

LINGUISTIC ANALYSIS OF TERMS OF RELATIONSHIP AMONG YAKUT, RUSSIAN AND FRENCH CULTURE REPRESENTATIVES

ТЕРМИНЫ РОДСТВА В ЯЗЫКОВОМ СОЗНАНИИ ПРЕДСТАВИТЕЛЕЙ ЯКУТСКОЙ, РУССКОЙ И ФРАНЦУЗСКОЙ КУЛЬТУР

YAKUT, RUS VE FRANSIZ KÜLTÜRÜNDE AKRABALIK TERİMLERİNİN İFADESİ

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ABSTRACT

This article attempts to single out the general and specific features in the examples of three different cultures: Yakut, belonging to the Turkic; Russian, belonging to the Slav; and French, belonging to the West-Romanic culture. The terms of relationship are the material for analysis. An associate experiment served as a means of analysis. The analysis has been carried out among three groups – Yakut, Russian, and French culture representatives. The participants have been asked to give the first reactions that come to mind, when they read the terms of relationship. The given results have been analyzed using the Gestalt semantic method.

Keywords: Culture, Linguistic Consciousness, World Mapping, Associative Experiment.

АННОТАЦИЯ

В данной статье предпринята попытка выявления общего и специфического в образах мира представителей трех разных культур: якутской, принадлежащей к тюркской, русской, принадлежащей к славянской и французской, принадлежащей к западно-романской культурам на материале терминов родства. Для достижения цели был проведен свободный ассоциативный эксперимент в трех группах — среди представителей якутской, русской и французской культур, в котором испытуемым

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предлагалось реагировать первым пришедшим на ум слов при чтении наименований терминов родства. Полученные результаты были проанализированы методом семантического гештальта.

Ключевые Слова: Культура, Языковое Сознание, Образ Мира, Ассоциативный Эксперимент

ÖZET

Makalede üç farklı Batı-Roman kültürüne (Fransızca), Slav kültürüne (Rusça) ve Türk kültürüne (Yakutça) ait olan akraba terimlerin akrabalığı kasteden özelliklerindeki benzerliklerin ortaya koyulmasına gayret gösterilmiştir. Amaca varmak için Yakut, Rus ve Fransız kültür gruplarında serbest çağrışım denemeleri yapılmıştır. Denenen kişi akrabalık terimleri okunduğunda aklına gelen ilk kelime üzerine karşılık verecektir. Alınan sonuçlar semantikselsel Geştalt metoduna göre tahlil edilmiştir.

Anahtar Kelimeler: Kültür, Dil Anlayışı, Alem Sureti, Çağrışım Denemeleri.

The actuality of this article can be explained by the fact that the difference between different national consciousnesses is one of the main reasons for misunderstanding in the process of intercultural communication. Therefore, studying of the different cultural language consciousness and singling out the general and specific features in their world view plays a significant role in improving the intercultural communication process.

We attain the universal knowledge of different cultures by learning the terms of relationship in the language consciousness of a particular culture. This universal knowledge is a characteristic feature of the general evolution of the human history. We also learn about the national and cultural specific features of consciousness of a certain ethnic linguistic group, since "there lies an individual system of object notions, social stereotypes, and cognitive schemes in the basis of world view and world perception" (Leontyev, 1993:20).

The object of this study is language consciousness of the Yakut, Russian and French culture representatives.

The subject of this study are the terms of relationship in the language consciousness of Yakut, Russian, and French culture representatives.

The aim of this study is to single out the general and specific features in the world view of the Yakut, Russian, and French culture representatives by making a comparative analysis of the relationship terms in the language consciousness of the selected groups.

Intermediate results:

- An open associative analysis experiment among the 17-25 age group students, who are the carriers of Yakut, Russian, and French language.

- Defining the structural and semantic peculiarities of the associative and verbal network of relationship terms in the Yakut culture.

- Comparing the associative fields (further referred to as AF) of the Yakut, Russian, and French culture relationship terms based on the material of associative dictionaries of the Russian (Karaulov, 1994) and French language (M. Debren, 2010), as well as our

personal open associative experiments, held among the Yakut, Russian and French language representatives (2012-2013).

