received data it is possible to come to the following **conclusions:**

By the cognyteme “Motherland Image”:

- In the sayings worldview of French, Russian and Yakut people the image of Motherland is represented with deep love, devotion and respect. For instance, for the French the sense of devotion is typical, that’s to say, they are always ready to give their lives in the name of their country (*Il est doux, il est beau de mourir pour la patrie, - literally: to die for the Motherland in beauty and dignity*)

- And for the Russian the expression of great love to their Motherland is especially typical, it convincingly evidences of such a feature of Russian national character as overt patriotism, love for the Motherland expressed verbally (love for the Motherland is stronger than death)

- It is important to notice that in the Yakut sayings expression of the direct love for Motherland is not revealed, nevertheless, it is obvious that they value their Motherland and love it in their own way (*Кун сирэ кунду - букв.: подсолнечная страна дорога*).

By the cognyteme “Foreign land Image”:

- In the sayings worldview of the French, Russian and Yakut people the image of foreign countries occupies the first place. For instance, in Russian sayings it has negative connotation, that's to say, in comparison with the Motherland, the foreign land is cold and distant. (Motherland is raspberry and the foreign country is kalina). In the Yakut sayings one also can feel negative attitude towards foreign lands, that's to say, watchfulness (*Омук сирэ одурууннаах, охук сирэ охургэстээх* –literally:foreign country is dangerous, own country is touchy). And in French sayings negative attitude towards the foreign land is not emphasized, they only express that one feels more comfortable at his native land (*On n'est nulle part aussi bien que chez soi – it is good to stay at your guests' place but it is better to stay at home*).

By the cognyteme “Relationship with relatives and natives”:

- In Russian sayings husband, wife, children, parents and natives are considered to be native people. The Russian tells about their relatives: *Having relatives means having irons in the fire. Being together is hard but being apart is boring*. It tells that in spite of some disagreements with relatives they cannot live without each other (*Russian people can't live without relatives*).

- The Yakuts unlike Russian people consider warm relationship with the relatives not necessary (*Аймах ырааба, уу чугаһа учугэй.*) Consequently, it is the children who are considered native (оҕо-аймах), parents (ийэ-аба), grandmother and grandfather, but as for the relatives, they don't try to maintain close relationship with them

- The French appreciate more friendly relationships (*Un bon ami vaut mieux que parent*), rather than those with their blood relatives («*Tel pere, tel mere*»). Thuswise only children, parents, as well as their true friends and close neighbours are close to them.

Studying of the French, Russian, Yakut sayings and proverbs is especially valuable because it reflects the specific parts of the folklore and national traditions.

In the investigation presented we have discussed certain characteristics of sayings worldview and reconstructed the fragment of the French, Russian and Yakut worldviews in the comparative plan.

The sayings worldview is in its basis a cognitive structure which keeps people's about the worldorder and life experience which have been accumulated by many generations. Besides Aside cognitive characteristics of the nation sayings workdview reflects social and cultural characterstics and also geographical conditions of living of one or another nation. Through sayings worldview we can reveal people's mentality which can be called sayings mentality.

The sayings worldview is a part of the entire linguistic worldview.

The sayings embody centuries-old wisdom, experience of many generations. The sayings keep the knowledge about world and place of the human being in this world. (Ivanova E. V., 2002:4)

Thuswise, we came to the general conclusions (semas analysis data are not described in the article are also provided herein):

1. Semas analysis showed that in the Russian language there are 4 words, which mean the concept of “Motherland”, in French there are 2 such words and in the Yakut language – 6 words; as for the words which mean “relative”, in the Russian language – 5 words, in French – 5 words, in Yakut – 7 words; the words expressing the concept “native”, in the Russian language -5 words, in the French language – 5 words and in the Yakut language – 4 words.

2. Semas analysis of the words which express the concept of “Motherland” allowed us to reveal 15 semas, the concept of “relative” – 18 semas and the concept of “native” – 18 semas

3. The words which define the concept of Motherland also have their special semas: Russian word Motherland/ *Родина* occupies the place of C-13 – the place where a human represents a citizen, and the Yakut word *Торообум дойду*, *aside from common notions has the place of C-15*– the place of its origin, and the French word **patrie** unlike other places has the C-4 – unity of cultured people, C-5–community of people speaking one language, C-7 – people united by sense of belonging to one nation.

