

THE LINGUO-CULTURAL ANALYSIS OF THE “ZEMLYA-SIR-GROUND” CONCEPT IN RUSSIAN, YAKUT AND ENGLISH LANGUAGES

ЛИНГВОКУЛЬТУРНЫЙ АНАЛИЗ КОНЦЕПТА «ЗЕМЛЯ – СИР – GROUND» В РУССКОМ, ЯКУТСКОМ И АНГЛИЙСКОМ ЯЗЫКАХ

RUS, YAKUT VE İNGİLİZ DİLLERİNDE “TOPRAK-SİR-GROUND” KAVRAYIŞIN DİLBİLİMSEL VE KÜLTÜREL TAHLİLİ

Anna MELEKHOVA *

ABSTRACT

The purpose of this article is to make a linguo-cultural analysis of the **zemlya – sir - ground** concept on the Russian, Yakut, English data. The following concept belongs to the group of basic cultural concepts. The linguo-cultural analysis of the Russian, Yakut and English phraseological units reveals culturally significant features of this concept in each language. As the methodological basis, the author uses the classification of culturally significant sources by Teliya V. N.

Key words: Concept, Phraseological Units, Linguo-Cultural Analysis, Sources Of Culturally Significant Interpretation.

АННОТАЦИЯ

Целью данной статьи является выполнение лингвокультурного анализа концепта **земля - сир - ground** на материале русского, якутского и английского языка. Исследуемый концепт относится к группе базовых культурных концептов. Лингвокультурный анализ русских, якутских и английских фразеологических единиц позволит выявить культурно значимые черты данного концепта в каждом языке. В качестве методологической основы автором использована классификация источников культурно значимой интерпретации фразеологизмов Телии В. Н.

Ключевые слова: концепт, фразеологические единицы, лингвокультурный анализ, источники культурной интерпретации.

ÖZET

Makalenin amacı Rur, Yakut ve İngiliz dilleri malzemelerine göre “Toprak – Sir – Ground” kavrayışların lingvokültürel tahlilidir. Araştırılan kavram esas kültürel kavramlara

* Assistant NEFU

dahildir. Rus, Yakut ve İngiliz deyimlerin lingvokültürel tahlili söz konusu kavramın her bir dilde kültür açısından ne kadar önemli olduğunu göstermektedir. Yazar tarafından metodolojiksiel esas olarak Tellin V.N. tarafından çıkarılan deyimlerin kültürel önemini belirten kaynak sınıflama kitabı kullanılmıştır.

Anahtar Kelimeler: Kavram, deyimler, lingvokültürel tahlil, kültürel kaynakların yorumu

According to Slavic beliefs, *zemlya* — is a flat surface, surrounded with water under the heavenly dome. Ideas of zoomorphic beings (the huge fish or several mythological fish, a snake, a turtle, etc.), holding the Earth, are typical for the mythology of the east and especially southern Slavs. The universal female symbol of *zemlya* in Slavic culture reveals through a motherhood and fertility metaphor (abilities to bring a crop, Mat' syra zemlya). Ideas of *zemlya* as a place of human habitat are closely connected with the concept of kindness and Homeland (Tolstoj, 1995:315).

In Anglo-Saxon culture a human being is the center of the Middle World and a part of the nature (land-buendum). Besides, the *ground* symbolizes fertility (Yanushkevich, 2009).

According to the traditional Yakut world view, everything in the world has *kut*. The human soul consists of three elements: *eye kut* 'mother kut', *buor kut* 'soil kut', *salgyn kut* 'air kut'. At the time of contact of the newborn with the ground (Yakut women in former times gave birth on the dirt floor), it inculcated *buor kut* 'soil kut' and with his first cry *salgyn kut* 'air kut' entered its body. The set of three elements formed the basis of the *kut* of human life - the ability of its existence to the fullest and, therefore, no one of them meant disability, in particular human disease (Zamorshchikova, 2012: 129).

The research is aimed at studying the perception of the *zemlya – sir - ground* concept through the phraseological units of Russian, Yakut and English language. The phraseological units containing the *zemlya - sir – ground* lexemes act as an object of research.

Zemlya – 1. Land as opposed to water and air space. 2. Soil, top layer of bark of our planet, surface (Ozhegov, 2007: 29).

