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PRESENTATION

Dear Readers;

We are again in your presence with our 19th issue. In this issue, we publish the papers presented in the joint symposium on Language and Culture, organised by North-East Federal University of Ammasov (Yakutsk / Russian Federation) and Ardahan University (Turkey). We have all the presentations in English.

In a scientific journal, content is certainly more important than size. We are happy to present an issue enriched with invaluable papers on language, culture, folklore and religion, all of which can be regarded as source materials in related fields. All the articles sent to our journal are scanned for plagiarism in "Turn It In. com". By this way all the papers are scanned so that they can be counted scientifically valid with international respect and reputation.

First and foremost, we thank Ludmila Egorova, those who have made efforts and contributions to our journal, our foreign language consultants and referees.

We congratulate academics who have been promoted and pay tribute to those who have passed to heaven.

We wish you a bright period of success.

Associate Professor Erdoğ an ALTINKAYNAK
Editor

ПРЕДИСЛОВИЕ

Уважаемый читатель,

Перед вами 19-й номер нашего журнала.

Журнал состоит из докладов совместного симпозиума "Язык и культура в меняющемся мире" Северо-восточного федерального университета им. М.К. Аммосова и Ардаганского университета (Ардаган/Турция). Все доклады представлены на английском языке.

Журнал, кроме объёма, очень важен с точки зрения своего содержания. Доклады по своему значению, можно принять за источники для исследования языка, культуры, фольклора и религии. Такое значение и объём нас радует. Доступ ко всем докладом можно осуществлять по системе "Turn It In.com". Этим они становятся доступными на международном уровне и станут более престижными.

В первую очередь хочу выразить свою благодарность Людмиле Егоровой, советникам по языку, членам редколлегии и всем тем, которые внесли свой вклад в издании этого номера. Желаю высоких достижений в научной жизни и царство небесное всем деятелям общественных наук, покинувших нас.

С уважением,

Доцент Доктор Эрдоган АЛТЫНКАЙНАК
Редактор журнала

SÖZ BAŐI

Saygı deęer okuyucular

19. Sayımızla huzurunuzdayız.

Bu sayımızda, Ammasova Adına Kuzey-Doęu Federal Üniversitesi (Yakutistan / Rusya Federasyonu) ile Ardahan Üniversitesi (Ardahan / Türkiye)'nin ortaklaŐa düzenledięi Dil ve Kùltür konulu sempozyumun teblięleri yer almaktadır. Teblięlerin tamamı İngilizcedir.

Bir bilimsel dergide hacimden ziyade içerik çok önemlidir. Hem hacim olarak ve hem de içerik olarak çok deęerli teblięler ile, dil, kùltür, folklor, din gibi konularda kaynak sayılacak nitelikte bir sayı ile huzurunuzda olduęumuz için mutluyuz. Dergimize gönderilen makaleler „Turn It In.com“ intihal sorgulama sistemi tarafından taranmaktadır. Bu Őekilde dergimize gönderilen ve yayınlanan makalelerin uluslararası alanda denetlenmesi de saęlanmış olacak ve prestiji daha da artmış olacaktır.

BaŐta Ludmila Egorova olmak üzere dergimizin yayına hazırlanmasında emeęi geenlere, dil danıŐmanlarımıza ve hakemlerimize çok teŐekkùr ediyorum.

Akademik yükselme saęlayanlara başarılarının devamı, aramızdan ayrılan sosyal bilimcilere Tanrıdan rahmet diliyoruz.

alıŐmalarınızda kolaylık ve başarılar dilerim.

Do. Dr. Erdoęan ALTINKAYNAK
Editör

**VALUE PRIORITIES OF MODERN NORTH WOMEN
(BASED ON THE EXAMPLE OF SAKHA ETHNOS
REPRESENTATIVES)¹**

**ЦЕННОСТНЫЕ ПРИОРИТЕТЫ СОВРЕМЕННЫХ ЖЕНЩИН СЕВЕРА
(НА ПРИМЕРЕ ПРЕДСТАВИТЕЛЕЙ ЭТНОСА САХА)**

**KUZEYDEKİ ÇAĞDAŞ KADINLARIN DEĞER YARGILARI
(SAHA HALKI ÖRNEĞİNE GÖRE)**

Agrafena MAKAROVA* - Mariya BUGAEVA - Mariya NAFANAİLOVA *****

ABSTRACT

In this article, there are described empirical study materials which was realized by the authors in the Republic of Sakha (Yakutia) in 2013 based on the methodic of S. Shvartz of the Sakha Republic women's life values. Value priorities of the modern sakha women are analyzed. Comparative analysis of the value structures according to the ages and places of residence is also realized.

Key Words: Values, Value Priorities, Motivational Value Types

АННОТАЦИЯ

В статье рассматриваются материалы эмпирического исследования жизненных ценностей женщин саха, проведенного авторами в Республике Саха (Якутия) в 2013 году по методике Ш. Шварца. Проанализированы ценностные приоритеты современных женщин саха. Выполнен сравнительный анализ структур ценностей по возрасту и месту проживания.

Ключевые Слова: Ценности, Ценностные Приоритеты, Мотивационные Типы Ценностей.

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ÖZET

Makalede Ş.Şvarts'ın metotlarına göre 2013 yılında Saha(Yakutya) Cumhuriyeti'nde yazarlar tarafundan Saha kadınlarını hayat değerleri üzerinde yapılan ampirik araştırmaları tetkik edilmiştir. Saha kadınlarının değer yargıları tahlil edilmiştir. İkametgah ile yaşa göre değerler yapılarının karşılaştırılması tahlili yapılmıştır.

Anahtar Kelimeler: Değerler, Değer Yargıları, Değerlerin Gerekeç Tipleri.

Values and value orientation represent a particular behavior regulator; determine its direction, contents and expression forms. They are interlinked with the necessities and interests of the individual, with his emotional and will mechanisms of psychics.

As a result of cardinal social and economic changes in Russia there appeared the situation of value and normative polymorphism, in which traditional moral compasses ablation takes place. With special evidence this process passes in so-called traditional societies.

Within the culturological approach it is possible to determine traditional sakha ethnos as a culture which reproduces such a subject of historical action like a collective personality. For the personality of such a type it is more typical the authentication of himself with a social group when all its representatives are united by the similarity of spiritual relations and life activity mechanisms.

It should be noted that lifestyle within the frames of a traditional culture differs from modern socially acceptable standards of conduct. In the conditions of value and normal selection freedom there can be noticed different forms of behavior, among them, deviant ones, which are related to social and moral norms violation.

It is commonly accepted that women are traditional values treasurers in culture and these are the women who comply with the function of values succession. Meanwhile, social and psychological investigations data show us that the sakha women in comparison with men have the changes in their value consciousness which are much more reflected.

Investigations of value priorities in the women of traditional society gives a possibility to reveal the whole foundation of the ethnos of sakha.

The objective of this work is the revealing of sakha women's value priorities.

In the present article there are issued the results of two types of empirical investigation. In the first part there is realized an analysis of the young sakha women who live in the cities and in the countryside, of school and students ages. The total amount of the respondents who took part in the research numbers 154 women at the school and student age, and living in the urban area and in the countryside. The second part of this article reflects the results of countryside women values. There were investigated 161 women who live in the countryside, the young ones (16-35 years) and adult age (35-49 years).

In the present investigation there was used Schwartz methodic of the values study (Karandyshev, 2004).

When underlining values priorities of the respondents there were taken into consideration as received hierarchies of the individual personalities as ones of the basic human values. As basic values there were considered 10 motivation types of Schwartz:

- Power — social status, dominancy over people and resources;
- Achievement — personal success in accordance with social standards;
- Hedonism — enjoyment or sensual delight;
- Stimulation — excitement and novelty;
- Self-Direction — independence of thoughts and actions;
- Universalism — understanding, tolerance and protection of all the people and nature well-being;
- Benevolence — protection and improvement of the close-people well-being;
- Tradition — respect and responsibility for the cultural and religious habits and ideas;
- Conformity — repression of the actions and impetus which can affect other people and do not correspond social expectations;
- Security — security and stability of the society, relationship and oneself;

Statistic elaboration of the received data was realized with the help of Kolmogorov-Smirnov criterion and Fisher angular transformation.

Modern women value priorities

Comparative analysis of existing value orientations of the city and countryside scholars revealed that the five of the significant values is almost equivalent for all the youth, and it is represented by: family safety, sense of life, real friendship, health. But countryside schoolgirls more higher appreciate parent “adults” respect ($p \leq 0,001$), meanwhile city girls appreciate independence and self-sufficiency ($p \leq 0,05$). Ignored values also coincide, and they are represented by: social power values, godliness, spirit life, modesty. The five in the countryside schoolgirls is finished by the value which is called “changeable life”, and in the city schoolgirls these values are as follows: value of authority and right to be a lider. Nevertheless, these values do not differ practically.

In this way, on the whole, as per selection there are rejected the values which mean traditional type of behavior and values which declare achievement of dominant position within all the social system. Results of the ranging of the types of values are represented at the Table 1.

Table 1.

Range types of the values based on the example of the city and countryside pupils

Types of values		
	Countryside schoolgirls	City schoolgirls
Conformity	4	6
Traditions	9	9
Kindness	6	4

Universalism	3	7
Self-Direction	2	3
Stimulation	8	8
Hedonism	7	5
Achievements	5	2
Power	10	10
Security	1	1

So, at the level of all the normative ideals for the investigated selection for all the girls values the most significant values are: “safety” and “independence”. Meanwhile, for the countryside girls the value of “universalism” is the most important one, at the same time for the city girls the most important value is “achievement”. Comparison of the average values of the values types importance revealed that there are statistically significant differences in the evaluation of the motivation types like “universalism” ($p \leq 0,001$) and “conformity” ($p \leq 0,05$). These values were higher appreciated by the countryside schoolgirls if we compare with city schoolgirls. Countryside schoolgirls resulted more conservative once in comparison with city ones, but they also appreciated very high the value of independence. Motivation types of city and countryside schoolgirls show us that countryside schoolgirls tend more to the understanding, tolerance, protection of the relatives well-being, to the moderation and prevention of the actions as well as inclinations and meanings to the actions which can affect another people and do not correspond to social expectations.

Furthermore, we considered students selection results. The most significant values among countryside and city students is the family safety, presence of the objective in the life and close friends, respect of the parents and adults. City student-girls also notice value of the thoughts and actions freedom, and countryside ones – self-respect and health.

Non-significant values list for students of the both selection groups is equal. The less significant values are social power in form of domination over the other people, godliness, and presence of the total changeability in the life. This way, the students reject values which reflect power and tradition.

The results of values types ranging are represented at the Table 2.

Table 2.

Range types of the values based on the examples of the students-girls from the city and the countryside

Types of values		
	City students-girls	Countryside students-girls
Conformity	6	6
Traditions	10	10
Kindness	4	5

Universalism	7	7
Self-Direction	1	1
Stimulation	8	8
Hedonism	3	3
Achievements	2	2
Power	9	9
Security	5	4

On the whole, significant differences are revealed at the appreciation of the value “hedonism” ($p \leq 0,05$). Despite this value according to its significance occupies the same position. Motivational direction of hedonism is more reflected in the city students-girls. If we judge by the values, in this case, city students more that countryside ones mention significance of such value as freedom of thoughts and actions ($p \leq 0,45$).

This way, analysis of the values in the place of residence (city/countryside) shows that in both groups it is possible to reveal the unit of repetitive, unchangeable values, they are: family safety, sense of life, real friendship, health, and respect of the parents. In the city women in the list of priority values there is included the value of “freedom” ($p \leq 0,05$). The five of ignored values in both groups includes such values as “social power” and “modesty”. City women classify such values like “changeable life”, “authority” ($p \leq 0,05$) and “godliness” as insignificant ones meanwhile countryside women identified like the most insignificant the following values: spiritual life ($p \leq 0,05$) and predisposition to forgive ($p \leq 0,05$). The ranging results of the values types are represented at the table 3.

Table 3.

Range values types on the example of city and countryside women

Types of values		
	Countryside women	City women
Conformity	3	6
Traditions	10	10
Kindness	5	5
Universalism	6	7
Self-Direction	4	1
Stimulation	9	8
Hedonism	7	2
Achievements	2	3
Power	8	9
Security	1	4

In his methodic Schwartz shows bipolar axes: openness to changes (values of independence and stimulation) – Conservatism (security, conformity and traditions) and Autoelevation (power, achievement, hedonism) – Autotranscendentality (Universalism and kindness).

In our case it is possible to tell that place of birth and human being maturity define the differences in the values structure. So, for the city women it is more typical motivational direction towards changes and autoelevation, meanwhile, city women are oriented to conservatism and autotranscendentality. Nevertheless, such types of values like traditions and power are equally less important for both groups. Rejection of the value of “power” would be possible to explain by the gender contents of selection, but in such investigations with an equal part of women and men this value also occupies the last place (Lebedeva, 2000). The orientation to the power may be more individual phenomenon rather than common one.

Received results allow to come to preliminary conclusion that in the conditions of the city an increase of the significance of such motivational types as openness to changes and autoelevation take place more intensively. It is possible to realize it judging by the countryside schoolgirls values types for which the values of conservatism and autotranscendentality are more typical. Moving away and studying in the city conditions may contribute to the changing of the values priorities..

Values peculiarities of the Countryside women

Received results are initially represented by the analysis of the common motivational types of the respondents’ values and after that by the description of the individual values.

To study motivational types of values let us analyze its ranging results (table 4).

Table 4.

Average and range values and of countryside women values types

Types of values	Selection on the whole	
	Ср.знач.	Ранг
Conformity	4,8183	3
Traditions	3,9093	8
Kindness	4,9230	2
Universalism	4,5419	6
Self-direction	4,8137	4
Stimulation	3,5839	10
Hedonism	4,2485	7
Achievement	4,7780	5
Power	3,8742	9
Security	5,1801	1

It is revealed that the highest, most important values at the level of normals ideals to investigated selection are: “security”, “kindness”, “conformity” and “self-direction”.

Motivational objective of the “security” type as the most important value for the countryside women is a security for other people and themselves, harmony, stability of the society and relationship among the people. It is derivative from the basic necessities of the individuals and groups. In Schwartz’s opinion there is existing one common type of the value security (rather than two individual types – for group and collective levels). It is connected with the fact that the values related to the collective security in the significant measure reflect the objective of security for the personality also (social order, family security, national security, positional relationship, mutual help, cleanness, sense of belonging to, health) (Karandyshev, 2004:29).

On the other part, countryside women tend to be “self-independent”. The definite objective of such type of values consists in the thinking independence and self-direction in the selection of the methods of actions, in the creation and investigational activity. Self-direction like a value is derivative from the organism necessity to autocontrol and automanagement as well as non-interactional necessities in the autonomy and independence) (Karandyshev, 2004: 29)

In accordance with this theoretical model of relationship among motivational types of values of Schwartz this two types of values contradict to each other because of existence of some opposition between family safety keeping, stability and unchangeable character of life and non-changeability of society and personal independence keeping as well as experimental actions of the individual. This way we can speak about an existing conflict of values in the countryside women (“conservatism” – “openness to the changes”).

Such type of value as “kindness” is considered to be derived from the necessity of the positive interaction, necessity of affiliation and providing of the group well-being. Its motivational objective is keeping of the people’s well-being with whom an individual maintains personal contacts (utility, loyalty, condescension, responsibility, friendship, mature love) (Karandyshev, 2004: 29). The value of “kindness” contradicts to the value of “achievement” from the axis of “autoelevation”. It tells us that the modern women from countryside highly appreciate for themselves fidelity to the group, honesty, social usefulness, victimizing their personal success in the professional field.

And, finally, here comes the value of “conformity”. Determinative motivational objective of this type of value is moderation and prevention of the actions as well as inclinations and incentive to actions which can affect other people or does not correspond to the social expectations. The present value is derivative from the requirement to moderate inclinations which has negative social consequences (Karandyshev, 2004: 30). That is to say, the respondents aspiration to obedience, politeness, autodiscipline and respect of the parents and adult people contradistinguishes to the aspiration to new things, changes, deep emotions, that is to say, “stimulation”, which refers to the axis of “openness to changes”.

This way, both types of the most important values like “safety” and “conformity” from the four are referred to the axis of “conservatism” which permits to speak about high level of conservatism keeping in the countryside society.

Table 5.

**Average and range values of the values types of countryside women
(based on the age factor)**

Types of values	Young women		Adult women	
	Average value	Range	Average value	Range
Conformity	4,8762	3	4,7208	4
Traditions	3,8396	9	4,0267	7
Kindness	4,8792	2	4,9967	2
Universalism	4,4728	7	4,6583	5
Self-direction	4,8574	5	4,7400	3
Stimulation	3,7591	10	3,2889	10
Hedonism	4,4918	6	3,8389	8
Achievement	4,8614	4	4,6375	6
Power	3,9851	8	3,6875	9
Security	5,1465	1	5,2367	1

Comparison of average indicators of the values types significance showed statistically important differences in the evaluation of motivational types of “hedonism” ($p \leq 0,05$) and “power” ($p \leq 0,05$). Both values are situated at the axis of “autoelevation”. More, “hedonism” is an indicator of the “openness to changes”. This way, unlike mature respondents, for young women it is important to receive delight or sensitive pleasure. Also for them achievement of the social status or prestige, control or domination over the people and means are equal important, if we compare with the care of well-being of another people.

Speaking about more particular values, in both ageing groups the values of family protection, respect of the parents and adults, sense of life and friendship are the most relevant.

On the other side, the values of friendship, pleasure and possibility to choose of the own aim have more priority in young women ($p \leq 0,05$), meanwhile women of the elderly age prefer the value of spiritual life ($p \leq 0,05$).

Independently on the age, countryside women equally deny the values of godliness, changeable life and social life. The five of insignificant values of the young women is also represented by the values of spirit life and modesty. An adult age respondents ignore the values of audacity and life delight. Among them the veracious one is the difference in the audacity indicator ($p \leq 0,05$). On the whole, in the selection there deny the values which suppose the aspiration to the new and deep emotions.

This way, in the most common aspect, predominating values for the sakha women are the ones which are connected with an individual wellness and wellness of the closed people around a person, and denied ones are the values which are connected with the development, social recognition, traditional type of behaviour.

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TUNDRA YUKAGIR ETHNIC IDENTITY PECULIARITIES**ОСОБЕННОСТИ ЭТНИЧЕСКОЙ ИДЕНТИЧНОСТИ ТУНДРОВЫХ ЮКАГИРОВ****TUNDURA YUKAGIRLERİ'NİN ETNİK ÖZDEŞLİK ÖZELLİKLERİ****Aida EGOROVA* - Tuiaara SIDOROVA******ABSTRACT**

This article includes the results of ethnic identity empiric research of Yukhagir ethnos' representatives who live in Nizhnekolimsky district, Republic of Sakha (Yakutiya) (2012). The research has shown that ambivalent type of ethnic identity prevails among tundra yukhagir representatives (combination of positive, indifferent and fanatic identity).

All in all a low level of ethnic factors significance in Yukagir's life is marked. The most important identity for Yukhagirs, in comparison with ethnic and regional identity, is civil (All-Russian) identity.

Key Words: Yukhagirs, Ethnic Identity, Civil Identity, Regional Identity, Positive Ethnic Identity, Ethnic Indifference, Ethnic Fanaticism.

АННОТАЦИЯ

В статье представлены результаты эмпирического исследования особенностей этнической идентичности представителей юкагирского этноса, проживающих в Нижнеколымском районе Республики Саха (Якутия) (2012 г.). В ходе исследования обнаружено, что у представителей тундровых юкагиров преобладает амбивалентный тип этнической идентичности (сочетание позитивной, индифферентной и фанатичной идентичности).

В целом отмечается невысокий уровень значимости этнических факторов в жизни юкагиров. Наиболее значимой для юкагиров, по сравнению с этнической и региональной идентичностью, является общегражданская (общероссийская) идентичность.

Ключевые слова: юкагиры, этническая идентичность, гражданская идентичность, региональная идентичность, позитивная этническая идентичность, этническая индифферентность, этнофанатизм.

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ÖZET

Makalede Saha Cumhuriyeti (Yakutya) (2012) Aşağı Kolıma Bölgesi'nde yaşayan Yukagirlerin etnik özdeşlik özellikleri ampirik araştırmaların sonuçları ortaya koyulmuştur. Araştırma süresinde tundura Yukagirlerinin etnik özdeşliklerin nötr tipi (olumlu, ilgisizlik ve fanatik özelliklerin birleşimi) belli olmuştur.

Genellikle Yukagirlerin hayatında etnik faktörlerin öneminin zayıf olduğu belli olmaktadır. Etnik ve bölgesel özdeşlemelere göre Yukagirler için vatandaşlık (Rusya Vatandaşı) özellikleri dahada önemlidir.

Anahtar Kelimeler: Yukagirler, Etnik Özdeşlemeler, Vatandaşlık Özdeşleme, Bölgesel Özdeşleme, Olumlu Etnik Özdeşlemesi, Etnik İlgisizlik, Etnofanatizm.

Yukagirs are ancient aboriginal people who belong to paleo Asiatic group and live in North-Eastern part of the Russian Federation. Concerning Republic of Sakha, yukagirs are settled in Nizhnekolimskiy, Verkhnikolimskiy, Srednekolimskiy and Allaikhovskiy districts. The population of Yukagirs in the Russian Federation is approximately 1,603 people (2010). The Republic of Sakha (Yakutiya) numbers 1,097 people.

As an ethnos, Yukagirs are now represented in four groups isolated from each other, separated not only with vast territories but administrative boundaries of Magadanskaya Oblast', Chukotka and two groups in the Republic of Sakha (Yakutiya): Verkhnikolimskiy districts – *oduls* (taiga and forest), Nizhnekolimskiy district – *vaduls* (tundra). Traditional activities of tundra yukagirs are nomadic reindeer breeding and draught dog breeding. As for taiga yukagirs – unmounted hunting and fishing. Modern yukagirs of Nizhnekolimskiy district hunt fur animals, fish, breed reindeers, breed horses. As for yukagirs of Verkhnikolimskiy district, they hunt, do gardening and breed cage animals.

Yukagirs, along with other smaller peoples, are experiencing hard times due to the change of habitual way of life, loss of beliefs, customs, culture and native language. Changes and transformations in cultural and domestic, family and marriage spheres and a system of traditional socialization institutions in a way influenced the awareness of their place in the world and ethnic identity.

Historical and ethnographic, linguistic and folklore researches of Iohelson V (Iohelson, 2005), Spiridonov N. (Spiridonov, 1996), Zolotareva I. (Zolotareva, 1968), Kreynovich Y. (Kreynovich, 1982), Gurvich I. (Gurvich, 1982), Okladnikov A. (Okladnikov, 1975), Tugolukov V. (Tugolukov, 1979), Kurilov G. (Kurilov, 2001), Zhukova L. (Zhukova, 2012), Prokopieva P. (Prokopieva, 2009) one way or another have a look at mentality peculiarities, world image and some psychological traits of yukagirs.

That what Spiridonov N. Says while describing taiga yukagirs: “Oduls differ from other inhabitants of subpolar region (chukchas, koryaks, voguls, samoeds etc.) in their appearance, slender body, lightness, and extreme mobility.” (Spiridonov, 1996: 35). “Oduls are the strongest and fearless in respect of fatigability and cold and hunger resistance. However they are prone to get sick, precisely with epidemic diseases.” (Spiridonov, 1996: 35). As for yukagir women, they have different abilities such as “an ability to sew quickly and neat, embroider and an ability to work hard”. Yukagir men usually have such traits as “lucky, hunter, runner, greedy for food” (Okladnikov, 1975: 75).

Restore and save ethnic identity and ethnic self-consciousness of smaller peoples is one of the most urgent goals of modern society. Because of this specific character of ethnic identity of peoples living in North-Western Russia research becomes more important.

Theoretical aspects of Russian people ethnical identity research are provided in works of such scientists like Drobizheva L. (Drobizheva, 2009), Tishkov V. (Tishkov, 2003), Stefanenko T. (Stefanenko, 2001), Soldatova G. (Soldatova, 1998) etc. Ethnic identity of smaller peoples is not studied well enough (Turaev, 2008), (Buchek, 2004), (Brachun, 2011). Yukagirs ethnic identity peculiarities almost aren't studied at all.

The aim of our research was to study ethnic identity peculiarities of Yukagirs who live on the territory of the Republic of Sakha (Yakutiya).

The object of our research was yukagirs who live in Kolimskoye village and Cherskiy settlement of Nizhnekolimsky ulus. During the research 41 people were examined, among them 14 men and 27 women.

Complex historical development, assimilation processes, native language loss, interethnic contacts peculiarity left a mark on the specific character of ethnic identity of yukagirs. Yukagirs of Nizhnekolimsky region assimilated with evens, chukchas and yakuts, most of them speak Yakut language, know Even language, however only several people speak their native language. Some yukagirs acquired identity together with yukagir ethnos during later ontogenesis. They earlier identified themselves with evens and chukchas, particularly when they were a part of interethnic families.

We made several **assumptions** on the basis of primary ethnographic observations and interviews:

Yukagirs ethnic identity has diffusive, undetermined, fuzzy character, that's why the most urgent identification for yukagirs is identification with vast social (Russian) community.

During the empirical research O. Romanova's ethnic identity research scale was used, "Types of ethnic identity" scale by G. Soldatova etc. "Who am I?" test by M. Kun and T. McPartland, the same test in modification of Z. Sikevich, that reveals ethnic "Me" intensity and ethnic status importance extent.

Ethnic identity research scale by O. Romanova includes 21 assertions, each of them respondents need to answer with 5 different answers. Question orientation: feeling of belonging to their ethnic group (questions № 1, 6, 10, 14, 21); nationality significance (questions № 2, 4, 5, 7, 9, 12, 13); interrelations of ethnic majority and minority (questions № 8, 11, 16, 17, 18, 19, 20); use of one or another language (questions № 3, 15) (Romanova, 1994).

"Ethnic identity types" scale by Soldatova G. etc. Includes 30 assertions, one of each has 5 answer variants. According to every identity types number of points is to be calculated: ethnic nihilism (clauses: 3, 9, 15, 21, 27); ethnic indifference (5, 11, 17, 29, 30); norm (positive ethnic identity) (1, 7, 13, 19, 25); ethnic egoism (6, 12, 16, 18, 24); ethnic isolationism (2, 8, 20, 22, 26); ethnic fanaticism (4, 10, 14, 23, 28) (Soldatova, 1998: 103-198].

"Who am I?" test by M. Kun and T. McPartland defines personality identity. Subject of experiment has 20 empty lines each of them need to be filled with answers for the question "Who am I?" Z. Sikevich's test modification defines ethnic "Me" intensity and the degree

of ethnic status importance for a subject. Test includes 3 questions. Questions determine ethnic “Me” intensity degree, individual and personality self-identification and presence of ethnic prejudices (Sikevich, 1999).

According to ethnic identity research methods by O. Romanova it was discovered that subjects had “Normal identity”. Significance of nationality is not hypertrophied or hypotrophied. Younger subjects of experiment think that there should be equality in the relations between ethnic majority and minority. As for older subjects (more than 35 years old), think that ethnic majority should not have any benefits (see table 1)

Analysis of separate answers has shown that 65,9% test people are interested in history and culture of their ethnic, 65,9% do not like hearing something offensive about their ethnic 73,2% of test people feel deep pride when they hear about spectacular achievements of their ethnic and 82,9% would prefer the same nationality they have of they were asked to changed it.

Table1

Yukagirs research results according to O. Romanova’s methods (average scores)

Scales	Men from 18 to 35 years old	Men older than 35 years old	Women from 18 to 35 years old	Women older than 35 years old	Average score (yukagirs)
Scale 1. Sense of belonging to ethnic group	4,5	5,9	7,08	6,6	6,3
Scale 2. Importance of nationality	5	6,1	5,3	6,2	5,76
Scale 3. Interrelations of ethnic majority and minority	4,3	2,5	6	3,5	4,2
Scale 4. Use of one or another language	1,2	0,8	2,1	1,1	1,34

Research results according to “Types of ethnic identity” scale have shown that the first rank is occupied with positive ethnic identity (norm), the second rank is occupied with ethnic indifference and the third rank – ethnic fanaticism (see table 2).

Table 2

Yukagirs research results according to “Types of ethnic identity” methods (average scores)

Types of ethnic identity	Men	Women	Average scores	Rank
1) Ethnic nihilism	5,36	4,6	4,85	6
2) Ethnic indifference	11,42	11,56	11,3	2
3) Positive ethnic identity	16,9	15,9	16,3	1
4) Ethnic egoism	4,4	6,6	5,9	4
5) Ethnic isolationism	5	6,2	5,8	5
6) Ethnic fanaticism	8,29	8,6	8,5	3

The number of people being tested with one or another type of ethnic identity (see chart 1) also show that “Positive identity” type (39 people, which is 14 men and 25 women) and “Ethnic indifference” (23 people which is 8 men and 15 women) occur more often.

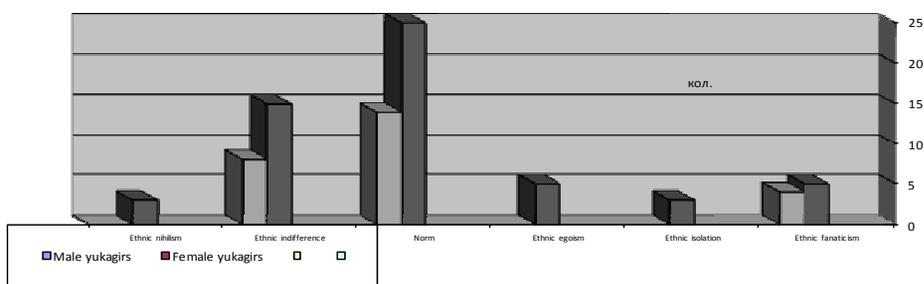


Chart1

Number of testees according to types of ethnic identity

The most preferable type of identity in polyethnic society is “Positive ethnic identity” because on the basis of this type adequate perception of own ethnic group, aspiration for integration and interethnic tolerance are formed.

At the same time half of testees are also diagnose to have “Ethnic indifference” type, i.e. diffusion of ethnic identity, expressed in ambiguity of ethnic identity and irrelevancy of ethnicity. The results of the research show the ambivalence of cognitive and emotional processes connected with identification with own group or presence of inner disorders in the system of ethnic group’s self-consciousness. Despite declaration of positive ethnic

identity, a part of yukagirs show contradictory types of ethnic identity: indifference and fanaticism, which may be a symptom of identity crisis.

As V. Tugolukov states, yukagirs treat the question of their nationality indifferently and to the same extent are willing to be “evens”, “evenks” or yukagirs (Tugolukov, 1979: 35). According to the opinion of V. Shadrin, the majority of classic ethnic markers of yukagirs are fuzzy (Shadrin, 2011).

The results of “Who am I?” test show that only ethnic identity amounts to only 6,8% in the structure of social identity of yukagirs which also confirms indifference and weak actualization of ethnic factor in this group.

The results of “Who am I?” test of Z. Sikevich show that (Sikevich, 1999) more than half (63,4%) of respondents identify themselves as Russians. One fifth part have global identity in the forefront in comparison with civil self-identification. First and foremost they fell themselves as citizens of the world (22%). Only every tenth feel himself as a representative of the Republic he lives in (9,75%). 4,9% have “territorial and ethnic” consciousness (“feel myself as yukagir”) (see chart 2).

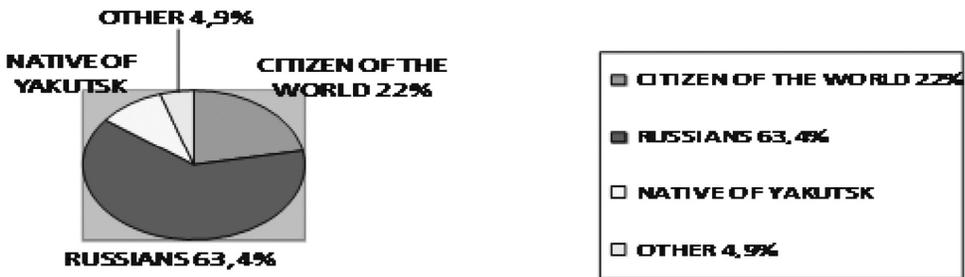


Chart 2

Distribution of answers to the question: “Who do you mostly feel yourself as?”

Peculiarities of individual and personality ethnic self-identification who that 63,4% of asked yukagirs have stable ethnic self-identification. The other part of answers is equally distributed between respondents with double self-identification (17,1%) and respondents without ethnic identification (19,5%) (see chart 3).

Chart 3

Distribution of answers to the question: «Do you have a sense of belonging to any nationality with your language, customs and traditions?»

Answers variants	Percentage
1. Yes, I have sense of belonging to the certain nationality.	63,4
2. Have a sense of belonging to more than one nationality1.	17,1
3. No, I don't have any sense of belonging to any nationality.	19,5

Therefore we may single out three groups of yukagirs on the basis of criteria ethnic identification intensity: 1) Individuals with stable ethnic self-identification (3/5 of respondents); 2) Individuals that don't have pronounced ethnic self-identification (1/5 of respondents); 3) Individuals with double (unstable) ethnic self-identification (1/5 of respondents).

The answers to the third question show that the majority of respondents rarely fix their attention on anthropological signs of ethnicity (46,3%). Ethnic factor is actualized rarely (7,32%) (See table 4).

Table 4

Distribution of answers to the question: «Do you pay attention to the nationality of surrounding people?»

Answers variants	Percentage
1. Don't usually pay attention.	46,3
2. Pay attention if I don't like them.	46,3
3. Pay attention anyway.	7,32
4. Other	-

Taking into consideration that more than a half of respondents feel themselves as citizens of Russia, we may conclude that civil and global human identity for yukagirs is more important in comparison with ethnic and regional identity. For a considerable part of yukagirs ethnicity of a person in the process of communication is not significant. We also can see signs of transethnicism, absence of emotional belonging to ethnic group which indicate identity crisis. All in all a low level of ethnic component actualization in the life of yukagirs takes place.

All in all, our results agree with studies of V. Turaev, the were conducted among evenks. As the author points out, ethnic identity boom that are being recorded in recent years among many Russian peoples is not typical for most evenks. There is not conflict between civil (state) and ethnic identities. They have ethnic self-determination more rarely than they call themselves Russian citizens. Ethnic identity is inferior to other types of

identity, however it hasn't lost its significance to evenks. In many villages a percentage of people who don't care about a person's nationality and percentage of families with combined ethnic types is almost the same. Ambivalent type of ethnic identity which is mostly typical for ethnically mixed families is also typical for them (Turaev, 2008).

Therefore ambivalent type of ethnic identity prevails among representatives of yukagir ethnos: positive ethnic identity, ethnic indifference and ethnic fanaticism. Self-identification with a certain community is all in all preserved, but it's not very important and urgent. Observed growth of ethnic indifference becomes apparent in diffusion and uncertainty of ethnic identity, irrelevant ethnicity and belonging to a certain ethnic group with the lack of emotional feelings.

We may define three groups of yukagirs according to the criteria of ethnic self-identification intensity: 1) Individuals with stable ethnic self-identification (3/5 of respondents); 2) Individuals who have pronounced ethnic self-identification (1/5 of respondents); 3) Individuals with double (unstable) ethnic self-identification (1/5 of respondents).

The majority of yukagirs does not pay attention to ethnicity of a person and in the process of communication is oriented at the international sets. All in all we can mark a low level of ethnic factors significance in yukagirs' life. The most significant identity, in comparison with ethnic identity, is civil (All-Russian) identity, i.e. group affiliation is a characteristic of yukagir ethnos. Group affiliation is an entry to a bigger social community, regional identification ("a citizen of Yakutsk") is not pronounced.

In this case ethnic identity of yukagirs along with other native smaller peoples of the North, cannot be reduced to cognitive and emotional processes of "being a part" of a community, "unity", "identification" with it. Ethnic identity is a more complex process that includes basic meaning-of-life determinants (Brachun, 2011: 21).

Ethnic identity of yukagirs is comprised of traditional kinds of activities, family and everyday relations, labor stereotypes, specific character of intercultural interactions, language and assimilation processes. Unfortunately, yukagir language for the majority of yukagirs has lost the meaning of sign that determined ethnic identification. In the long run not only cognitive and emotional aspects of personality should be studied but also other aspects.

Our research was more of a pilot character and it is vital to widen selection in future. Received results may be connected with the imperfection of instruments that shows only surface signs of identity. Further research is required using more complex methods of high quality.

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EPOS AND AN ANCIENT FESTIVAL OF SAKHA PEOPLE

ЭПОС И ДРЕВНИЙ ПРАЗДНИК НАРОДА САХА

SAHALAR'IN KADİM BAYRAMI VE DESTANI

Aitalina BORİSOVA-Tatiana PROTOPOPOVA

ABSTRACT

This article investigates historical-cultural interpretations of real but over time forgotten events related to heroic epos-*olonkho* and ancient feasts-*isseakh* of Sakha people. Destination of *Aii* God, composition structure of *olonkho*, sacred content of round dance *osuokhai* and blessings *algys* are revealed. We compare collective perfections archetypes of *olonkho* and *isseakh* concerned with ancient cult *Aii*. Primary concern of narrators-*olonkhosuts* and their style of performing *olonkho* are elicited. *Olonkho*, *osuokhai* and *algys* are indispensable constituency of present-day Yakut feasts.

Keywords: *Olonkho*, *osuokhai*, *algys*, Heavenly *Aii* Gods.

АННОТАЦИЯ

В данной статье исследуются историко-культурные интерпретации реальных, но забытых с течением времени событий, связанных с героическим эпосом-*олонхо* и древним праздником народа саха-*ысыах*. Раскрываются предназначения небесных божеств-*айыы*, композиционная структура *олонхо* и сакральное содержание танца *осуохай*, а также благословения-*алгыс*. Сопоставляются коллективные представления-архетипы *олонхо* и *ысыах*, связанные с древним культом *айыы*. Выявляется особая роль сказителей- олонхосутов, и их стилей исполнения эпоса. *Олонхо*, *осуохай* и *алгыс* являются неперенными составляющими современных якутских праздников.

Ключевые Слова: Олонхо, Осуохай, Алгыс, Небесные Божества Айыы.

ÖZET

Makalede Saha- Isıların eski ve kahramanlıkla ilgili ama günümüzde unutulmuş olan *Olonho* destanın tarihi-gerçek olayları incelenmiştir. Gök tanrıları olan – *Aiyu'nun*, *Olonho'nun* kompozisyon yapısı, *Osuhay* dansının dinsel anlamı, hayır dua olan *Algıs'ın* anlamları açıklanmıştır. *Aiyu'nun* kadim kültüne bağlı arketip olan *Olonho* ve *Isyah'ın* toplumsal ifadeleri karşılaştırılmıştır. Olonhocuların özel rolü ve söyleme tarzı belirlenmiştir. *Olonho*, *Osuhay* ve *Algıs* günümüz Yakut Bayramları'nın ayrılmaz parçalarıdır.

Anahtar Kelimeler: Olonho, Osuhay, Algıs, Gök Tanrıları Aiyu.

Olonkho-epos¹ is an ancient object of history and culture of Sakha people. It is the whole spiritual, historical and cultural system, where ancient historic events, people's creation, ethic and esthetic views of the Sakha people had been interlaced. These images of the "objective spirit" by V.Dilthey are the display of intellect and unity of culture world, proposing reflective forms. Understanding, intuitive penetrations, "feelings", "livings", are very important meanings on interpretation of the past culture (Dilthey, 1995: 9).

Wonderful models of the epos and folklore have been kept in the depths of the Yakut culture, where the man took new feelings for the spiritual growth. Heroic character of *Olonkho*, the way of performing unique narrator- *olonkhosuts*, melodious, recitative language, all these signs are the epos signs in which there are generalized huge historic experience of Sakha people in the artistic forms of unusual force and this generalization is one of the essential signs of epos. During centuries heroic epos was passed from generation to generation, preserved and reproduced by heart. It was impossible simply to know *olonkho* by heart, it was necessary to live into the image, to put in the part of its own spirit. Just, that is why narrator- *olonkhosuts* were surrounded with special honor, now, they are used by huge respect among people. Masters- narrators are never learn by heart the texts, they have no ready poems, they "live" in epos. These great improvisers, having beautiful voices, musical and artistic talents, being able to reproduce by their voices emotional character of events – triumph, joy, sorrow. The Sakha people remember the names of well-known *olonkhosuts*: M.N.Androsova-Ionova, I.N.Vinokurov-Tabakhyrov, S.A.Savvin-Kyokhaian, S.A.Zverev-Kyyl Yola, N.A.Abramov-Kynat and etc.

Performing of *olonkho* is closely connected with the rituals and traditions of the Sakha people. Yakut *olonkhosuts* were honorable guests during summer festival *isseakh*, weddings. Often *olonkho* performed at night, when people, finishing their business, with pleasure listened masters- narrators. Grateful listeners can be immersed in the world of the heroic poems.

The first collectors and investigators of folklore and *olonkho*: S.A.Novgorodov – the author of the first ABC-book "Sakhaly suruk-bychyk" and reader «Aagar kinige», where with works of Russian writers there were 20 epic works and examples of the ritual poems, these works were the first popular accounts of oral folk works; A.E.Kulakovskiy – outstanding Yakut ethnographer, folklorist, the author "Uraankhai Sakhalar" and "Elleyaada", S.V.Yastremskiy, one of the first investigators of *olonkho*, writing "Examples of the Sakha folk literature", P.A.Oiunskiy – the founder of the Yakut soviet literature, scientist-philologist, recreated "Nirygun Bootyr Stremitelny", A.A.Popov – well-known ethnographer, the author of "Yakutskiy folklore", "Dolgansky folklore", G.U.Ergis – scientist- folklorist, the author of "Ocherky po Yakutskomy Folkloru", I.V.Pukhov – Yakut – folklorist, the author of long standing works "The ideas and examples of *olonkho* by D.M.Govorov "Myuldiu Bege" and "Yakut heroic epos *olonkho*. The main examples", folk writer D.K.Sivtsev-Suorun-Omolloon, folklorists: S.I.Bolo – well-known folklorist and collectioner of Sakha oral folk works, the author of the collection "Historic legends and stories of Yakuts", A.A.Savvin – collectioner of the folklore and ethnographic materials, and some other scientists.

¹ In 2005 UNESCO have declared *olonkho* – the heroic epos of the Sakha people as a nonmaterial masterpiece of mankind.

Epos is created during decomposition of the tribal system. This is the collective creation of the whole people. Epos describes the ideal life, ideal heroes. People stand up for family values. They actively fight for their happiness. And although writing sources are nothing proving realization by Yakut people their unity, epos eloquently testifies it. Singing the praises of feat of the first inhabitants of the Middle world, defenders of the tribe, and being the expression of self-awareness and self-feeling of the tribe, clan, *olonkho* supports the interests of the tribal solidarity, peaceful creative life of the tribe.

The compositional structure of *olonkho* subject is identical in all stories and consists of the next main parts:

1. Exposition: the epic beginning – description of the country, in which the Hero lives, description of the Sacred Tree; description of the hero's dwelling, his riches, his arms; the Hero's portray.

2. Plot: the ground for the epic campaign or feat.

3. Development of the action: the epic campaign, getting over the obstacles.

4. Culmination: fighting with the enemies, victory over him, epic contest and struggle during Heroic seeking in marriage.

5. Further development of the action: reverse way of the Hero to his country; getting over the difficulties in his way and intrigues of the conquered enemies and their kinsfolk.

6. Denouement: return of the Hero to his country and traditional final lines as the main Hero with his wife (kinsfolk, children) happily and richly live till nowadays, increasing the Kin of Uaankhai Sakha (Emelyanov, 1980: 5,11-12).

Epos is beginning from the description of the Primordial Ocean – Araat Baigal, which was disposed to the western part of the domicile of the Hero of the Aii tribe and represented Mythic Sea, although some of Sakha consider, that possibly narrators- *olonkhosuts* thought of Lake Baikal.

As to the life of the epic Gods, *olonkhosuts* intend, that everything has its own destiny: Gods, any natural or social appearance, all sorts of thing, at last every man. The fate of the God defines his functions, “sphere of activity”, the degree of the power and the place in the hierarchy of Gods.

The Sakha people honour Aan Alakhchyn Khotun – the patroness all the alive and all the growing. Her inhabitant – the Magic Tree Aal Luup Mas. The image of this Tree in the epic consciousness of the people represents the symbol of Cosmos, Immortality and Cognition. It embodies the archetype the ideal image of vegetation as a whole (Elyade, 2000: 325). The Sacred tree Aal Luup Mas joins all three Worlds – the thinking and moral Creature, which care about welfare the whole living in the Middle World. The life-giving moisture of the abundance drips from its branches. Near foot the white milky Lake-the symbol of the World Ocean is growing white. When the entrails of the Tree are opened the beneficial God-Mistress of the Natural Boundary-Universe, blessing the Hero. This Tree is the bright image of Heaven Grace, Happiness and Abundance. The Roots of the Tree go down till the Lower World, from there being frightened, arched grow backwards, in order to serve as the Pillar for hanging crockery with creams for Master and Mistress, the Lords of the cattle. The peak of the mighty Tree reaches the bright country of Urun Aii Toyon and become his tethering-post (Istoria Yakutskoi ASSR, 262).

In the radiance Heavens of Urun Aii Toyon – The Lighting Creator – The Lord and his Majestic Ajyna Sier Khotun:

They gave rise at the beginning of the Times

The radiant tribe of Aii –

Beautiful bogatyr – sons,

Beautiful daughters,

With leashes behind their back

They live in sunny uluses.

Their stirring persons are shamans,

Udagans are serving for them (Niyrgun Bootur Stremitelny, 1957: 9)

“With sunny leashes behind their back” is the persistent epithet of the human tribe.

This

Epithet goes back to the ancient Faith Aii, when it was considered, that the God – Sun rules by people with help rays – “leashes” and leads them along the way of Good, Truth and Beauty. Respectful and reverential attitude of people to the Sun-God one can see in the different appearances of life. During summer festival “*isseakh*”, blessings – *algys*, in the dance-song *osuokhai*, which is performing on to the direction of the movement of Sun.

The people believed the all-powerful Gods-Aii, in sacrifices, in attribution soul to the natural elements. In the Pantheon of Gods of Sakha people each God is responsible for some kind of human activity. The Supreme God in *olonkho*, mythology and ancient religion of Sakha people Urun Aar Toyon – the White Great Lord or Urun Aii Toyon – the White Creative Lord:

On the wide low circle

With eight layers, fiery white Heaven

On the peak of the three thiered

Clear Heaven...

In grey hair white, as milk,

In high cap from three sables,

Adorning diamond feather,

They say, he mounts the throne,

They say, he rules over,

The White Urun Aar Toyon.

And his splendid wife Adyna Sier Khotyn:

Like shining day,

Like radiant fire,

With the face, eclipsing The Sun,

With the cheeks clearer then silver,

Playing vivid blush,

As dawns and evening-glows... (Oiynsky, 1975: 9).

White Urun Aar Toyon and his splendid wife Adyna Sier Khotyn are the Gods, becoming the ancestors of “the Clear tribe Aii – Uraankhai Sakha”. The main Gods of the

Upper “abaahy” – monstrous and terrible Uluu Suoryn Toyon and “unrestrained fierce, angrily obstinate” Kuokhtuia Khotun, according their desire “there are countless number ruinously bloody deaths” (Oiyinsky, 1975: 733). From all honouring Gods Uluu Suoryn Toyon is the Spirit – the Master of the Lena rock carving Pillars and the God of the most powerful shamans (Новиков, 2001: 10).

Three Gods of Aii: Odun Khaan, Chyngys Khaan and Dylga Khaan Toyon looked after the

Fortune of people, the Kun Desegei Toyon was the God of horses and granted people for life and prosperity.

In *olonkho*, as in antiquity the Universe was interpreted as greatly meaningful, obligatory “personal mounting, however, directing no personal origin, that is the Fortune” [Losev, 1994: 230] – Dylga Khaan Toyon. Thus, it was considered, that the Heaven and the Earth have been appeared after White Urun Aii Toyon has called the council of the highest Aii – Uluu Toyon and Dylga Khaan Toyon. In this council the ancestor of the evil creature – “abaahy” did not take part in.

All the appearances of Nature, Heroes of *olonkho* are formed of majestic, fantastic images. The narrators of *olonkho* consider their country the focus of the Universe, and the other countries as outlying districts. *Olonkhusut*, his wonderful interpretations and performing of *olonkho* are realized in such art as the theatre. Theatre is a natural continuation of the traditions of *olonkho* – the Great “Theatre of the one actor”. *Olonkho* is organically embodied and synthesized with the idea of the theatre. Musical and dramatic realization of *olonkho* is characterized with original styles of the performing art: “dyeretii”, “toyuk”, “degeren”. Its are the foundation of the syncretic genre of *olonkho*, which is the school of the bringing up of the professional performers- *olonkhusuts*.

In *olonkho* after grand battles, winning devil forces, *aii* people arrange the Great Festival *issekh* – beautiful action, which acquired new meaning, now. If in the past it had religious and ritual notion, at present *issekh* is traditional, theatrical festival of summer meeting. Formerly *issekh* was a part of the reality, event, continuing vital process. But the reality, according to the representations of ancient peoples, consisted of the mutual actions visible and invisible worlds [1, c.41], their influence upon human existence. Once *isseakh* had religious content – treat and propitiation of gods that to gain over. The aim of *issekh* was not only to harmonize mutual action of people and nature, but to prove esthetic influence upon the participants of festival.

Especially there were solemn *isseakh*, connected in *Aii* cult. Its divided in 3 groups (Romanova, 1994: 160):

- *aii-isseakh* or *isseakh* with blessing. These *isseakhs* had patrimonial character and carried out the open air; *Urun Aii Toyon* was the object of blessing;

- *isseakhs* which were in *urasa* (in conical elm ornamental summer dwelling) in honor the main gods and sacred spirit of ancestors; the main ceremony was sprinkling by *kumis* (mare’s milk); only men took part in this ceremony;

- *isseakhs*, connected in cattle-breeding cult; *isseakh* of “the first foal *kumus*” by *Vilui Sakha* – *kumis* festival. These *isseakhs* were family festivals. The object of blessing was *Jesegei aii* – the God of horse cattle; *isseakhs* “upon ox”. The object of blessing was *Inakhsut Khotun* – The God of cattle-breeding. Especially there was interesting the

description of the ancient *isseakh* in *urasa*. The ceremony of calling the names of Main Gods, and especially respecting ancestors were carried out in *urasa* – summer elm dwelling (according to Ksenofontov).