Main result: Singling out the general and specific features in the Yakut, Russian, and French culture representatives.

Relationship terms are a part of the dictionary stock of a language, however the principles of grouping these terms into “Relationship terms systems” are defined by the peculiarities of a particular society’s social organization.

The relationship terms system, understood as a kind of “unity of linguistic facts, proving the historical connection between the nations, on the one hand, and the language possibilities, and on the other hand, the unity of sign forms, which occurred as a result of a range of relation changes between individuals as a result of practice” (Polyakov, 1983: 50). This system is a result of long-term human culture and language evolution in general, and each national culture and language evolution, in particular; and it represents a specific system, reflecting the social structure of the society.

We carried out a comparative analysis of the relationship terms dictionary definitions of the given cultures, in order to single out the general and specific features in the world view of the Yakut, Russian, and French culture representatives. The comparative analysis of the Yakut, Russian, and French relationship terms dictionary definitions allows noticing that the words *tyosha* (*mother-in-law*) – *machekha* (*stepmother*), *test'* (*father-in-law*) – *otchim* (*stepfather*), *dever'* (*brother-in-law*) – *svoyak* (*brother-in-law*) – *shyurin* (*brother-in-law*), *zolovka* (*sister-in-law*) - *svoyachenitsa* (*sister-in-law*) do not have any semantic difference in the French language. The Yakut words *Bergen* (*the wife of the elder brother-in-law*), *badya* (*the wife of the youngest brother-in-law*), *siencher* (*the child of the grandson*), *sydyaan sien* (*the child of a great-great grandson*), *sien-balys* (*the daughter of the siblings*) do not have any equivalents in the Russian and French languages. In our opinion, the fact that there are relationship terms in the Yakut language, which do not exist in the other languages, can be explained by the fact that the Yakut have a more structurally developed social hierarchy. E. P. Fedorova notes that the following relationship term features can be distinguished in the Yakut language: “the distinction between kinsmen from affinals, genealogical generation, genealogical distance, gender of the other relative, linearity of the other relative, and the approximate age of the connector” (Fedorova, 2012: 7).

We held a further experiment in groups of three – among the Yakut, Russian, and French culture representatives. 100 people (50 men and 50 women) took part in the open associative experiment (further referred to as OAE). There were Yakut representatives (YR), Russian representatives (RR), and French representatives (FR).

The OAE among the YR was held in 2012 in different institutes and faculties of the North-Eastern Federal University, at the Institute of Foreign Languages and Regional Studies, Finance and Economics Institute, the Institute of Engineering, Law Faculty, Biology and Geography Faculty, and Mining Faculty, in particular.

The OAE among the RR was held in 2013 among the students of the North-Eastern Federal University, I.P. Pavlov St.-Petersburg State Medical University, Maritime State University, Irkutsk State University of Transport and Communication, Khabarovsk State Law and Economics Academy, the Urals State Law Academy.

The OAE among the FR was held in 2013 among the students of Lycée Joachim du Bellay, Université Paris 1 - Panthéon Sorbonne, l'Université de Bretagne occidentale.

The experiment among the YR gave 2627 word reactions and 1773 rejections. The OAE experiment among the RR gave 1354 word reactions and 246 rejections. The OAE among the FR gave 1499 word reactions and 560 rejections.