Ground - 1.The surface of the earth; the outer crust of the globe, or some indefinite portion of it. 2. Any definite portion of the earth's surface; region; territory; country.3. Land; estate; possession; field; esp. (pl.), the gardens, lawns, fields, etc., belonging to a homestead; as, the grounds of the estate are well kept (Webster).

Sir – 1. djon uonna kyyllar olohsuyan syldjar, uesckuur eygelere (uuttan araaran eterge) (a place, where people and animals are born and live, in opposition to the water); khonuu (meadow); 2. Ol eyge urut ara aranata, sabyyta; buor (ground, soil) 3. Ol eyge n'uura (the surface of that place). 3. Ol eygetten d''on tuhanar bystaga (the land, which people use) (Afanas'ev, 2008: 397).

The Moscow psycholinguistic school of A. A. Leontyev and E. F. Tarasov, state that phraseological units belong to language means, which explicate language consciousness. Research of concepts is conducted through the language units nominating them (Popova, 2007: 198-199).

During the work with language as the basis of culture models, it is necessary to consider that its nominative structure contains at least two types of units. These are units in which culturally significant information is expressed in denotative aspect (the words designating realities of material culture or concepts of spiritual and social culture), and units in which cultural significant information is expressed in connotative aspect (Teliya, 1996: 235).

V. N. Teliya allocates the following sources of culturally significant interpretation of phraseological units:

1. Ritual forms of national culture, such as courtship, commemoration, beliefs, myths, spells, etc.

2. Paremiological fund. The majority of proverbs are the prescriptions and stereotypes of national consciousness giving a lot of variants for a choice of self-identification – sometimes from opposite maxims. Besides, these are different verbal formulas and a cliché.

3. Typical system of images standards, expressed in steady comparisons of the linguo-cultural community.

4. Words and phrases, which have symbolical meaning.

5. The Christianity with its theosophy, moral charters and rituals was a powerful cultural source for the Russian outlook.

6. The intellectual heritage of the nation and mankind in general; the philosophy of the universe, understanding and history, literature, etc

7. The realities, which can be included in cross-cultural dictionaries.

8. Intralingual sources of cultural interpretation. The result of mapping and conceptualization by the phraseological means, on the basis of those selected everyday situations, which served as shaped prototypes for idioms (Teliya, 1996: 240-246).

Therefore, according to this classification, we singled out the following groups. The total number of phraseological units under research is as follows: English – 33, Russian – 33, Yakut – 45.

1. *Pup Zemli* - the center, the most important thing. Used to talk about someone or something. (Vojnova, 2001: 344)

The expression *Pup Zemli* is usually used in an ironical meaning to talk about people who put themselves above all without any reason. *Zemlya* is associated with the world, and the *Pup Zemli* is a person in the earth's center, i.e. in the world center.

Na krayu sveta [zemli] - very far (Vojnova, 2001: 197).

Na krayu sveta [zemli] phraseological unit shows that *zemlya* is huge, but nevertheless has an end. This expression goes back to the ancient beliefs that the earth is flat in shape, and there is an ocean beyond the plate edges. *kraj zemli* in Russian is the most distant point behind the horizon.

Provalitsya mne na etom meste [skvoz' zemlyu, v tartarary], translated as “Oath assurance of something” (Vojnova, 2001: 336).

This phraseological unit is oath assurance of something. It can also be a spell damnation *da provalis' ty skvoz' zemlyu!* with the meaning *disappear!* In the second case the expression has stronger emotional coloring.

Sirinen-hallaanynan andagayar – to swear the sky and earth (without confessing something or proving something) (Nelunov, 2002: 119).

We can single out the component of tengrianism. Tengrianism was extended among the Turkic and Mongolian people. According to this culture, the sky and ground were idolized. The person worshipped to Sky- Father and Mother – Earth. In this case the sky and the ground are two shrines.

Sirten khallaanna dieri (tüije) - extremely (grateful). Literally: grateful from the ground to sky (Nelunov, 2002: 121).

Extreme gratitude from the *ground (sir)* to sky can also be explained by the existing elements of tengrianism. The sky and ground act as two borders. The gratitude is huge as distance from the ground to the sky.