The honorable place, which have taken possession of the arranger of the *isseakh* was over against the door, directing to the east of the Sun. Respected and of noble race guests were invited, but women and children had not allowed in. During ceremony nobody had right to pass through the door of *urasa*, where at first “the White” shaman had consecrated *kumis*, and than pronounced praying. The priest-assistant splashed *kumis* by special sacred wooden spoon for spirits of ancestors. The sacrifice of *kumis* to the main Gods was that shaman had held the *choron*-cup in his hands and named the Gods, calling them in order their importance (Romanova, 1994: 117).

It was supposed that the Gods must touch invisibly the sacred drink. In the sign that some drops of the drink- *kumis* spilled the going out fire, they light ritual fire. After the ceremony, divined, applied to ancestors with blessing to help them. Only after that ceremony, going out *urasa*, one could to touch lightly *kumis*².

Isseakh have had stable, carefully worked dramatic scenery. The investigator A.A.Biliukina has considered that it has had exposition, plot and denouement, development of the action, culmination and epilog as in drama. At that time each components of the ritual had been canonized. Ritual actions have had philosophically founded logical consequentialness. Through codified details of the subject there was opened the system of the view of an ancient sakha. *Isseakh* was well organized social cult festival. Many participators of the performance were the spectators of the surprising action, influencing an inner outlook, imagination and confession of the man. This ritual action strengthened faith of the man to the life, power of the people’s society and his union with the animating nature. In drama there were personages, imaginary generalizing human characters, their collision and the struggle of ideas, moving the world. Artificial solution of the conflict had given birth to clearing of spectators. If in the ritual the man in his faith relied on external help of the God’s power, that in drama through clearing he turned to his inner outlook, to his creative source. The common appearance of the ritual cult of *isseakh* and drama was its turning to spirituality of a man, to acknowledgment his high predestination in the world (Biliukina, 1992: 41).

Round dances were indefeasible part of the *isseakh*, dances-*ungky* with singing *osuokhai*, in which leader of a choir had pronounced every line of a song and repeating by dancing people. In his book “Aii kyhite” N.E.Petrov have been explained, that the word *ungky* is derivative from the verb *ung* – to pray, to worship, closely connected with the notions: *unguu-suktuu*, *suguruiuu-kerdehuu*, translated as prayer, solemn, respectful address and worship, request (Petrov, 2000: 7). As addressing to The Great God *Urung Aar Toyon* and other Gods, that they have blessed people on good things, directed in the preservation of the clan. *Osuokhai* – the dance of the worship to the Sun, when the performers, national singers, calling the names of *Aii*, had blessed them and requested Good and Welfare for the gathered people. As a rule, all the movements of the solemn processions, *osuokhai* dance, round song, all the ritual movements and others had happened in the direction of the Sun movement, or from the east to the west (for example, during consecration of a fire, sprinkling by *kumis* in the *balagan*-house, and others). To follow the

² Archives of the Yakut Scientific Center, Fund, 4, List, 1, File, 129, Page, 19-28.

Sun, according to the God's signs it means to get blessing from the heaven, to make according to ethic laws of the clan or tribe. How truthfully there were the words of M.Sheler, that, it was possible the Nature World (roughness and evil) and the World of Liberty (Culture) Morality might be separate if the Great Force of Beauty(Art's Force) had not connected its. The values have become "real" only in the Goods. In the valuable things its were not "real". In the Good Value is objective as a rule and real simultaneously. With each new Good there was taken place original development of the real World (Tugarinov, 1988: 52).

Olonkho-epos and *osuokhai*-circular dance you can imagine as "stopping past live", which is necessary to research in the integration of such sciences as history and culture.

Olonkho and *osuokhai* are coexistence as indestructible notions of cultural memory, spirituality and sociality, spreading its in cultural life of people.

The main thought, which have contained in the ancient yakut ritual was the worship the Heaven Gods *Aii* in which the motive of the blessing to pass through the dance, dancing plastics. The culmination of the dance was in the "flight to Gods *Aii*", when the participants of the dance have performed the jumps, trying to jump higher as it possible(Lukina, 1991: 18-23). Poetical rhythm of the *osuokhai* dance has served the foundation for new yakut songs and help to showing new talented performers of songs. Besides, *osuokhai* has been the testimony of the deep influence of the *Aii Doctrine*, which contained in its rhythms and songs. This unique archetypical model of the dance, has been like round dances of the other peoples in the world, including their respect and the worship Heaven Gods and as the original hymn to the Sun. In spite of the influence of the different cultures the *osuokhai* had preserved its original. Today the *osuokhai* has been the unique kind of the archaic round dance, which organically inscribed in the modern conditions "As an art intuitively has comprehended changes, occurring in the collective unconsciousness" (Yung, 1995: 31). An art – it is not simply the copy of the reality, but it is creative thought of the reality/ The objective reality must to pass through the man's spirit and to refract in it. Thoughts and feelings of the artist, his relation to the depicting life, inevitably impressed in the product of the art, representing as "elaborated", transformed image of the reality. This idea has been contained in the term "creativity" (Sheler, 1996: 293].

According to the historical traditons the first festival-*isseakh* in *Tyumaada land* was organized by *Elley Bootyr*, where he had been pronounced the words of *algys* – the blessing in the accompaniment of the dance- *osuokhai*, performing ceremony, which was the part of the yakut religion.

The ritual dance – *osuokhai*, excerpt its religious meaning; have created useful vibrations for the man's organism. Proving recovering effect, which takes away the tire, psychic stress, the ritual dance – *osuokhai* provided esthetic pleasure, giving optimism and energy, strengthened a sense of the ethnic community and the protection of the individual.

The dance-song – *osuokhai*, *olonkho*, *algys* are certain attributes of festivals of the modern sakha people. Very frequently in festivals, weddings, jubilees, social means there are invited "algystchyt"- the men, who has the gift of the performing ancient ceremonies, which they are performing in the new interpretations now.

In 2001 year it was built Artchy House – the House for the performing of the ceremonies of worship high Gods-*Aii*, simultaneously predestined for folklore festivals and fates. Every year there are organized competitions of the performers of *osuokhai*, children

meetings “*toiyuksyt*”- performers songs-*toiyuk*, festivals of national dance collectives, yakut songs “*Etigen Khomus*”- singing vargan, musical mysteries, devoted to the Great festivals.

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ETHNIC AND CULTURE IDENTITY OF VERBAL BEHAVIOR OF THE SAKHA AS A REPRESENTATION OF NATIONAL CHARACTER**ЭТНОКУЛЬТУРНАЯ СПЕЦИФИКА РЕЧЕВОГО ПОВЕДЕНИЯ САХА КАК РЕПРЕЗЕНТАНТА НАЦИОНАЛЬНОГО ХАРАКТЕРА****MİLLİ KARAKTERİN TEMSİLİ BAKIMINDAN SAHALARIN DİL HAREKETLİLİĞİNİN ETNİK VE KÜLTÜREL KİMLİĞE YANSIMASI**

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ABSTRACT

The purpose of this article is to explore specifics of verbal behavior as the basis for understanding of national character of the Sakha. The original focus is given to the interpretation of Sakha national character and its development in verbal communication and a language material. Based on introspective analysis interpretation of ethnic and culture identity of the Sakha, the understanding of speech stereotypes is presented. The definition of concepts as “speech stereotype”, “national character”, “verbal behavior” are given.

Key words: The Sakha, National Character, Ethnic And Culture Identity, Speech Stereotype, Verbal Behavior, Verbal Communication

АННОТАЦИЯ

Цель этой статьи рассмотрение специфики речевого поведения саха как основы понимания национального характера. Особое внимание уделяется интерпретации национального характера саха и его проявлению в речевом общении и языковом материале. Представляется понимание содержания этнокультурной специфики речевых стереотипов этноса саха, основанного на интроспективном анализе. Дается определение таких понятий как “речевые стереотипы», “национальный характер”, “речевое поведение”.

Ключевые слова: Саха, Национальный Характер, Этнокультурная Специфика, Речевое Поведение, Речевые Стереотипы

ÖZET

Bu makale Sahaların milli karakterinin anlaşılmasının temeli olarak sözlü iletişimin özelliklerini keşfetmeyi amaçlamaktadır. Ana odak noktası Saha milli karakterinin ve gelişiminin dil ve sözlü iletişimin gelişiminin yorumlanmasıdır. Bu makalede Sahaların

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etnik ve kültürel kimliğinin çözümlenme ve yorumlanmasına dayanan konuşma kalıplarının tespiti yapılmıştır. “Konuşma Kalıpları”, “Milli Karakter” ve “konuşma değişkenliği” kavramları da açıklanmıştır.

Anahtar Kelimeler: Saha, Milli Karakter, Etnik ve Kültürel Kimlik, Konuşma Kalıpları, Konuşma Değişkenliği, Sözlü İletişim

Today there is a dramatic revival of interest in world national culture problems in linguistics and an increased interest in ethnic and culture identity of verbal communication and verbal behavior.

In this article we consider a culture identity of verbal behavior of the sakha resulting from the point of national character and that is structured in speech stereotypes.

Identified dominants of national character of the sakha in verbal communication are analyzed in terms of historical experience, cultural traditions, value directions and ethnic psychology.

The study of verbal behavior of the sakha will help other ethnicities to have an idea about peculiarities of national character of sakha and contribute to the cultural enrichment in the field of interdisciplinary research.

The purpose of this article is to study the particular reflection of national character of the sakha in verbal communication and to highlight ethnic and culture identity of verbal behavior in everyday communication that is presented in etiquette expressions, proverbs and sayings, phraseologies as the units of mentally-lingual complex.

The analysis is based on an introspective approach and identifies cultural characteristics of verbal behavior through the eyes of the sakha who realize own ethno-cultural characteristics in verbal communication.

Universals of human existence are unified for all mankind cognitive base since all people are biological individuals inhabiting the same objective world.

But humanity is not quite uniform. It is divided into many groups, referred to as people, ethnic groups, and just separate fragments of whole world image are caught in the consciousness of each of them.

According to Gumboldt’s hypothesis, all individuals of every nation are interconnected by national community, which in its turn determines the spiritual life of the nation.

A peculiar accumulator of the spiritual life of the ethnic group is it’s language, containing features of the nation’s cognitive base.«A man becomes a man only through a language that accumulates man’s creative abilities and his profound opportunities. A language is an unified spiritual energy of a nation»(Humboldt, 1984: 314).

Not all but only relevant items for the person and his vital functions is in language, and what is relevant to one nation, can be irrelevant to another.

“The language reflects and develops the character of the speaker, it is the most popular indicator of the nature of the nation”(Ter- Minasova, 2000:147), because it is the essence of national identity. National identity is embodied and preserved primarily in lexicological and phrase logical language systems and contains evaluation of national character.

National character is a complex of a perception of the universe peculiar to the members of the nations, it is a reaction and an assessment that distinguishes one nation from another, and specifies the direction or tendency for individual characters of the nation (Muxtasipova,1995:14).

The unique nature of each ethnic group is the result of the whole complex of specific forms of expression of human and mental properties

The relationship of a language and national character is formed in speech thinking and it is formulated in verbal stereotypes, and then it is fixed in verbal behavior, the study of which is crucial for understanding the identity of culture and language of the sakha.

In a broad sense, verbal stereotypes are special forms of a language and cultural consciousness that contain an objective evidence about an ethnos and a man.

Speech stereotype is defined as a schematic and standardized image or a presentation of social phenomenon or an object that is emotionally colored and invariable one. It also expresses a familiar attitude to any phenomenon, created under the influence of the social environment and prior experience (Akmanova, 2004:274).

Speech stereotype is an economical way of common reflection of the reality and the people in typical familiar situations.

Being reproduced in speech, on the one hand, speech stereotypes, represent a communicative meaning in a concentrated form, on the other hand, they model a communicative situation (Shirokanov,1993:56).

Following Y.Prokhorov we trace that speech stereotypes are presented in three main ways: 1) separate lexical units as representatives of mental stereotypes “of a contraction” of socio-cultural scenarios specific to the culture; 2) units of phraseological system, 3) precendential text reminiscences, 4)precendential national-cultural pragmatic reflexes (Prokhorov, 1996:67).

“A verbal behavior is a deprived of conscious reasoning; an automated, stereotypic behavior due to a typical attachment to often recurring situation of behavior” (Formanovskaya, 2007:48).

From the point of a language, a culture, a religion and a lifestyle, the sakha is an integral part of the ancient turks who had been living on the vast territory of Eurasia.

The core traditional and cultural value of the sakha is the pagan faith Aiyy. It regulates the following behavioral ethics of the sakha- a respect for the nature and worship of it, the cult of ancestors, a respect for elders and a selfrespect.

Generated by centuries the tradition of harmonic human adaptation to the environment and the community of integrity of living had created a particular way of thinking and a perception of the world which are reflected in characteristics of sakha national character and it's verbal communication.

The distinguishing trait of national character of the sakha is the hospitality and cordiality in a welcoming of guest. A communication between distant neighbors was of great importance in an extreme remoteness, an isolation and great distances between settlements.

In severe climatic conditions characterized by extremely low temperature in winter and the duration of seasonal work the very fact of arrival of guests (neighbors, strangers)

was a quite rare event and it was considered as to a great event, respectively, the guest was always welcome and treated warmly.

In the old days the guest was met by a host of the yurta, his horse was tied to a serge- a historical symbol of hospitality of sakha.

Traditionally after the guest had been sat at the best place, the hosts laid the table and he offered a hot tea to drink for the guest, saying “Hot tea.”

As A.Krivoshapkin pointed out: “Whoever arrived, the first thing, he was to be offered a cup of tea. A special hospitality had been demonstrating in serving a guest the most delicious meals too. When the guest was warmed up by the fire, the owners of the yurta began to ask a guest where he was from, what was his name, how the people were getting on in his place”(Krivoshapkin, 1994:74).

Unlike Russian culture, semantic meaning of greeting in yakyt language is not characterized by a desire of health and is focused on an exchanging of information between interlocutors: *Хайа, туох кэнсиэ? Сэһэргээ; Туох сонун? Ким кэллэ- барда? Сана туох, тыл-ес баарый эһиги эргин?*- the welcoming greeting consists of questions what the guest has seen and heard, what the harvest was, whether fishing or hunting were successful, whether breeding of cattle was.

According to the sakha etiquette rules, first the eldest or a man of senior status was generally welcomed with addressing: *Кэнсээ – Суох. Эһи кэнсээ-* (What news? – No news), demonstrating host’s attention and respect to the guest.

U.A.Vinokurova describes the greeting ritual of sakha in the following way: «When you enter a house it is not accepted to greet people in yakut culture, only after a small pause, the guest is offered to begin the conversation that starts with a slow questioning: «How are you? What’s news?» The guest should have an answer: «No news». After this sentence, paradoxical at first sight, the conversation can last a couple of hours»(Vinokurova,1994:50). Moreover, a long and relaxed conversation between a guest and a host could last *«атах тэнсэн олорон»* («foot to foot»).

From time to time the interlocutors were used to make a pause, omitting some words or talking hints, not pointing directly what the subject of the conversation was. Conversations like these could go for hours, and from the point of a man, uninitiated into the topic, the conversation could look like a trivia where many of words were omitted.

This kind of conversation is named as «a culture of silence». The essence of this ethno-psychological concept is the semantic pausing in a conversation, omission of words, not telling all through. A “culture of silence” underlines the significance of what has been already said and the need to understand what has been said. In the “silence” a new idea comes. When there is a pause, a part of conversation is skipped, that should not be verbalized, or, in a case, when the speaker doesn’t want to show his attitude to the topic. A confidentiality emphasizes a secretive nature of sakha, and a timidity in front of other people, however, it disappears after a long conversation with a guest.

A guest, his horse or sled dogs could have a staying in the courtyard for any period of time. The guest was not only fed but entertained; he was proposed a riddle, he played table games and storytellers were invited for him in the evenings

A.Uvarovskiy describes the hospitality of the sakha very emotionally: “A food free of charge is available only in the yakut’s house. The yakut is very kind and mercy. If you

come to the yakut yurt, all he has, he will treat you, if you stay there ten days, if you stay there a month, you will be always fed up. Your horse will be given a hay too. For the yakut to demand a payment for a staying is considered like a shame or a sin. Yakut people say: «The food is given to all people, I have a food, but he hasn't, so I have to share with him that is given by the God»(Uvarovskiy,2003: 113).

The hospitability of the sakha has survived in the tradition of sharing the prey after a hunting and a fishing with all relatives and neighbors and a fresh meat after a slaughtering.

The hospitability of the elderly is passed young. There are widespread stereotypes among the sakha: «Тонмуту ириэр, ачыктаабыты аһам» (Feed a hungry man, warm a frozen one), «Балдьыты маанылаа, тонмуту ириэр»(Honour the guest, warm the frozen man), «Хоһоһону аһаннака таһаарыах кэриэтин, уохпут коно» («Better to chide the guest, than not feed him). These proverbs indicate that the sakha is tolerant and peace-loving one.

At present the sakha is proud of telling how he has welcomed the guest- «бэҕэһээ ыалдьыты ытыс урдугэр түһэрдибит» (we cordially met the guest yesterday), or «мааны остуолу тартыбыт (we offered the guest the most delicious food). Also a traditional respectful treatment for the guest has preserved in sakha speech etiquette e.g.«утуо- мааны ыалдьыт» (a dear, honorable guest).

In the old days a guest from far settlements knew etiquette rules well. If a guest was a relative or a good friend of the family, he used to bring a valuable gift to the host e.g. a horse, a saddle, a meat, furs. It was used to say about such a guest in a speech: «илии тутуурдаах, эттук харалаах кэллэ» (he's arrived with something in his hands, and with something black in his loins- the guest arrived with furs and more).

It should be noted that the custom to make visits with valuable gifts proves such trait of character as generosity and kindness. At present the tradition is kept too, it is appreciated to make valuable presents (e.g. a horse, jewelry, fur) to newlyweds, new tenants) on significance dates of human life (e.g. a wedding party, a house warming party).

On the contrary, a greedness and a profit seekness are not specific for the sakha. This is evidenced in the following speech stereotypes «биэрэрин биэс тарбагыттан быстар кэриэтэ сананар» (to give smth cutting off his fingers),or «ыт курдук ымсыылаах» (as greedy as the dog).

The sakha is brought up in the traditions of Aiyy, that is expressed in a respectful attitude towards nature and the elderly.

According to Aiyy tradition elderly people are addressed with a special respect in a speech - “an old man”. The word “old man” in yakut language means a respectful address to an elderly person. At the same time it is the name of a bear – a master of yakut taiga. So the word «old man” is honorable one. A wife addresses to her husband with an “ old man” in order to please him even if he is young. The sakha used to address to granny “эбэ», that is the name of rivers and large lakes they greatly honour.

Mercy is a national trait of character of the sakha. In the old times it was a tradition when orphans were adopted. Childless, elderly and crippled people were not left alone without care. The sakha is characterized by strong family ties and a desire to preserve them. The tradition of living together of parents with children is typical for the sakha. The children care about elderly parents and they aren't left alone”(Popov, 1993:28).The sakha

people say: «Танара тулаайагы аһынар» (“God pities an orphan”), «Кун кихитэ комускэс, айыы кихитэ аһыныгас» “ (The Sun man is pitiful, the Alii man is merciful), «айыы кихитэ» (“the Ajii man is kind, hearty, soulful”).

In sakha culture it is not appropriate to talk in detail about someones’ problems. Preference is given to a humble silence. **A restraint and a modesty are distinctive traits of the national character of sakha e.g. «балыктаагар тыла суох, сымыыттагар бүгэй»(quieter than a fish, hollow as an egg), «уутаагар чуумпу, оттогор намыһах» (quieter than a water, lower than a grass), «корсуо сэмэй быһыы кихини кизэргэтэр” (a modesty beautifies a man) .**

A restraint in the expression of feelings can be traced in speech etiquette of the sakha. If a compliment is a basic component of communication in european cultures, it is not specific for the sakha. In a situation, when a compliment was already told, you will hear a soft refusal in a response as a way of showing a humility. And it is greatly appreciated in sakha culture:

1)-*Бугун сырдаан агай кэлбиккин!*

- *Ээ, наһаа да буолбатаар*

(-You look wonderful!

-I don’t think so)

2)-*Тупсубуккун агай дьии!*

- *Кэбис. Инньэ диэмэ*

(-You look great!

-You shouldn’t say so!)

3) –*Того бэрдэй дьиэгит!*

- *Ээ, дьонум комолоспуттэрэ*

(-What a wonderful house you’ve got!

-Sorry, but our relatives have helped)

In many situations it is not accepted to respond to a compliment, moreover, it is better to say disagreeing in a response.

1) *Аата учугэийин!*

-*Куһаган дьии!*

(- It is great!

- No great.)

2)- *Учугэийэн!*

- *Бу оссо табыллатаар дьии!*

(-It is lovely!)

(- Not so much, it doesn’t work a little bit.)

3)- *Үчүгэй да дачаны туттубуккут!*

- *Эн хайдах буоллун! Оссо да ыраах.*

(-What an excellent country house you’ve built!

-No, you are mistaken. We haven't build yet.)

4) *Маладьыас, кытаат!*

- *Кэбис, мин сатыам суога.*

(- Smart you are!

- No, I'll not be able to.)

Disagreeing is explained by the fact that an orientation to the partner is characteristic for verbal communication of sakha. Every word in yakut language has its own «life» and sacral meaning. It is accepted for the sakha to divide the words into good and evil as his(her) deity. Disagreeing has a protective meaning of the evil and misfortune for the man who is told a compliment.

Besides, an excessive praise somebody or an increased admiration for someone or something is considered badly in verbal communication. There is a speech stereotype in yakut language: «Keep silent and consider it as a good omen». It is pronounced when the sakha wants to stop somebody who is going to spill the beans on what he (she) should have been silent in advance.

The key trait of character of the sakha is hardworking. Constant, incessant work regardless of the time and cycle of the year is specific for the sakha. It is associated with farming management in the North. When the sakha is happened to do such a work it is used to say *«туун утуйбакка, кунус олоубокко улэлиир»* (to work not falling asleep at night, and not having a rest in the daytime).

It is extremely hard to survive in the North and be fed and heated without hardworking all year round and there is another saying about it *«олэргэ да соло суох»* (to be so busy to have no time to die). So, the distinctive trait of character of sakha is the ability to work, the ability to be busy from morning till night, adapting to any hardships of life and trying to find a way out of any difficult situation.

Thus, a hardworking is the foundation of life of the sakha, that is proved by following stereotypes in a speech: *«сурэхтээх сугун олбот»* (a hardworker will survive), *«хоһуун кииһи хоргуйбат»* (a hardworker will not be a hunger), *«илиһи хамнаатагына айах хамныыр»* (if you work you are not hungry). There are such stereotypes about hardworking people: *«киһи-ириэнэх иһиһирдээх»* (he was hardened in a labour), *«бузуру кииһи»* (extremely hardworking man).

In the old days horse breeders and herdsman were nimble and decisive. They were able to perform quickly complex movements together in order to direct, suspend herds and drive them in a paddock. The sakha say about people with such qualities *“бэдэр сымса”* (as nimble as lynx), *“кус быһый, ат бөгө кииһи* (he is a good runner as a duck, he is strong as a horse), *“атыыр куустээх”*(as strong as a bull).

The sakha had been breeding up a respect to the fruits of labour since ancient times. As the sakha thinks, to keep what you have today is very important because it will be needed tomorrow. And that is why the sakha says: *“суогунааһар баара ордук”* (it is better to have something than nothing), *“баар хаалбат, мал хомулллубат”*(all you have will be useful and needed). All this contributed to the fact that the sakha is very economical and cost effective.

Only extremely resistant, sturdy man, brave spiritually and physically could defeat all hardships of life and resist elements of nature in the North. Therefore, extremely brave person is considered as a standard to follow for others. Meaning this kind of person the sakha used to say: “*Ус оргоостоох, агыс кырыылаах кииһи*» (a man with three vertices and seven edges), «*ханьыл сурэхтээх кииһи туохтан да хаалбат*» (a man with brevity do much), «*күс быһый, ам бого*» (quick as a duck, strong as a horse)

From ancient time a selfcontrolling and a firmness are valuable for the sakha. It is caused by such traits of national character as stamina e.g. «*дьуккуордээх кииһи*» (he is very cautious man)”, endurance e.g.«*эр кииһи уһун санаалаах, кинэн когустээх*» (a persistent, hardy man), wit e.g. “*сугэ кыайбатабын субэ кыайар* (where an axe doesn’t work, there would be wit), “*субэ суургу тутар*” (a resourceful man stops even a river).

A selfcontrolling and a patience are key traits of national character of the sakha. There are some stereotypes about them e.g. «*киэң көгүстээх*» (a quit, calm man), «*уол ого уон эттээх, тириилээх*» (a good fellow has ten bodies and ten skins). This means that a man can endure hardships of life.

The sakha expresses his feelings indifferently both in joy and sorrow. The sakha overcomes both a pain and a loss with no visible emotional manifestations. Even a death of a man is considered as a reality, it is fixed in the following speech stereotype “*олбуту кытта ким да элбот, тыыннаах тыыннаагы саньыр*» (No one dies with the deceased, think about living). An emotional restraint, a seclusion, a secrecy is due to “lack of communication experience with large number of people” (Okoneshnikova,1999: 57).

Since immemorial times a solid look at the movements, the thoroughness in the speech are considered as a model of behavior of the sakha. A generosity, a calmness are inherent in the nature of sakha, it is used to say e.g. “*кини бэрт холку, киэң көгүстээх, агыйах саңлаах, модьу, күүстээх-уохтаах, лоп курдук кииһи*” (he is very calm, laconic, sturdy man).

There is a typical stereotype in yakut language “*чэ, бэйи, ыксаама*” (stop, don’t be in a hurry) meaning such specific trait of character as slowness. In sakha culture people are used to do, move, react very slowly. And it is connected with he idea that every activity has its own time and a rite as in saying e.g. «*туох барьта тобоостоох, сирдээх, бириэмэлээх*» (everything is good in its season).

On the contrary, people who are in a hurry are not greeted e.g. «*ыт ыксаан- ыксаан икии хараба суох оҕону торотор*» (those dogs are in a hurry, give the birth blind puppies), «*тиэтэйиш- албас атаба*» (a rush is an error starts), «*тиэтэйиэн да- бытаарыан*» (to be in a hurry is to be late).

The severe climate of Yakutia had tested the character of the sakha. As a result, exactly human qualities determine the man’s dependence on nature for a life or a death. That is why the ideal person for sakha is considered as a thoughtful, serious, strong man e.g. «*дьоһун, чин кииһи*» (a reliable, serious man), «*харса хабыра суох киирсэр*» (acts decisively, he is not afraid of smth.)

Highly valued traits of character of the sakha are a peace of mind e.g. «*сытар ынагы туруорбат*» (so calm, if he passes the cow by, it won’t rise)”, honesty e.g. «*сымыйа кииһэхэ сыстыбат*» (a lie isn’t typical for a man),an «*мас коно*» (very honest), «*ууһут ам курдук судургу кииһи*» (straightforward, simple-minded man), a humanity e.g. «*уйан*

сүрэхтээх»- (a kind, pitiful man), a responsibility e.g. «*киһи тыла*» (a man of keeping word), «*тыл дьыалаттан арахсыбат*» (a word is the same as an action).

The main positive traits of character of the sakha presented in speech stereotypes are an *intellect and a wit* e.g. «*өркөн өйдөөх*» (smart man),

«*тумус туттар бас– кэс киһи*» (the pride of the clan or beak bird as a chief); «*саха саарбата*» (sakha sable, the best of the sakha); «*бэдэр бэрдэ*» (the best lynx, the best sakha man); «*киһи кизэнэ киргиллээбэ*» (the best woodpecker- the best of the best); *a beauty*, e.g. «*кыыс оҕо кылааннаба*» (*a shiny fur girl*); *wit and faithfulness* e.x. «*ыытар кыырдым, тэбэр мохсоҕолум*» (a sure, quick, witty man); a hardworking e.g. «*суор харагын сиэбит*» (late to bed, early to rise.)

It is dominated the need “to be like everyone, to work and think together with a clan” in the character of sakha. The presence of relatives and kins give to rise “a feeling of comfort and moral support” for the sakha and this is fixed in sayings e.g. «*ойуурдах куобах олбот, дьонноох киһи быстыбат*» (a bunny in the woods won’t disappear, people with relatives won’t starve), «*норуот кууһэ, комуол кууһэ*” (a power of people is a power of ice floes), «*санаа холбостогуна, субэ тумулэннэгинэ, кыайтарбатах кыайыллааччы*» (if all thoughts and deeds put together, all hardships will be overcome).

In the territory that was completely deserted, when it was the lack of communication and people were accustomed to survive in the struggle against nature the type of northern man was built who could rely only on himself. Since ancient times men who had demonstrated a firmness and an invincibility of spirit were of great value in sakha culture. The following stereotyped expressions as «*эр киһи сурэгинэн, эһэ – тынырагынан*» (a young man is strong by a courage, a bear- by claws), «*тохтор хаана суох, быстар этэ суох киһи*» (the man who doesn’t bleed and of elastic body), «*сир быйаннаах, киһи сатабыллаах*” (a land is fertile, a man is witty) prove it.

On the contrary, the sakha doesn’t respect those who deplete his last forces in tears, doing nothing as in «*ачатын ылларбыт*” (a man, with a falling spirit, having lost the last hope).

Thus, a survival in harsh climate and extreme living conditions in the North has modeled a strong national character of the sakha. It combines such traits as hospitality, hardworking, self-controlling, modesty, generosity, kindness, mercy, courage, firmness, calm, patience, ingenuity, endurance, thrift, respect to elders, cost effectiveness and a tolerance.

The character dominants rooted the verbal behavior of sakha, characterizing by a slow tempo of the manner of conversation and emotional restraint, a desire for a broader conversation, a truthful description of messages and events, a comprehensive answer to the questions asked. The sakha sometimes doesn’t try to be sufficiently definite and decisive. The information the sakha gives isn’t very precise, and it can be allegorical. The sakha doesn’t like to boast of his success and achievements and poorly responds to a compliment. The sakha demonstrates tolerance in communication and respects to a partner, and behaves himself very sincerely.

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ELEMENTS OF SHAMANISM IN THE ORIGIN OF TONGUE TWISTERS**ЭЛЕМЕНТЫ ШАМАНИЗМА В КОРНЯХ СКОРОГОВОРКИ****TEKERLEMELERİN KÖKENİNDE ŞAMANİZM UNSURLARI****Ali DUYMAZ*****ABSTRACT**

Shamanism is based upon animism. Animism based on belief that every animate or inanimate being has a spirit or secret life in. Shamanism is a practical animism. Because the nature is alive with its Gods and spirits, and whole universe can only be realized in tandem. Shamans with their qualities of achieving higher levels are shooter who obtain relations between humans and Gods and spirits. There are elements of shamanism in origin of some tongue twisters. Origin of some tongue twisters extends over ancient shaman prayers especially sentences said in rites pre islamic period. This type of tongue twisters are existed now. In this paper, elements of shamanism in the origin of tongue twisters explained with the examples of the various Turkish tribes.

Key Words: Sahamanism, animism, shaman, orison, tongue twister.

АННОТАЦИЯ

Шаманизм основан на анимизме. Со своей стороны анимизм основывается на веру в тайное существование духа в оживлённых и неживлённых предметах. Шаманизм это применённое в практике анимизм. Природу иницируют боги и духи, и этим создают одно целое. Шаманизм, это посредничество между людьми, богами и духами. В корнях скороговорок имеются элементы шаманизма. Порой они достигают до исламского периода и являются древними молитвами. В данной статье рассматриваются примеры элементов шаманизма в содержании скороговорок.

Ключевые слова: шаманизм, анимизм, шаман, молитва, скороговорка

ÖZET

Şamanizm, animizm temeline dayanmaktadır. Animizm, canlı ya da cansız her varlığın içinde bir ruhun ya da gizli bir hayatın bulunduğu inancına dayanır. Şamanizm aslında uygulamalı animizmdir, yani pratik bir canlılıktır. Çünkü tabiat, tanrıları ve ruhlarıyla canlıdır ve evrenin bütünü ancak birbirine bağlı olarak kavranabilir. Şamanlar bu kavramayı üst düzeyde gerçekleştirebilen yapılarıyla ruhlar ve tanrılarla insan arasındaki

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ilişkiyi sağlayan arabuluculardır. Tekerlemelerin kökeni ve teşekkülünde de Şamanizm unsurları vardır. Bir takım tekerlemelerin kökenleri çok eski şaman dualarına, özellikle İslâm öncesi dinî törenlerde söylenen sözlere kadar uzanmaktadır. Bu tip tekerlemeler günümüzde de varlığını sürdürmektedir. Bu bildiride, tekerlemelerin kökeninde yatan Şamanizm unsurları çeşitli Türk boylarından verilen örneklerle açıklanacaktır.

Anahtar Kelimeler: Şamanizm, animizm, şaman, dua, tekerleme.

Studies carried about shamanism around the world and in our country in recent years, have enabled us to attain new information. The striking point in these studies is that shamanism is based upon animism. Famous English anthropologist Edward Tylor (1832-1917) named the first period of magical and religious concept as animism. Anima, which is the Greek equivalent of the word means soul. According to Tylor, the concept of soul or spirit was universal and the primitive human believed that not only he himself but also animals and plants had a soul. Even stones, weapons, food and ornaments had a spirit. Primitive human came up with these ideas especially by death and dream experiences. It is known that the human does not consider death as a natural end. This is a natural attitude. This is because the primitive human was too much in danger to have the luxury as “dying naturally”. When sense of astonishment felt for dreams was added to the fear of death, mankind has attained animism out of these experiences. That is, the primitive human has got the belief that every animate or inanimate being has a spirit or secret life in it thusly. According to him, the world apart from him was not senseless and dead, but alive. In this respect, the mountains, rivers, stones, the Sun, the Moon and the stars were regarded as sacred beings with a spirit. Because these beings were considered as the form of expression of the spirits which were unseen and inside them, that is they were accepted as apparent. These sacred ones were sometimes considered as Gods or fairies. In this way, some kind of religion emerged. And the nature was the systematic total of these sacred ones. The primitive human preferred worshipping to beings with celestial, worldly, sexual, animal, human and divine qualities. Celestial beings were objects in the sky like the Sun, the Moon and the stars. And worldly beings were landforms especially soil and rock. Worships related to animals led to totemism. And human elements can be regarded as worshipping ancestors and dead people. Considering all these as abstract beings brought worshipping Gods into being.

Primitive human, who developed such a religion, developed certain relations with all these creatures. Magical practices stepped in, the time the primitive human looked for their help and to avoid from their threats. And magical practices were forms of attitude and behaviour which is believed to affect beings via their spirits or can be considered as concession to them. Two main qualities of magical practices is that they depend on imitation and contact. Prayers, formulas and rites formed the other aspect of magical practices.

There are two dimensions of this religion: Myth and taboo. While myth organized these behaviours and ideas, taboo produced a system of prohibition. And those who organized and carried out these were clergymen, in other words, shamans.

Primitive man explained the movement and living of an animal by a small animal present inside of it which made it move and kept living, primitive man explained human with a small human too, which he called “spirit”. That is, model of itself present inside of

it. This spirit could sometimes have a different structure from the body. For example, like considering the spirit of a human as a bird ... Sleeping or the state of passing out was explained by the temporary absence of the spirit, the death on the other hand was the permanent absence of it. Dreams were interpreted as the wandering of the sleeping person's spirit out of his body and the things he saw in the meanwhile. In this respect, the sleeping person should not be woke up with sudden movements and should not be disturbed. The life of human or animal is tried to defend right through this spirit. That is, separation of the spirit from the body should be prevented. Spirits can be extracted from the body by gins, ghosts, magicians or by some people. Primitive human considered the ways of separation of the spirit from the body as natural spaces like mouth and nose. And taboos were produced to protect life. Primitive human preferred considering shadow of being, reflection in the mirror or water as a spirit. So, shadow or reflection should protect too. Covering mirrors or bright objects after a death in a house is in order that soul of dead person does not disturb or take away other spirits. During later periods, pictures or photographs were considered as spirit too (Bk. Durant 197: 112-136; Drury 1996: 22-23; Frazer 1991: 120-146).

In fact, shamanism is a practical animism. Because the nature is alive with its Gods and spirits, and whole universe can only be realized in tandem. Shamans with their qualities of achieving higher levels are shoothers who obtain relations between humans and Gods and spirits. We can define shaman as a person who can realize world of these spirits and Gods, and can walk around them when they are state of trance, can acquire special information related to extraordinary universe. Shaman is always awake against threats result from nature of human being, mysterious powers which wait to trap humans or diseases, disasters, misfortunes (Drury 1996: 26-27).

After this general information, we want to skip evaluations related to Turkish shamanism. Considering of spirit as animal formation in shamanism of Yakut strikes. These spirits named "ije, kıl" in Yakut language or with expression of Z. Gökalp "iya kıla" that is "mother animal", "avrak-eş" in Cossach and Kirghiz, "yula" in Altai, "peri-eş" for Kaşgarlı Mahmut are generally animal form. This external spirit which is the reflection of animism generally embodies as an animal (fox, bull, wolf, bear, deer, eagle etc.) Also traces of this belief maintained in islamic period with the legends of saint (Gözelov-Memmedov 1993: 75).

The spirit of shaman is related to animism in one aspect, and it is related to totemism in the other aspect. If "ije, kıl" dies, shaman dies too according to Yakut belief. Struggle of shamans becomes with these mother animals (İnan 1987: 458-461).

There are not many researches about the origin and formation of tongue twisters. Şükrü Elçin is one of people who put forward the idea about this topic. He said "It can be said that some shaman prayers losing their sacred values and magic powers, provided the basis for tongue twisters in a way. And he gave examples from Yunus Emre and Kaygusuz Abdal (Elçin 1986: 590). According to this view, origin of some tongue twisters extends over ancient shaman prayers especially sentences said in rites pre islamic period. And P. Naili Boratav said "Some origin of Turkish tongue twisters of game are based on ancient prayers, maybe blessed known words presented in pre islamic rites." (Boratav 1982: 146-147). And he said similar statements to this view. We see this especially in tongue twister examples which is stil existed in Turkish world and is said to avoid from nature powers, diseases and disasters. We can find the traces of prayers said by caretakers who have many qualities like shamans in races which acknowledged Islam like Kyrgyz, Kazakhs, Tatars, Uzbeks and

Turkmen. Also this type of tongue twisters are existed now. This type of tongue twisters called with various names like “Arbav”, “ırım sanavacı”, “im-tom”, “efsin-töfsin” are existed, even if among children, with several functions especially devoting sacrifice for possessor of earth and water and avoiding from poisonous animals. All right, this is the manifesting of self-protection of ancient person who lives within the nature towards threats result from the nature thanks to power of word. Ceremony tongue twisters are the tongue twisters which maintain old beliefs mostly.

There are various examples of customs with superstitions in respect of origins. The part which is the shape of these were lured to mold of traditional sayings is named as “ırım”, “im-tom” or “efsin-töfsin” among Tatars. These are the magical words. They are used to avoid from nature powers, catastrophes and disasters and diseases. These words which are the relics of shamanism are said by “imçiler” and “baguvçılar”. These are the first examples of folk poetry.

Mankind preferred benefiting from power of “the word” in traditional methods of medical treatment. Besides magical processes based on movement like contact and imitation, it has come to benefit from power of the word. These words have the feature of tongue twister group together around various diseases. It is believed that diseases have a spirit too in shamanism.

Shamanistic understanding and ancient shaman prayers are existed in the origin of tongue twisters. It is striking that many tongue twisters, which lost their real function with time and had an aesthetic nature, have the traces of ancient beliefs. All right, the people who said these tongue twisters are not shamans any more. They are in the monopoly of children in today’s conditions. Attaining new texts and new researches about shamanism will clarify further.

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**CLASSIFICATION OF YAKUT VERB GAPS AND THE WAYS
OF THEIR ELIMINATION IN THE ENGLISH LANGUAGE
(ON THE BASIS OF YAKUT EPIC “NURGUN BOTUR THE SWIFT”
BY P.A. OYUNSKY)**

**КЛАССИФИКАЦИЯ ЯКУТСКИХ ЛАКУН-ГЛАГОЛОВ И СПОСОБЫ
ИХ ЭЛИМИНИРОВАНИЯ НА АНГЛИЙСКИЙ ЯЗЫК
(НА МАТЕРИАЛЕ ЭПОСА П.А. ОЙУНСКОГО
«ДЬУЛУРУЙАР НЬУРГУН БОТУР»)**

**YAKUT FİİL BOŞLUKLARININ TASNİFİ VE İNGİLİZ DİLİNDE
BU SORUNUN ÇÖZÜM YÖNTEMLERİ
(P.A.OYUNSKY’NİN “HIZLI NURGUN BOTUR”
ADLI DESTANSI ESERİ ÜZERİNE)**

Alina NAKHODKINA*

ABSTRACT

The article discusses the problem of lexical gaps in interlinguistic and intercultural translation including typology of lexical gaps and the ways of their elimination. This is the first time when these problems are discussed on a combination of non-relative languages: Yakut and English. The author suggests the part-of-speech classification of Yakut verb gaps on the basis of the Yakut epic. Empirically the most preferable ways of Yakut lexical gaps elimination in the English language are identified.

Key Words: Translation, Lexical Gap, Verbs, Cultural Specific Component, Epic.

АННОТАЦИЯ

В статье рассматриваются вопросы лакунарности при межъязыковом и межкультурном переводе. Рассмотрены типология лакун и способы их элиминирования, впервые эти проблемы рассматриваются на материале неродственных языков: якутского и английского. Автор предлагает частеречную классификацию якутских лакун-глаголов на материале якутского героического эпоса. Эмпирическим путем выявлены предпочтительные способы элиминирования якутских лакун при передаче на английский язык.

Ключевые Слова: Перевод, Лакуна, Глаголы, Национально-Культурный Компонент, Эпос.

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ÖZET

Bu makalede, diller ve kültürler arası tercümelelerde sözcüklerin anlam ve çağrışımlarından kaynaklı sorunların belirlenmesi ve çözüm yöntemleri tartışılmaktadır. Bu çalışma, akraba olmayan iki dilin (Yakutça ve İngilizce) ilişkilerini tartışması bakımından öncü bir çalışmadır. Yazar, Yakut fiillerindeki anlam ve çağrışım boşluklarının tespitini Yakut destanı üzerinden tasnif etmektedir. Deneysel açıdan, Yakut dilsel anlam ve çağrışım boşluklarının İngiliz dilinde çözümlerinin en etkin yöntemleri belirlenmeye çalışılmıştır.

Anahtar Sözcükler: Çeviri, Sözcüksel Boşluklar, Fiiller, Kültüre Özgü Özellikler, Destan

The concept of lacunarity originated within comparative linguistic studies and obtained the initial interpretation in connection with the problems of translatability/untranslatability of equivalence and/culture-specific vocabulary in international and intercultural translation.

Gaps are a significant share of the national specifics of any language. Conditions of social and political, social and economic, cultural life and the way of life of the people, the uniqueness of its philosophy, psychology, and traditions are responsible for the emergence of concepts and images, fundamentally missing in speakers of other languages. So often it seems that the interpreter does not have enough vocabulary to translate a particular lexeme, but it is not so. Rather, according to the universal law of speech saving, any native speaker tends to eliminate the gap that serves as an impetus to create an intermediate descriptive name, and ideally - a single word (Bykova, 2003).

This is due to the fact that sometimes gaps create inconveniences in speech practice. It may be no accident that native speakers tend to escape the partitioned designation of realities, trying to express any perfect content in one word, for the time being devoid of lexical shell. It is a universal phenomenon common to all languages. For example, O.S. Akhmanova and I.E. Krasnova specified the British-specific "tendency to express any thought, no matter how difficult it may be, within the same word, which, in the opinion of the speakers, has much more meaningful and expressive power than the phrase. At the heart of creation of so many derivatives and compound words of English is an unconscious belief that what is expressed by many or few words is never as convincing, impressive, concise, never passes so fully and deeply the whole idea as expressed by one word" (Popova, 1984: 39).

The field of study of gaps identified their main types: subject / abstract, generic / specific, motivated / unmotivated, nominative / stylistic, parts of speech, cross-language / intra-language (Popova, 1984: 119), absolute / relative, grammatical, lexical, semantic, conceptual, and others (Bykova, 2003: 92).

Linguists of our country are credited with explicit expression of concept of lacunarity. Typology of gaps and ways of their elimination are being developed by many modern scholars: Y.A. Sorokin, E.M. Vereshchagin, S.G. Ter-Minasova, Z.D. Popova, I.A. Sternin, V. I. Zhelvis, I.Y. Markovina, G.V. Bykova.

Language of Yakut heroic epos olonkho is of particular interest in terms of research of gaps in view of their significant volume in the epical text. Analysis of syntactic features of the gaps allows to single out two parts of speech in their composition: about 63.6% of verbs

(e.g., чолой, уйадый, арылый, туналый, уруулас, ороһулаа, сэгэт, хабырын, etc.) and about 36.4% of nouns (e.g., байаа, уолук, балыс, убай, хонук, уолба, иэдьэгэй, бургунас, далбар, etc). In our study we attempted to divide them into lexical and thematic subgroups.

Noun gaps identified in the text of olonkho can be divided into five subgroups:

- * nouns related to the main occupation of the Sakha people – cattle breeding;
- * nouns describing social and family relationships;
- * nouns describing nature, environment and the way of life;
- * nouns denoting body parts;
- * nouns denoting time and space.

Verb gaps are roughly divided as follows:

- onomatopoeic verbs;
- behavior verbs;
- verbs describing nature and appearance;
- other verb gaps that are not included in the above subgroup.

The study of cases of elimination of gaps in the translation of verbs showed that descriptive translation was used in most cases.

Verbs of the first subgroup (onomatopoeic) were mainly reproduced through the explication (descriptive translation) and in some cases using analog (approximate translation). For example: күлүгүрээ – to make a dull sound (explication), куугунаа – to sing softly (explication), чункунаа – to ring (approximate translation), дуораһый – to buzz (approximate translation), etc.

The first subgroup includes noun gaps associated with the occupation of the Yakut people – that of cattle breeding.

Table1.

Yakut	Russian	English
бургунас	Яловая (еще не телившаяся трехгодовалая) корова	Dry cow
тинэһэ	животное в возрасте трёх лет	Three-years old cow, bull

Of course, these concepts also exist in English, but for obvious reasons they do not find expression in the form of a lexical unit. As the table shows, in addition to general semantic component noun gaps contain differential and additional components, such as "three-years old", "four-years old", "fresh", etc.

Verbs of the first subgroup (onomatopoeic) were mainly reproduced through the explication (descriptive translation) and in some cases using analog (approximate translation).

For example: күлүгүрээ – to make a dull sound (explication), дырылаа – to tinkle quietly (explication), чункунаа – to ring (approximate translation), etc.

Тон мастары тохута тэптэрбитэ – Тойон киһи курдук Дуодас гына тура түһэннэр Лонкунаа хааллылар, Ириэнэх мастары Ибилитэ тэптэрбитэ – Иирээки киһи курдук Илгистэ хааллылар... [3, с. 100]	As he ran by – The frozen trees Stood straight and proud Like noble toyons Began to sway, Producing low and long sounds Like ringing bells, As he passed by – The melting trees Began to shake Like madmen...
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In this fragment the meaning of onomatopoeic word лонкунаа is expressed by the phrase “to produce low and long sounds like ringing bells”.

The second group involves the classification of social and family relations that exist in society. For example, children - parents, older - younger, people belonging to the higher class of society - people of low caste, relatives of the father - relatives of the mother.

Table 2

Yakut	Russian	English
аҕас	1) старшая сестра; аҕаһым моя старшая сестра; 2) старшая родственница со стороны отца; таай аҕас старшая родственница со стороны матери.	Elder sister aunt
Балыс	1. младший (по возрасту); меньший; 2. младшая сестра.	Younger sister

As the table shows, overlaying of Yakut grid of relationship to the English one reveals gaps in the designation of the older and younger family members, relatives of the mother, relatives of the father.

The third subgroup includes gaps relating to the nature, habitat and way of life of the people of Sakha.

Table 3

Yakut	Russian	English
кэнсик	пригарь, привкус гари, дыма; кэнсик амтаннаах үүт молоко с пригарью.	Taste of burnt
харалдь ык	проталина; хаар хараарар, харалдьык тахсар снег таэт, выступают проталины	Thaw holes

The fourth subgroup includes nouns denoting body parts.

Table 4.

Yakut	Russian	English
байаа	Нижний хрящевой угол лопатки	blade
дьулай	Темя, место соединения темянных костей	The top of the head

And the fifth subgroup comprises nouns denoting space and time.

Table 5.

Yakut	Russian	English
(алта) күннүк	День езды; дневной переезд, дневной путь, расстояние, которое можно преодолеть в один день	(six)-days long distance
хонук	1) ночлег ночлежный; хонукпар кэлим я прибыл на ночлег; 2) сутки суточный; нэдиэлэ хонуга дни недели; бизс хонук ааста прошло пять суток.	Day and night

The identified verb gaps were conditionally divided into the following subgroups:

* The first subgroup includes onomatopoeic verbs:

Table 6.

Yakut	Russian	English
кулүгүрээ	Издавать глухой звук	To make dull sound
тибий	Издавать дробный, легкий стук	To chatter slightly

* The second group consists of behavior verbs:

Table 7.

Yakut	Russian	English
сытыымсый	Представлять себя ловким, расторопным, бойким	To pretend to be clever
бэрдимсий	Кичиться, бахвалиться, зазнаваться, задаваться	To pretend to be excellent

* The third group includes verbs describing appearance and nature, or the so-called "picturesque words" (the term used by A.E. Kulakovsky):

Table 8.