We held a comparative study of the given associative experiments results of the 3 languages. We structured the associative fields of the stimulus words, which coincide with the dictionary meaning in the three languages, and further in two languages (Yakut-Russian or Russian-French, due to the absence of an equivalent in the third language); and in one language (if the word of one language does not have the equivalents in the other two languages) according to the “semantic Gestalt method” (Yu.N. Karaulov) in order to single out the general and specific features of the language consciousness of the different culture representatives. The associative fields are semantically organized within themselves in a specific way, or what Yu.N. Karaulov called “semantic Gestalt”. He characterizes the field as unit of knowledge about the world, comparing its structure with the structure of the reality reflected in it. The semantic Gestalt is usually made up of several zones (their quantity varies at a range of 7 ± 2). These zones unite the characteristic features of the object or notion, typical of a given language consciousness, which corresponds to the name of the field (=stimulus). In other words, the semantic Gestalt is built on the basis of the semantic classification of the incoming associates (i.e., reactions); and it consists of several semantic zones, which unite the features of an object or notion typical of a particular language consciousness, which corresponds to the name of the field. The group names, which can reflect more or less general meanings, can be used to name the zones. For example, Yu.N. Karaulov suggests using pronoun names for the zones: who (the person, associated with the stimulus), which (permanent features, observed by an independent viewer), how (characteristics of quality within the “good - bad” scale), to do, where, and when. We use a modified classification, based on the semantic Gestalt method, given the reactions to stimulus words, which reflect the relationship terms. We singled out the following semantic zones:

1. **Personalia** – word reactions, which denote personalia, people, associated with the stimulus word;
2. **Realia** – word reactions, which denote objects, concrete and abstract notions;
3. **Features** – word reactions, which denote permanent (integral) features: physical parameters;
4. **Evaluations** – word reactions, which denote evaluative characteristics (differential features): personality features, mental ability features;
5. **Emotions** – word reactions, which denote emotional state and feelings;
6. **Quantity** – word reactions, which denote quantity;
7. **Place** – word reactions, which denote places, locations;
8. **Time** – word reactions, denoting time;
9. **Activity** – word reactions, denoting activity, process, actions, associated with the stimulus word;
10. **Rejection**.

We shall bring an example. For instance, the semantic Gestalt of the term “*ubay*” (*elder brother*) can be classified as follows:

Realis 66 reactions - 66%

Uol (boy) 5; biirge tereebuyt (relative), kyuyus (strength), chyugas kiyi (a close person) 3; byraat (younger brother), dog hor (friend), kemyuskel (protection), sportsman, yule (work), 2; army, animé, balty (younger sister), balys (younger), bult (hunting), kindergarten, dokhoryum (my friend), dyie kergen (family), guitar,

Internet, kiyi (person), computer, keyii (hotels), kyus (duck), tape-recorder, massyyna (car), ogkho (child), salaaska (sleighs), sallaat (soldier), wedding, sport, student, syulys (star), syuokh (no), syutyuryuk (fist), taay (uncle from mother’s bloodline), telephone, tiis (teeth), tirekh (support), uerekh (studies), football, khos (room), shorts, eder kiyi (young man), edyiy (elder sister) 1;

Features 19 reactions - 19 %

ulakhan (big, elder) 16; maarynnyyr (looks like...), uyun (tall), emis (fat) 1;

Evaluations 6 reactions (6%)

Beyieley (joyful) 2; kyulyuyuleekh (funny, amusing), uleyit (industrious, worker), khorsun (brave), eideekh (smart) 1;

Activity 4 reactions (4%)

Dyeebeliir (to mock), kepsetii (conversation), kyuyuley (feast), okhsyuuu (fight, battle)1;

Time 3 reactions (3%)

Ogkho saas (childhood) 3;

Personalia 2 reactions (2%)

Gena, Moscow 1;

Places 2 reactions (2%)

Chyugas (close), yiraakh (far, distant) 1;

Emotions 1 reactions (1%)

Yubaastabyl (respect)1;

Quantity 1 reaction (1%)

Elbekh (many) 1;

Other (1 reaction) 1%

Kyystammyt! (A young girl appeared),

Rejection – 0.

A comparative analysis of the three associative fields allows singling out the differences and similarities in the consciousness of these cultures’ representatives. All this unconsciously determines their behavior, evaluation and attitude toward the world.