Sirge tusput serebije - destiny, fate, predetermination.

In this phraseological unit *serebije* /destiny/fate drops out on the ground. Everything that is connected with the *sir* treats life. Just like at the moment of the first contact of the child with the ground, it receives their destiny (Nelunov, 2002: 116).

Sir uhuga – the world's end (Nelunov, 2002: 121).

This phraseological unit has the Russian equivalent *Na krayu sveta [zemli]*. In the Yakut language this expression is used for impassable places. According to this fact, *sir* has the end which is behind the horizon.

Forbidden ground (Kunin, 1984: 336).

It stands for some taboo subject. Initially in all cultures there is a concept of the forbidden ground, i.e. the sacred ground, where an ordinary person cannot go, because gods will be angry with him or it is forbidden to see what occurs on this ground. This expression can also refer to the 4th group of sources of culturally significant interpretation because the forbidden ground can belong to the person and the person does not allow someone to trespass there.

2. **Za tridevyat' zemel'** - very far (to live, leave, be, etc.) (Vojnova, 2001: 161).

The phraseological unit *za tridevyat' zemel'* belongs to the second source of culturally significant interpretation, as a verbal formula, which is used in the Russian folklore. It stands for a very far location of something. Etymologically this formula came from the time in Russia, when along with the denary system of calculation, there was also a nonary (Birikh, 1999: 210).

Kak <tol'ko> zemlya nosit [terpit] Literally: How is anybody's existence possible. It is usually used to speak about scoundrels (Vojnova, 2001: 161).

Metaforization of the concept "zemlya" is reflected in the phraseological unit *Kak <tol'ko> zemlya nosit [terpit]*. Zemlya is compared with the living being who "carries" and "endures". Perhaps, this phraseological unit reflects the perception of the *zemlya* concept as *a mother*. This expression has a negative connotation as it is addressed to the mean and false person.

Ot zemli ne vidat' (vidno) - very small growth (Vojnova, 2001: 61).

Chut' ot [s] zemli ne vidat' (vidno) - very small growth (Vojnova, 2001: 61).

Zemlya acts as the lowest level of a linear measure in phraseological units: *Ot zemli ne vidat' (vidno)*, *Chut' ot [s] zemli ne vidat' (vidno)*. This characteristic refers to the animated and inanimate person.

Kak [budto, slovno, tochno] iz-pod [iz] zemli vyros - to appear somewhere suddenly or unexpectedly. ***Kak [budto, slovno, tochno] iz-pod [iz] zemli vyrastat'***. ***Kak [budto, slovno, tochno] iz-pod [iz] zemli vyrasti*** (Vojnova, 2001: 89).

The phraseological unit *Kak [budto, slovno, tochno] iz-pod [iz] zemli vyros* also refers to the second group. This expression is used, when a person emerges suddenly. *Zemlya* acts as border of the visible world. A person can "grow" from under *zemlya*, just a plant.

Sirdeen da timirbite, khallaannaan da keppute billibet - to disappear without a trace. Literally: It is unknown, whether he sank into the earth or flew to the sky (Nelunov, 2002: 117).

Sir and the sky can act as borders of the visible world.

Siri kirtiten, khallaany sappagyrdan syryt. – to be infirm – only glory that the person ((Nelunov, 2002: 118).

This phraseological unit means useless existence. Literally: He lives polluting the earth and smoking the sky.

Sir sireydemmit, buor kharahtammyt – a person tormented by shame (Yemelyans). Literally: His face turned towards the ground, his eyes turned towards clay (Nelunov, 2002: 120).

When the person is ashamed, he doesn't know where to look, he has a roving glance. The person's face turns to one side, and eyes to another.

3. *Sir byta (kihi)* – 1. Conscientious and hard-working person, who at the same time is small in growth 2. A person who is informed in everything 3. Silent and calm person. Literally: Earth louse (Nelunov, 2002: 115).

There is a comparison of a person with an earth louse in this phraseological unit. Earth louse as an insect constantly living on the ground presents a standard of accuracy, working capacity and gentle disposition.

Sir tunnuge (kihi) – the walking encyclopedia. Literally: earth window (Nelunov, 2002: 120).