Yakut	Russian	English
Чолой (чолоннуур чохуларым)	Поднимать голову вверх, единственно выставляться, тарашить глаза, строить глупое лицо, верхоглядничать, безтолочить, безпутничать, беспутствовать; Задирать голову	goggle-eyed (water bugs)
Кынталдьый (кынтай)	Надменно вскидывать голову	To look up haughtily

* The fourth sub-group includes all remaining verb gaps, identified in the text of olonkho:

Table 9.

Yakut	Russian	English
чарапчылан	Загораживать (прикрывать) рукою, в роде навеса, свои глаза от света.	To look under one's palm
дапсылый	Махать чем-либо, ударить кого-либо, вытянув руки и слегка приподнявшись или подавшись вперед	To raise oneself a little and hit someone

We see that the gaps in the text of olonkho are different: some of them are words that are typical for the Yakut nature of the Yakut mentality, words denoting family relationships, words that describe the appearance, nature, life, images and modes of action. These gaps make Yakut history and reality recognizable.

Gaps, which are formed by the expression of culture-specific vocabulary of another language are undoubtedly the most striking and illustrative examples of how the language reflects the reality.

Here is an example of the fragment where the gaps are expressed by an approximate translation:

Убайа барахсан Уоскутар саҥата Чуораан тыаһын курдук Чугдаара чункунаан Дуораһыйан аастаҕа... (Akhmanova, 1974: 165)	Relieving voice Of her dear brother Had rung around Like bells...
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The dictionary of Yakut language by E.K. Pekarsky gives the following definition to the word чункунаа: ringing more lasting than чуугунаа (to ring, to make noise, jarring, to make discordant sounds). Besides, the English word "ring" is defined by Macmillan Dictionary as "to make bell produce sound, to make loud sound, to phone somebody, continue to hear sound, surround somebody, something". Thus, they have a common seme - "ringing", but English language lacks for other semes - "continuous" and "make unpleasant discordant sounds."

The gap дуораһый (to produce a rolling, loud sound, resound; buzz) is omitted in this example because it is semantically superfluous in English.

Verbs of the second group are expressed using a descriptive translation: сытыымсый – to pretend to be clever, бэрдимсий – to pretend to be excellent, өрөһөлөн – to fly into a passion, etc.

Here are examples of descriptive translation:

<p>Тонус киһи дуолан улуута (...) Ньыхайыабынан ньыхайан, Ньылайыабынан ньылайан, Хайа эмэ өттүбүттэн Хаан өстөөбүм кэлэн Хайыга охсуоҕа диэн Ханас харабынан Хатааһын чолбон курдук Хаһылыччы көрөн кээспит, Унуо харабынан Утуйбахтаан ылар эбит... (Akhmanova, 1974: 109)</p>	<p>The great warrior of Tungus Hunched his shoulders, Stretched his face, With his right eye Sleeping, With his left eye Peering Like Cholbon-star in winter time As though waiting For blood enemy To attack him from somewhere...</p>
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This fragment describes Bokhsogolloy Botur, guarding Aitalyn Kuo. Examples of gaps are ньыхай and ньылай. Let us consider composition of their semantic components. The Pekarsky dictionary gives the following definition to verb ньыхай – to hunch one’s head into one’s shoulders, to hunch one’s back. The main component of the gap is “to hunch”, the differential component is “the head”, and an auxiliary component is “into the shoulders”. Thus, we have the English expression – to hunch one’s shoulders, where “to hunch” means “to sit or stand with your back and shoulders curved forwards”. The second verb is expressed similarly – to stretch one’s face. Likewise, the verb кынталдьый is translated “to look up haughtily”, and кэкэй is “to hold oneself up”, etc.

Here is another example of this subgroup:

<p>Орто дойду улуу дуолана Аан ийэ дайдытыттан Арахсан барда, Аабылаанна тийдэ, Күнүн сириттэн Күрэнэн истэ, Туналбаннаах толооно Туоһахта курдук Тунальиан хаалла... (Akhmanova, 1974: 125)</p>	<p>The great giant of the Middle World Had left His Primordial Motherland, And come to the thicket, He was running away From the sunny land, The bright surface of which Was shining far behind Like a patch on a cow’s head...</p>
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This fragment describes how Nyurgun Bootur travels to the Lower world, and sunny Middle world shines behind him like a white spot on the forehead of a cow. Descriptive

verb туналый means "to turn white- to shine, to brighten-to sparkel, to beam, to shine ", so its semantic structure is "to shine, to sparkle and "white". The translation gives only the common component "to shine" which, in our opinion, is quite reasonable solution. There is another gap in this fragment – the noun тыоһахта (bald patch, a patch on the forehead of a cow), belonging to the first subgroup of noun gaps. As we can see in this case descriptive translation was used.

The fourth and the last sub-group comprises all other verbs that were not included in the lexical and thematic groups listed above. All of them are expressed using descriptive translation. For example:

<p>Орто дойду улуу дуолана Ону көрөн баран Үөһүн туттаран Үөгүлүү түстэ, Өрүтэ көттө, Өттүгүн охсунна, Хабырына-хабырына Хаһытаамахтаан ылла.. (Akhmanova, 1974: 98)</p>	<p>When the great warrior Of the Middle World saw that He uttered a wail, Shouted, Jumped, Hit his hips, And gritting his teeth Cried...</p>
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As we can see, the meaning of the gap is expressed using an explication (component structure of the verb хабырын: common component – «to grind, gnash», differential component – «one's teeth»).

Thus, the most common mode of expressing English-Yakut gaps is an explication. But, it is easy to see that such a translation, although disclosing the meaning of the original culture-specific vocabulary, gaps in our case, has the serious disadvantage of being cumbersome and wasteful. There is also the way of expressing gaps using analogue. As we use "analogues" in translation we should keep in mind that these are only approximate meaning of the original word, and in some cases may not create quite a correct idea of the nature of an object or phenomenon they designate. In some cases, when translating gaps we have to resort to hypernym or hyponym translation, and substantivization. Of course, such translations require an appeal to a broad context or knowledge of extra-linguistic situation.

Based on the results of the analysis, we can say that most of English-Yakut verb gaps are expressed using the following means:

- * explication;
- * analogue;
- * substantivization;
- * omission of semantically redundant member.

The universal law of economy of language makes translators, along with the inevitable use of descriptive translation, applying translation using analogue, omission as a translation technique and substantivization. The likelihood of translation transcription and transliteration, permitted in translation of noun gaps, in expression of English-Yakut verb gaps it approaches zero. Selecting the method of expression of a gap depends on many factors: linguistic, cultural, and psychological, on the context or on the role and function of the gap in the text, the necessity to express color (connotation) along with the meaning (semantics) of the gap - its national and historical nuances, etc.

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TOPONYMY IN THE ARTHURIAN NOVELS BY MARY STEWART**ТОПОНИМИКА АРТУРОВСКИХ РОМАНОВ МЭРИ СТЮАРТ****MARY STEWART'IN ARTHUR KONULU ROMANLARINDA YER ADLARI**

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ABSTRACT

The article discusses toponymy in the Arthurian novels by the English writer Mary Stewart. The author of the article proves that native Celtic and Latinized Celtic toponyms are used in the novels along with modern English geographical names. The toponyms are considered from historical, geographical and linguistic points of view.

Keywords: Mary Stewart, Arthurian Novels, Arthurian Legend, Toponymy, Place Name.

АННОТАЦИЯ

В данной статье рассматривается использование топонимов в артуровских романах английской писательницы Мэри Стюарт. Автор статьи доказывает, что в романах наряду с современными географическими названиями встречаются исконно кельтские и латинизированные кельтские топонимы. Топонимы рассматриваются с исторической, географической и лингвистической точек зрения.

Ключевые Слова: Мэри Стюарт, Артуровские Романы, Артуровская Легенда, Топонимика, Географическое Название.

ÖZET

Makalede İngiliz yazarı olan Mary Stewart'ın artur romanlarında kullanılan toponimler tetkik edilmiştir. Yazar söz konusu romanlarda diğer çağdaş coğrafi adları ile birlikte öz Kelt'çe olan ve Latince'ye dönüştürülen Kelt'çe toponimlerin kullanıldığını ispat etmektedir. Toponimler tarihsel, coğrafyasal ve dilsel açısından incelenmiştir.

Anahtar Kelimeler: Mary Stewart, Arthur Romanları, Arthur Efsanesi, Yer Adları, Coğrafi Adları.

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Mary Stewart (born 17 September 1916) is a popular English novelist, best known for her Arthurian novels, which straddles the boundary between the historical novel and the fantasy genre.

All the five novels ("The Crystal Cave", "The Hollow Hills", "The Last Enchantment", "The Wicked Day" and "The Prince and the Pilgrim") are united by a common aim and portray Dark Age Britain (V-VI c.). The main characters of the novels are the heroes of the Arthurian legend.

Particular attention should be paid to the consideration of the use of geographical names in the Arthurian novels by Mary Stewart. In this article the following terminology of place names are used: toponym is the general term for any place or geographical entity; hydronym, a name of water object (rivers, lakes, seas, bays, etc.); oikonym, a name of a settlement (town, village); oronym, an element of relief (mountains, plains, forests, islands, etc.).

The British Isles have a very varied toponymy due the different settlement patterns, political and linguistic histories. In addition to the old and modern varieties of English, Scottish and Irish Gaelic and Welsh, many other languages and cultures have had an impact on geographical names including the Anglo-Normans, the Anglo Saxons, the Romans and the Vikings.

It seems necessary for us to consider the place-names used in the novels by M. Stewart from historical, geographical and linguistic points of view. We pay particular attention to the historical aspect, considering a place name as a source of information to study settlement of a territory, and the linguistic aspect, regarding place-names in their evolution from ancient to modern times.

First of all, the place names are considered in the forms that are given in the text of the novels and on the map. We also give some variants of toponyms which are the names of the same object and having a close sound and graphic composition at the beginning or at the end of a word. The variant forms of the geographical names are not specified in the novels and on the maps given at the end the novels.

As for the modern toponyms, we sometimes consider the change of each geographical name from ancient to modern times. Also, we have identified, more or less accurately, some place names of Arthurian legend.

Each novel is provided by a map of Britain with marked locations of towns, forts, as well as historic areas. At the end of the novels ("From the Author") M. Stewart gives her views on the issue of place names.

When the Celts, the Romans, the Angles and the Saxons moved in all directions of Britain, every toponym should have had at least three names. M. Stewart admits that you can hardly say with certainty what the name was in use in a particular time. The main principle to be used by the novelist is to make the narrative understandable. That is why M. Stewart tries to use the toponyms that take the reader directly into the mainstream of the narrative. Sometimes the writer lists all the relevant place names, including even modern. There are some modern English toponyms along with old ones taken from the maps of the Dark Ages and the Roman Empire. For example: "Maesbeli, near Conan's Fort, or Kaerconan, that men sometimes call Conisburgh" (Stewart 1970: 516). Thus, M. Stewart includes native Celtic, Latinized Celtic and modern English place names.

The novels are set primarily in the British Isles, partly in Brittany, Gaul and the Middle East. All the toponyms in the novels can be roughly divided into three groups. The first group covers the place names mentioned in connection with King Arthur in the chronicles, legends and Arthurian Cycle of Romances. The second group includes the British place names and the toponyms of Brittany, not directly related to the Arthurian legend. And, finally, the third group consists of the geographical names outside the British Isles and Brittany and having no direct connection with the Arthurian legend.

Let us consider the first group. According to Geoffrey of Monmouth, one of the major figures in the development of British historiography, and Arthurian Cycle of Romances, Tintagel is a place of King Arthur's conception. The word "Tintagel" derives from the Cornish language (the first element "tin" means "fortress", the second element may have an outdated form of a proper name). Tintaieol is an Old English form.

Nowadays Tintagel is a small village on the north coast of Cornwall. There are the ruins of an ancient castle dating from XII c. The rocky headland is like a forbidding island as only a narrow isthmus links it with the shore. The remains of fortifications relating to the Dark Ages (V-VI c.) and XII c. have been found in the course of archaeological excavations on the rocky ridge.

Another place associated with the Arthurian legend is the castle of Dimiliok. During the siege of Dimiliok the Duke of Cornwall Gorloys (the first husband of Igraine, Arthur's mother) was killed. The location of Dimiliok is identified more or less accurately. This castle is located to the north-east of Tintagel in Cornwall.

Cornwall is the place associated with many Arthurian legends. The word "Cornwall" derives from the Brythonic language. The Old English form "Cornwallas" is a hybrid word: the first element of which comes from the Celtic word "Cornovii" – the name of the tribe, meaning "the people living on the Cape"; and the second element "walas" ("wealas") is the Old English name of the Celts, meaning "Strangers" (cf. *Br* Kernéō; *W* Cernyw (n. Cornwall), Cernywaidd (adj. Cornish)) (The Oxford Dictionary of English Etymology 1978: 56).

On the map of Great Britain there is no exact match of the historical Camelot, while other geographical names of the Arthurian legend more or less coincide with actually existing place names. The word "Camelot" first appears in Chrétien de Troyes's *Knight of the Cart*. Sir Thomas Malory identifies Camelot with Winchester, Hampshire. That is obviously based on the fact that in 826 Winchester was the capital of Wessex, and then the whole of Britain. Only after the Norman conquest London became the capital of the country.

Many researchers have identified Camelot with various places, for example, Kaerleon in Monmouthshire (Wales), Camelford in Cornwall, Queen Camel in Somerset, etc.

Mary Stewart in her novels identifies Camelot with the hill near South Cadbury. The writer also associates the legendary Camlann, the place of the last battle between Arthur and Mordred, with the hill.

Neither Hilda nor the Venerable Bede, nor Nennius mention this battle in their early chronicles. The word "Camlann" first appears in the "Annals of Cumbria" (X c.). "Camlann" comes from the Brythonic "Camboglanna" ("crooked bank") or, although unlikely, "Cambolanda" ("crooked enclosure"). Nowadays there is a settlement of Camlann in Merioneth (Wales), around which flows the river of the same name. Geoffrey of

Monmouth claimed that the battle had taken place near the Camel River in Cornwall. This hypothesis does not seem so absurd to some researchers as Cornwall is most associated with King Arthur and the Arthurian legend. Camlann is also associated with the Roman Camulodunum (modern Colchester) and Birdoswald in Northumbria (the Roman Camboglanna).

By placing Camlann, like Camelot, near South Cadbury M. Stewart in favour of her idea indicates that “recent archaeological excavations of the hill showed that in Arthurian times there was a strong fortress, perhaps even Camelot” (Stewart 1983: 455).

Avalon (or Ynys Afallon in Welsh) is a legendary island featured in the Arthurian legend. It first appears in Geoffrey of Monmouth's *The History of the Kings of Britain* as the place where King Arthur's sword Excalibur (Caliburnus) was forged and later where Arthur was taken to recover from his wounds after the Battle of Camlann. Avalon was associated from an early date with mystical practices and people such as Morgan le Fay.

Etymologically, the place name comes from the Welsh “afalau” or “afallon”, which means “apple”. The appearance of the name in Geoffrey's work generally raises many questions. On the one hand, Geoffrey gave a completely correct translation of the name and its etymology. In Welsh Ynys Avallach literally means “island of apples”. In other words, Geoffrey borrowed it from the Welsh texts. On the other hand, Avalon in his work appears as “Insula Avallonis”. Some researchers think that Insula Avallonis is not so much as inaccurate transliteration from Welsh into Latin as it is the name of the real geographic object that actually existed in Burgundy.

Nevertheless, since the end of XII c. Avalon has been associated with Glastonbury Abbey, a monastery in Glastonbury, Somerset. Medieval monks asserted that Glastonbury was Avalon. Christian legends have also claimed that the abbey was founded by Joseph of Arimathea in the 1st century. According to Gerald of Wales (*Giraldus Cambrensis*), King Arthur and Queen Guinevere's tomb was discovered in the cemetery in 1191. It provided fresh impetus for visiting Glastonbury. The abbey was suppressed during the Dissolution of the Monasteries under King Henry VIII (1539).

Some researchers, for example, Geoffrey Ashe, claim that in the period immediately preceding the Roman conquest of Britain, in Glastonbury marshes there were two Celtic settlements that were built on man-made platforms (Ashe 1958: 218). Apparently, the memory of this “island of civilization” among the wild marshes could survive and cause that this place has got two names, which is still an ongoing debate: Glass Island (*C Ynys Witrin*) and Avalon.

According to some etymologists, the original name of Glastonbury was Glastonia, derived from the Celtic word “glaston” (“blue-green”, or, more precisely, “woad” – a flowering plant from which a blue-green dye is produced). During Roman times, the area was known as Glasnonium – Celtic Latinized place name (the Celtic stem + the Latin ending –ium). The modern English form “Glastonbury” is the result of distortion introduced by the Anglo-Saxons. So, they called the inhabitants of Glastonia “Glaestingas”, and then attached “byrig” (“city”, “town”) to the word, which gave Glaestingabyrig. There is also a hypothesis that “Glast” or “Glaesting” could be the name of the settlement's founder (Chekhonadskaya 2003: 122). So, M. Stewart identifies modern Glastonbury as Avalon, mentioning at the same time the Celtic name of the area – Ynys Witrin: “... the

Island was called Ynys Witrin, the Isle of Glass. Sometimes, now, men call it Avalon" (Stewart 1979: 229).

Ynys Witrin is a Celtic name of the area attributable to the time before this area was occupied by the Saxons in VII c. Ynys Witrin can be translated from Welsh as "glass island", but it is unknown if the element «Glas» means the word "glass". But on the other hand, an island or fortress of glass is a feature of the other world of the Celts (apparently this was due to the idea that the walls were erected in the air). Thus, Glastonbury became involved with the other world. That paved the way for identifying Glastonbury as the legendary Avalon.

Another place associated with the Arthurian legend is Dinas Emrys, an earth fortress atop a hill in the southern Snowdonia (North Wales). Dinas Emrys means "Fortress of Ambrosia". Ambrosius Aurelianus, a semilegendary military leader (V c.), is implied by the name Emrys (in the Welsh tradition known as Emrys Wleding). In the 1950s during the archaeological excavations of the earth fortress the ruins of buildings belonging to different historical periods were found.

Nennius's *Historia Brittonum* (IX c.) contains a description of the twelve battles in which supposedly fought King Arthur: "Then it was, that the magnanimous Arthur, with all the kings and military force of Britain, fought against the Saxons. And though there were many more noble than himself, yet he was twelve times chosen their commander, and was as often conqueror. The first battle in which he was engaged, was at the mouth of the river Gleni. The second, third, fourth, and fifth, were on another river, by the Britons called Douglas, in the region Linuis. The sixth, on the river Bassas. The seventh in the wood Celidon, which the Britons call Cat Coit Celidon. The eighth was near Gurnion castle, where Arthur bore the image of the Holy Virgin, mother of God, upon his shoulders, and through the power of our Lord Jesus Christ, and the holy Mary, put the Saxons to flight, and pursued them the whole day with great slaughter. The ninth was at the City of Legion, which is called Cair Lion. The tenth was on the banks of the river Trat Treuroit. The eleventh was on the mountain Breguoin, which we call Cat Bregion. The twelfth was a most severe contest, when Arthur penetrated to the hill of Badon" (Nennius <http://www.fordham.edu/Halsall/basis/nennius-full.asp>). In the novel "The Last Enchantment" M. Stewart mainly uses the place names mentioned in the Nennius's chronicle.

Of these, only two place names can be identified with a greater degree of certainty: the wood Celidon – the Old Caledonian Forest, which was in the south of Scotland and extended from Strathclyde to modern Lake District; and City of the Legion, which could be either Chester or Kaerleon. M. Stewart associates City of the Legion with Kaerleon located in south-east Wales. Originally Caerleon was called Isca (*W* the river Usk – "Water"). The name of Caerleon changed in different ways: Isca Legionis, Isca Legionum, Isca Silurum (Silures – the name of the tribe), the Celticized form – Castra Legionis, Iskalis (II c. A.D.), from XI c. – Caerleion (*W* Caer – "fortress", *L* Legio – "legion") (Field 1980: 43-44).

As already noted, M. Stewart basically follows Nennius's names. But as a true master of the pen and a person knowledgeable in current research the Dark Ages, M. Stewart could not fail to complete the map of the Arthur's battles described Nennius. Firstly, following the hypothesis put forward by the British historians M. Holmes and J. Morris, M. Stewart suggests that Tribuit once was called the River Ribble. The banks of the Ribble have been

posited as a possible location for King Arthur's tenth battle, on the banks of a river "Tribruit", as alluded to in *Historia Brittonum* by Nennius (Malcor 1999).

Secondly, relying on the legends and some works that are based on *Historia Brittonum* by Nennius, M. Stewart writes about the battle of High Rochester (Bremenium) in the Cheviot Hills.

So, we have gradually come to consider the second group of place names – namely, geographical and topographical names of the British Isles and Brittany (both modern toponyms and the place names taken from the maps of the “Dark Ages” and the Roman Empire), not directly associated with the Arthurian legend. Of the three groups, this one is the most numerous. This group is represented by native Celtic, Celtic Latinized and modern English place names.

The very first substrate layer of place names of Britain is the place names of Celtic origin.

It is difficult to judge about the Celtic toponymy of the British Isles in the pre-Roman period, since there are no geographical maps of this period. The information about the Celtic toponymy can be found in the writings of Ptolemy, Tacitus, Caesar.

In the novels by M. Stewart there are such Celtic place names as *Caer Bannog*, *Caer Eidyn*, *Caer Mord*, *Caer Y n'a Von*, *Bryn Myrddin*, etc. Thus, *Caer Bannog* in Old Celtic means “the castle of peaks”. This toponym is M. Stewart’s own interpretation of the various names – *Carbonek*, *Corbonic*, *Caer Benoit*. Another frequently mentioned Celtic place name is *Bryn Myrddin*, which means “hill of Myrddin” (*W bryn* – “hill”). *Kerrec* and *Lanascol* are the names of the Celtic oikonyms located in Brittany.

Building on the work of M.S.Sadovskaya, we note that a small group of Romanized Celtic nobility, only a small percentage of the population, belonged to the bilingual community, and the interaction of the Celts and the Romans was mostly limited (Sadovskaya 1968: 19). This explains the fact that the majority of geographical names of Roman Britain remained Celtic, and was only partially latinized as a result of changes in phonetic and morphological composition in accordance with the language rules of Latin. Moreover, oikonyms (names of towns and villages) were subject to latinization, while names of rivers, lakes and mountains were mostly Celtic.

However, the Romans and the Celts had language contact for a long time (from 43 to 410 A.D.), which could not but affect the formation of Roman Britain’s toponymy.

One of the most important elements in Celtic-Latin toponymy is “*dunum*” (“fort”, “fortification”). Apparently, it was a form of Celtic “*dūnōs*” (neuter, stem + -s), the Latin form is “*dūnum*” (neuter). M. Gelling supposes that “*dunum*” in the so-called “Vulgar Latin” was an independent form borrowed from Celtic (Gelling 1984: 140). About 16 toponyms were formed from this element in Britain. The element “*dunum*” was spread out over a huge geographical area: Britain, Gaul, and even Northern Italy. For example, in the novels by M. Stewart we can find the oikonym “*Camulodunum*” (*C* “*Camolos*” – the god of war and “*dunon*” (“*dunos*”) – “fortress”). In this oikonym the Latin ending -um is added to a Celtic stem.

Oikonyms with Celtic elements “*dunum*” and “*duro*” (“fortification”, “camp”) indicate the nature of the Celtic settlements. As a result of historical researches, we can find out that the continental Celts had the so-called “*oppida*” – large defended settlements, mainly in

Gaul. However, not all Celtic oppida were towns. So, oppida of Britain's inhabitants were fortified camps, protected by a moat, rampart and picket fence, and not used as a permanent residence, but merely refuges and tribal centres, while the Celtic type of dwelling was rural (Shirokova 1989: 146). Apparently, the element "dunum" in the Celtic oikonyms is used to refer to such shelters that were built in a critical situation.

There is no doubt that the construction of towns and roads by the Romans was a great progress in the material culture of the Celts. Towns could appear on former tribal settlements, markets, for example, the oikonym with a Latin component "venta" ("market"). So, in the novels by M. Stewart we can find the oikonym "Glannaventa" (*C glanna, L venta*). In this oikonym the second element is of Latin origin. This place name of the Roman period provides information about the development of trade. The oikonym Rutupiae (Richborough) indicates the economic activity at the time. According E. Ekwall, the Celtic word "rut" means "spade", and "up" is the Celtic suffix (Ekwall 1960: 524). But according to another version, Rutupiae comes from the name of a small, historically unattested Brythonic tribe – the rutubies. The suffix –ae, indicated by T.N. Melnikova, says for this theory (Melnikova 1993: 480).

Thus, the Romans had a significant impact on the material culture of the Celts, which is not true of the traditional culture. Romanization of the Celtic traditional culture affected only a small percentage of the population. So, M.S. Sadovskaya explains this by noting that the freedom-loving Britons could not accept the culture of the conquerors (Sadovskaya 1968: 19). Oikonyms of Celtic origin, formed by Latin endings *-um (-ium)* and a hybrid ending *-onium*, are regarded as Latinized Celtic place names on the basis of T.N. Melnikova's conclusions. Among the Latinized Celtic place names found in the novels by M. Stewart, Celtic-stem oikonyms with Latin endings *-ium* (Segontium, Luguwallium, Bremenium, Blestium), *-um* (Eboracum, Glevum, Brocavum, etc.) and hybrid ending *-onium* (Bravonium, Viroconium) are the most frequently used. The culture of the ancient Celts is reflected in toponymy, that is toponymy motivated by the names of gods and religious rituals. The Celts were polytheists. The most revered Celtic god was the god of war, who was called by several names: Belatucardus, Camulos, Coccidios (Mars in Roman mythology) (Oman 1938: 25). So, this name is found in the place name Camulodunum (see above).

The Celts also worshipped Sulis, the goddess of health (Minerva in Roman mythology). In the novel "The Hollow Hills" we can find the oikonym Aquae Sulis (Bath). Originally Brythonic name of this place is unknown. The Romans called it Aquae Sulis instead of the correct form Aquae Solis, which means "Water Town" or "City of Water". It is usually assumed that the Angles called a ramshackle Roman spa Bath. There were still hot baths in 577, when the area was occupied by the West Saxons. Aquae Sulis is a hybrid compound name which consists of the Latin word "aquae" ("water") and the Celtic Latinized name of the pagan goddess with a Latin ending *-is* (singular, Genitive case).

In the novel "The Hollow Hills" there is also another oikonym – Luguwallium (Carlisle). The battle between the Saxons and the troops of Uther Pendragon occurred near this place. The young Arthur was first involved in this battle. The oikonym Luguwallium comes from the name of a pagan god Lug (the patron deity of smithcraft, music, and poetry in Irish mythology) and the Latin word "valeo" ("strong", "healthy"). In this word *-ium* is a Latin ending. This is a typical example of a hybrid oikonym, the second element of which is of Latin origin.

The Latinized Celtic oikonym “Segontium” comes from the name of a pagan god Segontios. In this toponym the Celtic ending *-os* is replaced by the Latin ending *-ium*. The native Celtic name of this oikonym – Caer'n-ar-Von is also used in the novels.

The goddesses often patronized rivers and lakes, so we can see a hydronym – Deva.

Hydronymy of the British Isles is old. Many names of rivers and lakes are of Celtic origin. In the novels there are some Celtic hydronyms: Camel, Deva, Wye, Severn, Abus, Tywy etc.

The Rivers Camel and Deva are hydronyms in which *-el* and *-a* – final morphemes. T.N. Melnikova call them “hydroformants” (Melnikova 1993: 217).

The element “cam” (*Corn* “cam” – “winding”, “twisty”) dominates in the names of the Celtic rivers. In the novel “The Wicked Day” the writer locates the place of the last Arthur's battle near the River Camel, and the writer uses this modern English name. The Celtic name of the river is Cambula (Camble) (*Corn* “cam” and *Welsh* *pwll* “stream”).

The English Channel, which separates Britain from continental Europe, M. Stewart calls the Narrow Sea. This name was used at the time of the Romans.

Oronyms are presented in the novels by the names of the mountains: Snowdon (*W Yr Wyddfa*), High Cheviot, etc.; the names of islands: the Isle of Mona, the Isle of Thanet; the names of forests: the Celidon Forest, the Wild Forest. Let us consider the most interesting of them.

Snowdon, a hill in the Cambrian Mountains (Caernarvonshire, North Wales). It is interesting to trace the long history of the English name: Snawdune (1095), Snoudon (1283) – *OE* “snāw” (“snow”), “dūn” (“mountain”). However, M. Stewart in her novels often uses the Welsh version of the mountain's name – Y Wyddfa.

Another oronym is the Isle of Mona (nowadays it is the Island of Anglesey in the Irish Sea). The writer introduces only the Welsh version of this island – Mona (cf. *W Ynys Uon* (IX c.), *OE* Anglesege (the end of XI c.), *Ongulsey* (XIII c.)).

The names of almost all the regions and areas found in the novels by M. Stewart are of Celtic origin, for example, Dumnonia, Cornwall, Rheged, Elmet, Strathclyde, Dyfed, etc. So, Dumnonia (*OE* *Defnas*) comes from the Celtic word “dumnonii” (“deep”). It refers to the deep mines located in Devon.

Strathclyde (Southern Scotland) consists of two Celtic words: “strath” (“valley”) and “Clyde” – the Celtic name of a river.

The etymology of such toponyms as Dyfed, Guent, Gwynedd could not be revealed. P.H. Reaney supposes that these toponyms come from the name of tribes (Reaney 1961: 48). Thus, ethnonyms (place names applied to an ethnic group) are widely represented in Brythonic toponyms.

The main body of legend places King Arthur in Celtic countries of the west, Cornwall, Wales, Brittany. M. Stewart follows the legends. But there is evidence which supports another strong tradition of Arthur in the north of England and in Scotland. So the story moves north. For example, Sir Ector of the Wild Forest, the adoptive father of Arthur, lives at Galava, the modern Ambleside in the Lake District. According to M. Stewart, “the fountain of Galabes” where Merlin “wont to haunt” could be identified with the Roman Galava or Galaba” (Stewart 1973: 495)

In addition to the native Celtic, Latinized Celtic place names M. Stewart also uses modern English toponyms (Winchester, York, London).

Let us consider these modern names, as they are of some interest from the linguistic and historical point of view.

So, M. Stewart uses a modern place name – London. Ancient writers (Tacitus, Ammianus Marcellinus) called London Londinium (from 115 A.D.) or Lundinium. There were such names as Lundenne, Lundenceaster (Field 1980: 101). The etymology of London remains controversial. Geoffrey of Monmouth in his “History of the Kings of Britain” calls London “Trinovantum”. Geoffrey writes that king Lud renamed Trinovantum “Kaerlud” after himself. This later becomes corrupted to London (Geoffrey of Monmouth: http://en.wikipedia.org/wiki/Historia_Regum_Britanniae). However, Geoffrey's work contains many fanciful suppositions about place-name derivation and the suggestion has no basis in linguistics (Legendary Origins and the Origin of London's place name: <http://chr.org.uk/legends.htm>). Perhaps “London” comes from the Brythonic word “Londun” (“fortification on a hill”) or Kymric “Llondinas” (“naval harbour”).

Another modern toponym often found in the pages of novels by M. Stewart is the oikonym “York”. Along with a modern toponym, the writer also uses the ancient name of the town – Eboracum, but much less frequently. This is a Latinized Celtic oikonym. Using the term suggested by T.N. Melnikova, we can identify this oikonym as a suffixal hybrid with a Latinized patronymic suffix *-(i)acum*. Eboracum is derived from the Celtic personal name “Eburos”. T.N. Melnikova convinces that the oikonyms with patronymic suffixes come from the names of the tribal leaders (Melnikova 1993: 109). Anglo-Saxon invaders modified the original Celtic name Eburāc or Evorōc to Eofor-wic (Eoforwicceaster – VII c.), replacing the first vowel with a diphthong, and the second part of the word with the toponymic ending, to which they became accustomed. Later the Scandinavians formed the kingdom centered at York. They replaced the former ending with Old Norse *-vik*, meaning “sea bay” (although the topography of York is hardly consistent with this name.) Perhaps because of this discrepancy, the last syllable quickly disappeared and monosyllabic forms, which are very similar to the modern place name, began to be used from XIII c. (ǣeorc, ǫorc – XIII c., ȝorc – XIV c.) (Field 1980: 194). Thus, the modern place name York comes from the Scandinavians.

The next modern place name used by M. Stewart is Winchester. So, the Latinized Celtic form *Venta Belgarum* (*L* “venta” (“market”), *C* “belgae” is an ethnonym, *-arum* – Latin ending, pl., Gen.case) in Old English turned into Wintanceaster: *Venta* became *Wintan*, and the component *Belgarum* is replaced by *ceaster*. We should emphasize that the most common type of hybrids in the Anglo-Saxon oikonymy are oikonyms with element *-ceaster*, borrowed from Latin (*L castrum* “camp”, “fortification”) and first recorded in the Anglo-Saxon Chronicle in 855. Since the word *ceaster* fully remains its lexical meaning in the Anglo-Saxon toponymy, it is necessary to refer *-ceaster* to a component of a compound word. The component *ceaster* in Old English apparently did not yet become a toponymic suffix as it corresponded to an independently functioning word *ceaster* with variants *cæster*, *cester*, registered in the dictionary J. Bosworth, meaning “fortress built by the Romans”, “fort”, “castle” (Bosworth, Toller 1954: 598).

The third group of toponyms consists of geographical places located outside the British Isles and Brittany and having no direct connection with the Arthurian legend. For example,

in the novels by M. Stewart we can find such well-known names of cities and countries as Constantinople (“The Hollow Hills”), Rome (“The Hollow Hills”, “The Wicked Day”, “The Prince and the Pilgrim”), Athens, Gallia, Italy, Greece (“The Hollow Hills”, “The Prince and the Pilgrim”), Jerusalem, Tours, Orleans, Paris (“The Prince and the Pilgrim”). However, only Jerusalem and Tours are the places where direct events of the novel “The Prince and the pilgrim” take place. Thus, the other toponyms are only mentioned in connection with the adventures of the heroes.

Describing the journey of Merlin to Byzantium and the East (“The Hollow Hills”), M. Stewart gives geographical names of Ancient Times: Corinth, Pergamum, Antioch, Massilia, etc.

Summing up the analysis of place names in the novels by M. Stewart, it should be noted that the language contacts between the Britons and the Romans, and later between the Britons and the Anglo-Saxons, led to the fact that the Celtic elements have left an imprint on the British toponymy. Although the overall number of Celtic borrowings in the English language is relatively small.

This in turn means greater dependence of toponymy on language contacts, compared with the other layers of vocabulary, for obvious reasons: place names are directly linked to displacement of tribes and ethnic composition of the population.

Contractions:

Br – Breton

C – Celtic

Corn – Cornish

L – Latin

OE – Old English

W – Welsh

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ETHNIC VALUES IN MODERN POLY CULTURAL ENVIRONMENT**В СОВРЕМЕННОМ ПОЛИКУЛЬТУРНОМ
ПРОСТРАНСТВЕ ЭТНИЧЕСКИЕ ЦЕННОСТИ****ÇAĞDAŞ YARIMKÜLTÜREL ALANDA ETNİK DEĞERLER****Angelika SİVTSEVA****ABSTRACT**

In this article, the concepts “ethnic values” and “ethnic consciousness” are described. Values of young generation in modern polycultural educational environment of a higher educational institution are considered. The author presents the analysis of formation of students’ values within conditions of polycultural environment.

Keywords: Ethnic Values, Polycultural Environment, A System Of Higher Education, A Society, A Student.

АННОТАЦИЯ

В статье раскрываются понятия «этнические ценности», «этническое самосознание». Рассматриваются ценности молодого поколения в современном поликультурном образовательном пространстве вуза. Проводится анализ состояния сформированных ценностей студентов в условиях поликультурной среды.

Ключевые Слова: Этнические Ценности, Поликультурная Среда, Высшее Образование, Общество, Студент.

ÖZET

Makalede “etnik değerler”, “etnik şuur” gibi anlamlar açıklanmıştır. Yüksek Eğitim Kurullarda çağdaş yarım kültürel eğitim alanında genç neslinin değerleri tetkik edilmiştir. Yarım kültürel ortamda öğrencileri oluşturan durumda olan değerleri tahlil edilmiştir.

Anahtar Kelimeler: Etnik Değerler, Yarı-kültürel Ortam, Yüksek Eğitim, Toplum, Öğrenci.

Ethnic values and culture of each people are unique. Each ethnos has formed its own traditions, culture, and way of life for millennium in its environment. All necessary things for preservation and continuation of ethnos were developed by the people. In development of the personality ethnic values are bases of spiritual and moral formation. Historical

experience shows that ignorance of culture, traditions of the people destroys communication between generations that promotes loss of valuable orientation of youth. The ethnoculture is some kind of a bridge on a way to introduction of the person into world culture.

In some scientific works an ethnic value is considered as a complex of rules, regulating behavior of an individual in the society, including culture of communication and attitude of the personality. Ethnic values are formed according to world attitude of ethnos. In researches of many scientific psychologists, philosophers it is specified that the main forms of values' existence are public ideals. It should be noted that simultaneously any individual participates in a considerable number of social communities: he is a member of a family, a working division, an educational group, groups on interests, an age and sexual group etc. Valuable systems of all these groups do not always coincide. They can contradict or not contradict each other depending on the fact what member of communities he feels first of all. And then it will depend what values are the most significant for him: universal values, concrete historical values or values of small reference groups. The subject embodiments recorded in culture serve as realization of its valuable ideals. They can be carried out through human activity – an act, or they can act as an object of activity – a product. Material and spiritual human life acts as a set of objective forms of values' existence. Eventually, with changes of the public relations a revaluation of values also takes place: things which were considered as the absolute and immortal ones could be depreciated, and, on the contrary, new concepts generate new valuable ideals.

In works of A.G. Zdravomyslov (Zdravomyslov, 1986), V.N. Sagatovsky (Sagatovsky, 1982), V.A. Yadova (Poisons, 1994), etc. it is emphasized that as a result of synthesis of historical experience of social and cultural development of humanity, defining life both of the individual, and society, spiritual values have been developed representing objects of spiritual production, directed on satisfaction of peoples' needs in the intellectual sphere (world outlook and culture knowledge, ethic and esthetic, ethnocultural and law rules, religious ideas); universal values – the concepts characterizing a set of ideals, principles, ethical standards having the importance for people, irrespective of their social status, national identity, religion, education, age and sex.

As it was stated above, the subject embodiment of values is carried out only by means of the purposeful activity of people focused on these values. The motivation of this activity proceeds from personal values of the individual. We are agree with the statement of M.M. Bakhtin who fairly notes, something that historically recognizes as a value by the person, for the individual who is not involved in this value by his life – an empty phrase (Bakhtin, 2000, 67).

Ethnic values, refracting through a prism of individual activity, enter psychological structure of the personality in the form of personal values. The specific hierarchy of these values which are based on universal values is inherent in each ethnos: life, love, good, mercy, justice, so it acts as a link between a culture of the society and an inner world of the personality, between social and individual being. Personal values are reflected in consciousness in the form of the valuable orientation including a wide range of social values which admit the personality, but they are not always accepted by it as own vital purposes and the principles. Thus, personal values, as well as social values, exist in the form of ideals that is models of the due. Social values are realized by the subject as public ideals and can not have any impact on its activity, and personal values at the heart of which

there are ethnic values, are the ideals setting final reference points of individual activity of the person.

In ethnic psychology there are some classifications of ethnic values. One of the last classifications is offered on the example of the Russian ethnos allocated five groups of values: 1) the modes of the social importance including target values of the subject of activity (spirituality, knowledge, glory, skill, business, power, wealth); 2) the tool values of a social origin (right, justice, freedom, solidarity, mercy); 3) the tool values of a natural origin (life, mind, health, dexterity, force, beauty); 4) the target values of the subject comprising characteristics of environment (substance, energy, space); 5) the supreme universal values (god, society, native people, loved one) (Gumerova, 2010: 136).

It is necessary to address to a problem of formation of ethnic consciousness which is difficult and inconsistent, especially within conditions of polycultural society. The concept of consciousness formed in the European culture, was considered as immanent one, going from the spirit depth, as the reflection of the learning subject, i.e. awareness of own mental properties and features. The ethnic consciousness is a rather steady system of conscious representations and estimates real-life ethno differentiating and ethno integrating signs of activity of ethnos. Such components of ethnic reality as ethnonym (self-name), an origin and historical past of ethnos, ethnic territory, language, religion, culture, the economy, representing elements of various subsystems or spheres of ethnic culture, and also ethnicity of carriers as anthropological and psychological features of members of ethnos, that is all of them belong to signs which are carrying out ethnic functions. As a result of formation of this system an individual realizes himself as a representative of a certain ethnic community. Features of development and manifestation of ethnic consciousness depends on social and economic, political, territorial, historical and cultural features (6).

Development of the personality happens only in society, thanks to socialization and interiorization processes. The personality is a society product; it bears the impress features of public conditions in which it develops. At the same time the society represents a set of the persons creating the public environment and variety of social and spiritual relations which are sources of personal development. In a modern society a set of various ethnic cultures interact, as well as various social groups which possess own system of values. In the world community it is necessary to cultivate in the person spirit of solidarity and mutual understanding for the sake of the world and preservation of cultural identity of various ethnoses. In this plan formation of knowledge about culture, history of its people promotes revival of moral potential of the personality, its ethnic consciousness, national pride and formation of the tolerant personality. Mutual penetration, harmonious interaction, mutual assimilation of ethnocultural values in the modern polycultural environment are established through development of tolerance.

The current state of the higher educational system and society as a whole demands from the faculty and all pedagogical staff of higher educational institution to focus their attention to the training process of students. Within conditions of the polycultural environment upbringing of tolerance, respect for other culture are among fundamental values all society, especially youth are to be guided. "High school environment is allocated among other social institutes of modern society as the center of interaction of people of various social groups, religions, ethnic cultures. It is necessary to remember that the main functions of university, except educational one, are socializing, world outlook, valuable ... the university seeks to bring up not only the professional expert, but also the person with high level of humanitarian competence" (Mikhaylova, 2011: 215). In this relation one of

actual tasks of the higher medical education is such content of the training process which would be directed on formation of the identity of a future doctor, his civil liability, legal culture and legal consciousness, spirituality, initiative, independence, tolerance, ability to successful socialization, and professional maturity. All these issues connected with formation of professional outlook of a future doctor that will provide him an opportunity to join in vigorous health activity an expert, capable to work in various situations and prove him as the highly moral personality with the formed spiritual, moral and vital positions.

In a system of updating of educational process of medical high school the special role is played by social tolerance as a professionally significant feature of the identity of the student – a future doctor. Among a set of professional competences of the doctor united by the humane and valuable relation to his patients, colleagues, and also a personal orientation on professional self-improvement, social tolerance acts as a free and responsible choice of the doctor. At personal measurement of social tolerance it is necessary to consider values and personal installations of the student – a future doctor. From these positions social tolerance is represented as an important component of a active position of the mature personality having the values and interests, at the same time with respect to positions and values of other people as “the tolerant attitude means understanding of cultural norms, values of “others” such what they actually represent, without infringement, suppression or imposing your norms and values” (Belovolov, 2007: 220).

Long-term practice of teaching of foreign languages at medical institute shows that learning of foreign language provides development of the valuable and emotional sphere of the personality, cross-cultural communication, and development of communicative abilities, informative and creative abilities. It is possible to fulfill at optimum realization of personal potential of a foreign language as a subject, considering all features of the polycultural environment.

It is well-known that the foreign language for the modern person becomes means of successful communication, and a condition of productive self-realization, a culture indicator which tool is the language. It is connected with motivation of person activity. Understanding of communication in a foreign language, as a way of updating and realization of own personality, and as a special way of self-affirmation is also very important. Training in a foreign language in non-language higher education institutions has multi-purpose character. The practical purpose consists in formation at students of ability and readiness for cross-cultural communication in the sphere of professional activity. Such purpose assumes an achievement of a certain level of competence which is understood as an ability to correlate language means to specific goals, situations, conditions and problems of speech communication. In a context of our goal the problem of formation of moral values of the personality becomes urgent through a foreign language. Respectively the importance of an adequate choice of educational technologies, design of forming, developing, correcting strategy of the training directed on formation of the moral personality in the course of studying by students of a foreign language is increasing now.

To achieve some goals in the course of a foreign language training of students the following pedagogical conditions were made:

- saturation of the training content of a foreign language by regional geographic, region studies material, the texts reflecting ethic and deontological nature of future professional activity;

- prevalence of the dialogue educational situations involving personal experience of being trained and stimulating expression by them of the valuable and semantic relation to the studied material;
- creation of the atmosphere of the foreign-language cross-cultural communication focused on mastering of social and cultural norms by students;
- creation of a favorable situation, cooperation and mutual support situation;
- inclusion of methods and receptions in the training process which induce students to show creative informative activity at mastering of a foreign language.

In our research we considered such personal features, as independence, ability to study, sociability, ability to cooperation, social and professional responsibility, tolerance to manifestation of other culture. Our long-term work convinces us that it is possible to develop these features and it is necessary to do since the first steps of students' training in higher educational institution, including studying of humanitarian disciplines, and also educational work on the chairs conducting teaching of these disciplines.

Within the framework of out-of-class work with students we gave classes with various game situations to form such professionally significant students qualities, as empathy, tolerance, ability to communicate with patients. Also pedagogical efforts were directed to form subject features, personal mechanisms of self-knowledge, reflexive abilities, abilities of moral self-control, etc. At our classes the material offered for judgment was emotionally saturated and caused positive or negative attitude. On a question "Are you satisfied with the knowledge received at the lessons?" 100% of respondents answered positively. Thus, appealing to categories of students' value, sense of life, mission, consciousness of future medical workers images and ideas of their own existence are appeared, and there is also a need in future self-education. Our experimental work was aimed at students' interest to their inner world, self-knowledge and self-improvement, self-control, professional self-formation wakened.

In our experimental work we devoted much attention to form some skills of pair, group and collective work, psychological and pedagogical trainings to develop emotional literacy, observation, reflection which is very important for the experts working in the social sphere, in particular, for doctors. So, in pair and micro group work with material, information, experience of the relations one can make a creative product which, after an intermediate reflection in couples and micro groups, is shown to all participants that finally make students' active interest. In pair work and micro groups students get acquainted with the offered statements of famous people, Latin aphorisms of ancient thinkers and answer questions for example "What does it mean to respect people?" – How it can be shown in a profession of a doctor. At such lessons a teacher does not take a directive position, but gives all opportunities to express, hear and understands other points of view; to learn patience, understanding another person' values. And students discuss their own reasons, choosing an optimum option of interpretation, and address to all participants of discussion. Having analyzed such activity we came to conclusion that such lessons give the impulse to see the positions strengthening potential of the analyzed value in details.

Trainings were carried out for development of consciousness, interest, emotionality, and reflection of students. While developing the training methodically, we proceeded from the following statements:

- the fundamental condition of students' positive emotions development is their awareness of need to transform the inner world and search of opportunities of self-implementation in educational process;

- the gradual inclusion in moral regulation of higher values and norms is necessary: conscience, decency, debt, responsibility, etc.;
- development of emotionality and reflection during training becomes “the starting mechanism” in further development of a professional orientation of student identity.

So, training of students’ emotional literacy development was carried out based on a fundamental condition of positive emotions development of first-year students that awareness of need to develop their “ego”, and search of opportunities of self-implementation are done both in the course of training, and professional activity. The trainings added with conversations about moral, promoted empathy, “immersion” of students in the atmosphere of emotions, moral values, development of observation, thinking, skills of a reflection and control over the emotions. Discussing these questions, students noted that negative emotions complicate communication and understanding of other people, and positive emotions stimulate activity in communication, information received from others it is better to perceive, comprehend and acquire. So students acquired essence of person emotional condition in his activity.

In the course of training the content of our lessons was saturated in aspect of professional activity of the medical worker. So, the lesson “Emotions and relationships” was directed on understanding of influence of emotional conditions of the medical worker on his relationship with patients. We discussed a question “My emotional condition influences others; if yes, what feelings do they test?” Students in mini-groups modeled some situations and played. So, situation was played “Conversation of a nurse over mobile during reception of a patient”: in one case the nurse talks to her friend about positive news; in another one – the nurse in an angry voice reacts to remarks of the interlocutor. Thus students repeated the same phrase stated by the nurse with various intonations. Discussing her other participants defined character of emotional conditions. During performance of this exercise students predicted reaction, both the patient, and other present people in this situation. The exercise was aimed at the observation development to nonverbal manifestations of emotional conditions of people around. Summing up our lessons took place in the course of the general discussion in which students expressed their own opinions. Students noted that the carried-out exercises during this lesson enrich them with knowledge of emotions, learn to treat people more attentively, especially, to patients who came for the help, to understand their mood and an emotional condition. Thus, training “Emotional conditions” helps students to realize and consider influence of emotional conditions on others, develop in themselves ethics of the medical worker, skills of reflection, optimize communication with patients.

So, experimental work proved justice of the position provided in the program: the teacher needs to express the personal relation to the stated facts and events, to show conviction, empathy and sincerity in his assessment, to include students in active search of the world outlook, moral, professional solutions promoting transformation of knowledge in belief; in the content of lessons to nominate the values having a professional focus to the forefront: love to the person, tolerance, responsibility, good and justice, conscientiousness. Our experimental work showed that in a system of moral values first-year students had essential changes. Emotional experience considerably extended at students, there was a tolerance in relation to other culture, interest to interaction with fellow students, a teacher has increased. The revealed tendency of increase of level of formation of moral values at the most part of students allows us to claim that it is necessary to promote growth of competences of students in the field of cross-cultural interaction in educational process.

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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

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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

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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 (Tolstoĵ, 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: *ıye 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 (uttan 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 (tiije) - 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 kharahammyt – 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 *abaasyy* live. *Abaasyy* 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 - l); 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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PROBLEM OF MULTICULTURAL LINGUISTIC PERSONALITY***О ПРОБЛЕМЕ ПОЛИКУЛЬТУРНОЙ ЯЗЫКОВОЙ ЛИЧНОСТИ****ÇOKKÜLTÜRLÜ DİL KİŞİLİĞİNİN SORUNLARI****Anzhelina KORYAKINA******ABSTRACT**

The article focuses on the definition of "multicultural linguistic personality". Conceptual content of the term is revealed through its constituent concepts "linguistic personality" and "secondary linguistic personality". Formed linguistic personality is the result of any language education, and the result of foreign languages education is secondary linguistic personality. It can be argued that multicultural linguistic personality, which is formed in the process of learning a foreign language, is expanding of qualities of linguistic personality, i.e. linguistic personality in the framework of native language, and developing of secondary linguistic personality's qualities in the framework of foreign language.