Diagram 1

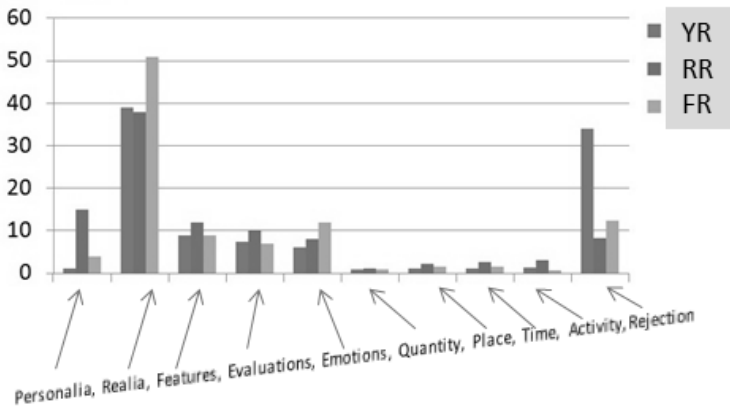


Diagram 1 shows that the relationship terms have many common features in the three languages. The “Realia” semantic field prevails in all three languages. This is due to the universal spiritual value, which is more important, than ethnic and cultural differences. The respondents of the three cultural groups associate the terms of kinship with the object and realia, connected with their life and household.

The “Personalia” semantic group is one of the specific features of the Russian people’s idea of relative bonds according to the results of the open associative experiment. That is, the associate words include those that are directly connected to a particular kinship term. The analysis data of the Yakut and French associative fields showed that the “Personalia” semantic group can be seen in the periphery zone of the semantic field. On the other hand, the Yakut language consciousness is characterized by the “Features” semantic group. This group is not so distinct in the other two languages. The Yakut respondents describe external qualities, their relatives’ characteristic features, which are the most important to them. Whereas the “Features” word stimuli can be seen in one or two reactions among the Russian and French respondents. The French language consciousness can be characterized by the fact that the kinship terms associative fields are expressed through “Emotions”. The given results prove that there is distance between the three different ethnic groups, which could be the result of territorial differences, cultural and systematic peculiarities of the language structure.

Yakut, Russian and French cultures are a part of the patriarchal cultures, and this can be seen from the associative experiment results. The terms relating to the father bloodline give similar associations in the three cultures. In all three cultures the father bloodline is distinguished from the opposing word “woman” – iye, i.e., mother, *mère*. In the Yakut culture, the father is the head of the family, master, person who takes care of the family, and holds strong positions in the professional life. Thus, among the Yakut respondents, the word “father” and all the words, denoting men in the family, give the following associations: ule (work), dyie (home), agkha bahyilyk (chief, leader), bahyilyk (chief, leader, head), kharchy (money), bult (hunting), kyuyus (strength), kemyuskel (protection), ule-khamnas (work), etc. In the Russian language consciousness, the word “father” is also associated with family, work, home, protection, etc. In the French culture, the word *père*

(father) is associated with the family and family members *famille (family), enfant (child), parent (relative), fille (daughter), frère (brother), grand-père (grandfather)*.

The Yakut people percept the world and nature as a whole through the concept of family; the family to them is a large group of people, close and relative to them. We should note here that the Yakut ethnic evolution occurred under the great influence of the blood race and community. Individual qualities, therefore, showed up through the norms of behavior accepted by the race, which formed initially under the influence of the world, surrounding the people, the person's habitat, the living conditions. The results of the experiment showed that the Yakut language consciousness reflects the traditional culture and way of life. Such word reactions can be found: *balagkhan (balagan), Olonkho (epos), Yhiakh (Yhiakh national holiday), uraha (urasa), uraankhay (urankhay, the Yakut self-name)*. These reactions may possibly be connected not only with the tendency to revive the national culture in the Sakha Republic (Yakutia), but also with the deep layer of consciousness that is passed on through generations unconsciously by the so-called ethnic constants. We may also note the fact that the Yakut and Russian language consciousness is similar in terms of the content, which are determined by the fact that the Yakut and Russians have been living on the same territory for over 400 years and share the same history. Here we can come across such realia as *veteran, the Great Patriotic War (GPW), soldier, homeland*. We should also note that during the open associative experiment we discovered that the Yakut respondents could not give reactions to such stimula terms as *kyure-balys (sister-in-law), kyure-byraat (brother-in-law), tyunyur (father-in-law), khodoghkoy (mother-in-law), badya (daughter-in-law in one family), siencher (term of kinship with multiple meanings, denoting relatives from the straight or side bloodline of the 4 and 5 generations), sydyaan sien (children of the grandchildren), sien-balys (the daughter of siblings), agkha-kylyn – (father-in-law), iye-kylyn (mother-in-law)*. Many of the terms are not used in the modern language today or very rarely used; some are used in particular regions. There might be different explanations to this. One of them is the weakening bonds within the family race compared to the patriarchal relative relations in the old times. Another reason is the dual and non-specific meaning of some terms. The changes in the system of kinship terms may take place as a result of local processes: for instance, the influence of the Russian culture on the Yakut one, which led to the replacement of some pure Yakut terms by the loan ones. Also, we agree with E.P. Fedorova, who exceptionally clear notes that “all the richness of the Yakut kinship terminology was active, while it was necessary in that particular social way of life, in which it was functioning” (Fedorova, 2012: 8).