Along with the meaning of the concept as *border*, there is another meaning. The phraseological unit ***Sir tunnuge (kihi)*** literally designates "an earth window". The person who knows much is compared to an earth window. Thus, the lexeme *sir* designates the world. The window acts as a world learning instrument.

4. *Kak nebo i zemlya* - extreme contrast (Vojnova, 2001: 253).

Zemlya becomes a part opposition in phraseological units *kak nebo i zemlya, kak nebo ot zemli*. The sky as a symbol of the world is allocated with positive characteristics, spirituality and purity embodiment, while the earth is perceived as something low, and sinful. In Orthodox religion the sky represents soul, and the earth - a body (Polyakova, 2011: 137).

Teryat' pochvu [zemlyu] pod nogami [pod soboi]. Poteryat' pochvu [zemlyu] pod nogami [pod soboi] - to lose confidence as a result of losing something that is the basis of social or official position, world view, etc. (Vojnova, 2001: 442).

Pochva [zemlya] ukhodit [uskol'zaet] iz-pod nog. Pochva [zemlya] ushla iz-pod nog.

Someone's position becomes unreliable, uncertain, shaky; someone loses confidence of the situation or of success of any business, undertaking (Vojnova, 2001: 325).

Zemlya can be a moral support which is expressed in self-confidence, confidence of the situation, of success. These meanings are reflected in phraseological units: ***Teryat' pochvu [zemlyu] pod nogami [pod soboi]. Poteryat' pochvu [zemlyu] pod nogami [pod soboi]. Pochva [zemlya] ukhodit [uskol'zaet] iz-pod nog. Pochva [zemlya] ushla iz-pod nog.***

Zemlyu roet - someone begins tireless activity, shows activity for achievement of any purpose, mostly for mercenary reasons (Vojnova, 2001: 364).

In this phraseological unit zemlya represents obstacles in the way to achieving a purpose. The person, who starts tireless activity, seeks to do everything possible for its implementation.

Sir (sir-buor, siri) annyнан - secretly; imperceptibly (to spread rumors, slander). Literally: underground (from under the ground) (Nelunov, 2002: 115).

In the first case *sir* acts as border of visible space. The concept of *sir* gets negative connotation. Probably, this fact is connected with beliefs of Yakuts about the bottom world *Allaraa dojdu* (underworld) where *abaasy* live. *Abaasy* are manlike beings which are hostile to inhabitants of the average world.

Sir khallan ikki ardygar – 1. To the mercy of fate. 2 . Between sky and ground (Nelunov, 2002: 121).

Just like in Russian, in the Yakut language there is a ground and sky opposition. *Sir/ground* is an archetype of "low", and the sky is an archetype of "high". A person, being between sky and ground has no support. In that case, he is left to the mercy of fate.

Sirge (Sirdeen) ere timirbete – to have feeling of strong shame. Literally: to drown under the ground (Nelunov, 2002: 116).

In this phraseological unit *sir* is a soft substance in which it is possible to drown. Opposed to the Yakut language, in the Russian language *zemlya* is a substance, where it is possible to fall.

Above ground – to be alive (Kunin, 1984: 334).

The ground is border of the live world. The person being on the ground is alive.

Hold/Stand one's ground – to keep firmly, with firmness, to hold the ground, resolutely to carry out the line; to remain to right belief, the principles (Kunin, 1984: 337).

The ground is the position of somebody. You should hold your ground in order to have the support.

Cut the ground from under somebody. (smb's feet/smith) – to beat out the soil from under feet. To ruin someone's plans, plans (to break, fail , to disprove that - 1); to nullify something (Kunin, 1984: 335).

In the following examples the ground symbolizes support, strong confidence of the belief.

Break (fresh/new) ground – to begin new business, to lay new ways, to be the innovator, the pioneer (in something); to take the first steps (in something) (Kunin, 1984: 335).

In this phraseological unit the ground designates difficulties on the way to achieving a new purpose. The person leads a new way, begins new business and respectively, at first, he should overcome difficulties.

5. **Predavat' zemle** - to bury (Vojnova, 2001: 327).

The meaning of this phraseological unit refers to the ritual forms of burial in Christianity. The ground is shown as a grave.