Keywords: Multicultural Linguistic Personality, Linguistic Personality, Secondary Linguistic Personality, Intercultural Communication, Language Education, Foreign Languages Learning, Linguodidactics.

АННОТАЦИЯ

Статья посвящена вопросу определения понятия «поликультурная языковая личность». Понятийное содержание термина раскрывается посредством составляющих его понятий: «языковая личность» и «вторичная языковая личность». Сформированная языковая личность является результатом любого языкового образования, а результатом образования в области иностранных языков является вторичная языковая личность. Можно утверждать, что поликультурная языковая личность, формируемая в процессе обучения иностранному языку, – это расширение качеств языковой личности, то есть языковой личности в рамках родного языка, и развитие качеств вторичной языковой личности в рамках иностранного языка.

Ключевые слова: Поликультурная Языковая Личность, Языковая Личность, Вторичная Языковая Личность, Межкультурная Коммуникация, Языковое Образование, Обучение Иностранным Языкам, Лингводидактика

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ÖZET

Makale, “çokkültürlü dil kişiliği” kavramına odaklanmıştır. Bu terimin kavramsal içeriği “dil kişiliği” ve “ikinci dil kişiliği” alt bileşenleri bağlamında irdelenmiştir. Oluşmuş dil kişiliği herhangi bir dil eğitiminin sonucu iken ikinci dil kişiliği yabancı dil eğitiminin bir sonucu olarak ortaya çıkar. Yabancı bir dil öğrenme sürecinde oluşan çokkültürlü dil kişiliğinin dilsel kişiliğin özelliklerinin gelişimine bağlı olduğu söylenebilir. Bu özellikler ana dil bağlamındaki dil kişiliği ve yabancı dil çerçevesinde ikinci dil niteliklerinin gelişmesinden kaynaklanır.

Anahtar Kelimeler: Çokkültürlü Dil Kişiliği, Dil Kişiliği, İkinci Dil Kişiliği, Kültürlerarası İletişim, Dil öğretimi, Yabancı Dil Öğrenimi

It is known that one of the main goals of language education today is formation of multicultural linguistic personality capable of creative evolution, ethno-cultural and civil self-determination on the basis of national traditions and values of Russian and world culture.

Hence the importance of clear definition of this category. Before we reveal the conceptual content of the term "multicultural linguistic personality" let us consider its constituent concepts "linguistic personality" and "secondary linguistic personality".

In modern science "linguistic personality" is seen as a phenomenon integrating results of interdisciplinary linguistic research. The term was first introduced by V.V. Vinogradov who determined the means of description of author's and character's linguistic personality on the material of fiction literature (Anikin, 2004). S.G. Vorkachev identified three main approaches to the understanding of linguistic personality. He noted that "linguistic personality" means "person as a native speaker," taken from his ability of speech activity, i.e. complex of psychological and physical qualities of an individual, allowing him to make and perceive speech works - speech person.

The term "linguistic personality" he also understood as a set of features of the verbal behavior of a person using a language as a means of communication - communicative personality. Finally, "linguistic personality" was understood as a base national cultural prototype of a speaker fixed in a lexical system and compiled on the basis of worldviews, values, priorities, and behavioral responses, reflected in a dictionary - ethno-semantic, dictionary personality (Vorkachev, 2001). The concept of "linguistic personality" is based on the notion of an individual as a subject of relations and conscious activity, determined by the given system of social relations, and culture. Personality is both a product and a subject of history and culture, its creator and creation. A person becomes a creator of culture due to his/her ability to be a subject of activity, creating and improving new environment. Intellectual characteristics are seen as the most important as intelligence manifests itself most intensively in a language.

The necessity of addressing a person, namely linguistic personality during the study of a language, was proved by Yu.N. Karaulov. He noted that "as it is impossible to study one of the aspects of scientific and linguistic paradigm of a language, one should refer the human factor and put into a linguistic paradigm linguistic personality as an equal object of study, as conceptual position allowing to integrate disparate and relatively independent properties of a language" (Karaulov, 1987: 22). Yu.N. Karaulov has developed a technique

of reconstruction of linguistic personality and defined it as "a set of abilities and characteristics of a person causing creation and reproduction of speech products (texts), which differ by: a) the degree of structural- linguistic complexity; b) the depth and accuracy of reality's reflection; c) concrete target..." (Karaulov, 1987:3).

According to the theory of Yu.N. Karaulov "linguistic personality - a person, expressed in a language (in texts) and through a language, a person, reconstructed in his/her main features on the basis of linguistic means. It is development and additional content of the concept of personality at all" (Karaulov, 1987: 38). Yu.N. Karaulov defined linguistic personality as "multi-layered and multi-component set of language abilities, skills, readiness for speech acts of different degrees of difficulty, and acts classified, on the one hand, by the kinds of speech activity (speaking, listening, reading and writing) and, on the other, by levels of language, i.e. phonetics, grammar and lexis" (Karaulov, 1987: 29).

Consequently, the result of any language education should be formed primary linguistic personality, and the result of foreign languages education - secondary linguistic personality as an indicator of a person's ability to participate fully in cross-cultural communication (Galskova, 2004: 65). The concept of "secondary linguistic personality" is put forward as a central category in modern lingual didactics. Linguodidactical interpretation of the concept was proposed by I.I. Khaleeva who considers the formation of secondary linguistic personality as one of the main goals of learning a foreign language. I.I. Khaleeva believes that the description of the model of secondary linguistic personality must take into account the processes occurring in an individual in the course of mastering a non-native language. In her opinion, the result of mastering a language is acquiring by linguistic personality the features of secondary linguistic personality, able to get into the essence of a studied language and culture of the people - subjects of intercultural communication (Khaleeva, 1989).

Implementing different approaches to language education, scientists transform the concept of secondary linguistic personality, adding to it different qualities and characteristics: personality realizing herself/himself as a cultural and historical subject, with planetary thinking (development of socio-cultural approach to learning a language); interpreter with secondary socialization, prepared for cross-cultural communication through formation of minimum of cultural knowledge appropriate to specific cultural norms of foreign society (study of the problem of formation of intercultural competence) , personality, able to carry out cross-cultural communication (development of linguistic-cultural approach in teaching foreign languages).

On the whole, secondary linguistic personality is defined as a person's ability to communicate in an intercultural level. This ability is a result of mastering of verbal and semantic code of a studied language, i.e. "language view of the world" of native speakers (formation of secondary language consciousness) and "global (conceptual) view of the world" (Galskova, 2004: 68).

The secondary linguistic personality is characterized by the ability to create and perceive foreign-language texts that differ by the degree of structural-linguistic complexity, depth and accuracy of reality's reflection, and certain target areas.

With the above concepts researchers closely link the category of "multicultural linguistic personality". For example, G.V. Elizarova and L.P. Khalyapina take into account the existence of the invariant part in the structure of each linguistic personality, which

determines the national language type and determines belonging of an individual to a particular lingual-cultural community. It is the invariant part of the structure of linguistic personality that enables mutual understanding of representatives of different social, national and cultural codes (Elizarova, 2005). N.D. Galskova describes secondary linguistic personality as a person capable of foreign language communication on an intercultural level, which is defined as "... adequate interaction with other cultures' representatives" (Galskova, 2003: 35).

It is known that the problem of multicultural education is focused on the socialization of an individual in multinational environment. Social purpose of multicultural education is preventing disrespectful, intolerant attitude towards national and religious feelings, traditions and customs of different nations and forming of multicultural personality and special multicultural linguistic personality.

The concept of "multicultural personality" is differently interpreted by scientists. Interest to the problem of multicultural personality, inter-ethnic communication, formation of personality and her/his adaptation in the multicultural and multiethnic educational environment showed many researchers. Each of the existing definitions claims to be complete disclosure of its essence, highlighting various aspects of this phenomenon. For example, G.D. Dmitriev believes that the main quality of multicultural personality is "the ability to work with culturally different people, properly understand human difference, be tolerant, be able to prove cultural pluralism in society" (Dmitriev, 1999). The theories of some researchers of multicultural education are based on ethno-cultural component. They believe that the most important characteristics of multicultural personality are: respect of cultures and traditions of different peoples, need for her/his national culture and language, understanding of cultural dialogue as the highest form of communication. L.V. Kolobova, studying the process of formation of personality in multicultural education, highlights these special features: intercultural communication, integration of an individual into culture, her/his identity, possibility of self-realization while preserving relationship with a mother tongue and culture (Kolobova, 2006).

As to the term "multi-cultural linguistic personality" it is necessary to say that there are a number of definitions as well. According to V.V. Makaev multicultural linguistic personality is a subject of interpersonal and social relations that can make a dialogue with representatives of different cultures and offers opportunities for co-operation and mutual understanding (Makaev, 1999).

G.V. Elizarova defines multicultural linguistic personality as extension of primary linguistic personality formed through a mother tongue in native lingual cultural community. Essential feature of multicultural linguistic personality is her/his readiness to function at all levels of intercultural communication: global, with potential of global language community; interethnic (international), with readiness to accept ethno-cultural concepts of representatives of different lingual cultures; inter-personal, with ability to understand individual aspects of conceptual sphere of personality. Such kind of personality is formed by extending of primary linguistic personality formed through mastering a mother tongue in natural conditions, i.e. in native lingual-cultural community. Multicultural personality is a person who realized her/his own cultural identity (Elizarova, 2005: 10).

Understanding of the essence of multicultural linguistic personality by L.P. Khalyapina is based on combination of cognitive and culture approaches. Such a person, according to the researcher, has a set of skills that allows her/him to orientate in the conceptual spheres

of different types (universal, ethno-cultural, socio-cultural, individual-cultural) that ensures willingness and ability to take an active positive interaction with representatives of the multi-cultural world (Khalyapina, 2006).

The concept of "multicultural linguistic personality" is the result of rethinking the category of "secondary linguistic personality ". According to P.V. Sysoev, artificial division of personality into secondary and tertiary, suggesting transition from one way of thinking to another, is contrary to psychological characteristics of a human being. One should speak of "formation of multicultural personality by means of native and studied languages, a distinctive feature of which is self-determination in the spectrum of cultures of modern multicultural societies" (Sysoev, 2003: 166).

On this basis, an innovative component of modernization of foreign language education is formation of multicultural linguistic personality, i.e. a person able to understand similarities and differences in the conceptual system of representatives of various lingual cultures and communicate intercultural in a foreign language on the basis of common view of the world and the language view of the world that provide mutual understanding during inter-cultural communication (Khalyapina, 2006).

The main feature of the formed multicultural (secondary) linguistic personality is her/his willingness to communicate at all levels of intercultural communication: global, ethnic, interpersonal. Thus, the formation of multi-cultural linguistic personality in the process of learning the English language should be associated with the development of qualities of linguistic personality in Russian and secondary linguistic personality in English.

The study of other languages and cultures while preserving cultural identity of a person, formation of multicultural linguistic personality - requirement of a new global situation. The solution of this problem, according to G.V. Elizarova, - the development and implementation of special lingual methodical training model aimed at formation of secondary (or multicultural) linguistic personality in the process of learning foreign languages, the personality, ready for multicultural activity (Elizarova, 2005).

This type of multicultural (secondary) linguistic personality is formed by extending primary linguistic personality aware of her/his cultural identity. Cultural diversity, cultural pluralism is perceived by such personality as manifestation of the underlying foundations of creative potential and self-determination of a person in time and space. It is important to note that in the process of learning a foreign language "cultural competence, complex of cultures available for an individual (national, regional, social) actively interact to form integrated multicultural competence, part of which is multilingual competence interacting with other competences" (European competences of language proficiency, 2005: 7). In our understanding multicultural linguistic personality - a person seeing herself/himself as a subject of dialogue of cultures, as a creative, humanistic, multilingual, and tolerant individual, having cultural competence, self-identity, multi-cultural communication skills in situations of cultural pluralistic environment, adapting to different cultural values.

It can be stated that multicultural linguistic personality in the process of learning a foreign language is extension of qualities of linguistic personality in the frames of a native language and development of qualities of secondary linguistic personality in the frames of a foreign language.

The concept of linguistic personality helps to deepen and broaden our understanding of

personal values and associate it with national character, refracted through linguistic forms of perception of reality. It is productive because it ties into some kind of ontological unity all features of linguistic personality, including her/his authenticity in the mastery of a native language and traits acquired in the process of learning of non-native language. Thus, the concept of multicultural linguistic personality is very complex. It includes a number of components, criteria, a system of personal qualities. Educating of such an individual requires high level of professional and personal development, basic knowledge of values of the world and national cultures. However, implementation of this challenge is a necessity of life, which is not just the actual problem, but also the present reality.

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**CAMS / SHAMANS, THE FOLK HEALERS LIVING IN ANATOLIA:
OCAK FOLK HEALERS****ЗНАХАРИ АНАТОЛИИ- КАМЫ/ШАМАНЫ: ФАМИЛЬНОЕ НАСЛЕДСТВО****ANADOLU'DA YAŞAYAN HALK HEKİMİ KAMLAR / ŞAMANLAR:
OCAKLILAR****Bayram DURBİLMEZ*****ABSTRACT**

The roots of the practices conducted with the folk medicine and folk remedies date back to cams /shamans. And the “Ocak folk healers” who have a vital place in the Anatolia folk healers came to be as the continuation of cams / shamans. Ocak healers who are believed to possess healing mystical abilities heal certain diseases with traditional method. Along with these traditional methods, some other practices based on faith and magic are used. The ocak healers are believed to gain their supernatural healing abilities genetically. Along with the genetically gained abilities, the knowledge obtained through the mentor-protégé relationship also renders the ocak healers superior.

When the treatments and the practices conducted by the ocak healers are examined, it's understood that these practices base on the cam / shaman beliefs. Among these, ones related to fire, iron, water and happy numbers come into prominence.

In this research, putting forth the similarities between the ocak folk healers and cams / shamans who are living in Anatolia is aimed.

Keywords: Ocak, Ocakli /Ocak Folk Healer, Folk Medicine, Cam / Shaman, Mythological Characteristics

АННОТАЦИЯ

Знахарство и лечение народными лекарствами основано на шаманизма. Потомственное наследование методов лечения в Анатолии тоже основывается на шаманизме. Мистические особенности лечения потомственных целителей опираются на многовековые традиции. Эти способности передаются генетически.

Исследуя потомственное целительство устанавливается его происхождение от шаманизма. При лечении, в первую очередь, применяется огонь, железо, вода и т.н. святые предметы.

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В статье рассматривается сходство знахарства народа Анатолии с шаманизмом.

Ключевые слова: фамилия, потомственность, шаман, мифологические особенности

ÖZET

Halk hekimliği ve halk ilaçları ile ilgili uygulamaların kökenleri kamlara / şamanlara dayanır. Anadolu halk hekimleri arasında önemli bir yeri olan “ocaklılar” da kamların / şamanların devamı olarak ortaya çıkmışlardır. Şifa verici mistik özellikler taşıdığına inanılan ocaklılar, belli hastalıkları gelenekli yöntemlerle iyileştirir. Gelenekli yöntemler yanında inanç ve büyü kaynaklı bazı uygulamalara da başvurur. Ocaklıların şifa verici olağanüstü özelliklerini genetik olarak kazandıklarına inanılır. Soyaçekim yoluyla kazanılan özellikler yanında usta-çırak ilişkisiyle edinilen bilgiler de ocaklıları diğer halk hekimlerinden üstün kılmaktadır.

Ocaklılar tarafından yapılan tedavi ve uygulamalar incelendiğinde, bu uygulamaların kam / şaman inanışlarına dayandığı anlaşılmaktadır. Bunlar arasında ateş, demir, su ve kutlu sayılarla ilgili olanlar öne çıkmaktadır.

Bu araştırmada, Anadolu’da yaşayan halk hekimi ocaklılarla kamlar/şamanlar arasındaki benzerliklerin ortaya konulması amaçlanmaktadır.

Anahtar Kelimeler: Ocak, Ocaklı, Halk Hekimliği, Kam/Şaman, Mitolojik Özellikler

Introduction

The ocak healers living in Anatolia and who have a vital spot within the traditional medicine practices are the folk healers with the cam / shaman properties. The ancestors of these people possessing supernatural powers believed to come genetically and / or gained through certain education are named variously in the Turkish culture: such as “Cam”, “shaman”, “play”, “raid”, “bahşı / bakşı [healer], “poet”. These people who are the ancestors of the ocak healers gained a respected spot in the community life as man of god, wise man, teacher, story teller, theater player, fortune teller, folk poet / tunesmith, musician-music lover, composer, vocal artist, pendulum, mage, soul healer / doctor [folk healer], chemist [herbalist], consultant, envoy, judge, soldier, poet and wanderers. As communities grow and spread through large geographies, these mysterious people became experts in certain areas and distributed the work (Köprülü 1989: 65-66, Durbilmez 2008: 15-16). Due to social needs, new types taking on these duties and responsibilities have emerged through time in the wake of this specialization. In the religious / Islamic matters, types like grandfather, father, saint, protector, dervish and sheik; in the matter of healing the patients, ocak healers and bonesetters (osteopaths); and in the matter of utterance regarding the past and future, fortune tellers specialized (Köprülü 1989: 67-69, Araz 1995: 84.).

People who are believed to possess healing mystic powers on some diseases have emerged in Anatolia as the continuation of cams / shamans. Family, accommodation and the treatment place of these people in the folk medicine are called “ocak”, and the ones who have gained the competence and the authorization to conduct folk medicine and who are a

member of an ocak are called “ocak healer” (There are some parts where the words “ocak” and “ocaklis” /“ocak healers” are used with the same meaning). To put it differently, “an ocak or ocak healer is an individual or a family who can heal a certain disease or plural diseases or other similar problems with his hand, breath or water and mud as an instrument and the ones who inherited this characteristic of his hereditary.” (Kalafat 2010: 122)

The word “ocak” has plural meanings. To make it so that the subject is better understood, mentioning about these other meanings shortly will be beneficial.

1. Lineage (Example: Ocağın batsın!) meaning = curse on your lineage, 2. “The happy offices, which the Alewi and qizilbash communities are zone-by-zone tied to” (The lineage of the sect nobles who gave name to these offices are called “ocak”)., 3. “The one with the ability of treating a certain disease or plural diseases, who’s knowing about this profession and who specializes on it.” (Boratav 1984: 113), 4. High-income, noble family, dynast”, 5. “Homeland”, 6. “A sect of the people who comes together due to the same goal and idea” and the building of this sect (Example: Turk Ocağı) meaning = Turkish quarry / (Duvarcı 1990: 34), 7. “the part of a house where fire is lit” (Boratav 1984: 115), 8. “Hole or a pit dug for the purpose of mining”, 9. A hole prepared for the planting of seeds of various plants, or a hole dug around the plants for irrigation” (Duvarcı 1990: 34).

When the word “ocak” is examined, it seems that “lineage” is rather apparent. In a sect-based “ocak”, the captainship goes from father to son. The ones coming from the lineage of the nation of ocak which also means “homeland” are called “ocakzade”. In a remedial ocak, “lineage” is also vital. “In this third meaning, “ocaklık” (a property given to a family to be passed down from father to son) is either given from father to son or mother to daughter, though this is not a specific rule” (Boratav 1984: 114). 89.1% of the ocak healers in Denizli gained their remedial abilities and authorization through genetics and 10.9% of them with “permission” (Öngel 1997: 26). There are some people uttering that there is relation between the sect-based ocaks and remedial ocaks. “People who are ocak, plurality, are from the people of a village nearby an entombed saint; in his shrine, either them coming from the lineage of the saint or them being attendants in a place of visit is believed to give them authorization.” (Boratav 1984: 113-114). Even to the extent that all the members of a village where some famous entombed saints are situated could be ocak healers (Boratav 1984: 114). Here we can say that some ocak healers are accepted as saints in the eyes of the public due to their abilities and after their death, their tombs are converted into a place to visit due to being accepted as entombed saints. And the houses of the ocak healers being called “ocak” are related with the fifth and sixth meanings of the word given above. The fact that the ocak healers use “fire” mostly in their remedies must be related with the seventh meaning of the word “ocak”. “Precautions such as using the stuff made from iron against incubus, in that using the sword of the ocak healer; when the postpartum milk has ceased, putting a wet felt on the breast and pressing a flaming rod atop; cauterizing some swellings; bathing the child with the water, into which rocks taken from the furnace is added, against “kirk basması” (a disease of the Anatolian folk, which is believed to make babies under 40 days always sick and after those 40 days causes the child to have a growth deficiency) gain a meaning in this regard.” (Boratav 1984: 115). Likewise, seeing a connection between the ocak healers using some mines and plants in their treatments and its last two meanings is possible.

Ocak healers generally direct this ability and authorization to someone from his own lineage with the method “giving hand”. The one / ones who acquire this ability and

authorization are called “the one receiving hand” / “the permitted one”. Also the ones who become bride to a family accepted as Ocak can gain the remedy abilities of the family. Another way to gain these abilities is to catch an evil soul named as “Albastı” meaning puerperal fever or “Alkarısı”. If the one who takes the “Alkarısı” into his command by sticking a needle into his head or taking his comb from his head frees this soul on the condition that he doesn’t hurt anyone, then that person is called “Al Ocağı” [Al Ocak healer]. “If the hat, napkin or belt of this ocak healer stays beside the puerperant, then the “Alkarısı” is not to be feared. Only the Al Ocak healer can heal the given damage.” (Duvarcı 1990: 35-36). According to the Caulking, “this power is obtainable through drinking wine in a dream or by receiving **hand** or sometimes **breath** from someone with these abilities. And if one receives hand from Mother Fatma in a dream, then he’s considered to be a ocak healer.” (2010: 122).

Ocak healer teaches the one, to whom he will give hand, through the mentor-protégé method with practice. During these practices, if he were to be permitted about the matter of disease(s), he is to learn all the works and processes about it. The ocak healer, who goes through an applied training about the disease(s) he’s permitted to, becomes specialized by learning how to treat the patient, the processes he must adjust to and the necessary precautions against the disease which can infect the patient (Araz 1995: 85). Some Ocak healers are known to be “permitted” about plural diseases. To wit, according to a research conducted on the ocak healers in the Denizli region, 51.3% of the ocak healers works on a single disease, 48.7% of them on plural diseases. Also in the same research, 86,5% of the ocak healers was determined to be male, 13.5% of them to be female (Öngel 1997: 26).

CAM / SHAMAN BELIEFS IN THE PRACTICES OF OCAK HEALERS

There are numerous ocaks regarding varying diseases in Anatolia. These ocaks are named after the diseases they heal. Ocaks within the Denizli, Aydın and Hartup regions can be given as examples to this regard. The names of the ocaks in Denizli containing many examples within are as follows: 1. Köstebek [Skin cancer], 2. Balbastı /yakmaca [Carbuncle], 3. Temre [], 4. Domuzbaşı [Lumpy jaw], 5. Kızıldonlu [Red spotted / red dress?], 6. Sarılık [Icterus], 7. Siğil [Verruca], 8. Yılcılık [Erysipelas], 9. Ağız Kabarması [Oral blistering], 10. Külleme [Powdery mildew], 11. Dolama [Whitlow], 12. Yel [Rheumatism], 13. Nazar [Evil eye], 14. Korku [Horror], 15. Baş Ağrısı [Headache], 16. Bademcik Patlaması [Tonsil explosion], 17. Kabakulak [Mumps], 18. Kulunç Kesme [Cramp cutting], 19. Meme Ucu Bıçkını [nipple cracks?], 20. Ulama [Appendix], 21. Dil Üstü Yarası [Tongue wound], 22. Göz Çıbanı [Eye carbuncle], 23. Yılan / Akrep Sokması [Snake / scorpion bite], 24. Göz Kapağı Şişmesi [Eyelid swelling], 25. Midede Su Toplanması [Ascites], 26. Yüksek Ateş [High fever], 27. Topalan [stomach and abdominal pain], 28. Vücut Ağrısı [Body ache], 29. Ballama [a mixture of honey and dried mint drug for stomachache], 30. Kulak Ağrısı [Ear ache], 31. Mide Şişkinliği [Stomach bloating], 32. Dalak Kesme [Spleen removal], 33. Kuduz Parpılama [Beating rabies], 34. Ağız Silme [Mouth wiping], 35. Eğe batması [Rib penetration], 36. Kısırlık [Sterility], 37. Çıkık [Dislocation], 38. Donanma / Donama / Segitgen [Smallpox], 39. Sirkence [a mixture of vinegar and honey, a drug], 40. Ot Kesmesi [a traditional treatment method], 41. Dolanma [Cord Entanglement], 42. Karadonlu [Black spotted/ black dress?], 43. Göbek Çekme [Navel Fall], 44. Doğum [Birth], 45. Sulu Yarada Çakma [Succulent Plant Wound], 46. Kıl Durması [Hair failure], 47. Kasık Çekme [Groin Strain], 48. Bağak Sıkma, 49. Göze Üfleme [Pupil blown], 50. Tavukgötü [A type of callus], 51. Yaşçı Yara, 52. Devre

[Epoch], 53. Aydaş Aşı [A meal prepared for the meagre kids], 54. Yaşıt [Coeval], 55. Sıtma Bağlama [Fixation in Malaria] (Öngel 1997: 27-28). And the ocaks in Aydın which are believed to conduct practices based on religion and magic are as follows: “Aydaş Ocağı” [“Ectomorphy Ocak”], “Benek (Göz) Ocağı” [“Macula (Eye) Ocak”], “Çalma Ocağı” [“Rendition Ocak”], “Dalak Ocağı” [“Spleen Ocak”], “İt Dirseği Ocağı” [“Sty Ocak”], “Kabakulak Ocağı” [“Epidemic Parotitis Ocak”], “Eş Göbeğe Bakma Ocağı” [“Drop in core Ocak”?], “Kırık Çıkık Ocağı” [“Fracture/Dislocation Ocak”], “Kısırlık Ocağı” [“Sterility Ocak”], “Kızılyörük Ocak” [“Erysipelas Ocak”], “Kurşun Dökme Ocağı” [“Lead Pouring Ocak”], “Sarılık Ocağı” [“Icterus Ocak”], “Siğil Ocağı” [“Verruca Ocak”], “Temre Ocak”, “Yarım Baş Ağrısı Ocağı” [“Quasi Headache Ocak”], “Yılancık Ocağı” [“Erysipelas Ocak”], “Akrep Ocağı” [“Scorpion Ocak”], “Guatr Ocağı” [“Goiter Ocak”] (Ülger 2012: 152). The ocaks established in Harput carry the same specifics, such as: “Karıncalık ve Kumru Ocağı” [“Karıncalık and Kumru Ocak” (skin diseases)], “Dağlama ve Alazlama Ocağı” [“Branding and Erythema Ocak”], “Uçuk Ocağı” [“Herpes Ocak”], “Sarılık Ocağı” [“Icterus Ocak”], “Efsun Ocağı” [“Spell Ocak”], “Sihir, Büyü ve Tılsım Ocağı” [“Magic, Sorcery and Talisman Ocak”], “Nazar Değmesi ve Kurşun Dökme Ocağı” [“Evil Eye and Lead Pouring Ocak”], “Sıtma Ocağı” [“Malaria Ocak”], “Dalak Ocağı” [“Spleen Ocak”], “İnme / Felç / Yel Ocağı” [“Seizure / Stroke Ocak”], “Dolama Ocağı” [“Tying Ocak”], “Mide Ocağı” [“Stomach Ocak”], “Göbek Düşmesi Ocağı” [“Navel Fall Ocak”], “Sedef Ocağı” [“Psora Ocak”], “Boğaz Ağrısı Ocağı” [“Throat Ache Ocak”], “Yılancık Ocağı” [“Erysipelas Ocak”], “Kekeme Ocağı” [“Stutter Ocak”] (Araz 1995: 158-180).

When the healing methods used in Ocaks are examined, the similarities between the cams/shamans become more apparent. Almost in all the examined Ocaks, the existence of imitation, contact, directing the disease to the inanimate objects or, though it's rare, directing the power in inanimate objects to people, the practices conducted with the numbers their magic accepts as auspicious can be seen. To wit, when the diseases are mentioned, one knocks on wood three times. One jumps over the fire seven times. One reads a seven-layered thread. In doing something called as “Kırklama”, one hits the sty forty times. One says “maşallah” forty-one times.” (Öngel 1997: 18). Looking at water, looking at mirror, and cinder, incense, presage types also are the interest areas of some ocak healers (Boratav 1984: 101-102). Aside from these, it's known that folks go to some ocaks to have their dreams explained and to have their inner hand signs read (Boratav 1984: 99-100).

The main factor that distinguishes the Ocak healers from other folk healers is that they are believed to possess supernatural abilities and senses. Ocak healers use plants, animals and other mine-based remedies like other folk healers, though they also benefit from their secret powers and healing energy as different from others. Possessing these secret powers and healing energy comes hereditary. Here, the active parapsychology brings the ocak healers a mystical power. Thereby “the dominance of mind on the matter” becomes effective on the patients who are treated by the ocak healers. The patients believing that the ocak healers possess some secret powers start to heal with the effect this belief brings along and the positive infusions of the ocak healers. Here, the principal of “if the matter can control the mind, then the mind can control the matter as well” is accepted (Sarıkaya 1985: 21).

As is with the cams/shamans, the ocak healers are believed to be the bridge between the souls and humans. According to this belief, imminence towards the god, the subsidiary and protective possessors, the sky and earth possessors, the souls of ancestors and arvaks comes into prominence. Since the ocak healers are believed to exterminate the diseases, which pester on their patients, with this imminence, they are regarded as cam/shaman. In that “The cam who possesses supernatural powers, who is a bridge between the souls and the gods, protects the people from diseases, treats them (Healer), is also the spiritual leader of this religion.” (Öngel 1997: 4). The ones, who believe that all the good and bad come from the possessors and arvaks, try to please them, not to agitate them. Thus rituals would be held and an animal would be sacrificed in certain periods of a year for Tengri, possessors and arvaks (Öngel 1997: 4).

In some of the processes the ocak healers conduct and respect, cam/shaman- and mythology-based factors can be seen apparently. Talking about some of these will be beneficial. For instance, there are traces of the old Turkish beliefs in an ocak healer possessing a mystical power which destroys the throat aches, in Harput. This healer gained the power to destroy the throat aches after suffocating seven different moles (field mice). According to the twelve animal Turkish calendar, one of the names of the twelve years constituting every single era is “mouse”. In the Diwan Lughat-at Turk, one of the names of the twelve years of Turks also is “sıçgan yılı” /“ratyear” (Araz 1995: 85).

Magical processes that the ocak healers use in treating a patient are; “tying, threading, cutting, smelting, burning, shaking, applying an inanimate object to the aching part, nailing, directing the disease to the ground by laying on top of it.” (Öngel 1997: 10). 72% of the practices of the ocak healers in the Denizli region is magical, 25% of them is natural. Both practice types shows religious aspects. Also the usage of plants is also apparent (Öngel 1997: II). “Various magical practices such as ruling the natural effects, taking protection against various dangers of nature, preventing these dangers and healing the diseases, to which people have resorted in times of need against the nature, compose the basis of shamanism.” (Öngel 1997: 5). It can be seen that in the religion/belief- and magic-based treatments conducted by the ocak healers, irons and materials made from it are used. For instance, tools like axe, knife, hasp, nail, needle, razor, brand, lead mine, lead scoop, coinage, metallic bowl, scissors, sublime one’s dagger used by the ocak healers of the region Aydın in treating varying diseases are either iron or made from it (Ülger 2012: 179-186). Using iron materials during treatments originates from the Turkish mythology and cam/shaman beliefs. For instance, using needles (iron) in treating the skin diseases also originates from the same belief. In treating such diseases, the sick/wounded portion of the body is scratched out with a non-used needle. This needle is then given to the patient to bury it underground. Thereby the disease becomes a part of the needle (iron) and afterwards is buried beneath the ground. For iron and earth is accepted protective, according to this belief, when the needle buried beneath the ground rusts away, the diseases becomes treated. One of the other practices where iron is accepted protective is when the patient suffers from tooth ache. A thin brand or an inflamed packing needle is pressed up against the aching tooth by the ocak healer. In this application, aside from the iron, the holiness of the fire with its protective/ cleansing/ redemptive aspects comes to forth. Also in the Harput region, the “tinderbox” used for treating the patients with sore faces is accepted as the continuation of the cam/shaman beliefs. Two tinderboxes are nailed against the wounds thrice by the ocak healer, the forming fire sparks are believed to scare the wounds and treat them. Yakuts accept the tinderbox named as the “holy fire” and the fire acquired from it as blessed

(Tanyu 1976: 291). The number three in this practice also is one of the blessed numbers in cam/shamanism. In treating the herpes, iron and water (Araz 1995: 160), in treating the hepatitis, water, iron (knife) and a rock (Araz 1995: 161) are used.

The “water” and “blessed spring” seen in the treatment of the disease icterus can also be seen in the magic, sorcery and charm treatment. Along with the religious-sorcery treatment methods in the treatment of icterus; protective, redemptive and cleansing matters like iron, earth-water and fire carry the traces of cam/shamanism. The ocak healers conducting these treatments are given names such as “abysmal hodja”, “spiritualist hodja”. Because the treatment method of using the water gathered from seven springs, seven mills can also be seen in Cams, there’s a continuation link between ocaks and cams/shamans (Araz 1995: 164-166).

Using an evil eye talisman for protection against the evil eye in Anatolia is also based on the cam/shamanism beliefs. For protection against the evil eye, five blue colored beads are knit to a rope with a shape of braids. This knitting gets coupled up with the hair by being knit again (Ülger 2012: 121). To protect oneself from the evil eye, fumigation is done with harmful seed, onionskin, salt and fire. Salt and fire are the vital factors as they cleanse and protect. These are believed to keep the evil souls at bay (Araz 1995: 172). And with the “lead pouring” method used by the ocak healers in treating the evil eye, fire’s contact with the lead (iron) and the lead’s contact with water are thought to bring healing. In this application, the belief of the acceptance of the iron, fire and water as blessed can be seen along with the belief of “protective soul” (Araz 1995: 178).

Some other factors which are the causes of the seizure/stroke also carry the traces of cam/shaman beliefs related with fire, ocak, weir and water possessors. Among these, especially the ones related with fire are intriguing. “An important part of the processes the ocak healers execute as their treatment method is directly related with fire or its smut, smoke, ash, color.” (Duvarcı 1990: 35). Because “the fire being evil-resistant, healing or preventing, cleansing and along with the belief in its aspects of bring healing, health, power, strenght and wealth, luck to animate being, it bearing a killer, destructive, thus punishing power caused the fire to be honoured, making it so that fire would be regarded as bearing a supernaturally sublime property and characteristic.” (Tanyu 1976: 287-288).

Among the magical practices of the ocak healers which are consistent with the cam/shaman beliefs, sacrificing for the road owners and surprising them are also existent (Ülger 2012: 41). Some slogans are also uttered reflecting the cam/shaman beliefs during the magical practices. To wit, against the ague cake, wood is place atop the belly of person whose spleen will be cut off. After generally placing three fig branches atop wood, the patient asks “Nereden geliyorsun?” [“Where are you coming from?”] The ocak healer answers “Dalak dağından geliyorum” [“I come from the spleen mountain.”] The patient asks again “Sen dalak kesebilir misin?” [“Can you cut off a spleen?”] And the ocak healer utters “Kesmem mi? Anasını bile bellerim” [“Can’t I?! Even with my two eyes shut”] (Ülger 2012: 86).

Factors subsequent to Islam penetrated the beliefs and applications of the Ocak healers. For instance, in treating verruca, “Amentü billah ayı gördüm Allah” /“Amentü billah [Accepting the existence of Allah SWT / I’ve seen the moon”] is said. That said, when the moon is visible, utterance of these words while rubbing a piece of earth on the face is a cam/shaman-based practice (Ülger 2012: 42). Also reading three surahs el-fatihah and one surah el-Ikhlâs upon Temre is another Islam-based application. Other conducted practices

whilst reading these surahs are based on cams/shamans as well. In this practice, cigarette ash and saliva are mixed up into each other and is then rub on Temre. After saying “Dağlara taşlara ulu ulu ağaçlara” [“To mountains, to stone, to many grand trees”] three times, the ocak spits saying “tu tu” (Ülger 2012: 44). It can be seen that three Ikhlas and one Fatihah surah are read in the treatment processes of the diseases icterus and ectomorphy. The “Icterus killer” ocak healer compresses the meat between the two eyebrows. During this, he reads these surahs and scratches thrice with razor (Ülger 2012: 93). Against ectomorphy, three stones are placed at the three road junctions. After placing the child within the caldron located atop these stones, three woods are place beneath it. Before the woods are lit with fire, these surahs are read and the caldron is relocated thrice (Ülger 2012: 140). Giving more examples is possible. Aside from the Islam-based applications, there are some people basing the roots of being an Ocak on Islam. To wit, according to an ocak, being an “ocak” came to be since Hz. Muhammad. “Back then our prophet turned the furnace on, hearing a hue by the furnace” a permit was given by saying “With this ash and water, go seek the ones with trouble and give them healing”. The prophet took the ash of this furnace and rubbed it on someone sick, only to see that the sick one would recover and heal. Sometime afterwards, the prophet said to his daughter “Fatma, I have lots to do, I get exhausted, let me give you the permission and from here on out, you will bring healing to those who are sick!” Thus his daughter received hand. She then began the healing. With time she also became exhausted, the prophet said to her “Take the son of our neighbor Lokman with you, so that he can come with you and assist you!” Thus Lokman was given permission. “This kid wandered through mountain tops and valleys till he grew up, gathered different herbs so much that the herbs themselves told him, which diseases they heal. Since that day forth, the ocak came to be.” (Öngel 1997: 26). The female ocak healers saying that “This hand is not mine, it is Mother Fatma’s” in the practices conducted with hand is based on this acceptance. Another interesting source regarding this matter is the book of the cams named as “Bakşılık Risalesi” [The booklet of healership]; those cams were called as “bakşı” [healer] by the Tarancı (New Uyghur) Turks. According to this booklet, the founder of healership/therapeutics is Hz. Fatma. The information existing in this booklet is as follows: “One day Hz. Fatma was sitting in the shadow of a tree. A bird coming from above sat upon a branch of this tree, the branch dried up immediatally. The shadow of this inauspicious bird fell upon Fatma. Fatma became ill. The treatment of the healers did not work. Forty saints sent by the god came forth. These saints planted aigarette and surrounded it. Fatma recovered. Thus the healership was given to the healers from Fatma.” (İnan 1995: 86 from Pantusov 1907: 56-62).

Conclusion

Cams/shamans used to get in touch with the spirits believed to be existent in the layers of earth and sky. The cams, who sacrificed for these spirits due to different causes, who brought presents to their presence, carried the duty of preventing all sorts of diseases and calamities which may come from the evil ones and healing the ill people. Among the folk healers living in Anatolia, the ocaks regarded with respect and fear carry supernatural properties like cams/shamans. As in cam/shamanism, the ocak is also transferred hereditary. That said both of them are relayed genetically. In ocaks, the mentor-protégé relationship exists as in cam/shamanism. As the candidate cam is brought up by the old one, the candidate ocak is also brought up by the old one. The cam regarded to be matured becomes specialized through rites in the supervision of the old cam and receives the role of cam. Likewise, the candidate ocak healer learns the treatment methods practically and

receives the role of ocak after applying the treatment methods within the old ocak healer's supervision.

Regarding every folk healer as ocak healers and associating them with cam/shamanism is not a very smart approach. The main property distinguishing the ocaks from other healers is the ongoing cam/shaman beliefs and applications and the mystical power generally gained hereditary. Thus, among the treatment methods conducted by the ocak healers, the ones showing cam/shaman properties come into prominence. Among these are fire, iron, water and earth which are used in the treatments and the source of these beliefs are the cam/shaman beliefs.

Some numbers in cam/shamanism are believed to be blessed and the mystery of these numbers is used in some practices. In the light of the examined practices, it's understood that the ocak healers believe the mystery of the numbers in the treatment practices and they carry out their practices pursuant to the blessed number. In the belief/magic-based healings, the ocaks singing some rhyming tongue twisters is another fact allowing us to connect them with cams/shamans.

Aside from the pre-Islam beliefs and practices in Ocaks, Islam-based beliefs and practices also take place. To survive among the Muslim Turks, Ocak healers added Islam-based factors to some of their practices, so much that the tradition of ocak was actually based on Hz. Muhammad's daughter Hz. Fatma. Calling these ocaks, who carry the pre-Islam beliefs alongside with the Islam-based beliefs, as "Muslim Shaman" would rather be a good fit.

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**THE VISUAL HERITAGE OF THE NORTHERN TURKIC SAKHA
IN THE WORKS OF THE FIRST PHOTOGRAPHERS
(THE LATE XIX – EARLY XX CENTURIES)**

**ВИЗУАЛЬНОЕ НАСЛЕДИЕ СЕВЕРНЫХ ТЮРКОВ САХА
В РАБОТАХ ПЕРВЫХ ФОТОГРАФОВ.
(КОНЕЦ XIX- НАЧАЛО XX ВЕКА)**

**İLK FOTOĞRAFÇILARIN ESERLERİNDE KUZEY TÜRK SAHA'LARIN
GÖRSEL MİRASI
(XIX ASRIN SONLARI – XX. ASRIN BAŞLARI)**

Ekaterina ROMANOVA*

ABSTRACT

This article presents the new direction of study of the ethnographic photography - visual anthropology. For the first time an attempt is made to understand the photographic heritage the end of XIX-early XX century, stored in museum collections of Yakutsk, St. Petersburg, Tomsk. The ethnographic photographs of first photographers (A.Kurochkin and I.V.Popov) of Yakut subjects are analyzed. The regularities of photographic fixing, symbolic images and presentation practices are revealed.

Key words: Visual Heritage, Ethnographic Photography, Museum Photo Collections, Visual And Anthropological Analysis, Photo Documents As Cultural Text.

АННОТАЦИЯ

В данной статье представлено новое направление изучения этнографической фотографии - визуальная антропология. Впервые предпринимается попытка осмыслить фотографическое наследие конца XIX- начала XX века, хранящееся в музейных коллекциях Якутска, Санкт-Петербурга, Томска. Анализу подвергаются этнографические фотографии по якутской тематике первых фотографов (А.Курочкина и И.В.Попова). Выявляются закономерности фотографической фиксации, символические образы и презентационные практики.

Ключевые слова: визуальное наследие, этнографическая фотография, музейные фотоколлекции, визуально-антропологический анализ, фотодокументы как текст культуры

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ÖZET

Bu makale, etnografik fotoğrafçılığın (görsel antropolojinin) incelenmesinde yeni bir eğilimi incelemektedir. İlk kez, Yakutistan, St Petersburg, Tomsk'ta bulunan müze koleksiyonlarındaki 19.yy sonu ile 20.yy başlangıcına ait fotoğraf mirasını anlamak için bir çaba gösterilmiştir. İlk fotoğrafçılardan A. Kurochkin ve I.V.Popov'un Yakutları konu alan etnografik fotoğrafları incelenmiştir. Fotoğrafçılıktaki odaklanma, sembolik imgeler ve temsil uygulamaları açığa çıkartılmıştır.

Anahtar Kelimeler: Görsel Miras, Etnografik Fotoğrafçılık, Müze Fotoğraf Koleksiyonları, Görsel Ve Antropolojik Çözümleme, Kültürel Metinler Olarak Fotoğraf Belgeleri

Visual knowledge of historical everyday life in the XIX century has opened up to the world the new documentary "language" of the culture. Introduction to the visual image of Asian Russia, with its many "exotic" peoples, of course, was primarily due to the invention of photography, a new way of fixing the cultural traditions, way of life and customs, rituals and customs of mankind. Photographers in their best works, besides the accuracy, validity of subjects, detailed household paintings reflected the everyday world of people and experiences that feel the spirit of the time and the atmosphere of the people's life. Thanks to the first artists it was created an extensive gallery of ethnic styles and cultures that inhabited the multinational Russian Empire in the XIX - early XX centuries.

Photography evolved as a reflection of reality, as a special historical source. In this perspective, the special value present the ethnographic photo collections - visual texts of culture, captured in the expeditions. It's about collecting activities under the special ethnographic programs-instructions, including different ways of visual fixing (drawings, diagrams, photographs).

In the early XX century Ethnography Department of Russian Museum of the Emperor Alexander III (now the FSI Russian Museum of Ethnography) initiates the multi-scale museum project of ethnographic collections formation of the peoples that inhabited the Russian Empire. Employees of the department, under the guidance of excellent scholar, the expert of museum affaires of D.A. Clements, had made a special "Program for the collection of ethnographic objects" which included separate sections devoted to the collection of items related to different aspects of life of the people, as a result of ethnographic collections began to actively develop the scientific understanding of the ethnic groups and ethnic culture.

Considering the importance of documentary photo evidence in the study of ethnic traditions, in addition to the program were drawn up detailed instructions on photo fixation of various occupations, trades and handicrafts, which listed the specific objects of photo fixation: 1) settlements, the various types of dwellings, outbuildings, 2) clothing, and 3) the production of handicrafts (individual points of production), 4) means of transportation (sleigh, wagons, etc.), 5) occupations and crafts (fishing - the home of fishermen, fishing gear, hunting - equipment of hunter, hunter's cabin and tackle), 6) mowing; 7) agriculture (tillers' photos, individual steps of agricultural work), etc.

Overview of pre-revolutionary instructions of collections formation and ethnographic researches has identified different methodological approaches. So, at the heart of acquisition and classification of collections of ED of the Russian Museum was the ethnic

principle. As for the first state museum of Russian - Kunstkamera (Cabinet of Curiosities), then at the acquisition of ethnographic collections was taken in basis the **evolutionary typological and geographical principles** of selection of individual elements of the culture according to the exposition of the concept of the museum. Museum of Anthropology and Ethnography at the beginning of the XX century, was intended to collect material on ethnography and culture of the peoples of the world (Razgon, 1961: 231-268; Kupina, 2002: 42-46).

Ethnographic photography of the second half of the XIX century set itself the goal of reliable fixation of popular culture. Creative work of expeditionary artists and photographers was a form of museum collecting. Turning to the history of ethnographic photography in Yakutia, it should be noted that, in 1879, in the expedition of N.S. Gorohov, who investigated the Verkhoyansk district of Yakutsk region, S.M.Dudin took part as a professional artist – photographer, future founder of the methodology of the scientific ethnographic survey [Stepanova, 2010: 66]. The study of the visual heritage as an independent source of the traditional culture and way of life is just beginning, while is regrettable that the names of the first photographers and their work has not yet become a topic of special scientific research.

The collection of the documentary photos of Yakutsk State United Museum of History and Culture of Northern Peoples named after Em. Yaroslavsky's fund has about 33 thousand photographs, the earliest of which date back to 1843. Pre-revolutionary part of the fund (about 5 thousand subjects) includes Yakut photographers' works of the late XIX - early XX centuries: V.S. Kellermann, I. Bratchikov, V.P. Priyutovo, A.I. Ivanov, I.V. Popov, V.I. Pronevich, A.P. Kurochkin. At the same time, the authors of many images are unknown, the dates and places of the shooting were defined approximately, and also there are disputes about the photos' authorship.

The purpose of this article was the understanding of the visual heritage of the first photographers stored in various museums, the expansion of the personal scope of this heritage, while limited by several well-known names.

The ethnographic photo is always a dialogue with culture. A mediator between the photographer and the culture is camera. The identity of the photographer is inevitably reflected in the picture: in the choice of subject, composition, technical execution. That is, picture demonstrates "the author's style" of photographer, its penetration and immersion into the culture. In this context, the foto collections of visitant, not local, photographers present interest, who were initially unfamiliar with the culture of the people with whom they had to meet. In the pre-revolutionary Yakutia, at first there were political exiles, using the camera they became acquainted with the life and traditions of peoples living here, breaking thus the barrier in communicating with other people's world.

The end of XIX - early XX centuries, characterized by the active museum ethnographic collecting in Yakutia, the first photographers were appeared among political exiles, really too keen about visual ethnographic photography. Among them, the exiled photographer, later reporter of Ethnographic Department of the Russian Museum, conservator of the Provincial Museum of Yakutsk in 1904-1905, 1908, Akim Polikarpovich Kurochkin held a specific place, one of the official Yakut correspondents of the of the Ethnographic Department of the Russian Museum.

The photographic heritage of Akim Polikarpovich Kurochkin mainly stored in Yakutsk State United Museum of History and Culture of Northern Peoples named after Em. Yaroslavsky, Russian Museum of Ethnography, Institute of MAE RAS named after Peter the Great (Kunstkamera, Cabinet of Curiosities). This catalog includes all the Kurochkin works available in the museum collections of Yakutsk. Most of them are originals. They are stored in the museum, apparently, from the beginning of XX century. Unfortunately, the inventory books with full records of collections that existed in the museum since the late XIX - early XX century, in fact did not survive. Only part of the Kurochkin's photos was included into the Receipts books of photo fund of museum, which began to be filled since 1947. Their authorship is confirmed only with inscriptions on the reverse side of the picture, taken in 1940-1950-s by I.D. Novgorodov, known researcher who worked a long time in the museum, as well as available on some autographed pictures of the Kurochkin (he put his initials or signature "A.Kur."). Furthermore, on the back side of images there are annotations written previously, possible before revolution or 20s. I.D. Novgorodov rewrote most of these annotations, sometimes adding his own comments. Only thanks to records of I.D. Novgorodov, museum staff were able to make a separate author's collection in the 1990s. Having introduction of researcher of Yakut Museum D.P. Popova to photo collections of the Russian Ethnographic Museum and the Museum of Anthropology and Ethnography in 2010 in St. Petersburg, provided opportunities for additional identification of the disputed photographs of A.P. Kurochkin. Comparison of images of these museums with those stored in the funds of the Museum of Yakutsk, allowed not only to refine and add to the collection, but also prompted a more rigorous study of the photographer heritage.