The Russian language distinguishes real kinship, established as a result of real genetic bonds: blood bond (mother), and established marriage by law: non-blood bond, typical (husband), conditional (stepmother), and artificial (godmother); the straight bloodline kinship (parents and children) and sideline (brothers, sisters, uncles and cousins); ascending line (great-grandchild, grandchild, son, father, grandfather, great-grandfather) and descending line (great-grandfather, grandfather, etc.); closest relatives (father and son) and furthest relatives (uncle and brother-in-law) (Moiseyev, 1962:120). The “Personalialia” feature is the specific feature of the Russian view of relative relations according to the associative experiment results. This feature reflects the people and objects that are connected with them. The Russian respondents most commonly rejected to give an answer to the terms, such as “brother-in-law”, “sister-in-law”, “mother-in-law”, and “younger

sister-in-law”. This possibly connected with the loss of the race meaning, relative relations and the occurrence of other unities in the human life.

The first general characteristic feature of the French language kinship terms is their approximate meaning: a person, named using a specific term denotes this term, but not in the absolute meaning, but only in relation to other people. For example, the French *fils* is a male person in relation to his parents, the French *filie* is a female person in relation to her parents, the word *soeur* – is the daughter of those same parents in relation to the rest of their children. The second characteristic feature of the French kinship terms is the race or the gender co-relation Terms, connected with gender co-relation, name the people, who are in the same or co-relating relations with one and the same people, who are only different in terms of gender. Thus, the feminine word *filie* corresponds to the masculine word *fils*. In most cases, the gender co-relation is reflected by means of suffixation or by using determinatives, for example, Un poète - une poëtesse. As for the kinship terms, they are characterized by a different means of expressing gender co-relation, i.e., suppletivism, for example, frère –soeur. One of the characteristic features of the French language consciousness is that the kinship terms give the English language associations: *love, miss him, i need*. In most cases these word reactions fit within the “Emotions” associative field. The French respondents rejected to answer to the following stimula words: “bru” (daughter-in-law), “marieur” (father-in-law), “marieuse” (mother-in-law), “beau- frère” (brother-in-law), “belle-soeur” (sister-in-law), “commère” (mother-in-law), “compère” (father-in-law), “bisaïeule” (great grandmother), “bisaïeul” (great grandfather). As of today, the kinship terms in the French language have undergone serious changes on both, the morphological and semantic levels; many terms had disappeared, some notions were simplified; more specific and word-building models are used nowadays to express the old kinship terms. The reasons for the rebuilding structure of the kinship terms in the West-Romanic languages are: 1) the difficulty of the terms; 2) loss of the inner form; 3) phonetic evolution; 4) decline in the communicative relevance of these notions and concepts for the social consciousness (Guminov, Moiseyeva, 1999: 124).

In conclusion, the study of the ethnic and cultural kinship terms in the Yakut, Russian, and French language consciousnesses showed that the ethnic and psycho-linguistic features of the language consciousness can be singled out during a comparative analysis of the associative fields, which are reliable ways of expressing knowledge, and which make up the essence of consciousness examples, which are, in turn, concealed behind word signs.

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