4. The most productive way of representation of the concept of “Motherland”/ «Родина» in all three languages turned out to be the thematic connection “Motherland and foreign land” (42 units), and the most unproductive - “love and sickness” (3 units). During the investigation of the concepts “relative” and “native” in the languages under consideration the most productive way turned out to be the thematic connection of “children” (64 units) and the most unproductive – “another relatives” (20 units).

5. Only in the Russian language there is a group named “Motherland and yearness” and “other relatives”. This group is a distinctive feature of the themes of Russian sayings.

6. Only in the French and the Yakut languages there is a group named “Motherland and respect”, which explains the similarity between the Yakut and French sayings. The theme of respect isn’t present in Russian sayings.

7. The particular thing about the sayings worldview of the Russian people is the thematic connections “Motherland and foreign land”, “Motherland and love”, “children”, “relatives”, and “other relatives”. It shows that attitude towards a foreign country mainly is negative, that love to Motherland as a feature of national character in Russian people is expressed wider and more overtly, children and relatives are an important part of life for them.

8. In Russian sayings worldview children are related to troubles and anticipation of worries and problems. Small children mean small troubles, grown up children bring more serious troubles.

9. The particular thing about the sayings worldview of the sakha people is a tematicl connection “Motherland and veneration”, “children” “elderlyship”. Love for the Motherland, devotion to it, feeling of proud for the wide spaces of it are typical to the Yakut sayings. But at the same time in the sayings there is such a thought that the parents take care for their children but the children don’t. Ийэ санаата орого, оро санаатаааска. (Thoughts of a mother about her child, and the child thngs about a stone)

10. For the Yakuts, in difference from the Russians, warm relationship with the relatives are not considered to be necessary (*Аймах ыраага, уучугаһа учугэй.*) Consequently, the (ого-аймах), the parents (ийэ-ага), grandmother and grandfather are considered to be native people for them, but they don't try to maintain close relationship with their relatives.

11. For the Yakuts, in difference from the Russians and French people there is appreciated materil independence from their relatives. Хаан биир,хармаан тусна. In Russians there is revealed a big dependent character from their relatives and very strong emotional connection with their relatives. "Russian don't live without the relatives". 13. The peculiar thing about the sayings worldview of the French people can be revealed in the groups "Motherland and foreign land", "Motherland and devotion", "raletive". They show us that for the Frenchs is especially typical the sense of patriotism and devotion, that's to say, they are always ready to scarify their lives for the Motherland.

12. The French don't pay special attention to the close relationship, thay'd better appreciate friends relationship.

13. The sayings have direct and indirect sense. For instance, the saying with a direct sense is as follows: "Motherland is your mother, so you must know how to defend it". Meaning and inner form of this saying coincide. At the same time the sayings with indirect meaning: "The own chemise is closer to the body", "Strange flame doesn't warm" there can be revealed non-coincidence of the inner form (literal meaning) and the meaning, that's to say, the meaning is transmitted with the help of other phenomena.

14. In Russian sayings the emotive character plays the more important role as if we compare with French and Yakut sayings. It can be revealed, in particular, in the caritative diminutive suffixes (for instance, "For Afoniushka it is boring to live in the other side") in the intonation and exclamative structures.

15. Yakut sayings very seldom express deep emotions. Yakuts don't express their feelings in an opened manner, they are moderate and don't reveal their emotions.

16. To all the Russian high-style, and, in spite of it, widely-used words in French language corresponds only one word *Patrie*. A man without Motherland – it means *un homme sans patrie*. For God, Tsar, Fatherland – *pour Dieu, le tsar et ma Patrie*. (Translated from Russian) Also in Frenhc language there exists the word with the neutral meaning *pays*, which can also be used in the meaning of Motherland – *pays natal*(native country).

Finalizing the general analysis, let's underline some of the key moments:

When living in the linguistic community a man enriches his conceptual system not only thanks to the own experience but also thanks to the language in which there keeps social and historical experience as commonly human as national one. The last one defines specific peculiarities of the language at all its levels. It gives the worldviews some specific features, some national colour, which is explained by the differences among the cultires and traditions of different peoples.

This way, we come to the conclusion that in the sayings of the French, Russians and Yakuts there are present some similar and some different features which compose its national identity and at the same time this difference reflects an unique cultural nature in which they can grow and make their history.

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