A large number of images (one hundred and four items) purchased from AP Kurochkin is stored in the Museum of Anthropology and Ethnography of the Russian Academy of Sciences. It is known that in the collections of MAE, the oldest museum in Russia, are kept the earliest collections, reflecting the material culture of the peoples of Siberia and the Far East, gathered as a result of a planned expedition for two centuries. But the museum, in addition to forwarding collections, improved his collection as through trips of specially trained staff, and through the involvement of local correspondents, also worked on specialized programs. Most correspondents were the same persons as in the Ethnographic department of the Russian Museum. In 1909 it was bought forty images from AP Kurochkin (col. 1471), in 1913 one hundred images (col. 2106), of which sixty four are made in the Ryazan and Vladimir provinces, the rest in the Yakutsk region. In these photographic records it is fixed the appearance of the Yakuts in the early twentieth century, their business activities, housing, clothing, religion, and art. Many of these images are duplicated in the collections held in the Russian Museum of Ethnography. However, there are pictures that are missing in the collection of RME.

Total in different years the Russian Museum of Ethnography department received eight collections acquired from A.P. Kurochkin, in which there are 154 pictures (collection 2451, 2454, 2728, 2729, 3038, 3039, 4743, 6446). Three collections (col.2727, 2729, 6446) have no relationship to Yakutsk region, since they consist of the types of Russian population Ryazan, Vladimir and Nizhny Novgorod provinces. The first collection of Yakutsk region was obtained as a gift in 1903 from A.P. Kurochkin (col.4743). It consists of two photos: Lamuts from the village of Nizhnekolymskiy districts, and winter home of Lamuts. In 1910 it was purchased from Kurochkin two more photos of Lamuts, but they are made in the city of Yakutsk (col.2454). In the same year it was entered the collection, which had 38 images, covering "city Yakutsk, uluses East- Kangalasskii, Boturusksy, Namsky, Meginsky and

naslegs Kildemsky and Tulaginsky Yakutsk region, the river Viluy and the gorge Tereshkina of Viluy District "(the record is taken from the inventory of col.2451). The last two collections devoted to the population and types of Yakutia, they were purchased from Kurochkin in 1913 (col.3038, 3039). Col. 3039 (24 photos) consists of ethnographic photographs of the Yakuts, col. 3038 (10 photos) -images of Yakutsk and its inhabitants. In summary, we can conclude that the funds of the two leading ethnographic museums of Russia have sufficiently complete photo collections of A.P. Kurochkin, demand for illustration of Yakuts ethnography late XIX - early XX centuries.

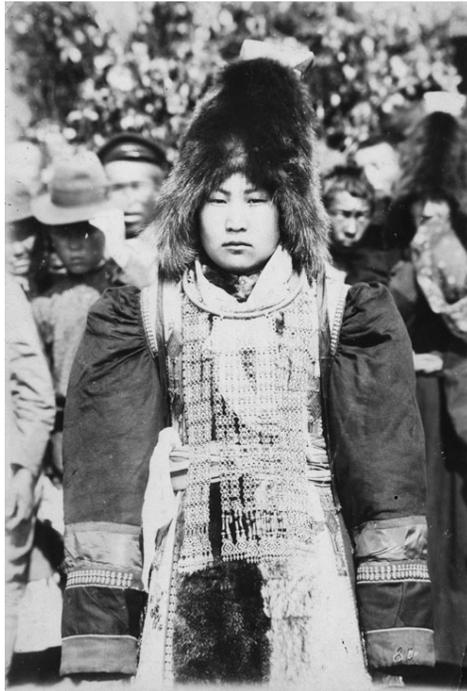
Thus, the analysis of visual communication photographer with the culture of indigenous peoples of Yakutia, where the camera been the main facilitator of dialogue, made it possible to reveal the ethnographic genre of Photoart AP Kurochkin, which was based on the *geographical principle*. Yakutia as part of the circumpolar culture as a visionary by photographer visual range, correlated with the image of the North, is one of the characteristic features of his signature style.

Today modern viewer can evaluate photoart of A.P. Kurochkin in a peculiar format of the presentation of the art project in visual anthropology of the early twentieth century. In the photo collections' studies, one gets the impression that the photographer - collector did not aim a systematic survey of the ethnographic reality, according to a museum and research directions, it is more interested in the bright fragments snatched out of the cycle of life of people of different ethnic traditions, religions, and finally, different latitudes . His photographic heritage includes a gallery of ethnic types, inhabited as the northernmost vasts of Asiatic Russia since 1903 (Lower Kolyma Evens, Yakuts, the northernmost Turkic people) and its central part in 1913 (Russians from Ryazan, Nizhny Novgorod and Vladimir provinces). Judging from photographs of "Yakut period", it can be concluded that Kurochkin was familiar with the basic techniques of professional photographic shoot before coming to Yakutia. Thus, shooting its objects, he cleverly used different plans and perspectives: the overall and average plans, the top angle, panoramic views, the distribution of light and shade, etc. Photographer builds a frame, creating a staged photograph, and, in this regard, we have a different type of photographer who creates its own information text of culture.

According to the traditions of museum collecting, photographer had took photos on sections: ethnographic types, outbuildings, activities and crafts, handicrafts, toys, games, competitions, festivals and cults. Photographs of men, women, children, the girls reflect anthropological characteristics, social stratification of society in the Yakut (representatives of different backgrounds had their differences in clothing, jewelry) as well as the mutual influence of different cultures. The next group of photos can be allocating as dedicated to the craft classes of Yakuts. In the book "Vilyuiskiy district" Richard Maack said: "Traveling among the Yakuts, it is easy to make sure that they have a remarkable ability to a variety of crafts" (Maack,. 1994: 255). Presentation by the photographer a variety of traditional and developed in the recent past occupations, gives an idea of the development of craft and handicraft trade in the Yakut society. The photographs dedicated to the economic activity of the Yakuts, recorded fragments of ranching, farming and hunting culture of the Sakha people. Particular importance from the point of view of the analysis Photoart of A.P. Kurochkin have visual texts of culture. It is, first of all the world of Yakut holiday. Indeed, the photographer tried to convey to the audience a colorful palette Ysyakh holiday in a variety of its shades. World of festival, in the eyes of a photographer, this is

multi-day celebrations and spectacular entertainment to celebrate the long-awaited arrival of summer, and its observance of rites and customs of the ancient Yakut: sprinkling kumis deities and spirits of the area, the ritual of the sacred drinking kumys from vessels- choroon and round dance -suokhay, folk competitions and horse racing. In the visual images of A.P. Kurochkin captured the solemn atmosphere of the festival, manifesting ritual context of what is happening. Photographer showcases traditional clothes and silver jewelery of assembled, ritual utensils and food, festive decorations of horses, ritual structures, and most importantly - the sacred landscape of the holiday, where take place basic ritual ceremony. World of festival intersects with people's gaming culture. Specificity of the game as a continuous process requires the photographer to continuous recording of all its stages, a snatched piece of the game text makes it difficult to "read." Still, submitted ancient Yakut games, shot by Kurochkin and preserved in the ethnographic literature some of their descriptions, let us talk about the existence of a certain range of the Yakuts games, dating back to the ritual and ceremonial forms.

PHOTO 1.



For A.P. Kurochkin as a photographer it is of considerable importance to record the viewer's perception, and therefore, he needs the unusual visual images. His photographs dedicated to the beliefs and cults of the Yakuts, deserve special attention. The spiritual life of the Yakut society, ethnic culture, the organization of everyday life of the Yakuts, the nature of work and leisure activities were closely related to their way of life, so that the transformation processes were going much slower. Folk beliefs and Christianity, village life

and city life, national holidays and fair trade and changes in the Yakut society visual observations photographer on the background of "leaving" the traditional world. Photographer perfectly conveyed the image of Yakutia, in a state of transition. It is important to note that Kurochkin, apparently, was engaged in a self-made mail photo greeting cards. This is evidenced by its hand-made cards with Vilyuiskaya fair.

Finally, a special value represents photos of the artist, dedicated to northern issues. A.P. Kurochkin is one of the first photo artists who began to create the image of Yakutia as part of the Arctic civilization. In the development of his "art photography" played a large part the participation of Kurochkin as a conservator at the museum to expositions. At the heart of acquisition of ethnographic collections of the Regional Museum of those years was the evolutionary and geographic principles, where Yakutia presented as part of the North Asia, with its Arctic component. As is well known from 1867 to 1913 Yakutsk region participated in fourteen major exhibitions, among which three were held abroad. At the exhibitions of this kind were the main ethnographic exhibits samples of fur clothing, objects of daily life of reindeer skin, fish skin, miniature models of houses, vehicles, animals and people made from mammoth ivory. One of the permanent exhibits such exhibitions were carved caskest made by Yakut artisans from mammoth ivory. Apparently, working as museum conservator, Kurochkin selected itself museum exhibits for ethnographic presentation of the Yakut culture outside of Yakutsk region, lined up the exhibition, and then by making pictures with them, send them to the organizers of future exhibitions. The analysis of visual texts related to the theme of the North shows that the photographer arranges the photo frames as a specific presentation visuals. Thus, according to the author's composition, created a collective image of the North: snow, white deers, Yakut beautiful girl in a fur coat with silver embellishments, and finally the shaman with a tambourine.

PHOTO 2.

Visual evidence of the ethnography of the Yakuts, performed by AP Kurochkin do not claim the accuracy of the ethnographic reality and do not always are representative source. Photographic works of Kurochkin create a visual Yakut culture phenomenon of the early twentieth century. The formation of his artistic principles was associated with the creation of the ethnographic image in the framework of the "art photography". This explains the great interest to the photographic work of A.P. Kurochkin by publishers, which are released in the beginning of the century his photo collections in the form of post photo greeting cards. Thanks to the post photo greeting cards, the whole world learned about Yakutia.

In 2011, the Yakut State Museum of History and Culture of Northern Peoples named after Yaroslavsky released catalog dedicated to the photographic world A.P. Kurochkin. The author of the article was the developer of the scientific concept of publication.

The catalog of A.P. Kurochkin consists of the topics that reflect the world of Yakut everyday life on the frontier of the XIX-XX centuries. First visual texts are accompanied by photographer scientific comments in a wide historical and cultural context. In describing the traditional culture was used the principle of symbolic analysis. (The visual heritage of the peoples of Yakutia, 2011: 7)

The visual heritage of the Yakuts is stored in many museums in Russia and still waiting for its researchers. For example, in 2006 the Yakut archivists made a trip to Tomsk, where in the Documentation Centre of the modern history of Tomsk region was discovered photos of S.A. Malykh (exiled in 1904 -1906 years to Yakutsk), which has great value for researchers studying the traditional world of the Sakha people, its history and culture.

Photo album stored in the personal fund scholar-archivist, local historian, MI Chugunova, worked as head of the party archives of the Tomsk Regional Committee of the CPSU and contains more than 100 photographs of life and way of life of the Yakuts, the exiled Social Democrats late XIX - early XX century. The collection includes traditional costumes, utensils, tools, home of the Yakuts, Tunguses of Verkhoyansk County, Dukhobor family, "skoptsy", photos of political exiles, views of the city of Yakutsk.

The author of many photos from the S.A. Malykh album is I.V. Popov. Some pictures has his autograph. Ivan Vasilyevich Popov (1874-1945), ethnographer, artist, photographer, researcher of Yakut folk art, folk medicine, was born and lived during all his life in Yakutia, was educated in Yakutsk, St. Petersburg. As an ethnographer, he has studied, collected and sent best ethnographic material in local, Russian and foreign museums. Only in 1914 he sent to Germany, through the firm of E.N. Alexander, 5 boxes of exhibits with 1226 items of silver jewelery, fur garments and other products of the Yakut artists. Thanks to the foresight of Ivan Vasilyevich these relics of culture and art of our people are kept in museums of Moscow, St. Petersburg, Berlin, Hamburg, Leipzig and other foreign countries.

I.V. Popov occupied himself with photography since he was young . In reference book on the collections of Siberia and the Far East of the Museum of Ethnography of the USSR in 1904 is made a entry on peoples "Yakuts" and "Russians"on the acquisition from I.V. Popov of 100 pieces of photos. Many of these images are still used in many publications, but, unfortunately, not in all cases the name of the author of photos is indicated. He released a large number of postcards. In 1910 I.V. Popov through company "Scherer and Naggolts" managed to order in Germany, 20,000 postcards with his pictures.

I.V. Popov as an artist in the field of ethnographic photography studied the culture of the "inside" and naturally transmitted "live tissue" of history populated by humans. Before

us are n t pictures of the museum of the past, but the real life that is somewhere nearby, and, what is most striking, we are in the frame among them...

PHOTO 3.

Author's vision of the artist made it possible to preserve for future generations the examples of folk culture, people's perception of the world, to capture the "spirit of the time." People and culture, visual "micro-story" were the central theme of the artist. A special place in his creative work has interpretation of the beautiful in the culture, the beauty of the surrounding reality.

Photos of I.V. Popova have found today an independent life and have become national rarities. Visual heritage of I.V. Popov deserves special study, the sets of his photo collections, scattered in different museums and archives should be identified and classified, this is the only way we can keep our authentic history and memory. In this regard, photos of I.V. Popov, completed the photo documents of the Branch of the National Archives, will be the beginning of a new stage in the search for the lost.

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**NATIONAL AND CULTURAL PROPERTIES OF GERMAN
PHRASEOLOGICAL UNITS WITHIN THE FLORONYM-COMPONENT****НАЦИОНАЛЬНО-КУЛЬТУРНАЯ СПЕЦИФИКА ФРАЗЕОЛОГИЧЕСКИХ
ЕДИНИЦ НЕМЕЦКОГО ЯЗЫКА С КОМПОНЕНТОМ-ФЛОРОНИМОМ****FLORONİM PARÇASI İLE BİRLİKTE ALMANÇA DEYİMLERİN MİLLİ-
KÜLTÜREL ÖZELLİĞİ****Elena YAKUSHEVA****ABSTRACT**

In this article, phraseological units of German with a component-floronym in linguistic, cognitive, cultural and contrastive linguistics are analyzed for the purpose of detection of national and cultural properties, as within phraseology, the closest connections of language and culture come to light in these areas. As material of research, phraseological units of German with a component-floronym, which is understood as designation of realities of flora serve, are used . In research, it has been detected that national and cultural properties of phraseological units reveal cumulative application of various approaches of modern linguistics.

Key Words: National And Cultural Specifics, Phraseological Units, Linguistic Area Studies, Cognitive, Linguistic Cultural And Contrastive Approaches

АННОТАЦИЯ

В статье рассматриваются фразеологические единицы немецкого языка с компонентом-флоронимом в лингвострановедческом, лингвокультурологическом, контрастивном и когнитивном аспектах с целью выявления национально-культурной специфики, так как в рамках фразеологии выявляются наиболее тесные связи языка и культуры. Материалом исследования служат фразеологические единицы немецкого языка с компонентом-флоронимом, под которым понимается обозначение реалий растительного мира. В исследовании национально-культурная специфика фразеологизмов раскрывается при совокупном применении различных подходов современной лингвистики.

Ключевые Слова: Национально-Культурная Специфика, Фразеологические Единицы, Лингвострановедческий, Лингвокультурологический, Контрастивный И Когнитивный Аспекты

ÖZET

Makalede deyimlerde dil ve kültürün sıkı ilişkilerini açıklamak dolayısıyla milli – kültürel özelliği tespit etmek için linguo-coğrafyasal, linguo-kültürolojik, karşılaştırmalı ve bilişsel açılardan flonim parçası ile beraber Almanca deyimler tetkik edilmiştir. Araştırma materyalleri olarak bitkiler alemini belirleyen deyimler kullanılmıştır. Araştırmada deyimlerin milli-kültürel öz geliği çağdaş dilbiliminin çeşitli yaklaşımları kullanılarak açıklanmıştır.

Anahtar Kelimeler: Milli-Kültürel Özellik, Deyimler, Coğrafi-dilbilim, Kültür-dilbilim, Karşılaştırmalı ve Bilişsel Yaklaşımlar

Modern works on phraseology of national languages tend to consider the phraseology as the language aspect in the formation of national culture and cultural participation in the formation of the national language. In modern linguistics the principle of anthropocentrism is declared as one of the linguistics' basic principles, so the research of the national and cultural identity of phraselological system seems to be very promising and topical issue. Within anthropological linguistics a necessity of a unified theory of language and human being makes application to the phraselological system of the language to be very natural and necessary. It represents the most nationally-deterministic and original phenomenon. The closest ties between language and culture lie in vocabulary and phraseology.

Modern approaches to identify national and cultural specifics of phraselological units (PU) include the following: linguistic area studies, cognitive, linguistic cultural and contrastive approaches which have different methodological bases and various research methods.

For the first time the problem of national specifics of phraseology received its theoretical development within the theory of linguistic area studies. Formation of this theory is connected with the general increase of interest to a perspective of the comparative analysis of languages (Мальцева, 2002).

Linguistic area studies rely on the existence of extra-linguistic component in the sense of the word due to extra linguistic factors. Storage of information accumulated by language communities is carried in the framework of the cumulative function. Therefore, the cumulative function of language in linguistic area studies is in the centre of attention and analysis. Interests of linguistic area studies are focused on the background knowledge of native speakers.

Connotative aspect of semantics also belongs to background knowledge of linguistic area studies. There are many definitions of the term “connotation” since its understanding in linguistics isn't unambiguous. Connotation is often defined as additional content of the word which is imposed on its main content. In a linguistic area studies such terms as “connotation”, “a cultural connotation”, “a national and cultural connotation” are often used. In a connotation usually one can include additional semantic shades, emotional and esthetic associations of certain realities which are significant for this culture (Прокопьева, 1995).

While linguistic area studies researching of PU, some extra-linguistic factors reflected in PU are selected and classified. Special attention to the expression of PU is updated by

historical and etymological interpretation of the elements or the prototype of PU. Despite the fact that for linguistic area studies first of all the synchronous slice culture is important, diachronic aspect is recognized as inseparable from the synchronic one, especially in phraseology.

Thus, the linguistic area studies research national and cultural specifics of phraseological units in respect of their expressions, taking from it cultural information, which is relevant for native speakers.

- *blaue Bohnen* - bullets. - Bullets for a silicon gun (an association by color and form with bean/haricot) were called on a soldier's slang from XVIII century. But this form of a bullet reminding a bean wasn't suitable for firing from a needle gun. It was replaced subsequently by a bullet which was much longer and had a form of the acorn taken out from a cup.

- *rin in die Kartoffeln, raus aus den Kartoffeln!* - one way and then back (usually consecutive conflicting orders). This expression has a military origin (19th century), associated with the name of Frederick Vyulfinga who in 1881 told the magazine "Fliegende Blätter" a history of military exercises, during which the soldiers occupied the position on a potato field, then left it, because it could not serve as a shelter.

- *wie Zieten aus dem Busch* - unexpectedly; as Tsiten from bushes (Duden). This expression is the quote from the ballad "the Der alte Zieten" by Fountain about the general of a cavalry Hans Yokhime Tsiten (1699-1786). The general stood on a position to appear for the enemy quickly and unexpectedly.

The new anthropological paradigm opened the new horizons of interaction of language, culture and a way of research of a national originality of language. Studying of native speakers' world outlook on cultural marked components of semantics of language units, which is characteristic for a linguistic area studies began to be replaced by the study of understanding the world as a whole system of life orientation of the individual and the nation, mediated by language.

Comparison of phraseological analogues of different languages for the purpose of detection of their national color, national and cultural features is a subject of contrastive approach to identification of a national and cultural originality of phraseological units.

Comparative analysis of the languages is directly related to the problems of semantics. The category of the national one in the sphere of phraseology is in dialectic unity with category of the international one. Therefore, to identify the specific national peculiarities of phraseology it is necessary to make analysis of phraseological parallelisms in different languages, consideration of the reasons for their appearance, analysis of the types of equivalence.

In this case the description of cultural and national specifics of PU is closely associated with problems of research of human consciousness, perception of the world and the ways of its understanding reflected in language. Such approach is based on the concept of a picture of the world which continues the idea of Humboldt (Гумбольдт, 1985), Weisgerber (Байсребер, 1993), Sapir and Whorf.

When comparing PU with a component-floronim of German and Russian languages the images were identified as both very close, and absolutely various. The reason of similar images is similarity of flora and climate of the countries therefore there could be identical

phraseological units independently from each other in various languages. For example, both in German and in Russian there is an idiom identical by form and meaning: *Der Apfel fällt nicht weit vom Stamm*. - The apple does not fall far from its tree. One can see similar understanding of the apple in Russian and German, which was fixed with PU. Thus, in the languages of the peoples who share common cultural and historical origins, we can meet an expression of antiquity (the apple of discord, *der Apfel der Zwietracht*), in Russian and German - the image of distress, overcrowding (no room to swing a cat, *es konnte kein Apfel zur Erde*), or the image of a hereditary link (apple does not fall far from the apple trees, *Der Apfel fällt nicht weit vom Stamm*).

Many of these PU are connected with the surrounding nature. They aren't caused by historical and cultural factors of development of the people, and arise independently in various languages on the basis of universal situations. Among fruit-trees in Russian phraseology an apple-tree and a pear are presented. The component "cherry" does not occur among the Russian phraseological units, and among the German PU it can be widely met, for example *mit jmdm ist nicht gut Kirschen essen*, *Kirschen im Nachbars Garten*, *Die besten Kirschen fressen die Vögel*, *Nach reifen Kirschen klettert man hoch*. Thus, cherries in the German culture have a special appeal.

Identification of the unique in respect of expression and maintenance of PU by comparison of various languages solves a problem of national and cultural specifics of PU to some extent.

Development of linguistic and cultural directions while studying phraseology focuses the researcher on studying of a ratio of PU and symbols of culture and updates the value of system of standards, stereotypes, symbols, etc. for the description of cultural and national specifics of PU.

Cultural researches consider language as a culture model, i.e. system in which the perception of the world, systems of values and representations is coded (Маслова, 2004).

Now there are many linguistic cultural area studies where authors seek to reveal for separate universal concepts of any culture (such as freedom, thought, destiny, love and so forth) their national image recorded in a naive picture of the world. The conceptual model of a certain concept is defined by a way of the analysis of its use in language.

Since it is the picture of the world of values is recognized in linguistics to be core spiritual culture, one of its most important tasks is the identification and analysis of its key terms, the most important in the world outlook of native speakers.

One of the sources of cultural and meaningful interpretation of phraseological units are forms of the people's culture in the form of rituals, beliefs, myths, spells, etc.

For example, PU *j-d hat die Bohne gefunden* with meaning "somebody was lucky" reproduces the custom to bake a bean into a holiday pie, for example, on a holiday of the Bean King, and so young girls guessed, how soon they would get marry: who finds a bean quicker, that will become engaged the first. (*nicht*) *auf den Bäumen wachsen* – "to have in big quantities". It is based on the old notion of folk beliefs that children grow on trees.

It is not surprising that over time the concrete custom can consign to the past, but in phraseology of this language the word-symbol can be stored for a long time. For example, in modern German society a seller of the land does not pass to a buyer a green branch or some other herbs as a symbol of good wishes and hopes for prosperity in the future, but the

symbolism remains in UP *auf einen (keinen) grünen Zweig kommen* - (not) to thrive, (not) to do well, (not) to achieve success (or success).

The source of cultural and national interpretation is characteristic for this linguistic-cultural community the system of the images-standards imprinted in steady comparisons like *schlank wie eine Tanne* “it is graceful as a fir-tree”, *jd steht fest (ist stark) of wie eine Eiche* “it is strong as an oak”. The researchers rightly believe that language comparisons of this type serve as means of development of empirically cognizable reality and at the same time its estimations in the images-standards directly related to living conditions of native-speakers of this language, their culture, customs and traditions.

So, the phraseological units showing the typical presentations may play the role of standards, stereotypes, cultural and national ideology or point to their symbolic nature, and in this case act as language exponents of cultural signs. Such a stereotype of shaped base PU causes their cultural and national identity.

When using a cognitive approach to the study of phraseology internal model is the most important object to form a description of cultural and national identity of phraseological units (Маглова, 2004). This article attempts to analyze the concept of PU with the component-floronim (CF), which is the base character of idiom. Deeper meanings of PU are conveyed by a set of concepts that have received linguistic expression (word-concepts) and presenting in the linguistic consciousness of linguistic-cultural community. The word-concept determines the semantic specificity of PU, as symbolizes itself a fragment of the reality generalized by this language unit. The word-concept, reflecting a symbolical understanding of any reality of the world, serves as the semantic component of PU, and then we are dealing with a constituent type of motivation of PU.

The semantics of the word-symbol is based on a set of graphic associations, common usage assigned to it in the minds of the language and consciousness of native speakers. Words-symbols absorb national ideas about a subject, reflected in folklore and phraseology. Meaning of the word-symbol includes phraseology associated figurative meaning of the corresponding component symbol.

The fact that many of the names of flora acquired a symbolic meaning component is explained by denotations' character. The realities of flora have long played an important role in people's lives. Plants fed and treated people; they accompanied people from their birth to death. The man watched the plants, studied them in the course of labor activity, after all agriculture is the oldest human occupation. Properties of plants, features of their growing were reflected in folk customs, ceremonies, fixed in works of oral national creativity. Names of plants were used in the figurative descriptions; many of them received an estimated meaning component.

The criterion for selection symbolic CF as a part of PU is their semantics, namely existence of usually fixed phraseologically caused figurative component of meaning which is defined as symbolic.

Usual fixing of a symbolical component of meaning can be shown in existence of several PU with CF containing this CF in symbolic meaning, and also in existence of steady reproduction in speech floronim in symbolic meaning as an independent unit.

The mechanism of formation of language symbols is difficult. Some designations of realities of flora turn into words-symbols as a result of fixing of the images constructed on their basis by metaphorical or metonymic reconsideration of their properties and signs.

Here the crucial role is played by nature of the reality, frequency of contact with it of native speakers, presentation of its properties. The process of formation of words-symbols of this group can be presented as follows: imaginative use of names of flora associated with its re-interpretation; formation of PU fixing this rethought name of flora; formation of the word-symbol capable to independent functioning in speech, which meaning is constructed on the phraseology associated figurative meaning of the component PU.

An example of word-concept, followed by a symbolic interpretation of the realities of the world can serve as a *die Wurzel* (a root), the symbolic significance of which can be defined as “the foundation, the essence, beginning, starting point of something”. This meaning can be traced in numerous phraseological units with the component *die Wurzel*: *bis in die Haarwurzeln erröten* - blush to the roots of the hair; *die Wurzel eines Leidens* / ... - The last reason; *etw. mit der Wurzel beseitigen, vernichten* - smth. destroy, to eliminate completely; *etw. jn in seiner Wurzel treffen* - touch smb. deep, in the highest degree; *etw. bei der Wurzel packen* / (*ausreißen*) - fight on the vine with smth.; *die Axt an die Wurzel (an einen Baum) legen* - hem (strike) at the root, to destroy the root of, put under the ax root. Apparently from the given examples, words-symbols of this type are most neutral in the stylistic relation in comparison with symbols of other types.

On the basis of the symbols word-formation processes can actively take place, and the derivatives realize the symbolic meaning: *verwurzeln, verwurzelt sein* - grow together, to be vitally connected with anything; *wurzeln* - root (of anything); *wurzellos (sein)* - without roots, without a homeland; *entwurzeln* - to root out, and to eradicate; *ein entwurzelter Mensch* - the person who has been torn off from the homeland

Another type of floral symbolism' formation dates back to the emergence of real object symbols. Items-symbols and phenomena symbols existed in different nations, they were used as attributes in folk rituals; reflected customs and traditions of the people, its superstitions and prejudices. Many PU reflect the typical situations of folk customs. The process of origin of words-symbols of this group can be presented as follows: the emergence of an object symbol as a result of folk rituals and a reflection of nature in the minds of native speakers; the development of PU, reflecting the situation related to the rites; formation the word-symbol. The words-concepts meaning these subjects are reflected in the corresponding PU at the same time with some indication on a situation where this subject is used.

In German, there is a group of floristic symbols borrowed from other nations. These are, first of all, the symbols which are going back to the traditions of ancient Greece and Rome. This group of symbols includes the word-concept *die Palme* (a palm tree) symbolizing a victory. This symbol dates back to the custom of ancient Greece to award a winner Olympiad by palm branch. This word symbol enters in a row PU: *die Siegespalme erringen* - to win a palm; *die Palme (des Sieges) erringen* - to win a palm; *die Palme des Sieges* - palm; *jm die Palme zuerkennen* - to award a palm.

The main difference of words-symbols of the second type from the first one consists that in the first case natural properties observed by the person and signs of plants are reflected directly, in symbols of the second type of features of plants are reproduced through a prism of their human understanding. Both primordial and borrowed symbols of the second type go back to the subject symbolic created by the person artificially.

The phraseological structure of language plays a huge role in formation and preservation of cultural and national consciousness of the people and its identification as in the PU's internal form as it is noted in numerous researches, the national and cultural world view is embodied. The problem of national and cultural specifics of PU is considered now at the level of the anthropological paradigm of linguistics including linguistic- cultural and cognitive approaches.

In modern researches the problem of national and cultural specifics of UP is understood as identification unique in respect of expression and maintenance of PU and it is solved in the form of linguistic area studies commenting, identification of symbolical function at the UP substantial component. Thus, national and cultural specifics of PU with a component-floronim can be revealed at cumulative application of linguistic area studies, contrastive, linguistic-cultural and cognitive approaches.

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**ANALYSIS OF THE DRAGON KILLING SCENE IN THE
MYTHOLOGY OF THE PEOPLES OF EURASIA****АНАЛИЗ СЮЖЕТОВ УБИЙСТВА ДРАКОНА
В МИФОЛОГИИ НАРОДОВ ЕВРАЗИИ****AVRASYA HALKLARI MİTOLOJİLERİNDE EJDERHANIN
ÖLDÜRÜLME SAHNESİNİN ANALİZİ****Erdoğan ALTINKAYNAK*****ABSTRACT**

In Turkish mythology, a dragon exists in the underworld. In tales, where the legendary bird “zümrüdianka” or “Symurg” is held, the hero descends to the underworld, where a dragon locks the waters and devours people submitted to it in return for water, manages to kill this dragon and rescues the daughter of the king from death. Symbolically, there seems to be a close relationship between the locking of the water, the dragon and seasons.

Oghuz Khan or St Giorgi kills the dragon that always terrorizes people.

Is the dragon a real beast or does it symbolize a disaster the society has to deal with? Or is it a symbol of the power to get rid of slavery? Or is it related to the renewal of nature? In this study, these issues will be dealt with and some analyses will be made.

Key Words: dragon, death, enemy, mythology, life, water

АННОТАЦИЯ

Дракон, живущий в преисподне, отражён и в турецкой мифологии. Мифологическая птица ”феникс” или ”жар-птица” вместе с героем спускаются под землёй. Герой убивает дракона, которому приносят в жертву людей, и освобождает принцессу от неминуемой смерти. Предполагается, что имеется связь между временами года и околдованием драконом воды.

Огуз Каган и Святой Георгий также убивают беспокоящего людей дракона.

Является ли действительно драконом существо, указанное в сказках или это символ всего негативного, беспокоящего общество? Или же он воспринимается как освободитель пленников? Может быть он связан с возрождением или расцветом природы и жизни?

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В статье рассматривается подробности вышеуказанной темы.

Ключевые слова: дракон, смерть, враг, мифология, жизнь, вода.

ÖZET

Türk mitolojisinde var olduğu tasavvur edilen yer altı dünyasında da bir ejderha vardır. Efsanevi kuş “Zümrüdüanka” ve ya “Simurg” geçen masallarda kahramanın yer altına inerek suyu hapseden ve su karşılığında kendisine sunulan insanları yiyen bu ejderhayı kahraman öldürür ve kralın kızını ölümden kurtarır. Ejderha ile suyun hapsedilişi veya mevsimler ile de bir ilişki de düşünülebilir.

Oğuz Kağan veya Aziz Giorgi de toplumun başına musallat olan ejderhayı öldürür.

Anlatımlarda geçen ejderha gerçekten ejderha mı, yoksa toplumun başına musallat olan bir bela mı? Veya bunların dışında bir esaretten kurtuluşun simgesi mi? Veya hayatın ve tabiatın yeniden şenlenmesi, canlanması ile mi ilgilidir? Tebliğimizde bu konu ele alınacak ve değerlendirmelerde bulunacaktır.

Anahtar kelimeler: ejderha, ölüm, düşman, mitoloji, hayat, su.

In Turkish Folk Literature tale, legend texts based on narrative techniques, there is a section where motifs such as descent to the underworld, recovering water for people by killing a dragon living there, freeing the offspring of a big bird residing in the underworld and ascending to the earth with the help of this bird are narrated. This episode is almost the same in legends or tales of Anatolia, Gagauz, Khazak, Kyrgis, Cyprus, Romania, Tatar, Bulgaria, Yakutsk, or Altai. There are also texts dealing with the underworld among Khaskai Turks in İnan (Aras, 2001; (AB: 186, 187, 207, 208,1758, 1759).

Apart from tales and legends, in the religious story named ‘The Head Cut’, Ex. Ali descends to the underworld, kills the giant that terrorizes the Muslims and ascends to the earth with the help of İsmi Azam (the Great Name) prayer (Ocak, 1989:13-15). An analogy can be drawn between the symbolic value of the events narrated in this story and those in Old Greek, Hindu, Japanese, Arabic, Indian, Armenian or Georgian mythologic stories and the legend of Daughter of Shan (Baştu, 1991: 26-28, 78-79).

In Turkey, Tahir Alangu, (1990:118-157), Ali Berat Alptekin (1982), Umay Günay (1975:326-334, 501-508), Esma Şimşek (2001:52-59.) and Pertev Naili Boratav (1992:87-92) have published the collected and published texts containing descent to the underworld, the life in the underworld, the great bird, the blocking of the water by the dragon, all of which are presented in the narrative technique. This technique can be observed in tales told in İstanbul, İzmir, Çorum, Edremit/Balıkesir, Kırşehir, Eskişehir, Sivas, Çankırı, Kastamonu, Ankara, Gümüşhane, Bayburt, Erzurum, Tunceli, Kars, Gaziantep, Yozgat and Adana. Elazığ can also be added to this list (Boratav 274-275. 1968, s.75-86). Many tales and legends focusing on descent to the underworld have been published in tale catalogues, studies, compilations and theses.

In Egyptian legends, Apofî, which lives in heaven, goes around to the god Ra, and one day it bites and kills him. Scandinavian God, Votan frequently masquerades as a snake. Vseslavich, a hero of Slavic legends, is a son of a snake. Asklepios, who heals sick people,

and Agatbodaemon who protects houses and cities, are also snakes. Worshiping to snake was very common and seen in various societies in the first age. It was thought that snake that lives underground was in relation with the dead ancestors, and carried their souls. Snake symbolized mostly the underground and the ground. In Greek Mythology, those which were created from soil were all snake shaped.

For American aborigines, all the underground powers are snakes. Among today's primitive tribes, worshipping the snake is an ongoing practice.

In almost every belief in the world, souls, gods or lords of waters are dragons or snakes. Dragon is god of water in Chinese beliefs (Mackenzie, 56). In Turkish beliefs, "evren", the snake with horn, lives in wetland areas.

In Ancient Egypt, the snake was the soul of the river. Just like the Nile, Osiris was also a snake. So, its mother was also snake shaped (Mackenzie, 59). There are pileous (or horned) snake figures carved on stones, seen in the temples scattered along the Mississippi river. Similar snake figures were carved on animal and tree shells, and engraved on potteries. This snake, just like in the Mississippi region, can be seen in the main valley of Mexico. The Red Indian villagers from the area beginning from Rio Grande Valley, and stretching to the center of Arizona in the West, also worship a pileous snake (Marriot - Rachlin, 1995,74). In fact, the snake or dragon here is a young man from Cheyenne Tribe who was transformed into the soul of Mississippi because of his improper actions to the taboo (Marriot - Rachlin, 78). These snakes, i.e. gods of water, want sacrificial rituals and should be given gifts. After death of these snakes, waters come up and the life begins again, just like the blurred waters coming from the uncultivated lands in the spring months. We can say that there is a relation between blurring of these waters because of erosion, and death of the snake (Mackenzie, 55).

"Dragon wells" of the Chinese are usually included in a deep mountain cave. It is believed that this well is connected to the dragon for its source.... A famous Dragon Well is located on the top of Pien Mountain in Hu-Cheu. It flows from a cave, and its name is "Golden Well Spring". The cave is known as "Golden Well Cave" and it is believed to be too deep to reach its bottom.

There is one more Dragon Well near Jerusalem. Other Dragon Wells were found in Western regions such as Ireland, and Scotland. There is a devil at the deepest points of the cave named "Drop Cave". Anatolian Typhoon's cave is a similar one, too. According to the Greet Legends, one day, this hundred-headed monster, shedding light with its eyes, will send rivers made of hail, flood, and fire in order to devastate the farms in Sicily. The cause of the overflow of Rhone River is believed to be "drac". In Egypt, Set was transformed into a roaring snake which creeps into the soil, and lives there hiding itself. To be able to escape from Horus, an Egyptian "dragon killer", it had previously transformed into crocodile and hippopotamus forms. (Mackenzie, 56-57). In my childhood years, while there were no water supply networks, there used to be wells in our neighborhood, and all the water needs of the house were supplied by these wells. It was believed that there was a snake in each house's well. If the water diminishes, or runs out of water, the reason was believed to be that the snake migrated, or arrested water intentionally.

The king of Samoan Gods was a dragon. According to Brown, "This god had a body of a human above its chest, and the rest was a snake's body. The lower part of its body was in

the ocean, and the part from chest to head was laid at home. This was the god everything was bound to. The following gods were its servants (Mackenzie, 67).

In Tibet, snake and bird were combined and a horned human head was put on this "combined creature" (Mackenzie, 70). A question occupies our minds about the relation between water, tree, and snake; and the connection between the birds that build nests onto trees, and about whether that relationship represents a debate between bird and snake. Nagas in India were not only gods of water, but they were also souls of trees, just as Dr. Rhys Davids emphasizes. Behind worshipping the dragon, there are usually beliefs about the events such as "tree and well worshipping". In the Welsh tales, the divine tree is kept by a "creature" living in the divine well, and one form of this "creature" is salmon fish, and "thunder bird at tree" (Mackenzie, 72).

Dragon killer Sigurd in Icelandic tales eats the dragon's hearts, and begins to understand bird language. Siegfried from German literature does the same thing. Tyano's Apollonius gains wisdom through eating hearts of dragons (Mackenzie, 74).

The conflict between Bird Gods and Snake Gods is in one way related to their feeding and struggle for life. Even in the oldest texts, there are such conflicts. In India, Bird Gods (Garudas) are enemies of Snakes (Nagas) and in the ordinary reliefs, it was pictured that the eagle shaped Garudas carry the snake shaped Nagas. This eternal conflict between birds like eagle and snakes is one of the themes in Babel Mythology (Mackenzie, 68). In Polynesia, the eternal struggle between bird-gods and snake-gods were engraved on wooden carvings. In Egypt, in the middle of the winged disc which is adopted by the islanders, there is a bird keeping a fluttering snake in its mouth. Likewise, there are such bird and snake myths in the Middle America communities (Mackenzie, 69). Even in the Iliad, bird and snake tales are encountered. When Hector rushes forward to climb over the walls of Ancient Greeks, an eagle which carries a blood red and monster-like snake, appears on the air. The struggling snake manages to bite the eagle and after that the eagle drops the snake immediately (Mackenzie, 69). The only country in which the big bird hunts snakes is Africa. This bird mentioned is the famous secretary bird which is domesticated by Southern African farmers today to struggle against snakes (Mackenzie, 69-70).

In an alternative presentation of legend of Zu, the eagle is punished by a snake that hides itself in an ox's body. When the eagle comes to eat meat, it gets caught and killed by the snake. In the contention between birds and snakes, human always supported birds (Makas, 2000:170). This situation is the same for verbal texts. Snakes or reptile dragons which know the underground secrets have godlike powers like eagles or birds underground. "Dragon spit" has healing features, and the life quick in a god's body (Mackenzie:76).

In Turkish Mythology, we know snakes for their creation and wardership mission. On the other hand, name of one of the horoscopes in the Twelve Animal Turkish Calendar is Snake (Yıldırım, 1998: 145). In the creation legend of Altai Turks, God places snake and dog for wardership to other creatures not to eat the fruits from other than five branches of the Nine Branched tree. Because the snake falls asleep, and the fruits get damaged, it is punished by God. Since then, the snake should be killed by human wherever it is seen (Çınar, 1996: 160).

Other than these, there is one more legend named Şahmaran. Seyidoğlu's article about this is mentioned here (Seyidoğlu 1998: 86-92). However, the legend of Şahmaran and the watcher snake of tree of life of underground world are very different from each other. It

seems that there might be a parallelism between the snake's watching the tree of life and extinction of the huge bird of underground, and the snake which have a role in Adam and Eve's being expelled from the heaven. This reminds us of the question whether we can find any relation between the snake which waited the tree of life and ancient Turkish religion.

Indeed, what is mentioned here as God of water, is simply a dragon; and we encounter such an event in various belief systems, and mythologies. The tradition of sacrifice of a virgin for the Nile emerged in the ancient Egypt (Mackenzie:287). We know that in very old times, people were sacrificed for Japanese river, lake and pool dragon gods (Mackenzie: 294).

Inkas, used to sacrifice living humans to Virakosha, the god of rain (Hançerlioğlu, 1975: 676). The black skinned people living on Antil Islands used to sacrifice white skinned girls to Voodoo (Hançerlioğlu: 677).

Hakhor-Sekhet, in the Egyptian Mythologies, was made drunk to stop him from killing people, and for this reason, jars of red blood beer was poured. Susa-no-wo provides sake (rice beer) to intoxicate the dragon which comes regularly -apparently once a year- for the daughter of an earth god. When he killed it, River Hi became a river of blood (Mackenzie: 286,287). After Susa-no-wo is expelled from the Heaven, he meets the god of soil, Ashi-nadzu-chi (foot hitter) who is son of the god of Mountains. His virgin daughter Kush-inada-hime (Wonderful-rice-field-sun-virgin) is requested by a dragon. Susa-no-wo kills the eight tongued dragon in return for marrying Kush-inada-hime, and their marriage gives birth to Oho-toshi-no-komi (the great god of crops), Uka-no-mitama (Magnificent food soul), and Ohonamichi (Great name owner) god of Idzumoun who can turn to snake or human whenever he wants (Mackenzie: 305-306-307).

Danae's son Perseus saves Andromeda, the beautiful daughter of Kepheus, king of Abyssinian, and marries her (Can, 227).

Challenge of humans by snakes and the tales telling these challenges are included in the folkloric religion, too. By benefitting from negligence of snake, the watcher of heaven, Devil leads Adam and Eve to be expelled from heaven by eating the forbidden fruit. Reportedly, the snake was a creature with feet. Because of being a part of the Devil's plan, it is punished to crawl forever. There is a belief in Anatolia as "Who sees foots of snake, goes to the heaven" which is related with the snake which is left without legs and expelled from heaven. According to another tale, Devil enters heaven in the shape of a snake. There are a variety of beliefs about snakes. It is believed that if a snake is killed and thrown into a fire, or thrown in a fire alive, rain would fall. We observe that there are similar beliefs in Uzbeks and Kazaks who moved in Anatolia a short time ago (Çevik: 12).

Saint George, who has got an important place in Christian belief, was also pictured as holding a spear in his hand, and on a horse, and killing a dragon. In addition, this depiction is encountered as sculpture in Ukraïn'sL'vov, Kiev, Russia's Moscow, Georgia's Tbilisi cities, and pictures as icons in the shops selling icons. This is a legend. In fact there was no such a struggle in the real life of Saint George. Saint Geofry's real struggle was saving the Christian belief against the tyrant governors. In this context, the snake represents the Emperor Diokletioane.

Oghuz Khan, the ancestors of Oghuz tribes, kills a snake which pesters the public and damages the horse herds; and he is given the title "Khan" by the public. We assume that he

does not beat the dragon or monster here, but he beats a taboo, and confronts us with the rule "who touches the taboo, becomes a taboo" as an ideal type.

CONCLUSION

Unexplainable means unknown. Humans animate events, entities, behaviors in mind via similes (similitude, metaphor, hyperbole). Fables and myths seem like different versions of these tales. After getting out from its spring, water flows meandering. There is a relationship between snake shapes and water's meandering. Another likeness can be expressed for their movement. Such a relationship can be established between dragon's blood and color of the water in the effervescent time of spring. We think this should be seen as the reason of tales about the snake arresting water.

In verbal based genres, heroes are not accepted as hero without achieving a supernatural job. In the same time, the heroes demolish a taboo and replace it with themselves, and extraordinarily become a hero. Dragon can be seen as the taboo here.

Underground is about death and rebirth. In the verbal texts, it is seen that the people who travel between-worlds, are not simple personalities. These people, who have got divine powers, can resist in difficult conditions, can fight with frightening creatures and beat them. These people's entrance to the underground should be interpreted as their ascension. The ones who get to the underground, in the same time, beat the tyrant-scary evils in the fight of good and evil.

There are evils, representatives of evilness, and innocent ones underground. Indeed, the conflict of evil and good underground is about the god's empery rights. The ones who beat the evils underground are the ones who are given a divine power, and those holding that power. It can be said that their switch to underground is directly about their maturation, and absoluteness. Intricateness of the underground world and beliefs about underground are related with the switch to settled life and agriculture. In nomadic and forager societies, rather than underground, the beliefs about heaven and sky have stronger influence; these beliefs as well as the people are more sophisticated. After passing to settled life, changes occur in underground, and their belief system about underground. Both views are acceptable.

This switch to underground and beating the evil creature can also be interpreted as an overcome of a big danger which the society encounter, salvation, or destroying the enemy. These struggles end up with the victory of the good one.

There is a relation about food chain between birds and snakes. However, in the conflict between them, storks are never mentioned.

Exaggeration of waters implies the coming of spring, or re-animation of the life. There is a relationship between blurriness of waters in the effervescent times of spring, and killing of the dragon; and this relationship is in connection with the blood of dragon. Based on this start point, sacrificing of humans (especially virgins) can be observed in various societies. However, this tradition has come to an end in some way. (Human sacrifices are not observed among Turks). About the ending up the tradition of sacrificing a virgin for dragon or the god of waters, it can be said that memories of this event took place in verbal genres. The term "virgin" here can refer to a higher sentimental value such as public, mother, country, idol or taboo.

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**PHONICS, PHONOLOGY AND PHONETICS OF ENGLISH
LANGUAGE FOR FOREIGN LANGUAGE LEARNERS****АКУСТИКА, ФОНОЛОГИЯ И ФОНЕТИКА АНГЛИЙСКОГО ЯЗЫКА
ДЛЯ ИЗУЧАЮЩИХ ИНОСТРАННЫЙ ЯЗЫК****YABANCI DİL ÖĞRENEENLER İÇİN İNGİLİZCENİN SES, FONETİĞİ VE
FONOLOJİSİ****F. Nixon Ken LANPHER*****ABSTRACT**

This article highlights that study of phonics, phonology and phonetics as the crux of any language. Some of the explicitly seen problems due to inappropriate way of learning concerning pronunciation of English in countries where English is Foreign and Second Language in general and arctic countries in particular are discussed. Factors leading to these problems are lack of knowledge in phonics, phonology and phonetics of English, habitual substitution with native accents and the like. The capabilities of the foreign language learner are highlighted. Problematic areas are pin pointed. Methods are suggested. A new outlook is drawn for phonics, phonology and phonetics by giving reasons for its non-acquisition and the ways to acquire it.

Phonics, phonology and phonetics are the backbone of language learning.

Keywords: English, phonics, phonetics, phonology, foreign language

АННОТАЦИЯ

В статье подчеркивается, что фоникс, фонология и фонетика, являются основами любого языка. В некоторых странах, где английский преподают как иностранный и из-за неправильного способа обучения, возникают проблемы с произношением, ищут методы по решению его. Факторами этих проблем является отсутствие знаний в акустике, фонологии и фонетике английского языка, акценты родного языка и тому подобное. Нужно уделить внимание на проблемные участки обучения, надо

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применять разные методы, обратить внимание на акустику, фонологию и фонетику языка.

Акустика, фонология и фонетика являются основами по изучению языка.

Ключевые слова: Английский, фоникс, фонетика, фонология, иностранный язык

ÖZET

Bu makale, herhangi bir dilin çıkış noktası olarak phonics, fonoloji ve fonetik üzerinde durmaktadır. Genel olarak İngilizcenin yabancı dil olarak öğretildiği ülkelerde uygun olmayan metodlar ile İngilizce öğrenirken karşılaşılan telaffuz ile alakalı sorunlara çözüm aranmaktadır. Bu sorunlara yol açan faktörler İngilizce phonics, fonoloji ve fonetik, yerli aksan ve benzeri ile alışılmış yerleşik bilgi eksikliğinden kaynaklıdır. Yabancı dil öğrenen kişinin kapasitesi vurgulanır. Sorunlu alanlara dikkat çekilir. Yöntemler önerilmektedir. Onunla alakalı olmayan kazanımlar ve elde etme yolları verilerek phonics, fonoloji ve fonetik için yeni bir görünüm çizilmektedir.

Phonics, fonoloji ve fonetik dil öğrenmenin belkemiğidir.

Anahtar kelimeler: İngilizce, phonics, fonetik, fonoloji, yabancı dil

Phonics, phonology and phonetics are the fundamental areas of speech sounds in any language. It could be mastered anytime and anywhere the only difference is the method of learning that makes it to achieve it. The reasons and problems of deviated pronunciation of words are analyzed and methods are discussed to overcome the problems and practice the right speech sounds in English language. The problems of English language learners are not uniform in nature as regions are spread across the globe with different cultural background. The method to overcome the problem too differs. This article starts with a wider analysis and localizes itself with analyzing the inappropriate articulation of speech sounds and the appropriate one is stressed.