Obetovannaya zemlya - 1 . The place where someone passionately dreams, seeks to get. 2 . The subject of passionate desires, aspirations, hopes, etc. 3. A place where the content, abundance, happiness reigns (Vojnova, 2001: 161-162).

The image of the ground can also designate something desired – a place or a subject. A quotation from the Bible texts is observed here: The promised land – a place, where God gave the Jewish people pining and Egypt. God told Moses that he will bring Jews into “the good and vast ground, where milk and honey flows” (Birikh, 1999: 211).

Sol' zemli - the most valuable, the most important. Used to talk about people (Vojnova, 2001: 415).

The phraseological unit “Sol' zemli” is a quotation from the Bible discourse. The zemlya lexeme designates all mankind and the world. Sol' stands for the best people, who give the meaning of the life.

Lozhitsya v grob [v mogilu, v zemlyu]. Lech v grob [v mogilu, v zemlyu] - to die. **Заживо ложиться в гроб [в могилу, в землю]. Заживо лечь в гроб [в могилу, в землю]. Zazhivo lozhitsya v grob [v mogilu, v zemlyu]. Zazhivo lech v grob [v mogilu, v zemlyu]** (Vojnova, 2001: 215).

In the phraseological unit "**Lozhitsya v grob [v mogilu, v zemlyu]**" the Bible subject can also be traced. Traditionally at a funeral a body is dug into the ground (grave).

The following phraseological units are also quotations from the Bible:

Cumber the ground – to lead useless existence (Bible. Luke XIII, 7) (Kunin, 1984: 335).

Fall on stony ground – to fall on the fruitless soil; to be fruitless, without result (Bible. Matthew XII, 5) (Kunin, 1984: 336).

7. **Videt' na tri (na dva) arshina pod zemlej. Videt' na tri (dva) arshina v zemlyu** - to be notable for strong insight. **Videt' na arshin pod zemlej (v zemlyu)** (Vojnova, 2001: 62).

Merit' (meryayut') versty. - to go on foot on a long distance (Vojnova, 2001: 225).

The given phraseological units belong to the seventh group of sources of culturally significant interpretation because they contain lexemes *arshin* and *versta*. The Dal's dictionary gives the following definitions of the terms: *arshin* –free stride of the person; 21/3 Russian or English feet; 0,711 meters (Dal', 1995: 26), *versta* – a travel measure, equal to 500 fathoms (1,06km). (Dal', 1995: 181).

Tom Tiddler's ground - 1) place of easy money; gold mine [from the name of the ancient children's game Tom the Idler's ground. Tom Tiddler does not pass anybody in a circle where he stands. If children managed to run in a circle, they sing: Here we are on Tom's Tiddler's ground Picking up gold and silver]

2) Disputable territory, neutral earth (Kunin, 1984: 337).

According to this phraseological unit it is easy to seize the ground and it can be disputable.

Thus, the linguo-cultural analysis of the “zemlya-sir-ground” concept in the Russian, Yakut and English languages led us to the following results:

According to V. N. Teliya's classification, the following sources of culturally significant interpretation are allocated in Russian:

- ritual forms of national culture;
- different verbal formulas and cliché;
- words and phrases which have symbolical meaning;
- Christianity with its theosophy, moral charters and the rituals;
- the realities which can be included in cross-cultural dictionaries;

in the Yakut language correspondingly:

- ritual forms of national culture;
- paremiological fund (different formulas and cliché);
- typical system of images standards, expressed in steady comparisons of the linguo-cultural community;

- words and phrases which have symbolical meaning;

in English language correspondingly:

- ritual forms of national culture;
- paremiological fund (different formulas and cliché);
- words and phrases which have symbolical meaning;
- Christianity with its theosophy, moral charters and the rituals;
- the realities which can be included in cross-cultural dictionaries;

• Thus, in the Russian culture *zemlya* acts as border of the visible world, a support, a component of binary opposition *nebo – zemlya* (sky –ground), the world, a desirable place or the purpose, a linear measure.

• In the Yakut culture *sir* is one of shrines, border of the visible world, a component of binary opposition the *sir-khallaan* (sky –ground), the world.

• In the English culture *ground* is something perceived as forbidden; it is the border of the world of the living beings, a support, difficulties on ways of implementation of the purpose, a place of useless existence.

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