This article affirms that a new language learner can acquire the speech sounds in its pristine form. He could belong to any age group or profession that doesn't make any difference. Native or near native accent could be achieved in any language if proper method is put in place, English language is not an exception for this. In the student community everybody is in the process of acquiring a language of international reach in one way or the other. There is no fixed time, age, or anything of that kind to learn a new language. This article will give a new boost to second, third or fourth language learner. Of course it doesn't limit up to four, it could be more. There is no limit to learn new languages. Learning new language is an art. There is no dearth of theories, myths and misconceptions with reference to phonics, phonology and phonetics of both first and second languages while both are the acquired one. The idea of people in their teen or young age learn or acquire quickly a new language (Lenneberg, 1967) is put aside that psychological and social factors contribute to their quick learning (Newport, 1990). Even sexagenarian performs well in learning a new language. (Krashen, Long, and Scarcella, 1979), (Ostwald and Williams, 1981). The point is age or second language is not an issue. It is the will power and the right method that is doing the round. The difference is the more time we give or the more practice we do for the

language concerned that will hit the nail on the head. Any human being in this world tends to use at least one language, the native or mother tongue and has a mastery over it due to the proximity to the language. Even a second language could be made as a first language if proper method of learning and the time required is used appropriately. Numerous examples could be cited. TESOL says that Non-Native English-Speaking Teachers (NNEST) outnumber Native English-Speaking Teachers (NEST) in EFL (English as a Foreign Language) and ESL (English as a Second Language) countries. This article concentrates on steps as to how to overcome the hurdles for a better speaking with a right pronunciation.

A foreign language learner faces numerous language related problems in the course of his learning a new language. Problems could be categorized under listening, speaking, reading and writing. The problems could be of internal or external or both. One has no/less opportunity to hear native/neutral English sounds. Opportunities are limited. Even if one speaks with his friend in a foreign language both tend to switch over to native language many times due to the situation and environment. However, sheer practice in a methodical way yields. Learners of any level cannot rely on the spelling of a word for pronunciation as English is a learned language. This is the same case even with native speakers. Even English students spend more time learning to read and write their language. To learn to pronounce English correctly it is of much help to learn to read phonic transcription and/or have a CD dictionary with sound. In the earlier stage of learning English Language especially phonics, phonology and phonetics the minds of EFL/ESL learner come to a jerk. Therefore the greatest difficulties are faced by the learners at the start.

Word is a linguistic phenomenon of phonemes. Word accent is a characteristic pronunciation and is determined by cultural background of a person. It is a common knowledge that native accents substitute sounds in all its dimension in the new language learning process, if the right thrust is not given to the structure of speech sounds in any foreign language at the time of learning especially English language. No two languages are same in its structure and so the elements of language stress, intonation, pitch and other properties of sound must be learned in and out for these are governed by certain principles which could be mastered. Basic knowledge on sound system must be inculcated with priority in the first place for other things to fall in line in matters of foreign language learning.

Modulating the sounds really count in speaking of a new language learning process especially in English. Tone and tenor have control over meaning. When the vocal cords come together during the course of speaking it vibrate and produce sound. The maximum number vibration of the vocal cords is considered as frequency of vibration. The more the frequency is the higher the pitch is. It is the will with the right method of the learner that prompts him or her to learn and excel in the sound system of a new language.

Languages follow different stress patterns. In English language one syllable is stressed more than others in a word. A syllable is stressed primarily, with a higher pitch, while the remaining are modulated accordingly. The basic necessity of a syllable is a vowel sound the centre of any syllable which starts with a consonant sound and almost it ends too. There are words with one syllable of only vowel sound. Syllable study must be made thoroughly and practiced appropriately to fine tune the language learning.

The backbone of any language is its sound system. Understanding the phonics, phonology and phonetics of language is the primary requirement for mastering any foreign language. It is true as for as English language learning too. Phonics is relationship between

the sounds and the letters used to represent the sounds. Students or the learner must be educated in phonics even in the earlier stages of learning a foreign language including English. Phonology is the distribution pattern of speech sounds. It is about how speech sounds behave in a language. Phonology is a link between phonetics and the rest of linguistics. To have full understanding of sounds in English the knowledge of phonics, phonology and phonetics are required. The primary areas are listening, speaking, reading and writing. Listening: New language learner must create an environment where he could listen the speech sounds of the new language. Speaking: The learner must speak in the target language almost every time if possible. Reading: Before phonetics phonics the sound structure must be learned to pave the way for a better reading. Words could be learned by analyzing the sounds which make it. This could be started off with alphabetical sounds. Learning alphabetical sounds would help students to decipher or decode the sounds to some extent as it is a learned language. Learner at any level cannot expect that he would encounter with known words when he reads English, in such a scenario phonic and alphabetical sound lessons would prop a learner up and putting to and together he could read English well. In today's world there are plenty of opportunities for reading in any language and English is not an exception. It depends on the interest of the learner. Newspapers and news services online could be made use of. Learner could choose their area of interest and there is no dearth of material on the internet.

The study of speech sound in any language is phonetics. English language has forty four generally accepted speech sounds. Phonetics is fundamental in linguistics. Phonetics is of three branches namely Articulatory, Acoustics and Auditory Phonetics. Articulatory phonetics deals with how sounds are articulated where mouth, tongue and lungs are parts of the system. Auditory phonetics deals with how it sounds when articulated. Acoustic phonetics is about how the sounds are perceived in our brain. Phonology deals with the way in which speech sounds behave in any language. When there is difference in sounds there would be difference in meaning too. Phonology is dealt with this difference in meaning due to the difference in sound. The idea of phonology is that any spoken language can be broken down into pieces of sound called phoneme. Phonology links phonetics with other organs of linguistics. The knowledge of phonetics and phonology make English language learner to have a command over the sounds of English speech.

It is a common knowledge too that there are English language speakers who have developed native accents and have not visited countries where English is first language. One thing is clear that impossible is impossible in matters related to acquiring native accents wherever the learner is. However the approach must be methodical to achieve this. A multi pronged strategy would be the appropriate one. This strategy could be streamlined under four categories. Exposure to listening, speaking, reading and writing English pave the way.

There must be an evaluation mechanism to know the level of English language acquired by any student. It must be started in the beginning of a term itself. This would help to know whether there is progress or stagnation in the process of acquiring a foreign language. A simple logic would be recording a student's level of English knowledge in the beginning and in the end of a term would suffice to see the difference.

There are certain speech sounds in consonant and vowel need more attention as these are substituted by native speech sounds frequently. Few of them are /ð/, /ɪ/, /ʊ/, /w/, /z ▪ /

and /θ/. These sounds belong to the category of voiced lingua-dental, front, back vowels and approximant respectively.

The articulation of the sound /ð/ must involve the tongue and the teeth and must produce vibration on the throat. However it is articulated as fricative sound and vocal card is applied to make it voiced, at times as voiceless sounds and mispronounced as /s/ and /z/. Words like ‘brother’, ‘father’ and ‘they’ could be cited as examples. The correct way is /brʌðə(r)/, /fɑ:ðə(r)/ and /ðeɪ/. The incorrect way is /brʌzə(r)/, /fɑ:zə(r)/ and /zeɪ/. Reasons for these substitutions are due to varieties of native sounds in the EFL/ESL regions and other sounds where the sounds are not exactly voiced lingua-dental as in English language.

Man is a social animal. He is not an island. He comes in contact with others one way or the other. The first step is choosing friends who have the same temperament or instill in them an interest in the new language will do. This will help one learn, develop or refine English language. Exposure to speaking in English could be achieved through this way. Visual pictures which represent the positions of speech organs including tongue would help more.

The learner would know as to where the articulation takes place, the involved speech organs and its positions if the articulation picture is in front of him or at least he could visualize the same in his mind’s eye at the time of pronouncing the sound. These are the vital areas learner of any level and stage must pay attention to. Repeated practice makes one perfect.

The articulation of vowel sound /ɪ/ must be done using the front portion of the tongue. However the sound is prolonged mistakenly. Word like ‘pity’ could be cited as example. The correct way is /pɪtɪ/ and the incorrect way is /pi:tɪ/. Every language is a system of culture of people of different regions in this globe. It brings the cultural linguistic aspect with the learner to a new language.

The articulation of vowel sound /ʊ/ must be done using the back portion of the tongue instead it is prolonged mistakenly. Words like ‘look’, ‘book’, ‘good’ and ‘wood’ could be cited as example. The correct way is /lʊk/, /bʊk/, /gʊd/ and /wʊd/. The incorrect way is /lu:k/, /bu:k/, /gu:d/ and /wu:d/. Listening the right sound of the word is limited in any EFL/ESL area however this could be achieved through listening audio files or class lectures repeatedly.

The articulation of the approximant sound /w/ must make the organs of speech to be away from contact as it is labiodental. However it is articulated as fricative sound and vocal card is applied to make it voiced sound and mispronounced as /v/. Word like ‘where’ could be cited as example. The correct way is /wɛə/ and the incorrect way is /vɪə/.

The articulation of the sound /ɜ̃ / must evoke the central portion of the tongue into action to be called as central vowel sound. At least there must be prolongation of the sound. However it is articulated as approximant sound and middle portion of the tongue come near the upper ridge of the mouth, and the edges of tongue in both sides touch teeth and ridge joint and mispronounced as /j/. Words like ‘birthday’, and ‘her’ could be cited as example. The correct way is /bɜ̃ θdeɪ/ and /hɜ̃ /. The incorrect way it is pronounced is /bɜ̃ sdeɪ/ and /hɪə/. Differences of opinion are abound among linguists here however popular variants follow two ways namely rolling back or pulling back of the tongue to produce this sound. The sound /θ/ must be articulated as lingua dental voiceless fricative.

A teacher or guide who is aware of the hurdles in the minds of EFL/ESL learner in form beliefs or assumption like age factor, exposure to the language, influence of native language and other negative theories of the like removes and proves as myths to the learners to take the step towards learning the sounds of the language with new vigor. There are many ways to get the correct pronunciation. Listening and imitating the mouth movements of the speaker or teacher is one of the direct observation methods. Reading aloud after the teacher is the next. Listening to recorded model of sounds is another way. A teacher arranges conversation and role play exercises among students in the class room. Correct pronunciation enhances the speaker's acceptability among language speakers' circle. The right pronunciation of English language kick starts the smooth sailing of the speaker whether he is a student, teacher, businessman, politician or whoever he is as English language is an international medium in many ways. It is explicitly clear that learning quality pronunciation of English is a prioritized area for a learner.

Conclusion

In order to learn the language English well, the EFL/ESL learner must prioritize the learning of pronunciation of English in all its dimensions namely phonics, phonology and phonetics in the first place. The other aspects of linguistics of English language would be set right in one's mind for mastering it though one element cannot replace the vitality of the other one in linguistics.

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THEMATIC STYLES AND APPLICATIONS IN A LITERARY TEXT**ТЕМАТИЧЕСКИЕ СТРАТЕГИИ И ТАКТИКИ В ХУДОЖЕСТВЕННОМ
ТЕКСТЕ****YAZINSAL METİNLERDE BİÇEMSEL VE İZLEKSEL UYGULAMALAR****Fekla ANDROSOVA - Elena FEDOROVA****ABSTRACT**

This paper focuses on the role of punctuation marks in thematic strategies and tactics formation in modern French fiction. Thematic strategies are the series of tactics, provided by the author's intentions, leading to the correct interpretation of a particular topic. The tactic is one or several methods that contribute to the implementation of a strategy. Two tactics (methods) in pan-textual field are revealed: tactics of creating character sketches and "the status of memoirs" method. Investigated tactics contribute to the formation of various thematic strategies in literary texts.

Keywords: Thematic Strategy, Tactics, "The Status Of Memoirs", Punctuation Mark, Literary Text.

АННОТАЦИЯ

В статье исследуется роль пунктуационных знаков в формировании тематических стратегий и тактик в художественных текстах современных франкоязычных авторов. Тематические стратегии – это серия тактик, предусмотренных автором исходя из его интенций, направляющих на верную интерпретацию одной определенной темы. Тактика представляет собой один или несколько приемов, способствующих реализации стратегии. Выявлены две тактики (приема) в общетекстовом пространстве: тактика создания образа/характеристики персонажей и прием «статус воспоминаний». Исследуемые тактики участвуют в формировании различных тематических стратегий в художественных текстах.

Ключевые Слова: Тематическая Стратегия, Тактика, «Статус Воспоминаний», Пунктуационный Знак, Художественный Текст.

ÖZET

Makalede çağdaş Franko Dil Ailesi yazarlarının edebi metinlerinde tematiksel stratejilerin oluşmasında yazı işaretlerinin rolü incelenmiştir. Yazarın lüzüm gördüğü

açından taktik serisi olarak öngörülen tematik stratejiler belirlenmiş, konu üzerine yorumlamak için yönlendirilmiştir. Belirlenen stratejiyi gerçekleştirmek için taktikte birden fazla usul kullanılmaktadır. Metinlerde genellikle karakter nitelemesi/oluşturması taktiği ve “anılar statüsü” gibi usuller kullanılmıştır. Araştırılan usuller edebi metinlerde çeşitli tematik stratejileri oluşturmada yer almaktadırlar.

Anahtar Kelimeler: Tematik Stratejiler, Taktik, “Anılar Statüsü”, Yazı İşaretleri, Edebi Metin.

Introduction

There are few studies today concerned with strategies in a literary text (for example: Koltsova, 2007; Melnichuk, Androsova, Elivanova, 2013; Melnichuk, 2013a).

Taking into account that punctuation is a supplement, along with the other (syntactic, graphic, compositional, lexical), of the author's perception expression in a literary text, we study punctuation involvement in the creation of local thematic strategies in this article. Thematic Strategy is defined as a series of tactics provided by the author's intentions, guiding to the correct interpretation of a particular topic. In turn, the tactics is one or several methods that contribute to the implementation of a strategy. Typically, the thematic strategies, being split-levels, overlap each other or interlace, combine with each other or with other strategies, thus they are involved in the formation of the global strategy of the whole work. The formation of thematic strategies by punctuation marks is considered in pan-textual field, herewith, it must be specified that each separate text has its own global strategy.

The tactics of creating character sketch in a literary text

The analysis of texts shows that the authors, using punctuation marks, along with the other means, can create character images and sketches.

Let us consider how the punctuation tactics of creating character images is formed by means of suspension points. In this case we mean a combination of punctuation and lexical (verbal) tactics. For example, the use of suspension points in creation of the narrator's mother image in the novel by Alphonse Boudard "Mourir d'enfance" (1995):

Ma mère ç'a été quelque chose de tout à fait inattendu, une image de beauté, de grâce... un personnage qui ne correspondait en rien à ceux que je pouvais rencontrer dans ma petite sphère paysanne (Boudard, 1997: 41).

This example shows the narrator's thoughtful speech, he is meticulous in the choice of words, recalling the image of the mother, which allows us, the readers, to have the opportunity to continue the citation (after all, everyone has his own image, an ideal of beauty). The suspension points highlight a long pause in a sentence and introduce the second component of a complex sentence, this creates a kind of opposition: mother (an unexpected, beautiful, graceful) – farmers (ordinary). As we see it, suspension points fulfill several functions: they mark the omission of the words, indicate a thoughtful narrative (pause is caused by internal factors), create opposition. Suspension points help to create an image of the narrator's mother, not the same as ordinary peasants, the image of a queen or a goddess. This was the first impression of the boy about his mother.

Another example:

Elle réapparaissait de temps en temps ma maman nouvelle ... toujours fringante ... coquette ... toujours les jupes courtes ... les petits bibis à la mode (Boudard, 1997: 55)

The suspension points in the above context are used instead of a comma in the enumeration of adjectives and nouns, that describe the narrator's mother. It seems that a hitch in the narrator's speech caused by the fact that he sometimes can not find the right words for the continuation of a number of homogeneous parts of the sentence. Thus, a number of adjectives (*nouvelle ... toujours fringante ... coquette ...*) is followed by nouns (*toujours les jupes courtes ... les petits bibis à la mode*). In other words, the suspension points are "friendly" to the transition from one to another parts of speech. Unlike the previous example, suspension points hide annoyance, resentment, maybe anger of the narrator. Disparaging words "*maman nouvelle*", "*les petits bibis*" denote brittle tone. Mother took her boy to Paris, but she was constantly away, leaving him with his grandmother. We no longer feel the excitement that was in the first example. The image of misbehaved woman, who gave up her child, shows up.

The main semantic strategy in the novel by A. Boudard "Mourir d'enfance" is the problem of the narrator's relationship with his mother. So, the local thematic strategies, hierarchically subjected to the main problem, make for its facet. Punctuation tactics of creation the narrator's mother image, being combined with the lexical (verbal) tactics, aims to express the themes of *admiration (the first meeting with her mother)*, *resentment and misunderstanding (youth of the narrator)*, *regret (after her death)*.

Let us study the use of colons in the creation of images of the characters in the work of another French writer Jérôme Dumoulin "Le phare de Baleine" (1990):

Ailleurs dans la chambre régnait un désordre de choses légères et blanchies par le temps: plumes et vertèbres d'oiseaux, étoiles de mer, nautilus, pierres sans éclat où se voyaient d'infimes empreintes de coquillages ou d'algues fossiles, petites épaves, enfin, aux formes contournées, sculptées par le ressac et que la longue alternance du soleil et des eaux avait vidées de toute couleur (Dumoulin, 1990: 94).

Nicolas Rupestrisse saw the room of his uncle Charles exactly like this, when he came to Africa. Charles was a poet and scientist, he wrote a lot, therefore his room was a mess which is natural for creative people: feathers, sea stars, ship wrecks, etc. were scattered in the room. The colon draws the reader's attention to the details of the narrative, which is a kind of characteristics of his uncle: an image of a bit untidy man, sea admirer, dedicated to his research, who doesn't pay his attention to the problems of everyday life.

In another novel "Monsieur Bel Canto" (1993) J. Dumoulin introduces all necessary information about the person with the help of the colon:

Parce qu'il le fallait bien, je savais tout de lui: classes au conservatoire de Milan; jolie petite voix; débuts dans la bonne société de Londres, où il chante dans les salons huppés; rencontre, en 1885, avec la petite duchesse de Richelieu, alors jeune veuve, chez Lady Holland, à Kensington; séjour en France chez les Mouchy, avec la duchesse; idylle à Haut Buisson ... et début de sa fortune (Dumoulin, 1993: 108).

It is known that the colon can stand before the citation, followed by a resumptive word, as in the statement. The narrator lists all the information (resumptive word is the word "tout") he collected and knows about the favourite of the composer. This symbol enters the

information that introduces almost all the biography of a young rising singer. Moreover, the image of the narrator, Raoul Gunsbourg appears: being the head of the Opera of Monte Carlo, he gathers information about famous artists, as a secret agent, he tends to think analytically ("colon" and "semicolon" indicate it); being a close friend of monarchs, he knows all the secrets of the Royal Household. Therefore, he is an intelligent, reserved, public, and at the same time, a man - shadow.

For the case with the colon, we are also talking about a combination of verbal and punctuation tactics to create images/character sketches in the formation of local thematic strategies.

Farther, let us trace the participation of punctuation mark "brackets" in the formation of the tactics under the study. Brackets are the marks "labeling the correlation, the coordination of the linearity of the written form of speech/text with nonlinear structure of thought" (Sabromienė, 2005: 53). For example, in the novel by V. Ovaldé "Ce que je sais de Vera Candida" (2009) thoughts of the narrator and the characters themselves are within the brackets, which are involved in the formation of thematic tactic of creating images/character sketches.

Il se mettait alors à établir la liste de ce qui lui plaisait chez une femme, cochant mentalement les conditions que Vera Candida remplissait: les cheveux (il les fallait épais et longs), la mâchoire (il l'aimait forte et un peu agressive), la profondeur du regard (même si un regard vide n'était pas pour Itxaga dénué de charme), la nuque (une nuque de petite fille ou de danseuse, avec un duvet sur les premières vertèbres comme le prolongement d'une pilosité mammifère que contredirait la délicatesse du cou) et le balancement spécial qu'adoptent les femmes quand elles mettent des talons (Vera Candida portait souvent des mules à talons pour sortir le soir, c'étaient de petites choses bon marché et cliquantes qui semblaient toujours à deux doigts de s'effondrer ou de partir en morceaux, mais elle les arborait comme s'il s'était agi d'armes de poing) (Ovaldé, 2009: 191).

The second plan of the narrative, that is created with the help of brackets, contains the notes describing the main character of the novel. Thus, the linearity of the narrative is "broken", aiming at saving linguistic resources, as well as attracting the attention of readers (creating expressiveness). Parentheses, listing everything the agonist likes in women and revealing his tastes and preferences, contain the information about Vera Candida. So, we get to know her appearance: her hair, neck, jaw, eyes and even shoes she likes to wear. Moreover, Itxaga seems to be a serious man, responsible, considerate, who knows his own mind. In other words, he is a great contrast to the men Vera Candida has met in her life.

The following example shows how parenthesis, contained in brackets, is used for describing the surroundings:

C'était une vieille bâtisse décrépie (avec des bizarreries rococo, comme les têtes d'espadon en plâtre qui encadraient la porte entrée), elle était située dans une rue parallèle au front de mer (Ovaldé, 2009: 97-98).

The building of the hostel, where Vera Candida is going to live with her daughter, is described here. The building, like its mistress Madame Kaufman, was freaky and absurd: it was called Cod Palace (*le Palais des Morues*). Parenthesis contains the narrator's comments, which help to characterize not only the building, with its outer side (*rococo extravagancy, gypsoplast heads of swordfish*), but also its inhabitants: in such a weird and shabby building freaky people live, they are ugly both externally and internally (many

residents of the hostel were the ladies of easy virtue), fate offendees. Consequently, we can imagine the image of inhabitants through the description of the external condition of the house, where Vera Candida will live.

Le voyage durait deux heures jusqu'à Nuatu mais avec la pluie (Foutu temps, répétait le chauffeur) on pouvait compter le double (Ovaldé, 2009: 86).

In the example above, parenthesis creates the background: the comments of a driver about the weather are the backing of the narrative. After learning about the pregnancy, Vera Candida decides to leave her hometown. She was at that time only fifteen years old. Breaking the sentence, parenthesis adds the expressiveness to it. If we drop out parenthesis, the description of events will be neutral: because of the rain it took twice as long time for a trip. Parenthesis helps to correspond the weather with Vera's mood: she leaves her hometown, her grandmother, who has cradled her, feels tremendous guilt and shame for having fall short of expectation and will soon give birth to a child, like her grandmother and mother, without husbands. Brackets contain some evaluation of the events, which coincides with the psychological state, feelings of the heroine (perhaps the weather was not blooming, but her life, which has just begun), that helps us to understand, characterize the girl with her doubts, regrets, fear of the unknown, feelings of injustice.

Punctuation tactics, helping to create images and character sketches of the novel, participate in formation of thematic strategies which, in turn, submit to the main idea of the text. Virile character, persistence, resolution of Vera Candida, who despite all difficulties of life, could break off "tainted heredity" and find happiness – to be loved and to love, are the main idea of the novel.

Thus, the results of analysis have found that punctuation marks can form punctuation tactics at the level of a text. Being combined and interlaced with other tactics and methods, they participate in creation of various images/character sketches. It is mainly referred to a combination of punctuation and lexical tactics. In other words punctuation marks are some kind of assistants of verbal devices, which, creating images and character sketches, also point at the right interpretation of separate local themes in fiction.

"The status of memoirs" method in fiction

As above mentioned, tactics is defined as one or several methods, helping to realize certain strategy. This subparagraph is aimed at investigating "the status of memoirs" method.

There are three forms of reported speech (*чужая речь*): direct, indirect and experienced speech. Besides three established forms there are so-called hybrid forms of reported speech (see: Tcherkasova, 2013). Moreover, the analysis of modern fiction showed that a lot of authors apply for synonymic filing of direct speech in their works by means of a zero sign. In accordance with E.I. Sernova, the logic of a narration changes in modern fiction, "which gives more thought, than before, of that how to tell, than what to tell" (Sernova, 2006: 5). In this regard punctuation filing of direct speech in modern French fiction is of great interest.

It is known that the main markers of direct speech are the punctuation marks "quotes", "colon" and "dash". There are some terms designating two components of a direct speech construction: inquit and direct speech, an author's context and reported speech, quoting and quoted speech, a narrative component and direct speech (Sernova, 2006; Tcherkasova, 2013). As we consider, that in fiction the story is narrated by a narrator rather than by an

author, we will focus on the terms "narrative component" and "direct speech". Traditional (neutral) filing of direct speech, schematically, can be presented as follows:

- 1) "DS" – NC.
- 2) NC: "DS".
- 3) "DS, – NC, – DS".
- 4) "DS, – NC. – DS".

where NC – a narrative component, DS – direct speech.

According to M. M. Bakhtin, in case of traditional filing of direct speech constructions, reported speech and intonation in the form of quotes in written speech represent the change of speech subjects transferred inside the utterance. Thus the boundaries, created by this change, are weakened and specific since "the expression of the speaker gets through these boundaries and extends on reported speech" (Bakhtin, 2000: 289). Consequently, such constructions contain a double expression: the expression of reported speech itself and the utterance hived by this speech.

However, as it was mentioned above, modern writers quite often omit initial (traditional) punctuation marks introducing direct speech. In relation to punctuation filing of direct speech, such constructions have no clear boundary between a narrative component and direct speech.

Having omitted (intentionally) traditional punctuation marks, which are used in direct speech filling, the author sends over only memoirs: everything that is described in novels, the main characters of novels tell us, so the conversations are carried not in real time (now), but in their memoirs or from hearsay. It appears that such synonymic cases of punctuation filing of direct speech (through the use of zero mark) can be defined as the phenomenon of **"the status of memoirs"**.

The carried-out fiction analysis allows us to divide it into two groups: the texts with both traditional and synonymic filing of direct speech constructions and those, where the author omits traditional punctuation marks while introducing direct speech throughout the whole text.

We should first consider the examples of texts with both traditional and synonymic filing.

The novel "L'homme qui m'aimait tout bas" (2009) is the most striking example of "the memoirs status" method usage. Famous French journalist and writer E.Fottorino dedicated the novel to his lost father.

Sa voix: Il est arrivé quelque chose à ton père. Aussitôt j'ai dit: Il est mort (Fottorino, 2009: 17).

The syntactic filing of the given constructions of direct speech cannot be a traditional one. However, the narrative component is separated from direct speech by colons, remarks of characters begin with capital letters and there is the possessive adjective "ton", all these point to direct speech. Schematically it looks as follows: NC: DS. Evidently, the bereavement of the loved one became tragedy for the narrator. He thought, looked back at the past and visualized the last minutes of father's life, his thoughts and words. He always recollected his wife's call when she told to him about misfortune. The remark of the wife in this case is reported speech which brings a double expression of the wife and storyteller.

Thus the zero punctuation erases boundaries between direct speech components and it appears that "voice" of the wife fades into the background, and the narrator's "voice" and emotions "sound" more intense. As it seems to us, absence of quotes shows that the conversation goes on not in real time, but in memoirs of the narrator. Moreover, if we submit these constructions as the form of the compound sentence, the components of which are separated by a colon, so the capital letters and the mark "colon" draw attention to the second component of this sentence twice. The information, given after the mark "colon", is important for the narrator, so he thinks about it again and again. Therefore, the mark "colon" has two functions: formally enters direct speech and warns about important information.

Traditional filing of direct speech construction occurs in the analyzed text:

J'entends son ancien associé Jean-Pierre Arnautou: "Ton père, il n'avait pas peur de grand-chose. A vrai dire, je crois qu'il n'avait peur de rien." (Fottorino, 2009: 19)

Direct speech filing of this example is traditional and corresponds to the scheme 2: NC: "DS". Alternatively to the first example, it is possible to say that events happen at present time, which is proved by present tense form of the verb "hear". When reading this fragment it seems that these words return the narrator in reality (I hear ...), and he distracts for some time from the memoirs and thoughts. Moreover, probably, the author wanted to emphasize that characterization of the narrator's father is off-site: boundaries in the form of traditional punctuation marks indicate greater autonomy from the narrator's emotions, than the constructions without marks.

Therefore, in the novel by E. Fottorino the filing of real time constructions and, probably, unrelated with narrator's pain differ from those, connected with father's death.

Let us now turn to the novels with the synonymic zero punctuation, used in direct speech constructions. For example, in works of French author Christian Oster there is no any case of traditional filing of direct speech constructions.

The example from his novel "Mon grand appartement" (1999):

*J'appelai Anne d'un hôtel, le premier que j'eusse trouvé. (...) En raccrochant, je dis trois mots au réceptionniste. J'aurais dit trois mots à n'importe qui, n'importe lesquels. Le réceptionniste ne répondit pas, il dormait assis. **On n'est pas en pleine nuit, dis-je, pourtant. Vous ne dormez quand même pas, là, vous pourriez me répondre. Et celui-là, dit le réceptionniste, vous le voulez sur la gueule?** Il levait un oeil, montrait un poing. **Pourquoi pas?** dis-je. Le réceptionniste referma l'oeil. **Allez vous coucher, dit-il, vous avez la clé, le numéro de la chambre, foutez-moi la paix. Je plaisantais, dis-je** (Oster, 2007: 33-34).*

Direct speech constructions, given in this example, can be schematically presented as follows: DS, NC, DS. and DS? NC, where DS – direct speech, NC – narrative component. Verb-markers (*dis-je, dit le réceptionniste*); verb inversion, specific for a postposition of narrator's words; present tense forms of verbs in remarks; second person pronouns in the plural (respectful form of address), first person pronoun in the singular denote the existence of direct speech. Moreover, speakers' remarks follow one after another continuously throughout the text and they are not marked by dashes (dialogue markers). Conversation of the main character of the novel with the administrator of the hotel, where he decides to spend the night, having lost keys, is given in this example.

There is the impression of the narrator's stream of thoughts, his reflections are very fast and extra marks would disturb this prompt stream: the pauses, which would arise after the punctuation marks "colon" and "dash", seem to be undue and too long. Nevertheless, the author designates the beginning of speech of the character applying for a comma, to keep the pause. As for the filing of dialogue by the continuous text, in our opinion, the conversation with the administrator was not so important for the narrator: he would say any words and to anyone at that moment. It seems that the narrator tells (scrolls) about what happened in one breath.

Let's review an example from another Ch. Oster's novel "Paul au téléphone" (1996):

*Puis il m'expliqua qu'il partait pour affaires, je voulais bien, que Sandra allait rester seule, que ça l'ennuyait, qu'elle m'aimait bien, je voulais bien, que l'idée lui était venue à lui que je pourrais lui tenir compagnie à elle pendant son absence à lui, quelques jours, et là, **permettez, dis-je, je demande à réfléchir** (Oster, 1996: 14-15).*

The context, given as an example, represents dialogue exposition with which the novel actions begin. The utterance includes both indirect and direct speech constructions. And the direct speech construction belongs to the narrator, who holds the conversation in the novel. Schematically it can be represented as follows: NC que IS, NC, DS, NC, DS. where NC – a narrative component, DS – direct speech, IS – indirect speech, que – conjunction, introducing indirect speech. The absence of time transposition (imperative mood, second person in the plural, of the present of an indicative mood), personal pronoun "je" are the indicators of direct speech.

As D. Maingueneau defines, indirect speech loses its own modality, being dissolved in the narrator's speech. (Maingueneau, 1991). It can be seen in the provided utterance, where only the narrator's remark is in the form of direct speech, moreover, his (narrator's) subjective modality is expressed in the phrase "*je voulais bien que*" which is followed by desires, dreams, narrator's words. Indirect speech construction "*il m'expliqua qu'il partait pour affaires*" (the use of a personal pronoun "il", keeping the sequence of tenses in a compound sentence) refers to another character.

As for the direct speech construction, there are no traditional markers of direct speech, such as quotes, a colon. It allows us to speak about synonymic filing of direct speech (by means of a zero mark). Moreover, past tense of verbs specifies that actions take place in the past, in other words, the narrator tells us or thinks about what happened.

We designate the term "**the status of memoirs**" as synonymic filing of direct speech (by means of a zero mark), when the author intentionally omits neutral marks, which are specific for its introduction. The main purpose of "the status of memoirs" method is the author's intention to show that the events take place not in real time of a narration "now", but in the past (memoirs, diaries, retellings, etc.). Therefore, in the cases, when there are no punctuation marks (boundaries) between components of direct speech constructions, both components become even closer, thus narrative component visually "dissolves" direct (reported) speech.

In cases, when there are dialogues in the narration, i.e. reported speech, the narrator passes them (reported speech) through his perception, reproduces not only their expression, but also imposes his own; we perceive reported speech from his point of view, with his characterization and emotions. Generally, the narration in the analyzed novels is told by the main characters (i.e. from the first person), their opinion towards the events, their thoughts,

their memoirs are given there. The narrators' thoughts range over past, they think about the events again and again, pass through the last events. There is no escaping the impression of a stream of consciousness: all thoughts, the conversations, the events, everything is mixed in the head and flows in a steady stream. We can assume that such synonymic filing of direct speech constructions corresponds to fast rate French speech tempo.

Conclusion

Thus, having defined tactics as one or several methods that contribute to the implementation of a certain strategy, we considered and distinguished in this paragraph two methods (tactics) in pan-textual field: the tactic of creating character sketch and "the status of memoirs" method. It should be noted that various local thematic strategies are traced in each text, but we tried to analyze only general methods and tactics, which combining with other tactics (compositional, verbal, stylistic), overlapping each other, form strategies and guide the readers to the correct interpretation of a particular topic.

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**THE ORGANIZATION OF THE EDUCATIONAL PROCESS DURING
FOREIGN LANGUAGE PRACTICAL INSTRUCTIONS AND THE
ANALYSIS OF REGULAR METHODOLOGY MATERIALS FOR
TEACHING FOREIGN SPECIAL LANGUAGE READING AT NON-
FOREIGN LANGUAGE COLLEGES**

**ОРГАНИЗАЦИЯ УЧЕБНОГО ПРОЦЕССА НА ПРАКТИЧЕСКИХ ЗАНЯТИЯХ
ПО ИНОСТРАННОМУ ЯЗЫКУ И АНАЛИЗ НОРМАТИВНЫХ УЧЕБНО-
МЕТОДИЧЕСКИХ МАТЕРИАЛОВ ПРИ ОБУЧЕНИИ ИНОЯЗЫЧНОМУ
ЧТЕНИЮ ПО СПЕЦИАЛЬНОСТИ В НЕЯЗЫКОВОМ ВУЗЕ**

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YABANCI DİL DERSLERİNDE EĞİTİM VERİLMESİ VE EĞİTİM-
METODOLOJİSİ MALZEMELERİNİN ANALİZİ**

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ABSTRACT

This article discusses the techniques and methods of teaching foreign language reading during practical instructions at non-foreign language colleges. Classroom workshops should use teaching materials for reading in order to enhance the creative potential of students. The paper describes the organization of the educational process, which takes into account the various aspects of learning how to read.

Keywords: Teaching Foreign Language Reading In Students' Special Field, The Learning Process, Methodology Materials, Practical Recommendations In Foreign Language Reading.

АННОТАЦИЯ

В данной статье рассматриваются приемы и способы обучения иноязычному чтению на практических занятиях по иностранному языку в неязыковом вузе. Аудиторные практические занятия должны использовать учебно-методические материалы по чтению таким образом, чтобы решать задачи творческого характера. В статье описывается организация учебного процесса, учитывающая различные аспекты обучения чтению.

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Ключевые Слова: Обучение Иноязычному Чтению, Тексты По Специальности, Учебный Процесс, Учебно-Методические Материалы, Практические Рекомендации По Чтению.

ÖZET

Makalede dil eğitime mahsus olmayan yüksek eğitim kurumlarında yabancı dil derslerinde okutma usul ve tarzları tetkik edilmiştir. Sanatsal ödevleri çözmek için pratik derslerde okumaya mahsus eğitim-metodiksel malzemelerinin doğru kullanımı gerekmektedir. Bildiride okumaya alıştırmak için kullanılan farklı usuller açıklanmıştır.

Anahtar Kelimeler: Yabancı Dil Okutmak, Mesleki Metinler, Eğitim Süreci, Eğitim-Metodolojiksel Materyaller, Metinleri Okumak İçin Pratik Tavsiyeler.

The formation and development of the skills of reading and understanding of texts is one of the main goals in the learning a foreign language at any non-linguistic higher education institution.

Reading is within the scope of communicative and social activities of man and provides a form of verbal communication, known as a form of written (or printed) speech. Written speech is characterized by a number of specific features:

- structural extent, as it should express the completeness of utterance;
- formal compress and brevity depending the grammatical complexity of the written language;
- strict adherence to the norms of the literary language.

The reading should occupy an important place in the process of learning foreign languages in non-linguistic high school. According to the high teacher methodologists, foreign language teaching practice is somehow neglected in comparison with mastery in spoken language skills. Systematic reading in a foreign language helps keep the conversational skills, besides it broadens the passive vocabulary (Lerner, I.Y., 2005: 30).

The problem of text materials selection in the process of reading teaching. At one time there were many disputes about kinds of texts which fit the studying in non-linguistic schools. Serious contradictions arose over the issue of the necessity to explore the authentic texts. This is due to the fact that the sources used as teaching materials were available in traditional (English) language, which had plenty of artificial aspects, or were decorated with an oversimplification of language meant that any native speaker would find ridiculous and unnatural.

However, if you provide the trainee whose level of English proficiency is below the average, an article from The Times and The Guardian, which, incidentally, is very authentic to the native speakers, the student will generally not be able to understand anything because he encounters with the words and grammatical rules which he has never met before.

Methodologists talk about the necessity to find a balance between these foreign texts, on the one hand, and the interests and abilities of students - on the other. There are such kind of authentic texts, which are able to understand even for a beginner in learning foreign

language: instructions, menus, schedules, etc. However in the future the teachers must provide the students with authentic materials sufficiently adapted to meet the level of the students.

So should one reduce the sort of texts only to the encyclopedic type or have a collection of fiction?

A lot depends on the specialization of students who are involved in the process. If it is an economics student, the teacher is likely to concentrate their attention on the texts of the relevant economic content that will be of interest to them. Students Faculty of Math Sciences will be offered academic texts: articles from scientific journals, collections, anthologies, etc.

Reading skills that are necessary to provide the students for independent work with the text. All students should master the skills of different work with the text. First of all, they should be able to view the text to find specific pieces of information to carry out their task, that is, they must be taught to define the paragraphs and find what is required.

In addition, students should be able to scan the content of the text in the whole to obtain a general conclusion about the main idea of the text. Otherwise, the readers may "bog down" into details and may not be able to identify the main idea of the text because too much attention is paid to minor facts.

Readers may read the text separately or in the whole and it depends what purpose they read for. They can be selectively read the proposed list on the Internet, they need to find the link, or read the contents of some articles to get an idea of what happened. However, when the students come across fiction, the reading of which is a certain pleasure, the process is slightly longer than in the first two cases. One of the main tasks of the teacher is to help students realize, make sure of themselves, how important is what they read (Koryakovtseva N.F., 2002:123).

The principles of teaching reading. Learning to read, as well as all other kinds of speech activity, is based on the didactic and methodological principles. There are six so-called special principles of teaching reading.

Principle 1. Reading should not be passive.

Reading is an active work. To have a positive and successful outcome, students should learn to understand what the words mean and to be able to see the pictures and images that the authors portray by means of words, understand the arguments and form their own opinion, if they have something to add or argue for a particular thesis. If neither the teacher nor the students do it, the work with the text will bear a superficial character, and the information will soon be forgotten.

Training for comprehension study skills after reading should be based on the mastering of the structural elements of the language. Teaching for accurate understanding should be based on the study of the language, its grammatical features, because those students who often have to look in a dictionary or grammar coursebook to look for unfamiliar word combinations will not be able to work independently with the text.

Principle 2. The teacher should interest the students with reading material.

If the aspect of reading is not any interest for the students, the training will not make any progress, and the task will not be fulfilled, not to mention the wasted time. The necessity to read the text can and should be natural. The right choice of texts is very

important in this case as the information content should be meaningful in the eyes of students, attract them. The language availability of the text is significant for a reader too, since only in this case it will be able to feel your way forward. However it is believed that emotions also play a significant role in any of study motivation including training reading skills.

Principle 3. *A teacher should encourage their students to retell the content of the texts they read.*

In this case it is very important to know exactly how the paragraphs are formed and organized in the text, in what way the words and phrases are connected in sentences. It is especially important to give the readers the opportunity to express their own opinions and their feelings, thus contributing to their own involvement in the process of discussion.

Principle 4. *Prediction is an important factor in the process of reading.*

While reading the book, even in our native language, we do not get a clear idea of the content before reading. Covers, reproductions, photographs, titles can only hint to us what this or that article, chapter or just a fragment means.

The task of the teacher is to give tips to students when he offers them any text. These tips should be organized in such a way that readers could get some idea of what they will read and then discuss. This approach will make most of them interested readers.

Principle 5. *The tasks for the text should be well-founded and clear for the trainees.*

A selection of texts is not limited to the personal interests of students, it is also advisable to choose wisely set texts - appropriately worded questions that will cause readers to further discussion, logic puzzles, equally interesting and useful for students in the curriculum and in terms of overall development . The effect of even the most interesting texts can be spoiled boring and meaningless tasks. Conversely, even the most boring piece of text may seem extremely interesting if it attached to the job, made with a certain amount of imagination that provoke lively involvement of students in active learning activities - discussions, debates, essay writing.

Principle 6. *It is advisable to make up a detailed scenario of the work with the text.*

Any text proposed for the students should contain a large number of sentences, phrases, sentences and words, ideas and descriptions and many other interesting things. It makes no sense to spend time only for reading and translation of the text and then move to other activities. Methodologists offer to transform the work with the text in the whole learning experience, using the discussion topics that cause the real interest of the audience, exercises should be designed in such way that the attention of the trainees did not stop, and last but not least, the teacher should have a clear idea about the form, content and sequence of exercises for the organization of mastering the material of reading. (Rachenko IP, 2000: 69)

A teacher should be attentive in the choice of the ways to control the level of reading comprehension. Text abstracting and annotating may be the ways to control reading. The practice of the university language training shows that not every freshman has the ability to annotate and summarize. Most polls have revealed that only ten percent of the students have an adequate understanding of these two types of control (Korotkov E.N.,1990: 96). Abstracting and annotating of the texts entered the practice of comprehension controlling rather recently and may be described as:

- 1) the revealing in the text of the separate words, phrases, sentences, as well as the responses to the questions teacher offered;
- 2) the self-making questions to the text;
- 3) the confirmation or a denial of the material after reading;
- 4) the plan of the text retelling;
- 5) the free reproduction of text in the native or target language;
- 6) the translation of separate words;

Making an abstract means a summary (abstract) content of any text which includes the character, the methodology and results of the study. The abstract fully captures the information, reflecting adequate reading comprehension, the sample sentences, complete semantic parts of the text are allowed to use.

Making an annotation means drawing up a summary of the main content of the text. As a rule in the non-linguistic high schools the general and specialized kinds or reference and descriptive types of information presentation are used.

The control of material read by abstracting and annotating is possible when learners can use their own methods of understanding the essential aspects of the content. The main characteristics of understanding are completeness of comprehension, its accuracy and the depth of information obtained.

The degree of completeness reflects a quantitative measure of the information extracted from the text (that is, how many new facts the students managed to extract after the reading of the text).

The accuracy of understanding is characterized by the qualitative aspect of perception. The adequacy of the perception of information and correct understanding of linguistic forms of the content affects the accuracy of text comprehension.

The depth of understanding is demonstrated in the interpretation of the extracted information: it depends entirely on the reader's background knowledge and his intellectual abilities. The ability to identify the author's intention, the subtext, and the main idea of the work are traditionally tested.

Thus, understanding is one of the basic processes that ensures reader's or speaker's communication. Methodologists agree abstracting and annotating are based on different methods of understanding the content of the text - asking questions, re-reading, as well as a guess, and writing skills.

Thus we may formulate the guidelines of the practical mastering of a foreign language in a non-linguistic high school. The main direction of these guidelines is to manage the learning process in the whole, to use the complex subject-conceptual material correlated with the three areas of communication: everyday, special, educational (i.e., regional and cultural studies).

Besides, this type of training management requires a close relationship between the teacher and students and between students themselves, because the foreign language learning is training of communication and speech behavior.

To manage the training means not to lead the teaching process according to a rigid plan, but influence the students constantly, gently and firmly to reach the success in their study.

As to the teacher himself, being a professional and carrier of knowledge, he is a "personnel manager" directing the work of students in democratic style. The distinctive feature of his work is organization of an equal and active participation of all students in the group.

The application of teacher's self-management requires a flexible, clearly motivated training methodology (tools and methods), taking into account not only the specific learning material and the situation, but also the specific needs, capabilities and motives, resulting in a fruitful cooperative work on the solution of educational problems and the achievement of educational goals.

The main and ultimate goal of education is to ensure the active language mastering by the graduates of non-linguistic high schools as a means of creating and formulating thoughts in everyday communication and in their specialty. This goal can not be achieved in a short period of time, as proved in both practical experience and theoretical study of the process of mastering a foreign language (however, and native language, too), so the ultimate goal is marked by the intermediate learning objectives that can be summarized as follows:

- psychologically and practically re-orient the students from an understanding of a foreign language as an external source of information to the acquisition and use it for personal purposes for expressing their thoughts and ideas and perception of that in other people's surrounding;

- teach students to see the sources of independent improving of qualification during their study, i.e. the means of obtaining, expansion and deepening of system language knowledge in the specialty;

- awaken in students the desire to show the alternative-professional use of a foreign language in their specialty in work of an interpreter;

- help students value the importance of a foreign language learning in the growth of man as a personality and as a professional;

The way from one sub-goal to the other one in terms of non-linguistic high schools is associated with a number of difficulties. The guidelines given below help to overcome these difficulties with the help of different organizational forms and teaching techniques.

Recommendations for phase I may be formulated as follows: learning foreign language as an active mastery in everyday communication.

Brief characteristics of this phase can be described in the following way. The content of everyday communication vocabulary can be defined as "old, well-known information". The thing really necessary is to teach students to express it, "the old, well-known information" by "new, unknown" that is, to do it through methods and means of the foreign language. At this stage of the transformation from thought to word is controlled by a pretty strong grasp of consciousness.

The sphere of everyday communication determines the theme of educational material, namely: me, my family, my friends, hobbies, my home, my city, my place of study, what is happening to me: I'm going, I go somewhere, I spend my day in such way, etc. Thus, the

subject is focused around the questions: who? what? when? where? how? Additional questions in this context are: who, what? how much? what? whose? sometimes why? and the responses to them are important for study, too.. Focusing on such range of questions and answers you can build a constant conceptual scheme of educational material and to determine the content of the relevant linguistic ways and means.

As to educational material you take into account the fact that everyday communication does not require a deep and comprehensive coverage of the topic of conversation, as it were "skim the surface", it is rather easy to simulate natural learning. The simplicity of topics allows a teacher to input training material at minimum of limited linguistic vocabulary. Repetition of language material allows to expand, diversify and increase language skills.

Therefore, we need not seek to comprehensive development of everyday topics in the learning process, but to find ways to initiate students to the repeated return to the material covered. Methodological practice has shown that we should not teach students to speak on behalf of foreigners, that is, to play another role. We are interested in talking and listening to what concerns us personally. First, everyone thinks and speaks not only of themselves but also for their loved ones, and secondly, listens and begins to think of others, of those who respond to his words, and on whose word he responds, and thus in the conversation there are other motives and turns including into narrow circle of everyday interests of one person. It is becoming a common topic for everybody, and personal topic in the extended version.

Acting on the basis of the proposed methodology, the teacher does not have to stay ahead of the initiative of the students by asking them to work out the course material, and participate in their work. To manage the work of students, to lead them in a certain direction, the teacher should know the course material thoroughly and to be able to use it in his own way.

Thus, the academic literature for a foreign language teaching with all the explanations and selected language material, exercises and diagrams, etc. is mainly for a teacher at the first stage of language learning. This training literature is the basis of his preparation for classes, the starting material for students of solutions offered to them, but not means of training themselves.

Introduction and using of vocabulary of the first phase of training is conducted with the help of the background of words in the native language, a mother tongue reveals specific features of the words in a foreign language, which greatly facilitates the transformation of ideas from the native language to the target one.

It is important to note that the construction of the speech can make mistakes, but do not break the laws of language. That is why the assimilation of temporal and spatial relations, means of negation, modality, application of some basic models offers an intermediate target objective of the first phase of training active ownership of a foreign language.

The use of this approach to learning activity drilling of sounds, forms and meanings of words in terms of their functions in sentences (i.e., what is called phonetics and grammar) is not a scholastic way of teaching. There is a natural way of using, remembering and training all topics during everyday classes. Ideally, the rules begin to be realized in their close connection with the practice of speech.

Therefore, the main task of the teacher is not to study the internal logic and systematic grammatical structure of language, but subordinate this aspect of language to the requirements of everyday communication features.

The organization of the educational process is not simple. Everyday communication language is characterized by ease. To combine this quality in the course of work in the classroom is rather difficult organizational and management task. Students still do not know each other, they are too awkward or too loose. It is very difficult to find the right tone of communication, friendly and respectful to themselves and to others (which is the basis of any easy communication).

Therefore, setting the level of ease foreign language communicating is one of the first organizational tasks of the teacher. Structuring of classwork as a simulation of everyday communication makes the students to use all kinds of speech activity (in other words, teaching speaking and writing, listening and reading).

It might be as well to formulate the educational task so that to create an ease atmosphere in the classroom preparing students' replicas of their participation in the general conversation. Such approach makes the students not only prepare for the part of the tasks that they perform thoroughly, but also to predict their reaction to what others may say and think over these reactions. The range of training exercises is expanding and transforms into the exercises for speaking and begins to work for the establishment and development of active language skills.

In general, the recommendations of the first phase of training can be summarized as follows (recommendations are addressed to the teacher as the main driving force of the learning process)

- use the existing textbooks, grammar textbooks, methodology guidelines, etc. mainly as a source of preparation for classes;

- selecting texts for employment, highlight the language tools and methods in them necessary to disclose the topic;

- try to highlight in the selected material what requires separate explanation and don't be afraid to "waste time" in the case;

- in the classroom do not reveal your home-made" instructions in the form of a ready-made recipe, let the students themselves collectively looking for what and how to say on the subject, remember that you are only managing the job, and not showing knowledge of solutions to language problems;

- do not try to develop a theme to the end. Let it stay for the future training as a reason to return to the subject, of course to repeat and develop it, and in the course of work on the topic initiate the occurrence of such motifs, which would have caused interest to the next topic, the desire to go to it;

- choose those exercises for homework that would force the students to train to express their thoughts (a specific task is formulated – "I want to say or write, how can I do it, what are the possible reactions to my proposal"). Secondly, it is very useful for homework to give the students auditive training materials as an example of foreign speech;

- be not only the organizer, but also an active member of the students' "brainstorming" in the course of practical instruction. Your participation on the one hand, will discipline this

process inside and, on the other hand, will probably eliminate the difficulties the trainees encountered (Rachenko I. P., 2000 88).

The recommendations to the II phase (namely the beginning of the active learning of foreign language knowledge in the field of specialty). The second stage can be delayed in no circumstances. As usual, these textbooks are built on learning language through a special introduction to the specialty. The specific feature of this step is to overcome the difficulties in teaching the "new" through the "new" (new language through the new content). The compilers of textbooks have to listen to statements such as "students still do not know peculiarities of their special field" and "teacher of a foreign language, not being an expert, can not take responsibility for training on specialized knowledge." One may make a conclusion that the original literature in the specialty can only be used at the undergraduate courses and at the junior students should be satisfied by simple popular texts. The contradiction lies in the fact that the students have to learn a foreign language just during 1 or 2 courses according to the syllabus.

The educational material should refer to any specialization. It is possible to select an area of knowledge and information available to non-specialists in any profession, even very complex. Today the teacher always has the opportunity to be aware of the original literature in the specialty. This initial knowledge is at the foundation of specialization, with all the features and characteristics inherent to the professionals. In this case the statement "students still know nothing in their special field" suddenly motivates the study of a foreign language, because the initial stage of the training is of great interest for students' receiving basic information new to them and at the same time in foreign language.

Basic knowledge has the form easy to understand. The separate text can not be long - everything is new in the text: both the presentation of the subject and its linguistic form. A rational approach dedicates a separate text to a special term and its close surroundings. The chain of texts outline the theme, the chain that will help to trace the logic of the subject, thematic collection of chains allows you to create an image of specialty in a foreign language. The strategic goal we can assume is the awareness of students of a foreign language as the key to new information and new knowledge.

The specific features of educational material present their requirements for the classroom and extracurricular activities. The basis for learning at the period of second stage (active language proficiency specialty) is the written word that is printed educational text, taken from the original literature in the specialty. Working with text is not limited to the tasks the student reading (full understanding of the content and all language means of expression), the tasks should be more complicated. The content and language material of special texts must be understood and mastered in the way to serve as the foundation of the lexicon of language specialty. Center for classroom instruction may be the analysis of the text and transforming the written language into spoken one.

This is one of different kinds of the educational process organization. It follows that the main organizing principle during the second stage of learning is separate form of working with text. It is the ability of a teacher to build a classwork plan so that students are focusing not only on what is in the text, but also how it is to be understood, and how it can be said in another way. The multiplicity and variety of interpretations (sometimes with mistakes) helps students to make other people's thoughts and ways of expressing their own. In fact, learning material in the classroom is organized in the form of teacher's speech sounding as a "discussion" (Lerner, IY, 2005: 57). In this case everything is important: how

students address to each other, what intonation the use, how they agree or do not agree, in what way they object or interrupt not in the social circumstances but during the business communication.

As a result of this quest the students get such tasks as “Prepare the text or the part of the text for reading “to others” (i.e., in the way any person to understand, the casualty of reading increases), or “ Get ready for a simultaneous translation of the text given” (this provides a good memorizing of words), “Prepare so many questions which you will ask your friends” (which makes to think of not only the issues themselves but also the possible answers), and many others. Each traditional assignment to the text can be supplemented by others, although preparing to training but natural communication.

Psychological studies found that human activities are held more successful if the target installation job is not the actual content of the action (read, move, repeat), and any specific purpose. For example, the task is: “Compare the drawing with an attached description, find the mistakes the designer has made”. In this task the word “read” is not even mentioned, but in this way exercise in reading is closer to the natural conditions of communication aimed at obtaining the necessary information from the text. The exercises for the improvement of reading skills are creative in the form of abstracting and annotating, identifying the main idea of the passage, the selection of captions and drawings, etc.

The educational work of that kind during foreign language practical instructions form the working atmosphere in the classroom students say about: “we did not notice how time has passed.” The organization of the educational process follows the plan and is effective in obtaining the necessary the skills and abilities.

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FORMS AND METHODS OF THE FOREIGN LANGUAGE TEACHING FOR STUDENTS IN NON-LANGUAGE HIGHER EDUCATIONAL INSTITUTIONS

ФОРМЫ И МЕТОДЫ АКТИВНОГО ОБУЧЕНИЯ ИНОСТРАННОМУ ЯЗЫКУ СТУДЕНТОВ НЕЯЗЫКОВЫХ ВУЗОВ

YABANCI DİL EĞİTİMİNE MAHSUS OLMAYAN YUKSEK EĞİTİM KURUM ÖĞRENCİLERİNE YABANCI DİLİN AKTİF EĞİTİM ŞEKİL VE METOTLARI

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ABSTRACT

In this article, some important issues of some forms and methods in active foreign language teaching for students from Biology and Economics departments of NEFU are considered. Brainstorming, IT technologies, case-study, role-play game, project method, students' creative study group are spotted as the most effective forms and methods of active learning.

Keywords: A Foreign Language, Students Of Non-Language Higher Educational Establishments.

АННОТАЦИЯ

В данной статье рассматриваются вопросы актуализации применения форм и методов активного обучения иностранному языку студентов биолого-географического факультета, финансово-экономического института СВФУ. К наиболее эффективным формам и методам активного обучения были отнесены мозговой штурм, информационные компьютерные технологии, case-study, ролевая игра, метод проектов, студенческий творческий кружок.

Ключевые Слова: Иностранный Язык, Студенты Неязыковых Вузов.

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ÖZET

Makalede СВФУ Mali-İşletmecilik Enstitüsünün Biyoloji-Coğrafya Fakültesi öğrencilerine aktif yabancı dil eğitim şekil ve metotları tetkik edilmiştir. En etkili olarak beyin hücumu, bilgisayar teknolojileri, case-study, rol oyunları, proje metotları, öğrenci sanatsal derneği gibi metot ve şekiller kabul edilmiştir.

Anahtar Kelimeler: Yabancı Dil, Yabancı Dil Eğitimine Mahsus Olmayan Yüksek Eğitim Kurumları.

One of the most actual problems of high school education at the present stage of the Russian society' development is a necessity of high-quality improvement of future specialists' foreign language skills. Learning of foreign languages and process of training of future expert at high school are complete systems, each of them is capable to create the identity of the student as a whole. As practice shows, "knowledge" education, namely mastering students by skills of reading, writing, translation, elementary skills of communication in a foreign language, is inefficient since the expert with such preparation in the field of foreign languages is unclaimed on a labor market in connection with his unavailability to apply the received knowledge in the sphere of professional communication, and also to his further self-development.

In this regard there is a need for training from positions of competence-based approach. In our opinion, ability to cross-cultural communication from a position of the mentioned above approach is expressed in mastering by common cultural and professional competences through a foreign language. These competences stimulate students on practical application of a foreign language in various life situations; mastering by ways and technologies of the research, independent work which is of great importance within conditions of deficiency of academic hours on learning of foreign languages, and large students' load with the main specialized subjects of higher educational institution.

Besides, in the conditions of the developed market economy there is a close interrelation between levels of formation both common cultural and professional competences and the possibility of employment of the young specialist. Having analyzed Federal State Educational Standards (FSES) and Educational Programs' (EP) texts for 30 directions of two-levelled system of modern high school, we came to the conclusion that requirements generally interesting us to future bachelors are consolidated to common cultural competence: "ability to speak one of the foreign languages at level not below colloquial". This formulation can be met in the texts on the following directions 060500, 072500, 080100, 080500, 110400, 180100, 210100, 210400, 210700, 211000, 230100, 270800, 280100.

Along with the specified formulation, in some texts of FSES we could also meet such common cultural and professional competences as: "readiness for use one of foreign languages"; "ability to carry out social interaction in one of foreign languages"; "ability to speak one of foreign languages at the level of social and household communication"; "ability to speak one of foreign languages as a communication means within the developed specialized terminology of professional international communication". Different demands are made to the level of their language proficiency: "ensuring effective professional activity"; "sufficient for colloquial communication, search and analysis of foreign sources

of information”; “for reading scientific literature and skills of informal conversation”; “allowing to estimate information in the field of professional activity from foreign sources”.

The analysis of federal standards and educational programs for masters of the various directions allows us to state about the increasing attention to a foreign language’ training at this level of high school: a wide range of academic disciplines, connected with learning of a foreign language; variety of subjects; ranging of competences; existence of entrance examination in a foreign language, etc. For example, at North-Eastern federal university named after M.K. Ammosov (NEFU) master training is carried out in the following directions 010100, 010300, 010400, 020100, 022000, 020400, 031300, 032000, 032500, 032700, 035700, 034300, 035700, 040100, 050100, 050400, 051000, 080100, 080200, 080300, 081100, 280700. Listeners of these master programs study such disciplines as “English/German/French languages”, “Business English”, “Business communication in English” and “A foreign language: professional terminology and translation of scientific texts”. The competences formed at a master level include “ability freely use foreign languages as means of business and professional communication”; “ability to edit and translate professional texts”. As for time period, so department “Finance and credit of the Institute of Finance and Credit” takes 288 academic hours to master a foreign language.

It is necessary to note that the present stage of development of our country is characterized by active integration of Russia into world economy, informative and cultural space, and, therefore, more and more Russians directly interact with representatives of the foreign states both in professional, and daily activity, i.e. now it is possible to designate the social demand for knowledge of foreign languages has already been formed. The vacancy analysis of high-qualified language experts among Russian regions testifies that indisputable leaders on demand for such candidates are Moscow, St. Petersburg, Yekaterinburg, Kazan, Nizhny Novgorod and others. We can clearly see that with integration of Russian commercial and business activity in world economy, knowledge of a foreign language becomes an important factor of successful employment. In particular, it concerns those spheres where Russia enters the international market and knowledge of the international standards, for example, pharmaceuticals, medical equipment, trade, logistics, finance, audit, construction, is important. Besides, with increasing competition on the Russian labor market modern society needs people who are able to think unconventionally, creatively, capable to analyze and understand people around and the foreign language is one of those means which allow developing the specified skills successfully.

However, according to the Federal State Educational Standard of Higher Education the majority of programs points out to 1-2 practical lessons of a foreign language weekly for students of non-language specialties that is far not enough for providing due level of knowledge when using traditional forms and work methods with students. Use of forms and methods of active training allow us to increase motivation to a studied subject; make students as active participants of educational process and, as a whole, develop those general cultural and professional competences which are declared in educational programs of specialties. So, in educational program in the direction 021000 “Geography” the following competences are declared: “ability to communicate and skills of business communication in a foreign language”, “ability to make oral and written communication logically and clearly”. A little bit different competences should be developed by means of a foreign language for students who are training in the direction 080300 “Economy”: “ability to

master and develop students' cultural, intelligent and professional level", "ability freely use a foreign language as means of business and professional communication".

The problem of activity of the personality in training is among the most considered ones, both in pedagogical science, and educational practice. Certain skills of thinking and features of the personality are necessary for future expert: responsibility, independence, ability to analyze, compare, allocate, solve a problem, ability to the self-improvement and adequate self-assessment, etc. The task of the teacher of high school is to help to reveal some spiritual internal forces of any student. The lecturer also teaches his students to think, impart skills of practical actions that can be successfully promoted by forms and methods of active training. Famous Russian scientist A.A. Verbitsky considers that active training is a transition from regulating, programmed forms and methods of the didactic process to developing, research ones, providing the birth of motives and interests, conditions for creativity in training (Verbitsky, 1991: 43-44). Active forms and methods of training induce students to vigorous cogitative and practical activities in the course of mastering by training material. Below we review some examples from our practice.

Application of a project technique in our pedagogical activity was caused by its consideration as one of the main methods of active training promoting increase of students' internal motivation, emergence of incentives to further research work. For example, future economists made projects on topics: "Successful economist/businessman", "Famous business/company", "Economy of English-speaking country/the Russian Federation/the Republic of Sakha (Yakutia)". Participants of pedagogical experiment carried out independent actions on selection of the maintenance of educational activity, defined ways and types of its practical realization that promoted formation of a substantial component of students' educational independence. Results showed that important and personally significant information was actively acquired by students during practical lessons. Specially organized activity created real conditions for cooperation, mutual enrichment of students.

The method of brainstorming was widely adopted and now is actively used when it is necessary to find solutions of any problem. For example we used this method while studying theme "Advantages and disadvantages of private business". Study group was divided into two subgroups: the first group dealt with pluses of private business, the second one – with minuses. The main objectives of application of the specified method were:

- bring up students to positive attitude to independent educational activity with the help of English;
- develop attentiveness, observation, different types of thinking.

While discussing both groups used their personal examples from real life, experience of students' relatives engaged in private companies, information from media, movies etc. Application of brainstorming allowed us to broaden horizons of students; unite their interests; develop skills of collecting necessary for the solution of a certain problem of the facts and analyze them.

To optimize students' independent work we prepared a complex of exercises to texts on specialties of the Institute of Finance and Economics, NEFU. This complex was submitted by an authentic newspaper/journal material of economic character. Problem statement of some issues, absence of full information in the objective/text demanded search by students of additional information, promoted development of intellectual abilities, critical and creative thinking, and formation of specific skills of work with information. This complex also includes such creative exercises as solving anagrams, cryptograms,

puzzles and crosswords. Anagram is a phrase or word formed by rearranging the letters of another word or phrase. A cryptogram is a type of puzzle which consists of a short piece of text encrypted with a simple substitution cipher in which each letter is replaced by a different letter or number. To solve the puzzle, one must recover the original lettering. An below you can see some interesting examples from our practice:

Anagram – Clint Eastwood - Old West Action, Parliament - partial men.

Cryptogram – Decide the following cryptic. The sentence is taken from the text above. (It was the title of the text).

Puzzle - Find the words from the text in the puzzle.

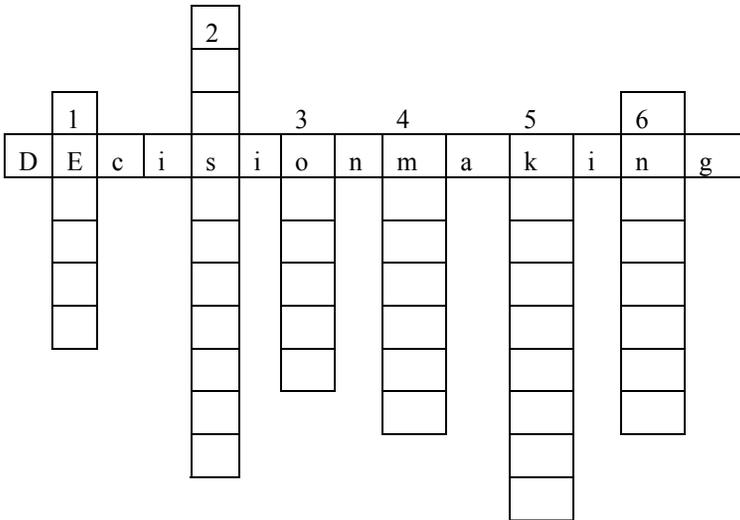
A	B	C	D	E	F	G	H	I	J	K	L	M	N	O	P	Q	R	S	T	U	V	W	X	Y	Z
				U																Y					
				U				E																	E
X	C			V	Y	F	X	C	U	F	F		X	M		G	J	I	F		M	A		V	U
								E									E								
				E	U	Q	X	F	X	B	U														

UNITIPGFITKRRGY	acquisition
HECGZHFLSGEEEPQ	catalogue
LAEDRRWMIKAMGIB	company
MCLFTHIGTIIURJN	consumer
TYVFTDDCEZBSERW	control
NOITISIUQCANMXT	deal
LEEPIKGGJFOOOER	manager
SPAWCONTROLCPKF	merger
IMJKLQAWVEIRIGN	price
OEAAKELEUFIEVSD	
MWTNRCDGTCNLCJN	
EAAKABUVEKBSEDZ	
CCUEJGPGSPVZEIN	
GOPMDPECOMPANYU	
JIWNQHWRAZBJNXH	

Crossword

Find the words from the text in the crossword:

1. a person who wins other people (more successful)
2. something that happens as a result of something else
3. something that you can choose to do
4. someone who controls a group of people in a company
5. understanding or information that you have in your mind
6. a careful examination of something



Our further activity assumed work with questionnaires in the specialty (e.g. Do you have what it takes to succeed in starting a small business? This quiz will help you assess your entrepreneurship and business skills. You must be absolutely honest in order to get a valid score). Such questionnaires include the questions connected with future profession of students, or the statements describing features of behavior in situations various and typical for the economist. Use of questionnaires promoted interest of participants of experiment to their future profession through English, developed abilities to make judgments about essence of a certain concept (interpretation) and about themselves (analysis and assessment of the abilities and opportunities).

At the same time during practical training we widely used role-playing games. It is known that the role-playing game represents conditional reproduction by participants of real practical activities of people, creates conditions of real communication. With students-economists we applied the following role-playing games: “A meeting of a business partner at the airport”, “Interview at human resources agency”, “Budget planning of an advertizing campaign”, “Granting the credit to the individual”, etc. Learning efficiency here is caused first of all by motivation explosion and sharp increase of interest to a foreign language. Game activates aspiration of a student to contact with a student/teacher; creates equal conditions in speech partnership; destroys a traditional barrier between a teacher and a student. The role-playing game allows considering age features of students, their interests; expands an activity context; acts as an effective remedy of creation of motive to foreign-language dialogical communication; promotes realization of activity approach in training of a foreign language when in the center of attention there is a student with his interests and requirements. The analysis of application of this method showed that educational activity began to be characterized by student’ ability to solve some professional tasks; act in a concrete situation with use of the received knowledge.

On condition of good language training of students, their high activity, preliminary system of communicative exercises at the final stage of training it is possible to apply business games. Larger communicative problems need to be solved in a form of business game. It can model any production activity. Some situations demand studying of special

literature, textbooks, directories, and some can be solved logically on the basis of practical or life experience. The success will come if the purposes, contents and game organization at each stage are well thought over. Business game is a modeling of a practical, production activity and language communication by means of educational and speech situation with cast. In the form of business game the most conflict situations are solved. Business game as a method of active training intensifies educational process, approaches it to conditions of professional activity of future experts and promotes skills of team work. Business game in a foreign language forms communicative competences, promotes increase of level of educational motivation, helps to break psychological and lingua cultural barriers and stimulates activity of students.

Along with it our pedagogical activity during classroom work was added with case-study. Work with examples from practice promoted students' abilities to analyze concrete information, track relationships of cause and effect, and allocate key problems and/or tendencies in business processes. In our practice we used example with Sharon Stone, a famous American celebrity. Moët Hennessy Louis Vuitton SA (LVMH), a luxury goods company with over sixty brands in its portfolio, dropped Hollywood actress and the face of Christian Dior brand from its China campaign. The decision was made after her comments: "And then all this earthquake and all this stuff happened, and I thought, is that karma ("justice" for China's mistreatment of the Tibetans) – when you're not nice that the bad things happen to you?" Learning objectives were etiquette and international culture in doing business; sequences and possible solutions out of situations. Results showed that case-study is effective for the purpose to form such professionally significant qualities of future economists, as skill to communicate, leadership, analysis of large volume of information in short terms, decision-making within conditions of stress and insufficient information.

The particular interest in students is caused by work with multimedia and computer technologies. So, future economists created several presentations in format of Power Point on subjects: "National economy of English-speaking country/the Russian Federation/the Republic of Sakha (Yakutia)", "Outstanding economist/businessman", "Successful business/company", etc. Written home works were carried out and sent by e-mail that promoted responsibility of students, optimized control, stimulated interest to the studied discipline and formed the positive attitude to the independent educational activity.

Besides, modern students often hang over in social networks "Facebook" and "Vkontakte". The second one is very popular among Russian students. So we (teachers) opened our pages in this network and informed supervisors of students' groups. They include us in their lists of "friends" and the work began. With the help of social network teachers can easily communicate with their students – give and check homework (topics or websites e.g.), do any urgent changes in schedule, make necessary announcements, inform about forthcoming contests and grants. Supervisors can repost the information very quickly and ask questions/make comments. Very many students chat or Skype with foreigners through "Facebook". This can help to master English and eliminate language barrier between young persons, especially if both of them are not native speakers.

Certain experience of IT technologies' application is accumulated at Biological faculty, NEFU while teaching German to students from the department "Geography". Training of students is carried out in a computer class provided by faculty dean's office in a format of the mixed training at which together with traditional methods of training electronic training

is used. Training in a foreign language is focused on work of students with information fields of different databanks, project works, training and other kinds of activity with application of computer technologies. The part of training materials “Foreign Language (German)” is placed in a virtual campus of NEFU (<http://moodle.y-su.ru>) and adapted for independent studying, thus students have access to an extensive range of a help material on their specialty.

Thanks to occupations in a computer class and usage of the Internet resources access considerably extended to authentic German materials: a huge number of educational resources in text, audio-and video formats. All these opportunities promote a set of foreign-language competences. Text, sound and video records (electronic newspapers and magazines, electronic versions of printing editions, catalogues of libraries, sites of museums and educational institutions, etc.) are used as information sources. We mostly used search engines of general purposes: Google, Yandex, Rambler, and also portals and databases systematizing resources on certain subject and focused on a certain circle of users, for example:

<http://www.die-geobine.de/glossar/g.htm>,

<http://www.geographixx.de>,

<http://www.unterrichtsmaterial-schule.de>,

<http://www2.klett.de>,

<http://www.abfrager.de>,

the multilingual electronic encyclopedia Wikipedia (<http://www.de.wikipedia.org>), websites of various geographical societies, etc.

While studying regional subjects future geographers also made presentations in format of Power Point that undoubtedly strengthened dynamism, informational content and efficiency of practical lessons. The method of projects is a complex training method which allows us to individualize educational process, gives a possibility for students to show students their independence in planning, organization and control of the activity. Students also prepare presentations as homework on the basis of the material found in the Internet (for example, sights of one of the cities of Germany). The presentations created by students, is a perfect indicator of their level of skills of selection and systematization of material, general language and computer culture. As practice shows, modern students have no problems with a technical aspect of creation of presentations.

We also used electronic testing as a kind of control. So, for example, Internet sites <http://www.abfrager.de> and <http://www.klassenarbeiten.de> offer a huge number of tests on various disciplines, including Geography. Having finished the theme students were offered to complete the test (for example, “Die Erde”, “Landkarten”, “Das Gradnetz”, etc.). However similar tests are hardly applicable to identify knowledge system of our students. Therefore along with computer tests we passed oral examinations on the whole course of training.

Also the best students-geographers attend creative study-groups. In 2011-2013 students visited two creative study-groups: “German for academic purposes” and “Theoretical bases of development of projects and applications for grants”. The purpose of such out-of-class work is assistance for students to make various projects through explanation of the general recommendations, registration rules, filling up applications for a grant, cooperation between

the teacher and the student. These study-groups are urged to promote the international students' mobility by means of personal focused training directed on integration of educational, scientific university activity into world academic community. Members of study-groups annually participate in grant programs of the German service of the academic exchanges and study in German universities. This form of work promoted acquisition by students helpful experience of participation in similar actions, bringing up personal and professionally important features of future experts: independence, initiative, persistence, creativeness. Pedagogical support to students was carried out by practical help during the planning activity, interview, creating a positive mood and confidence of students' own forces.

Teachers of German language of NEFU fruitfully cooperate with the German service of the academic exchanges and Institute of Goethe. These organizations combine teaching of German and bases of the German culture with implementation of various projects, connected with education, science and culture, both organizations promote development of Russian education and science. Opening of the resource centers at the departments of the German philology with support of mentioned above organizations, participation in the actions declared by them and grants allow bringing together teaching, scientific, organizational and financial potential concerning the Russian-German cooperation.

We also used widespread forms and types of out-of-class work aimed at the increasing of informative interest to a foreign language; expansion of cognitive skills of future experts providing formation of professionally and personally significant features: competitions ("My specialty", "Christmas", "The best composition/translation"), research work (scientific report, presentation of projects, scientific conference, participation in grant programs), competitions (brain rings, quizzes). This kind of activity promotes bringing up students as creative, initiative and active persons through a foreign language. Students gained abilities to make public speech; generalize, plan and organize independent educational activity.

Summing up we came to the conclusion that some forms and methods of active training promote easier and strong assimilation of the language material; provide its long storing; process of learning of foreign language takes place within the favorable psychological atmosphere by means of which our students can ego-trip, believe in their abilities, forces and opportunities. These forms and methods demand coordinated, collaborative work of students; they involve students to the problem analysis and commenting of their adopted decisions; they also promote spirit of students' equality and communicative partnership. Close links of the language material with reality, practice, future profession of students promote full development of the identity of students, broaden their horizons in issues of future specialty, deepen their knowledge in different areas. We are absolutely sure that foreign language skills are today necessary preconditions for training continuation in the international higher educational institutions, real possibility of receiving interesting work and professional growth in the chosen area of specialization.

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**FORMS OF CONJUGATION OF PARTICIPLES OF THE
YAKUT LANGUAGE****ФОРМЫ СПРЯЖЕНИЯ ПРИЧАСТИЙ ЯКУТСКОГО ЯЗЫКА****YAKUT DİLİNDE PARTİSİPLERİN ÇEKİM BİÇİMLERİ****Gavril FILIPPOV*****ABSTRACT**

The article describes existing of five forms of the verb conjugation in the modern Yakut language, part of which is used in participles conjugation. It gives the author's interpretation of the origin of some affixes conjugation in the Yakut language.

Key words: Personal Endings, Affix Of Predictability, Affix Of Attachment, Conjugations, Seam, Ligaments, Short Affix Of Predictability.

АННОТАЦИЯ

В статье дается описание существующих в современном якутском языке пяти форм спряжения глагола, часть которых используется в спряжении причастий. Дается авторская трактовка происхождения некоторых аффиксов спряжения в якутском языке.

Ключевые слова: Личные окончания, аффикс сказуемости, аффикс принадлежности, спряжения, сращения, связки, краткий аффикс сказуемости.

ÖZET

Makalede modern Yakut dilinde fiil çekimlerinin mevcut beş çeşidinin tanımını yapmakta ve partisiplerin çekimine odaklanmaktadır. Makalenin yazarı, Yakut dilinde eklerin bazılarının kökeni üzerinde yorumlar yapmaktadır.

Anahtar Kelimeler: Şahıs Ekleri, Tahmin Ekleri, Aidiyet Ekleri, Fiil Çekimleri, Çekim Ekleri Kısaltmaları

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With the help of personal endings participle is taken as a final form, in other words, show the time, mood, person, number of the subject's actions. Therefore, a personal end sometimes becomes multimeaninged. For example, the end *-yH* means: 1) imperative mood; 2) plural form; 3) 1st (*baryaByH* 'let's go¹) or 2nd personal noun (*baryH* 'go'); 4) additional meaning of time immediately after the moment of speech.

People studying Yakuts find in the Yakut language two forms of conjugation (1, s.226). However, in the forms of conjugation in the Yakut language, too, there are not so simple, unclear cases. In Turkic languages indicate the presence of mainly three forms of verb conjugations: 1) conjugations of verbs of the present, a present-future time and other times together with the possible inclination (in the Yakut language this form is expressed with affixes of predictability); 2) conjugation of the elapsed time, and the conditional mood (in the Yakut language it corresponds to the possessive affixes); 3) conjugation of imperative and desirable moods (Yakut language it coincides with imperative conjugation) [2, p.22-40).

In the Turkic languages of the time and the inclination of the show except for imperative different forms. Therefore, the personal ends are a special form of a designation of the person and number of subject. Scholars suggest that these forms are descended from the personal pronouns [3).

The idea that the possessive ends of the Yakut language constitute the short form of affixes predictability, i.e. personal pronouns, expressed O. N. Betlingk (4, p.289). However, the facts of the Yakut language show that the origin of this an affix not easier than the explanation specially studying further this phenomenon E.V.Sevortyana (3): 1) as can be seen from the possessive declension, forms *-byn*, *-byn*, *-n*, perhaps are later form (5); 2) when conjugation of *bararym* 'I walked, it was so', *bararyH* 'you walked, it was so', *barara* 'he walked, it was so' added not actually affix of facility, it is the short form *jetim* 'I was', *jetim* 'you were', *jetje* 'he was' (6); 3) it is difficult to assert categorically that affix facility, which in the Yakut language is attached to the names: *oBo-m*, *oBo-H*, *oBo-to*; *oBo-but*, *oBo-but*, *oBo-loro* derives directly from a personal pronouns, and its abbreviated form turned into forms of conjugations: *bar-d-ym*, *bar-d-yH*, *bar-d-a*; *bar-d-ybyt*, *bar-d-ygyt*, *bar-d-ylar*. It is impossible that concepts *min* 'I' and *mijenje* 'my' had the same form; 4) n other Turkic languages-there are facts supporting the transformation of really available *-byn*, *-gyn* in the condensed *-m* and *-H* (7), for example, in Gagauz, Azerbaijani, Karachay-Balkar, and Crimean Tatar languages instead *-byn* appears *-m/-ma*, and in the 3rd noun in the majority of Turkic languages ending to the condensed form is not added. In the Chuvash language reduction is evident in all their faces. Form actually contains several homonymous meanings.

Thus, possessive form and form affix predictability when verb conjugations have a different origin. The fact that they were in the same shape as a result of shrinkage of an affix predictability phenomenon has really occurred in other Turkic languages (8). In addition, in the Yakut language "possessive end" with the meaning of the elapsed time, formed as a result of reduction of insufficient verb *je-* when verb conjugations recently passed time with affix *-t*.

Many of the Turkic languages possessive marker (7) how to write (Contraction form - G.F.), joins only to certain forms of conjugations and times (2). This is evidence of the

ancient origin of this form. The main reason for the loss of integrity of the possessive form of verb conjugations in other Turkic languages perhaps connected with the weakening of the possessive patterns case as a result of development of the genitive.

In the Yakut language there are five types of conjugation: 1) conjugation with affix of predictability (-byn, бун, -0, -byt, быт, -lar); 2) conjugation with affix of facility (-ym, -yH, -a/ -ta, -byt, -быт, -lara); 3) conjugation by coalescence of ligament jet- with affix the participle (byttaah-ym, -yб, -a, -byt, -быт, -lara); 4) conjugation imperative (-yym -O, -tyn; -быH, -yH, -tynnar)\ 5) conjugation of the recent past time (-ym, -yH, -a, -byt, -gyt, -lar).

Personal end of the form the following additional modal meanings: a) affix predictability confirms the result of actions at the moment of speech; b) possessive affix summarizes, confirms that the action actually has happened, will happen; C) personal end, particles formed from this, confirms that to the moment of speech was known that the action occurred.

Thus, used in modern Yakut language when verb conjugations forms of facility and predictability are not complete or shortened form of the personal pronouns, and affixes of different origin.

Conjugation of participles with the meaning of time

In the Yakut language many cases the meaning is a finite verb depends on what variant of personal end is added to its basis (table 1).

Table 1.

Conjugation of participles with the meaning of tim

Meaning of conjugated forms	Short affix of predictability	Affix of attachment	Or-short affix of predictability	Affix of predictability	Jebit - affix of predictability	Baar	suopa
Before than past tense -byt/-batah		+	+?				
Last result -byt/-batah - an tur-a /-bakka tur-a				+	+		
Long past tense. – b'p/batah			+				

Long past tense episode - byttaah/			+	(+)jetje			
-batahtaah/ -an turardaah/-bakka turardaah			+	(+)jetje			
-byt+1						1baa r jetje	1 suoh jetje
Past tense episode							
-byttaah/				+	+		
-batahtaah						+	+
-b'gg+1							
-an turardaah/				+	+		
-bakka turardaah							
Recently past tense	+						
-t/bat							
Not finished past tense							
-ar/-bat			+				
Present tense							
-a/-yy, -bat				+			
Future tense							
-yah/myyah	+?	+	+?				
-ya		+					

1. Possessive conjugation participle of before than past tense -byt/-batah has the meaning of narrative before than past tense (6, 9): *Ol ytyy syttağyna Muhtar kjelbitje* (JJ TA 128) 'when she cried lying, Mukhtar came'. *Onuoha Ujbaancha aryj sjergii-chjepchii*

tyhjergje dyly buolbuta (NJa KH 100) 'then Yibanche had the feeling that he was a bit more fun, easier'.

2. When conjugation of participles of before than past tense *-byt/-batah* with communication *jet-* the meaning long past tense is formed (6, 126 p.). This meaning specifies when compared with the above form: *Kini kuorakka kiirbitje, d'yalatyn hajy-yje ėje byhaarbyt jetiljer (Sahaada)* 'when he came into the city, his question had already been resolved'. This form has the modal meaning of generalization: *Kini ikkis rota pozicijatygat tiijen kjelbitje, byhyy-majgy kychymje ėjej buolbut jetje* (JJ TA 135) 'when he came to the position of the second company, the situation was tense'. Communication *jetje* 'was' gives added meaning confirmation: *utujbut jetje* 'was sleeper', *ahaabatah jetje* 'was not eater', *surujbut jetje* 'you were signer', *ald'appyt jetim* 'I was breaking. As a result, it is understood as a past time of a past tense - *byt/-batah*.

3. When conjugation of participles of before than past tense *-byt/-batah* with affix of predictability formed elapsed effective time (6). Participle *-byt/-batah* shows, that speaker confirms the action of the subject without clarify, when he knew, knew that the action took place: *min utujan haalbyppyn* 'I've fallen asleep', *jen kjepsjejebikkin* 'You've told', *kini kjelbit* 'He've come', *jen aahpatahhyn* 'You haven't read', *bihigi muħhalaabatahpyt* 'we haven't fished by seine'.

4. Participle of before than past tense *-byt/-batah* with a particle *jebit* 'it turns out' also conjugated with affix of predictability. The meaning coincides with the above form: *Ol da ihin kyyskyn miigittjen kyrjeppit jebikkin* (SO TA 209) 'that's why he rode his daughter from me'.

If you look beyond the conjugation of eigenmeaning participles on *-byt/-batah* not markedly changed: a modal meaning that of before than past long before the message action (*-byt/-batah*) speaking confirms 1) that knew long ago (*-byt/-batah jet- I*); 2) that found out later (*-byt/-batah jebit II, -byt/-batah II*).

5. The meaning of the form *-byttaah/-batahtaah* + affix of facility and *-byttaah/-batahtaah jet* + affix of facility fully coincide. Therefore E.I.Korkina assumes that the conjugation of form *-byttaah/-batahtaah* + *I* came from the form *-byttaah/-batahtaah jet* + *I* (6, 134 p). She calls them the full and contracted forms.

6. *Min oħo syld'an manna yorjenje syld'ybyttaaħym* 'as a child I was studied here'. *Jen uchuutalyħ Fedora Alekseevna bijerbit sorudaħyn tolorbotoħtoohyn* 'you had not fulfilled the task of your teacher Fedora Alekseevna'.

7. To the meanings of these forms are very close to the meanings of the form *-an/-bakka turardaah* + affix of facility and *-an/-bakka turardaah jet* + short affix of predicate. E.I.Korkina believes the first is full, the other one is a contracted form (6, 134 p). Their meanings coincide: *Min bylyr, jedjer jerdjehpinje, aħabyħ kyħta Tajħaħħa syld'an turardaaħym* 'long time ago, in my youth, me and my father went to Taiga'. *Ol ajaħħħa mannyk tubjeltje buolan turardaah jetje* 'in this trip such a case had happened.'

8. E.I.Korkina believes that the meanings of these forms corresponds to the content of the forms *-byttaah/-batahtaah* + affix of predictability + *jetje* and *-an/-bakka turardaah* + affix of predictability + *jetje* (6, 133 p). However, it is possible that this form is used in the Yakut language very rarely, neither in the literature, nor in speaking almost never occurs. It is awkward and clumsy. This meaning is used analytical form *-byt/* affix of

facility + *baar/suoh jetje* (6, 135 p). Inscribed words *baar* 'is' and *suoh* 'no' in this form expresses is the adequate to affix *-laah* meaning: *syld'ybyttaah jetim - syld'ybytyim baar jetje - syld'ybytyim suoh jetje* 'he came ones – there was no situation of his coming'.

These three forms *-byttaah/-batahtaah + I, -an/-bakka turardaah + I, -byttaah-batahtaah + II jetje* should not be seen as distinct varieties of the past - a momentary action of a long past tense, but as the modal meaning of episodic time of before than past tense.

The form *-byttaah/batahtaah + I, -an/bakka turardaah + II* shows that the speaker confirms episodic past action: *Urut bu ətəhhə kuobah mjenjejegin sařana biirdje honon turardaahpyn* 'before, when there was a lot of hares, I spent the night in this place once'.

9. The meaning of form *-byt + I baar/suoh* is close to the meaning of the previous form. The main content of the matches already discussed form *-byt + I baar/suoh + a/ jetje*. In fact, the difference is expressed in the notes or not the action happened "before": *Jen homuur uljetigjer kyttyspytyH suoh* 'you didn't participate in the harvest' - *jen ot uljetigjer kyttyspytyH suoh jetje* 'you didn't take part in haymaking'.

A positive aspect contains meaning of the past episodic time, the negative aspect of this does not matter. But the relevant contents of the participle on *-batah* has emotionally expressive modal shade of disagreement. Therefore it can be considered a synonym of *-batah* with the stylistic touch.

3. When a particle *jebit* "it turns out" joins the forms *-byttaah/-batahtaah, -an/-bakka turardaah, -byt + I baar*, the meaning you receive confirmation of what had happened only now, at the time of the speech: *ohsusputtaah jebikkin* 'it turns out you have had a fight', *kəmələspətəhtəh jebikkin* 'it turns out you have not helped', *ytaan turardaah jebikkin* 'it turns out you cried once', *syld'ybakka turardaah jebit* 'it turns out he has never been'. In this case, *jebit* 'it turns out' doesn't change the meaning of time, but complements the modal meaning of confirmation.

The meaning of the form *-byt + I baar/suoh* can be explained as the previous one.

1. Participle on *-ar*, conjugated with affix facility, forms in the Yakut language the elapsed time. E.I.Korkina called it passed unfinished activity (6, 103-124 p): *bararym, bararyH, barara, bararbyt, barargyt, barallara* 'I went, you have went, he went, we went, you were going, they went'. This form has a meaning, completely coincides with the conjugation *-ar* with the verb *je-* in the form of the past tense on *-t*: *barar jetim, barar jetiH, barar jetje, barar jetibit, barar jetigit, barar jetiljer* 'sometimes, I went, you have went, he went, we asked you to go, they went'. *Chooruos d'onun ahtan sanaargyyra, aryť kistjejen ytyyra* 'Chooruos, grieving family, bored, night secretly wept.' *Түүн тыһјејен ијјетин көрөр јетје* 'night in a dream saw mother'. *Min kinini chaastatyk көрөр јетим* 'I saw him often'. *Bolgarija narodnaj armijatyn sovetnigynan yljeliirim* (VP OD 125) 'he was adviser to the people's army Bulgaria'.

This form has some of modal meanings: 1) speaking acknowledges that the action was happening in the past; 2) specify multiple, familiarity actions; 3) mapping recently past tense is the meaning of recently past tense; 4) the completion or incompleteness of action is not mentioned.

The negative aspect of this form is formed with the help of an affix *-bat*. Therefore, meanings of recently past tense and before the past usual action are combined: *Min kiniljergje syld'ybatym (syld'aachchyta suohpun - syld'ybat jetim - biligin syld'ybatym)* 'I

didn't go (did not have the habit of going – I didn't go recently)'. As you can see, this meaning use *-aachchyta suoh + II, -bat jet + I*. The form *-ar jet. + I* also has the meaning coincides with the meaning of subjunctive mood: *jen kjelbjetje џиџ буоллар, min bu kurduk kylje olorbot jetim* 'if you hadn't come, I would not sitting, laughing'.

2. Conjugation of the participle *-bat + II* forms the form with the meaning of the present tense: *kørø- byn, kørø-џын, kørø-r, kørø-byt, kørø-џyt, kørø-llør* 'I see, you see, he sees, we see, you see, they see'; *kørbøp-pyn, kørbøk-kyn, kørbøt, kørbøp-pyt, kørbøk-kyt, kørbøt-tør* 'I don't see, you don't see, he doesn't see, we don't see, you don't see, they don't see'

Proceeding from the fact that other Turkic languages *-bat* corresponds to the *-mas* or *-mar*, so *-bat* formed in the following way: *-bat < - mas(-maz), a -mas(-maz) < -mar* (7, 425 p; 10, 227 p; 11, 325 p). E.I.Korkina is agree with this (6, 44 p).

Meaning of the form *-bat*, that means the negative aspect of this time, differs slightly from the values of the positive aspects: *min ychygjejdik yllybyn* 'I'm singing good' - *min ychygjejdik yllaabappyn* 'I'm singing bad' (not quite correspond to the value of the positive aspects, so they say *kuha џаннык yllybyn* 'singing bad'). *Borokuot ørys ustun ustar* 'steamer sails along the river' - *borokuot ørys ustun ustubat* 'steamer doesn't sail along the river' (usually taken action, here coincide values). In addition, in the sense of desire *min barabyn* 'I go (will go)' is used less often, and the opposite *min barbappyn* 'I'm not going (will not go)' is more frequently used.

4. Future tense on *-yah/-ymyah, -ya conjugats* with affix of facility: *oloruo џum-oloruom, orloruo џум - orloruoџ, orloruoџ- orloruo, orloruoџput, orloruoџhut, orloruoџtara* 'I will live, you will live, he will live, we will live, you will live, they will live'; *olorumuo џum - orlorumuoџ, orlorumuo џум - orlorumuoџ, orlorumuo џа - orlorumuo* 'I won't live, you won't live, he won't live'.

Form of negative aspect is formed even with the help of word *suoh* 'no': *baryam suo џа, barya џум suo џа, baryaџ suo џа, barya џум suo џа, barya suo џа, barya џа suo џа, baryahpyt suo џа, baryahhytsuo џа, baryahtara suo џа* 'I won't go, you won't go, he won't go, we won't go, you won't, they won't go'.

Conjugation participle on *-yah* together with the particle *jet-* has a different meaning than its conjugation with affix facility, forms the subjunctive (6, 250 p): *Yørjehpin jetjeџje bytjerdjerbin, ijjeljejeџ а џабар көмөлөһүөџ jetim* 'if you successfully graduate, you would have helped mother and father'. *Jen bygyn hojutaabakka kjelijeh jetiџ* 'today you would have come without delay'. And the value of the possessive conjugation participle on *-yah* is quite different: the speaker is sure that the action be done after the moment of speech. *Sotoru tugu yljeljejebikkitin kiirjen kørø syld'ya џум* (SD IB 102) 'I will come to see how you are working'. However, the predictive text decline in the original case designation meanings of the past tense, gives reason to withdraw it from the *-yah jet+m >ya џум*: *Jen kjelijehittjen bihihjeje syld'a ilikkin* - "Since you've been come, you didn't come to us".

Compared with the meaning of the form *-ya* calls the action that will be done in the future, without the affirmative modality, sometimes it states specifically: *Manna tohtoon jeriџ, min tojoџџө ihitinnjerijem* (JJ TA 201) 'here, wait a little, I will inform the owner'. *Иhjen kjebis, тыргjennik yтyøryøџ* (BB U 241) 'drink it, you are quickly going to be alright'.

Absence in the 3rd person of an affix of conjugation and the originality of the semantics of this form suggest that the conjugation similarly with conjugation form on *-t*: *bar+dy+m* "gone", *bar+ya+m* "will go".

Conjugation of participles with a modal meaning (with a meaning of indirect orbital)

E.I.Korkina described nine minor orbital in the Yakut language (6). Of these, four orbital formed from the word: have-to inclination subjunctive mood unrealized actions inclination usually-do actions. The origin of the four conjugations: Yes, possible, conditional, alleged - from participles proved by historical comparisons, part of them is confirmed by facts and modern language (6, 12 p). Not revealed sacrament origin only one indicative, imperative, however, and here we assume the existence of deep kinship with their sacraments (2, 6 p), but here we have a more ancient phenomenon, which laid the prehistory of participles.

Comparable conjugation of inclinations of the Yakut language (Table 2).

Table 2

Conjugation of participles with a modal meaning

Conjugation forms meaning	Affix of facility	Эт- short affix of predicate	Affix of predicate	Jebit- affix of predicate
Have-to mood -ardaah/-battaah -yahtaah/- ymyahtaah -ya suohtaah -yah (kjerinnjeje) tustaah -ya suoh (kjerinn.) tustaah -ymyah (kjerinn.) tustaah	+	+	+	+ jebit
Estimated mood forms (all tenses) +byууулааh	+	+	+	+
Possible mood (main tenses) + kurduk	+	+	+	+
Prognosis mood (main tenses and their mood forms) + ЫЦЬ			+	
Subjunctive mood -ya/-ymya, -yah/-ymyah-ya suoh		+		+ jebit

Affirmative mood -уудуЛуа suoh	+suoh		+	
Mood of usually-do actions – aachchy -aachchy +1 suoh/-aachчыта суох -ap/-бат			+	
	+	+ suoh	+	
		+		
Mood of non-exercised actions -a ilik	+	+	+	+
Mood of confident action -aa,-ar/-bat ini			+	
Possible mood -tah/-batah +1 buoluo	+			
Conditional mood -tah(1)na/-matah(1)na	+			

1. Conjugation of have-to mood like the meaning of names with affix *-laah*: the contents of the text shows that it stems from similar nominal combinations *at- taafym, ynahtaaфym < attaah jetim, ynahtaah jetim* 'was with a horse, was with cow < has a horse, had a cow'. To the meaning of *min attaah kihim, min ynahtaah kihim* 'my man with a horse, my man with a cow' directly joins possessive affix. Joining an affix of predictability (*barardaah- pyn, barbyttaah-pyn* 'should go, it was time went') and conjugation with the help of particles *jebit + III* is because this form serves as the nominal predicate.

2. Subjunctive mood is formed with conjugation of particles *jet- i jebit-*. Therefore, its conjugation is also associated with conjugation participles on *-t* and *-byt* with an auxiliary verb *Je-*.

3. Conjugation of possible (*-tah*) and conditional (*-tahpyna*) moods goes to ancient traditions of the conjugation of participles on *-tah*. Conjugation of *-batah* before the past tense in the sense of finite verb is joining possessive affixes, and conjugation with affix of predictability *barbatah + II* – by the late formation associated with a modal value of the particle *jebippin* 'it turns out I was', indicator of nominal predicate form.

4. Usually-do action mood, unrealized action, affirmative, hypothetical, conditional (*-tar*) moods all conjugated also affix predictability. However, the causes of the formation of the conjugation may not be of the same time and type. Modern participles on *-aachchy, -a*

ilik taken as affix of predictability nouns: *uchuutal + byn* 'teacher (me)', *baraachchy + byn* 'going (me)', *bara ilik + pin* 'still not going (me)'.

Usually-do action moods and unrealized actions conjugated with particles *jet-*, *jebit-* and take possessive affixes. The form of on *-aachchy* with these particles manifests itself as a nominal predicate (*kørøechchy jetim* 'I was a spectator', *kørøechchy jebippin* 'it turns out, I am a spectator'. Form on *-a ilik* acts as a personal form of the verb (*kørø ilik jetim* 'I had not seen yet', *kørø ilik jebippin* 'it turns out, I haven't seen (not looking)'. The origin of the conjugation the forms of uncompleted action with "conjugated affix" from the reduced form *jet* + a short affix the predicate can be seen from its content (*kørø ilik jetim* > *kørø iligim* 'I have not seen'. The form usually-do action with possessive affix retrieves the meaning of the name of the figure, the value of the predicate no, not used (*kørøechchym* 'my looking').

Joining an affix predictability to probation, the orbital (*-tar*), perhaps in the same way as the accession of personal pronouns to modern participles of Yakutian language: *d'ijebjer kjeljen + min ottootum* (*d'ijebjer kjeljen min ottootum* 'when I got back I worked on haymaking', *dojdugar baraary + gyn taaryaar* (*dojdugar baraary jen taaryaar*) 'when you'll come back home, come to me', *otu ohsoot tuta homujan ihjelljer* 'the hay is removed right after turning', *jejigin kordør + byn uoskujuoh jetim* (*jejigin kordør min uoskujuoh jetim*) 'when I saw you, I'd calmed down'.

Combinative participle on *-a/-yy* does not accept affixes of predictability, but is used with personal pronouns: *ot yrğyy min barsyam* 'I will go with you to crop the grass', *oħo kørø jen haalbytyr* 'you have been looking for a child'. The value of other adverbial participle when used with the affix predictability and coincides with personal pronouns, for example: *onu kørøn min kjellim ~ onu kørømmyn kjellim* 'After I saw this, I came'; *onu kørøery min kjellim ~ onu kørøerybyn kjellim* 'came to see this'; *onu kørøöt min kjellim ~ onu kørøötyn kjellim* 'come, seeing this,' then how *-a min*, *-a jen* gets the value of the goal (*onu kørø min kjellim* I arrived to see1).

What form this time of the Yakut language is formed not by joining participle on *-a/-yy* affixes of predictability, and joining an affix of predictability to the participle on *-ar*, shows even conjugation of the conditional mood *-tar*. It is seen that the educated this way, necessarily must be, and is the ultimate (participle) form. And a participle with affix of predictability correlate definition with a word or a combination of the subject to the predicate: *uchuutal -min* 'I am the teacher', *barar min* 'me going'.

1. Conjugation of an affirmative and possible conjugations, though it is impossible to prove formed, probably, by type of conjugation of the present time.

With regard to the conjugation imperative, there is no way to prove the facts of the Yakut language. We call it the most ancient type of an affix of predictability.

Forms of conjugation of verb finite forms in modern Turkic languages have a different design that shows a different depth of their origin.

Thus, the analysis of conjugation involved in finite forms in the comparison with the conjugation of other functional forms of the verb confirms the following:

2. In the Yakut language participle have three different forms of conjugation: 1) homonym personal conjugation in the form of an affix of facility on *-m*, *-r*, *-a/-ta*, *-byt*, *-byt*, *-lara*; 2) conjugation with affix of predictability and 3) the new prefix of "facility"

when contraction conjugation insufficient verb *je-* in the form of categorically past tense on *-t: jet + im > -m, jet + iH > -H, jet + je > -je* (table 3).

Table 3.

Conjugation of finite forms of the verb and participles of the Yakut language

Verb forms	Ancient affix of predicate	Jet- -m (-□,-je)	affix of predicate	Jebit-affix of predicate	affix of affiliation	
Present tense -a/-yy	-	-	-	+	-	-
Past tense -t/-bat	(+)	-	-	-	-	-
Past tense -an tura	-	-	-	+	-	-
Conditional -tar	-	-	-	+	-	-
Conditional -tah () na		+?	-	-	-	+?
Conditional -tah		+?	-	-	-	+?
Possible -aaja	-			+	-	-
Affirmative -yyhy		-		+	-	- ya suoh II
Imperative	(+)	-	-	-	-	-
Usually-do -aachchy -		-	-	+	-	I suoh - ta suoh II- ta
-byt/-batah		+?	{+}	+	+	X+?
-ar/-bat	-	+	+	[+] X	+ {+}	X
-ya/-mya	+?	{+}		-	+	-
-yah/-myah/-ya suoh		+?	{+}	X	{+}	I suoha X
-a ilik	-	+	+	+	+	X
-byttaah/-batahtaah	-	+	+	+	+	X

-ardaah/-battaah	-	+	+	+	+	X
-yahtaah/ ymyahtaah	-	+	+	+	+	X
-an turardaah	-	+	+	+	+	X

Note. () – has an ancient conjugation; {} – have time modal meanings; [] - use only in the 3rd noun; X - the noun use in combination; I - conjugation with affix of facility; I. - conjugation with affix of predictability; + - conjugation has predictive value; +? - uncertain conjugation etymology.

3. The first form of an affix of "facility" through which conjugated primary participle is "later formed" oMasamption ancient an affix predictability, as with the development of personally-predicative declination it acquired an additional element of 'n', the form of certainty, background genitive, and the harbinger of a possessive an affix. Occurred permutation forms: initial affix predictability without 'n' gave place to the possessive conjugation as additional important element 'n' "moved" to case affix, and the new affix predictability with an additional 'n' was the indicator of the final form, so all cased participles forms purchased a new form possessive conjugations, and the forms that before the appearance of this process passed in final form, laid up in their ancient forms of conjugation. It is a form of authoritative desired orbital, the explicit form of the past tense. As a result of development conjugated-predicative declination in the 3rd noun appeared affix and in the sacrament of finite forms of the verb.

4. The second form of an affix of "facility", formed from the combination of *jet-* in the form of an ancient affix of predictability on *-m* (*-S*, *-0*) has, unlike the first, the semantics of the past. Nothing but the homonym conjugation, either with the first form of an affix of "belonging", or with this form of an affix of facility it has.

Affix of facility, evolved from the ancient personal pronouns with the help of an additional item *ije<igi* and form of certainty 'n!', as a result of development of the possessive declension contraction and final element has passed in the form of cases and took the shape which exists now in Turkic languages. On these processes demonstrate homonymy *min* 'me' and *min* 'my' in the Yakut language; presence of '*ije*' in declination of personal pronouns, item '*igi*' in the forms of personal pronouns are plural (*bihigi* 'we', *jehigi* 'you') in the Yakut language; compliance of affixes of predictability and facilities in the plural (*-byt*, *-ÿyt*). Affix facilities appeared as a result of the inducement of personal pronouns, possessive form, and affix of predictability in its latest form formed through declination indicator pronouns, as a form of certainty. In both cases, the cased element is 'n', in the 3rd noun of affix of predictability *ol + n* (*barbyt ul/ol + n + ton > barbyt + y/a + n + tan > barbyt + y/a + ttan*).

5. Thus, an affix of predictability has four options forms: the oldest form, which is available in case authoritative desired orbital (*-yy*, *-yah*, *-aar*) and the explicit form of the last tense *-t*. As a result of the development of the declination predicative member in the 3rd noun, it acquired additional executive element *-a/-ta*. So conjugated the conditional forms on *-tah* (*)na*, alleged inclination on *-tah*, participle on *-byt/-batah*, *-yah/-myah*. This is the second form.

The fourth form was formed as a result of the conjugation of combination *jet-* (*barar + jetim > bararym*). On this form of conjugated all secondary forms (table. 3). The third form

is the one that exists in all Turkic languages as an affix of predictability. On this form of conjugated later finite forms of the verb (or obliquity: conditional on *-tar*, possible on *-aaja*, affirmative on *-yyhy*, usually-do action on *-aachchy*; last- episodic time *-an tura-* and present- future on *-a/-yy*, where the participle on *-ar* is the 3rd noun form.

6. Primary participles form on *-byt/ -batah* has conjugation with *jet-*, but conjugated with late and modern affixes of predictability. The participle on *-ar/-bat* are non-conjugated with ancient affix of predictability and have no verb conjugations late affix of predictability, and conjugated as a secondary participles.

7. All the secondary participles (*-a/-yy ilik*, *-ardaah*, *-yahtaah*, *-byttaah*, *-an turardaah*) are non-conjugated with ancient affix of predictability, but conjugation with *jet-*, also conjugated with modern affix of predictability. It proves the fact that the multifunctional Yakut participles, as a special system, has received more than strong growth in the late period of its independent existence.

8. Complex conjugation primary participles reflected in their aspect and time-modal meanings. The participle *-byt/-batah* conjugates for all three types of conjugation. The time-type changes the semantic. When conjugation with affix *-m (-H, -ta)* expresses the meaning of before past (long past) time, when conjugation with a bunch of *et* - meaning long past relative time when conjugation with modern affix of predictability - meaning long past effective time. The participle on *-ar/-bat* conjugates only for two types of conjugation. With affix *-m (-H, -a)* expresses past incomplete (relative present time, with a bunch of *et* - indicates incomplete elapsed time, usually-do action, subjunctive action (with *jebit-* has the same meaning); with affix of predictability is used only in the 3rd noun singular and plural numbers, the remaining persons manifests itself as substance participle. Participle *-yah/-myah/-ya suoh* conjugates for two types of conjugation too. With affix *-m (-H, -a)* represents the future, with a bunch of *et* - desirable and subjunctive actions. With affix predictability manifests itself as substance participle, and with a bunch of *-jebit* expresses subjunctive action.

9. All primary participles with the combination *jet-* and the ancient affix predictability express different time-type and time-modal meanings. If late affix (ancient converted possessive affix) they show their original semantics, with combinations *jet-* and *jebit-* denote not only the relative time of action, but additional species-temporary (*-byt/batah*, *-ar/-bat*) and time - modal (*-ar/-bat*, *-yah/-myah/-ya suoh*) meanings (see the scheme).

Sahaada-Sahaada - weekly newspaper.

SO TA - Suorun Omolloon. Talylybyt ajymn'ylar.

VP OD - Vasilij Protod'jakonov. Oloh dolgunnara.

SD IB - Sofron Danilov. Ijje buor.

BB U - Bolot Bootur. Uhuktuu.

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FUNCTIONAL TYPES OF ATTRIBUTIVE CONSTRUCTIONS OF MODERN YAKUT LANGUAGE

ФУНКЦИОНАЛЬНЫЕ РАЗНОВИДНОСТИ АТТРИБУТИВНЫХ КОНСТРУКЦИЙ В СОВРЕМЕННОМ ЯКУТСКОМ ЯЗЫКЕ

ÇAĞDAŞ YAKUT DİLİ'NDE SIFAT YAPILARIN FONKSİYONEL ÇEŞİTLİLİKLERİ

Gavril TOROTOEV*

ABSTRACT

In this study the functional types of attributive constructions of modern Yakut literary language are examined. The research work carried by the author shows us that the attributive constructions of the Yakut language has its own functional stylistic specific which is conditioned by the extralinguistic factors.

Keywords: Yakut Literary Language, Attributive Constructions, Functional Styles.

АННОТАЦИЯ

В данной статье рассматриваются функциональные разновидности атрибутивных конструкций в современном якутском языке. Исследования, проведенные автором, показывают, что атрибутивные конструкции якутского языка имеют функционально-стилистическую специфику, обусловленную экстралингвистическими факторами.

Ключевые Слова: Якутский Литературный Язык, Атрибутивные Конструкции, Функциональные Стили.

ÖZET

Makalede çağdaş Yakutça'da sıfat yapılarının fonksiyonel çeşitlilikleri tetkik edilmiştir. Yazar tarafından yapılan araştırmalar ekstrasdilbilim etkenlerden dolayı Yakutça'nın sıfat yapılarının fonksiyonel, üslupsal özelliğini göstermektedir.

Anahtar Kelimeler: Yakut Edebi Dili, Sıfat Yapıları, Fonksiyonel Üsluplar.

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In 1992, according to Article 46 of the Constitution of the Republic of Sakha (Yakutia) the Sakha language, along with the Russian language, obtained an official status of state language in the Republic of Sakha (Yakutia). The main condition in the implementation of the constitutional status of the Yakut language in the Republic of Sakha (Yakutia) is studying the current state of the Yakut language and the development of its functional styles (the FS).

Among the Turkic languages The Yakut language is considered to be one of the most researched. Starting with the famous work by O.N. Böhtlingk "On the language of the Yakuts" [2] and ending with modern research in the field of phonetics, vocabulary, dialects, morphology, syntax, a large number of scientific monographs have been published, the academic grammar of modern literary language of the Yakut is released [4], [5]. At the present stage of development of the Yakut language, there are all necessary conditions and prerequisites for the development of stylistic system of the Yakut language.

Over the last decade interest in research of the style of the Yakut language issues has considerably increased. It is noteworthy that dissertations by M.P. Alekseev, N.M. Borisova, S. Ivanova, L. Syromyatnikova-Manchurina, V.S. Fedorova, G.G. Torotoev, N. Nikitina-Efremova, I.N. Sorova are devoted to the research of usual norms of the Yakut language, the operation of the Sakha language in periodics, style of the main parts of sentence, stylistic features of the verb, speech formulas of etiquette, functional definitions of stylistic differentiation, style of single-composition sentences, phonetic style of conversational speech.

The system of syntactic means of the Yakut language is represented by a wide range of different attribute structures with rich stylistic potential. While differentiating the attributive constructions in functional styles of the modern Yakut language we have taken into account the following factors where the primacy belongs to extralinguistic ones: a) the semantics of the attributive and accompanying elements of it b) derivational affixation c) speech-partial and categorical characteristics of the attributive d) complexity of component composition of attributive structures, e) stylistically significant order of words in a sentence.

The fictional style (FS). The language of fiction has the features of "folk stylistics" such as the use of descriptive words, tropes, traditional speech patterns, rhythmical and syntactic parallelism, based on alliteration and assonance.

Epithet (самаан сайын / лето красное / glorious summer) is the expressive mean used to convey the meaning of literary text, to create imaginative description of someone or something and intensify the expressiveness of text. Comparative attribute (иирэ талах курдук имигэс кыыс оҕо / гибкая, как речной тальник, молоденькая девушка / a young girl flexible like willow tree) is the integral part of literary texts, which describes essential features of the compared object vividly and expressively, thus allowing to imagine the whole picture. Pared attributes (суостаах-суодаллаах / грозный / severe, куурбут-хаппыт / худой / thin) represent a specific usual layer of the Yakut language, which performs aesthetic, emphatic and intensifying function. Attributive constructions based on repetition (баҕарар баҕар / букв.: желаемое желание / literally: desired desire, кэрэттэн кэрэ / прекраснее прекрасного / more beautiful than beautiful, уһуун-уһун / длинные-преддлинные / the longest) are syntactical means which convey emotional and expressive modality, intensify emotions and feelings of the author. Figurative attributes, expressed by descriptive (арбаҕар / лохматый / shaggy, лоппоҕор / выпуклый / gibbous) and

onomatopoeical words (дьабдыгыраабыт / громогласный / roaring), are the distinctive characteristics of folk language as well as classics. Poetic affixes such as –ка, –тай, –лыыр make texts more high-spirited, intimate and lyrical. Inversion is a stylistic device that intensifies expressiveness, emphasizes informative function of the message; it is also the mean of colloquial style. The belles-lettres style is notable for variety and expressiveness of its attributive word-combinations. They are the dominant type of semantic and syntactic relation of words in Yakut folklore and literature.

The colloquial style (CS). The main extralinguistic factors of the colloquial style – spontaneity, emotionality and expressiveness – directly affect on choice and specialization of attributive constructions in the given style.

Expressive, emotional and evaluative attitude of the speaker is expressed by attributive word-combinations consisting of: a) intensification (кып-кыра / малюсенький / very small, тыбыс-тымныы / жутко холодно / very cold) and expressive affixes (-мсах, -мсык, -мтабай, -бар, -ник(-нык)); b) emotional and expressive words (улдьаа / шаловливый / frolicsome, уолбамчы / вспыльчивый / quick-tempered); c) adverbs which express the highest or the lowest degree of quality (алыс, адьас, букатын); d) modal words (обургу, барахан, буолуохсут) and particles ахан (аххан), ба□айы, айылаах, бэйэлээх (бэйэкээннээх, бэйэккэлээх); e) figurative words with pejorative evaluation etc.

The colloquial style is characterized by deviation from literary norms: a) vernacular and dialect; b) ellipticity and lexical redundancy. Attributes having such connotations of stylistic meaning as modality, emotionality and expressiveness represent inherent style-forming characteristics of the colloquial style.

The publicistic style (PS). Political essays purport accessibility, popularity and full information, that is why it needs expressive means oriented for mass effect.

The distinctive feature of the publicistic style is its similarity with everyday language, which has rich stylistic potential. In publicistic essays there are colorful colloquial expressions, dialectal words, as well as idiomatic phrases of popular language. The expressiveness of publicistic texts is achieved by different syntactic figures of speech, such as parceling, gradation, etc.

In these latter days people pay more attention to the study of phraseological and symbolic wealth of the folk language. Attributes, based on illustrative comparison, and figurative epithets brighten the author's speech, make it more convincing and thus cut out trite expressions and meaningless phrases. Some publicistic texts are written according to phonetic structure and rhythmic of oral poetry.

So, in the publicistic style attributes perform convincing function and function of emotional impact along with informational.

The scientific style (SS). The distinctive linguistic feature of the scientific style is lexical homogeneity and functional restraint of linguistic means, which can be explained by its striving to precise and objective information.

In the scientific style attributes has character function, they should reveal the nature of the substance from scientific point of view. The backbone of the scientific style is the high usage of terminology, in the Yakut language we often use verbal terms ending with –ыы, -ааһын, -ааччы, which have meaning of movement. Loan-translation of the Russian

language (semantic inductance) becomes one of the most efficient ways of the Yakut language enrichment.

This style intensively uses participle-attributes in passive voice (ЫЛЫЛЫБЫТ дааннайдар / полученные данные / received data), emphasizing the fact that research has objective and pragmatic character. The verbal qualities of participle permits the use of defining words, as a result of which they form extended attributive constructions (аһаҕас дорҕоонунан бүтэр олох / корень слова, оканчивающийся гласным / root of word which ends in a vowel).

In the scientific style abstract attributes dominate over concrete, which fully proves abstractiveness of scientific language. Abstract words have quite extended attributes, thereby the features and qualities of objects, phenomena, facts are fully described. Homogeneous attribute is the distinctive feature of scientific style, which serves as one of the main means of stressing the most important part of the text.

In scientific style attributes perform stylistic function as well, which means they specify, concretize and activate the meaning of defined word.

The official and business style (OBS). The distinctive feature of the style of official documents is the use of numerous speech patterns, which provides exact interpretation of text. In the Yakut language this style is formed under the direct influence of the style of official documents of the Russian language, that is why most stylistic models and forms are borrowed or loaned.

The Official and business style often uses attributes with affixes –ааһын, -бы, -лаах, -тааҕы, postposition туһунан / о / about, defining words иэһнээх / в объеме / in the volume of, суумалаах / в сумме / in the amount of, extended applications, pronominal attributes хас биирдии / каждый / each, ханнык / какой / which, бэйэ / свой / own, кини / его, её / his, hers, бары / все / all, as well as extended participial attributes. Attributive constructions of the style of official documents often consist of: a) abbreviations; b) digital symbols; c) graphic symbols.

The abstraction of an action from the real actor is the specific character of the style of official documents. Passive voice, which denotes the logical subject in ablative case (тыа хаһаайыстыбатын министириэнэн илии баттамыт уураах / постановление, подписанное министром сельского хозяйства / resolution signed by the minister of agriculture), is an introduction, formed under the influence of the Russian language syntax. The use of the special type of word cluster subordination without verbal indicators (харчынан дохуот / доходы в рублях / cash income) is a grammar neologism as well.

The use of homogeneous attributes is quite common for the syntax of the official documents. It is caused by the requirement to convey the most precise and full information that guarantees similar and literal perception of the listener of the corresponding discourse content.

The distinctive feature of the Official and business style is the high use of complex izafat attributes (Саха республикатын экологиятын уонна айылҕа баайын туһаныы министерствота / Министерство экологии и природопользования Республики Саха (Якутия) / Ministry of ecology and environmental resources management of the Republic of Sakha (Yakutia), which consist of four and more izafat word combinations with relic

affix –ын/. They are often used in the names of authorities, institutions, organizations, official positions, titles, degrees.

The Official and business style is characterized by the plenty of compound attributive constructions, which consist of related and izafat attributes (олохтоох салайыны бэрэстэбиитэллээх органын аһаҕас мунһаба – [(Adj)+N+(Adj)+N//+(Adj)+N//]) / открытое собрание представительного органа местного самоуправления / the meeting of local representative body). So, the Official and business style differs from other functional styles of the Yakut language by the stability and specific character of the used attributive constructions.

As a result, our research revealed stylistic paradigms of attributive constructions. The main functional-stylistic paradigm in the modern Yakut literary language is formed by determinations of usual form and interferential origin, according to the style-forming nature of which one can classify functional styles of Sakha Language: a) of usual styles (FS, CS); b) Border style (PS); c) calked styles (SS, OBS). The definitions included in the standard literature and those beyond its perimeter, ie criteria for literary and non-literary, as well as the intensity and passivity of use of some attributive constructions in various texts have served as a reference for functional and stylistic differentiation of definitions.

A wide range of stylistically differentiated expressive means of attribute relationship indicates development of the broad potential of the Yakut language syntax that can provide every style of speech with distinctive attributive constructions. This enables a native speaker of Sakha, according to the communicative situation, to choose an actual definition from a number of possible ones.

Thus, the first research in the determination of the stylistic peculiarities of the modern Yakut showed that Sakha language has a rich set of attribute structures (Table 1), which can be used as an expressive or functional stylistic means that are typical for some areas of functioning of language and can be used in certain stylistic speech organization.

Table 1

Functional types of attributive constructions

Number	Types of attributives	CS	FS	PS	OBS	SS
1	By Syntactic relation					
	Adjoining attributives+	+	+	+	+	
	Possessive attributives	+	+	+	+	+
	Complementary attributives	-	-	(+)	+	+
2	By lexical and semantic category					
	Attributive noun	+	+	+	+	+
	Attributive adjective	+	+	+	+	+
	Attributive pronoun	+	+	+	+	+
	Attributive cardinal	+	+	+	+	+
	Attributive participle	+	+	+	+	+
3	By component structure					
	Simple attributives	+	+	+	+	+
	Detailed attributives	-	+	+	+	+

	Combined attributives (possessive + adjacent word)	-	+	(+)	+	+
4	Art attributives based on tropes					
	Epithets (+)	+	+	-	-	
	Comparative attributives	(+)	+	+	-	-
	Metaphorical attributives	(+)	+	+	-	-
5	Descriptive attributives					
	Figurative attributives(+)	+	+	-	-	
	Onomatopoeic attributives	(+)	+	+	-	-
6	Specific attributives					
	Paired attributives (+)	+	+	(+)	(+)	
	Reduplication attributives	(+)	+	+	-	-
	Attributives with amplifying forms - Intensives			+	+	+
7	Attributes with specific affixes					
	Attributives with poetry affixes	-	+	-	-	-
	Attributives with emotionally expressive affixes			+	+	(+)
	Attributives with affixes -yy, -aahyn	-	-	-	+	+
8	Borrowed attributives					
	Attributives-Russianisms	(+)	(+)	+	+	+
	Phoneticized borrowed attributives		+	+	(+)	(+)

Symbols:

FS - Fictional style

CS - Colloquial style

PS - Publicistic style

SS - Scientific style

OBS - Official and business style

+ Active

(+) Passive

- No

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**TENGRISM AS A RELIGIOUS AND POLITICAL PHENOMENON IN
TURKISH WORLD: TENGRIYANSTVO****ТЕНГРИИЗМ И ПОЛИТИЧЕСКИЙ ФЕНОМЕН ТЮРКСКОГО МИРА: ТЕИЗМ****TENGRİİZM DİNİ VE TÜRK DÜNYASI POLİTİK FENOMENİ: TANRICILIK****Harun GÜNGÖR*****ABSTRACT**

Turkic peoples had believed in and embraced many different religions throughout their history. The most basic and fundamental belief of the Turkic peoples is Sky-God religion, which also known as Tengriism. The religion of Sky-God, which was also expressed in the Orkhun Inscriptions, has revived after the dissolution of the Soviet Union. However, it is obvious that there are some misunderstandings in these concepts. The presented study discusses the above mentioned points.

Key Words: Deus Otiosus, Iduk-Itık, Ongun, Hierogamie, Dingir, Tengri, New age, Tengriyanstvo, Cult of ancestors

АННОТАЦИЯ

На протяжении всей их истории тюрки много раз меняли свои религиозные взгляды. Самым базовым и фундаментальным для тюркских народов является Тэнгианство, которое также известно как почитание Голубого Неба. Религия культа Неба, которая отражена на орхонских надписях возродилась после распада Советского Союза. Однако, бесспорно, что есть некоторые неясности в этих понятиях. В данной статье представлено исследование по этой проблеме.

Ключевые слова: Онгун, Hierogamie, Дингир, Тенгри, Тенгианство, культ предков.

ÖZET

Türkler tarihleri boyunca bir çok dinlere inanmış ve inanmaktadırlar. Türklerin en köklü ve temel inancı Tanricılık/Tengricilik adı ile de anılan Gök Tanrı dinidir. Orhon

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Kitabelerinde ifadesini bulan Gök Tanrı dini, Tengricilik Sovyetler Birliği'nin dağılmasından sonra tekrar ortaya çıkmıştır. Ne var ki bu anlayışta bir takım yanlış anlamalar olduğu da görülmektedir. Bu çalışmada söz konusu hususlar tartışılmaktadır.

Anahtar Kelimeler: Deus Otiosus, Iduk-Itik, Ongun, Hierogamie, Dingir, Tengri, Yeni çağ, Tengricilik, Atalar kültü

Turkic peoples who have been living in a wide variety of geographies and climates have embraced and experienced many different religions such as Sky God Religion-Tengriism, Buddhaizm, Judaism, Zoroastrianism, Nestorian Christianity and Islam during their history. Among Turkic communities today a diversity of religions is also commonly observed. Turkic people have a persistent attitude to preserve and implement the original beliefs of Tengriism into the universal religions that they have accepted for different political and financial reasons no matter how these religions have refused these practises. The most important foundation of Turkish language and culture- Orkhon Inscriptions is also the main source of the Turkish religion, Tengriism. On Orhon Inscriptions, Turkic cosmogony based on a dichotomic universalism/universism is expressed by the sentence "üze kök tenri asra yazı yir kılınmakta ekin ara kişi oğlu kılınmış"= (BK:D.2;Ergin:1970,51)

Among Turkic societies, the word of Tengri which has been used since times immemorial has different uses such as tenri, tenre, tanrı, tener, tiger, teneri, tanara, tenir, tanrı ...etc. Some researchers define this word as related to the word *Dingir* in Summerian (Eliade:1974, 66) and *T'ien* in Chinese (Roux: 60-62. Unfortunately it is not possible to say and acknowledge that an elaborate etymological study has been carried out about the word Tanrı.

Tanrı in Tengriism is ONE, although from a western point of view sometimes Tanrı is depicted as facing *Umay* (=mother) borrowed from Tibetan belief and *Tanrı/Father* who has been attributed with manhood, or some studies adopt a dualistic character about Turkic Tengriism given the dichotomy of earth and sky internalized by some researchers like E.Lot-Falck. (*Gaüzere:2010,124-129*) Although some deistic traits are observed in the perception of Tengri, when the Göktürk Khaganate era is considered, it is observed that Tengri has the creative power and does not display a *Deus Otiosus* character. (Eliade:1983,12; *Günay-Güngör 2007,66*) Notwithstanding, Tengri is not an intervening God like the gods of the Semitic religions. Moreover, there is no *hierogamie=sacred marriage* in Turkic Tengri perception. (Eliade: 1974, 66; *Günay-Güngör: 2007, 30*). For that reason, sons and daughters attributed to Bai Ulgan (Bay Ülgen) and Erlik in Altaic belief cannot be discussed for Gok Tengri (Celestial Supreme God). One of the most prominent characteristics of Turkic Tengri perception is that Tengri is an abstract being. That is why Tengri does not have an antropomorphic and zoomorphic trait. These realities are accepted by all researchers of religious ethnology- anthropology and history of religions. Murat Adji who claims in his books and manuscripts that so called Tengriism is present in the basis of every religious and ideological system, depicts a human head deprived of all aesthetic values scribbled haphazardly on a piece of wood as Sky- God in his *Polin Polovestkogo Polya* (Adji:1994,194-195). The same author depicts Sky-God, using an icon of Jesus Christ in a book about Kipchaks, published by Atatürk Kültür Merkezi (Atatürk Cultural Center). (*Adji:2002,210*). I also regret to tell that the picture in

the first book which has no historical or scientific reality has been cited in the book of Keneş Cusupov's *Bayırkının İzleri*, published by the Soros Foundation. As an advocate of Tengriism in Kyrgyzstan, Keneş Cusupov has stated that '*They have been saying that there is no picture of Tengri. Here in this book there is his picture*', claiming that Tengri has a human shape. (Cusupov2001:102-103) Although he does not claim anything about Tengriism, a Chuvash author Mişşi Yuhma provides pictures of Gods of the Chuvash Pantheon in his book titled *Drevnie Çuvaşi Bog İ Geroy* both in zoomorphic and anthropomorphic characters with Arabic names. (Yuhma:1996, 9). It seems impossible to express that these books are among the worthy books of serious research.

Gök Tanrı (Sky-God) Religion which is the basis of Tengriism and as inscribed in the Inscriptions, Turkic cosmology is based on a trinity of universe structure.

These are:

a-Sky

b- Earth

c-Underworld

In Tengriism there is not much information about the creation of man (yalınguk). By early 20th century, Turkic myths about creation of the world and man have been compiled by Radlov and Verbitski but they are mere expressions of Semitic belief and existence. An inscription which says "*öd tenri yasar, kişi oğlu köp ölügli törümiş*" (KT:K10=;Ergin:1970,14) states that Tengri is infinite and eternal whereas man is a mortal being. After death, the souls of good people will ascend to the Sky and souls of bad people will descend to the Underworld, the world of darkness.

In Tengriism the principal worship is the sacrifices offered to Tengri and spirits. This tradition has been practised since the time of the Huns. Sacrifice could be performed as the slaughtering / stabbing of the animal or setting the animal free in the wilderness in order to let it reach Tengri or spirits. These sacrifices are named *Iduk, Ituk, Allahlık* and yet there is another practise in Yakutstan (Saha) which is named as *kujdaa/ kuydaa*. This specific sacrifice is performed by freeing one or more horses from the herd once the number of the horses in herd reaches a certain number (Maj:2006,211-221).

Sky-God religion gives prominent importance to the *Cult of Ancestors*, which is mainly respecting and revering the souls of ancestors. Therefore places of visit that are named graveyard, rest, visiting and venerating place (yatr), tomb, grandsire and places of visit in their vicinities are also considered as important. None of these places could be thought as the residence of the saints that have replaced the place of Gods as suggested by Snesev (Snesev:1969:203-307).

Second major element of the Sky-God religion is the holy places named as *yer-sub* (Earth-water). Many opinions about what *yer-sub* are, their characteristics and quantities have been proposed and as a final analysis it has been inferred that they are substitute spirits protecting the country land.

It is not possible to identify Sky-God religion with Shamanism which is founded on a basis of connection with spirits. According to Eliade, 'Shamanism is one of the oldest techniques of ecstasy. The mentioned technique is applied in order to provide connection with the spirits. Hamayon states that the basis of Turkic peoples' belief system is Tengriism

and according to him Shamanism is a bundle of relation with the spirits, simply a policy of 'give and take, not a religion'.

Russian scientists who came across Shamanism in the 17th century have investigated it from the point of view whether it is a religion or not. Scientists of the Soviet Union considered Shamanism as a religion and a proof to prove the righteousness of atheism, using it to claim that it does not comply with scientific reality. Thus they tried to eliminate Shamans and all elements of shamanism in the toponymie that may remind it. A most curious attitude was presented by missionary monks when they translated some texts of the Holy Book into various Turkic dialects, as they used the word *Tanrı* for Shaman spirits like *Bay Ülgen, Erlik, Toyın, Ürün Ayu toyın, Ar toyon* which were believed to be taking the place of Sky-God by some Turkish researchers. Thus pointing out that Shamanism is not a religion.

As in all universal religions – Buddhism, Christianity-Islam, Tengriism has animistic, fetishistic and totemic elements which are also the basis of Shamanism. And these elements are still alive today. For example; the dead is not buried after mid-afternoon because it is believed that *the ground is sealed or locked* as the Sun is descending. Another example is tying cloth pieces to the branches of trees for the acceptance of the wishes. Yet another practice is to give a dinner on specific days following the death of a person. The major point here is not to confuse Tengriism which constitutes the vertical dimension of Turkic religion and thought system, with the Shamanism – a horizontal dimension.

POLITICALLY TENGRIISM= TENGRIYANSTVO

As stated before, until they have met with the universal religions, Turkic people have protected and preserved their own religious system, namely Sky-God religion and believed in the Sky-God mentioned on the Orkhun Inscriptions. Many researchers, foremost Gumilev, have said that Turkic people had faith in Buddhism, Judaism, Christianity, Manichaeism and Islam, but their acceptance of these religions is related to the existing political reasons, not about these religions' theology. (Gumilev:1993,75) A typical example could be in the acceptance of Judaism in Khazars and Manichaeism in Uyghurs. (Tremblay:2001, 111, 118). Although they had faith in all these religions, the Turks have used their own concept of Tengri instead of names such as Jehova, Huda, Isus Hristos which is the symbol of worship. After experiencing Nestorian Christianity and Manichaeism, the Turks have converted to Islam in the 10th century and have founded many Islamic states of different sizes. Although Central Asian Turks converted to Islam due to the pressure of Omayyad and Abbasid States, the remaining Turkic groups scattered across the vast lands from South Siberia to Arctic Ocean have been converted to Christianity by the efforts of Orthodox Christian Russian missionaries starting from the 16th century. While converting to Christianity, these people continued to practice their *natural and national religion* of Tengriism and the evolving Shamanistic beliefs. The Russian occupation of the Sakha land in the 17th century led to the conversion of the Sakha people to Christianity by force and the same happened to the South Siberian Turkic tribes.

The fact that Tengriism does not have written literature, dogmas, regular practices-worships and a group of ecclesiastical people has hindered its power to resist other religions, often leading it to be recognized and perceived as Shamanism. Exiled Christians and invasionists who came to the Sakha land brought Shamanism to the foreground as a religion to be fought with, ignoring Tengriism. Books like Potapov's *Altaiski Shamanism* (Potapov, 1991) and G. V. Ksenofontov's *Shamanism Izbranni Trudi* are sound examples

of this perception. Both ethnologists had put aside Tengriism and claimed that Shamanism was the religion which would stand in the way of Christianity.

After the dissolution of the Soviet Union in 1990's, Central Asian republics of Azarbaijan, Kazakhstan, Kyrgyzstan, Turkmenistan and Uzbekistan, and peoples of Tatarstan, Sakha, Caucasia, Tuva, Khakas and Altai which were part of the Russian Federation needed an idea on which a common national history could be built and which would also bring all Turkic people together culturally and religious-wise. The religion which could unite all Turkic peoples was Tengriism and the geographical boundary would be all lands where the word Tengri was used to imply the concept being worshipped. The first person to use the concept of Tengriyanstvo=Tengriism was the Kazakh author Olcas Süleymanov. Suleymanov used this concept for the first time in his book named *Az İ Ya* published in 1975 but people did not contemplate about the subject.

It is only after the dissolution of the Soviet Union that books about Tengriism began to be published in the 1990's. One of these books is *Tenircilik (Tengriism)* written by Çoyon Ömüralı Uulu. Another one is *Tengriyanstvo-Religiyya Turkov i Mongolov* written by a researcher of Tatar origin, Raphael Nurudinoviç Bezertinov. (*Bezertinov:2004*). The book opens with a sentence quoted from the Old Testament (The Torah) and is more of an incomprehensible cultural history than a history of religion. The book describes Sky-God as a spirit of sky and places it on the level of other Shamanistic and animistic spiritual beings like Erlik, Umay, etc. Thus the book concludes that Turkic religion is polytheistic and confuses it with Shamanism (*Bezertinov,2004:76-97*). This attitude is common for all those who follow the old Soviet tradition and it is hard to believe that the book carries much importance apart from the polemics it causes about Turkic religion. The effort to explain the etymology of the word *tanrı* as Tan (Rise) and Ra(Sun) stands as a most interesting scientific oddity. Shortly, it is also an interesting example of how the book makes religion something incomprehensible.

Tengriism seriously appeared on political arena in Kyrgyzstan during the presidency of Askar Akayev, with the effort of Dastan Sarigulov-Secretary General of the State and the financial aid of Soros Foundation. The ideological basis of the movement was the book *Tenircilik* and it aimed at building the national identity of the Kyrghyz on the Epic of Manas. According to the Kyrghyz, Tengriism was a uniting cultural element of Turkic Empires that ruled the steppes of Asia in the 6th and 7th centuries. While these developments were in progress in Kyrgyzstan, a congress on *Tengriism As a New Factor in Building National Identity (Milli Kimliğin İnşasında Yeni bir Faktör Olarak Tengriizm)* was organized in Kazakhstan by the Uzbekistan French Central Asia Research Center, in 2005. In the presentations led by Marlen Laruelle many papers were presented on Tengriism. One of the most noteworthy papers was presented by Nigmat Ayupov and Amanjol Kasabekov. In this paper, the authors Ayupov and Kasabekov claimed that firstly Tengriism was not an original movement, secondly that it was a reflection of going back to Russian / Slavic paganism movement and finally that a similar movement was observed in Tajikistan as a rehabilitation of Zoroastrianism (*Laruelle: 2005;40*). Those who opposed to the presented paper said that this movement was a return to the origins and it was not plausible to define it as *neo-paganizm* by no means, expressing that this movement could also be evaluated by other people than the Europeans.

However there is no consensus as to what Tengriism is and the name Tanrı, also there are ambiguities and irregularities in conclusions and judgments about views that consider

religion as a historical phenomenon. These shortcomings are quite apparent especially in recent studies conducted in Europe (Gäuzere:2010:124; Abdrakhmanov:2012,17).

The *Tenir Ordo* =Army of Tengri, founded in North Kyrgyzstan declined from being the *national state ideology* after the overthrowing President Akayev and Sarigulov- the Secretary General of the State. Today this movement exists as a marginal idea among intellectual circles. Tengriists have founded a political party named *My Country Kyrgyzstan (Mekenim Kirgızstan)* and are gathered there.

Tatar Tengriists try to highlight nationalism politically and implement Tengriism as a basis. A periodical named *Beznen –Yu (Our Way)* is published to support the movement in Tatarstan.

In the land of Saha (Saxa) which was occupied by the Kazakhs of Don in 1629, the city of Yakutsk was built by Russians by the rule of I. M. Romanov. Their motive was to flourish trade on one hand and to Christianize the pagan people on the other. In order to serve that idea, Russians took Orthodox Christianity and the Cyrillic Alphabet to Saha land. Although they resisted, Saha intellectuals could not succeed in their efforts. In fact, before the occupation of Kazakhs of Don, Saha people were using the runic alphabet – the same one used on the Orkhun Inscriptions- and believed in Tengriism as religion. Moreover, Yakuts who believed in Tengriism stood as a barrier against cultural influences coming from China in 19th century (*Karro:1990, 342*). The Saha were a warrior and a nationalist group of people. Unfortunately the long lasting Russian occupation has erased their national memory to a great extent.(Calabuig: 1995, *Le monde diplomatique*)

In Sahastan, a reflection of Tengriism primarily appeared as changing the name of Yakutstan to Republic of Saha. It stands as a desire of the Saha people to meet with the Turkic people of Central Asia on a common ground (*Maj:2010*). The symbol of *a man on a horse* on the coat of arms is to symbolize their settlement in the present land as a result of the fall of the Hun State and also to emphasize their relationship with the people of Turkic-Mongolian states in the past.

The developments in the Tengriism ideology have caused enthusiasm among Eurasian people and international scientific congresses were organized whereas it had no theological, no scientific and no politic impact on Turkey. Without doubt, this indifference is rooted in the fact that *Turkish people buried their national identities in Islam and turned their back to their national history and languages* as Bernard Lewis put it.

Conclusion:

We should bear in mind Tengriism was a planned effort to measure the effect and response of the Turkic world to such movement. Contrary to expectations, it seems like the only religious and national ideology under which all Turkic people may unite in a far future, living in harmony with both their societies and surroundings, a parallel opinion with the *Nouvelle Age*.

**-Many studies were made on the concept of Umay. However the most striking one is carried out by E.Lot-Falck. In his study Falck claims that the Turkic people do not have an organized pantheon but that they have a few spiritual beings, derivations of the same Mongolian goddess of earth -Otugen, namely yer-su, ongun, emeget, etügen, ebügen, emegen, eke, eneke, etc and worshipping them. He also says that Umay was transformed*

into Virgin Mary by Christian Turks. (Lot-Falck:1956,196) Moreover, accepting Umay as the wife of Sky-God (Abdrakhmanov:20102,17) is a major example of illiteracy about the Religion of Sky-God.

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**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****Irena KHOKHOLOVA* - Nataliya STEPANOVA******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 kastdeden 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*) – *ochim* (*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 (yonger brother), dog hor (friend), kemyuskel (protection), sportsman, yule (work), 2; army, animé, balty (younger sister), balys (yonger), 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), edyiyi (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 1reaction (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.

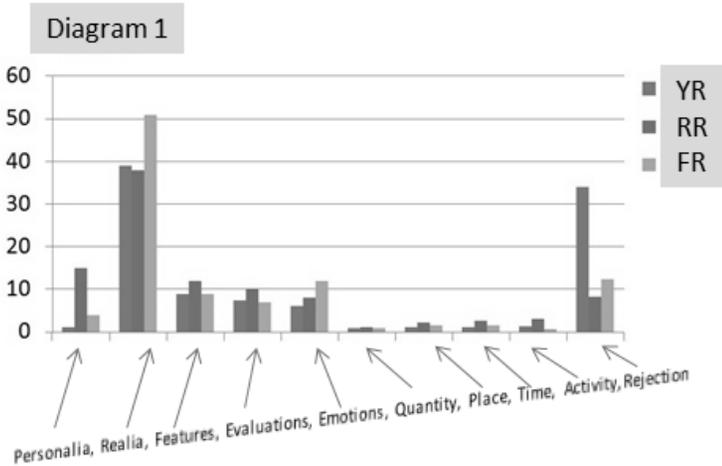


Diagram 1 shows that the relationship terms have many common features in the three languages. The “Realia” semantic field prevails in all three languages. This is due to the universal spiritual value, which is more important, than ethnic and cultural differences. The respondents of the three cultural 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” – *iyе*, 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), tyunyr (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 poétesse. 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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THE SOMATIC CHARACTERISTICS OF THE KYRGYZ VOWELS IN COMPARISON WITH THE SOUTHERN-SIBERIAN TURKIC LANGUAGES

СОМАТИЧЕСКИЕ ХАРАКТЕРИСТИКИ КИРГИЗСКИХ ГЛАСНЫХ В СОПОСТАВЛЕНИИ С ТЮРКСКИМИ ЯЗЫКАМИ ЮЖНОЙ СИБИРИ

GÜNEY SİBİRYA'NIN TÜRK DİLLERİNDE KARŞILAŞTIRMALI OLARAK KIRGIZ DİLİ SESLİLERİNİN ANLAMSAL DEĞERLENDİRİLMESİ

Irina SELYUTINA* - Gulmira ESENBAYEVA**

ABSTRACT

The article by I.Ya. Selyutina and G.A. Esenbayeva “The somatic characteristics of the Kyrgyz vowels in comparison with the Southern-Siberian Turkic languages” is devoted to results of contrastive-typological analysis of vowel systems of Kirgiz and the related Turkic languages of South Siberian region. The investigation, based on objective instrumental data, reveals not only integrating but also differential features both in inventories of vocal phonological units and in the principles of its system-structure organization.

Keywords: Phonetics, Phonology, Vocalism, Articulatory-Acoustic Base, Experimental-Phonetic Methods.

АННОТАЦИЯ

Статья И.Я. Селютиной и Г.А. Эсенбаевой «Соматические характеристики киргизских гласных в сопоставлении с тюркскими языками Южной Сибири» посвящена результатам сопоставительно-типологического анализа систем гласных фонем киргизского языка и родственных тюркских языков южносибирского региона. Исследование, базирующееся на объективных инструментальных данных, свидетельствует о наличии не только интегрирующих, но и дифференцирующих признаков как в инвентарях вокальных фонологических единиц, так и в принципах их системно-структурной организации.

Ключевые слова: Фонетика, Фонология, Вокализм, Артикуляторно-Акустическая База, Экспериментально-Фонетические Методы.

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ÖZET

İ.Y. Selyutin ve G.A. Esenbayev'in "Güney Sibirya'nın Türk Dillerinde Karşılaştırılmalı Olarak Kırgız Dili Seslilerin Anlamsal Nitelemesi" adlı makalede Güney Sibirya'da konuşulan akraba Türk Dili ailesinden ve Kırgız Dili seslilerin karşılaştırılmalı-tipolojikel tahlili yapılmıştır. Objektif verilere dayalı olarak bu çalışma vokal-fonolojikel birimlerin ayırım belirtiler ile birlikte ortak sistem-yapılı ve iç içe olduğunu göstermektedir.

Anahtar Kelimeler: Fonetik, Fonoloji, Vokalizm, Boğumlama-Akustik Esaslar, Deneme-Fonetiksel Metodlar.

Introduction. The comparative investigation results of Kyrgyz vocalism and the related Turkic Southern-Siberian languages such as Altai, Khakas, Tuvan are presented in the article. The purpose of the paper is to reveal both the general system characteristics being formed in the period of the Kyrgyz people having lived in the Yenisei riverhead and later on the territory of Southern Altai and the specificity resulted from their further migration to the region of their contemporary living.

The Kyrgyz phonetics has been investigated previously by the experimental-phonetic methods: the consonantism has been described by Akhmatov (Akhmatov, 1970: 3-24), the acoustic parameters of the vowels have been stated by Orusbayev and Toktonaliev (Orusbayev, 1974; Orusbayev, Toktonaliev, 1991: 140-149). But it is to be emphasized, that the articulatory characteristics of the vowels have not been studied by the objective somatic methods yet.

Phoneme inventories. In the Kyrgyz language there function 14 vowel phonemes: 8 short ones – *a, e, y, i, o, ö, u, ü* and 6 long ones – *aa, ee, oo, öö, uu, üü*; phonemes *y* and *i* do not have their long correlates. The comparative analysis of the vowel inventories of Kyrgyz and the Southern-Siberian Turkic languages proves their considerable similarity. All the systems under consideration are characterized by the tendency to the ideal symmetric Turkic vocal model, which includes 8 short and 8 long phonemes. Nevertheless, all the system positions are fully occupied only in the Altai literary language (Chumakayeva, 1976), in Tuvan (Dambyra, 2005) and in one of the Altai dialects – in Tuba (Sarbasheva, 2004). In all the other dialects of Altai as well as in Khakas there is noted to exist an incompleteness of the long narrow non-labialized vowel sub-system that resembles the Kyrgyz language, in which there are no long phonemes *yy, ii*.

System organization of vocalism. The experimental-phonetic researches have shown that the system of the Kyrgyz vowel phonemes and the vocalisms of the other Southern-Siberian Turkic languages exhibit the common organization principles: they are all structured by the oppositions based on the row, height, labialization, length. The exception is made by the Tuvan (Bicheldey, 2001) and Tofalar (Rassadin, 1971) languages as well as by the Altaian Tuba-dialect (Sarbasheva, 2004), in which the characterization by the presence/absence of the pharyngealization is one of the constitutive-differential features (CDF) of the phonemes: in the Tuvan vocalism it is one of the main CDF while in the Tuba-dialect it is a differential feature accompanying the length.

Thus, all the Southern-Siberian Turkic languages can be divided into two groups: 1) languages, in which the vocal system is structured by glottalization/non-glottalization

(Tuvan, Tofalar, the Tuba-dialect of Altai) and 2) languages, in which pharynx work is not a phonematic feature (the Altai literary language, the Altai-Kizhi dialect, Telengit, Bachat-Teleut, Kumandy, Chalkan dialects of Altai, Sagay and Kachin dialects of Khakas) (Selyutina, Shaldanova, 2003).

The Kyrgyz language resembles in this sense the languages of the second group: the vowel pharyngealization as a phonemic feature is not typical for the Kyrgyz vocalism, the Kyrgyz pharyngealized articulations are realized only on the phonic level as the facultative or positional-combinatory variants of an individual pronunciation, which represent a rudimentary phenomenon preserved by the genetic memory of the people.

Qualitative vowel characteristics. The investigations of the Kyrgyz vocalism and the Southern-Siberian Turkic vocal systems have showed that though having some common structure principles they significantly differ in realizing their articulatory-acoustic characteristics resulting from the articulatory-acoustic base specificities of the ethnoses. The comparison of the Kyrgyz vocal substantive base investigation results obtained by the somatic methods of digital X-ray with the results of the analogous studies of the Siberian Turkic languages (Shaldanova, 2003; Sarbasheva, 2004; Selyutina, 1998; Kyshtymova, 2001; Dambyra, 2005) witnesses the following.

If considering the articulatory row, the allophones of the central-back Kyrgyz phoneme *aa* are similar to the corresponding sounds of Bachat-Teleut, Kumandy, Chalkan, Tuba, Sagay dialects and differ from Altai-Kizhi (in which the vowel *aa* is central or back) and from the Kachin dialect of Khakas and the Kaa-Khem subdialect of Tuvan (where the sound *aa* is of a combined central-back/back row character). By the degree of rise the Kyrgyz *aa* is the closest to the Altai dialects.

The tunings of the Kyrgyz central-back vowel *y* generally coincide with all the languages being compared except Chalkan, in which the sound *y* is of a combined front/central row.

The realizations of the central-back phoneme *oo* are similar to the Altai-Kizhi, Bachat-Teleut and Kumandy dialects, differing from the central Altai literary *oo* and back Kachin *oo*. Talking about the rise of the Kyrgyz *oo*, it joins the languages with the least degree of openness – Tuba, Sagay and Kaa-Khem (the third level), greatly differing from Kachin and Kumandy (the 6th level).

The Kyrgyz *uu*, like in the majority of the Southern-Siberian languages, is of central-back row and coincides with Telengit and is close to the Onguday, Chalkan, Tuba dialects. The considerable differences are fixed with Kumandy and Altai literary, where this sound is central, as well as with Khakas-Kachin, in which there functions back realization of *uu*. The third distance degree of the Kyrgyz tunings make them alike with Onguday and Kaa-Khem: the vowel *uu* realizes as semi-narrow.

The combined front/central Kyrgyz vowel *e* is the nearest to the Sagay *e*, differing from more front tunings in Kumandy and from more back ones in the Altai (Onguday dialect), Tuba, Tuvan, Kachin-Khakas dialects. The Kyrgyz *i* is identical to the Altai, Kumandy, Chalkan and Sagay sounds, differing from more back realizations in the Tuba, Kachin-Khakas, Tuvan languages. The Kyrgyz sound? coincides with Sagay, while? – with the Sagay and Chalkan tunings.

Thus, the Kyrgyz language, though fitting in the area of Southern-Siberian Turkic languages functioning by the substantive characteristics of the hard labialized vowels *oo*

and *uu*, does reveal the specificity of its articulatory-acoustic base. Being realized in the central-back tunings like in the majority of the Southern-Siberian Turkic languages, the Kyrgyz vowels *o* and *u* join the group of languages, in which these vowels occupy the middle position on the articulatory row scale. At the same time, if taking into account the parameter of closeness/openness, the Kyrgyz vocalism manifests the same laws as the Tuvan Kaa-Khem subdialect, where the vowel differentiation by the degree of rise is the least evident than in other languages under consideration.

The characteristics of the soft Kyrgyz vowels attribute this language to the group of languages, in which the functional soft vocalism is realized mainly with the front vowels: these are the languages of southern and northern Altai-people (except Tuba) – Telengit, Bachat-Teleut, Altai-Kizhi, Kumandy, Chalkan, as well as the Sagay dialect of Khakas. In the Tuvan, Tuba and Kachin vocalisms in the soft-row word-forms there function the central-back vocal units of a different advancement degree. The maximal likeness should be noted between the soft vowel articulations of Kyrgyz and Sagay-Khakas correlates.

The vocal systems of the Southern-Siberian languages under consideration are characterized by the less articulation uniformity than the Kyrgyz vocalism that can be reckoned resulting from the historical interactions of the substrate Sayan-Altai languages with the Turkic ones.

The vowel quantitative characteristics. In the majority of the Turkic languages including Kyrgyz, the vowel quantitative differences (along with the articulatory parameters of a row, rise and labialization) serve as a main phonemic feature: the phonemes are opposed as the long and the short ones. There can be distinguished three types of the vowel lengths: the secondary or the contracted length; the primary or the etymological one; the positional one.

The validity of the auditive observations concerning the length relevance in the Kyrgyz vocal system has been verified with the objective data obtained with the CoolPro and SpeechAnalyzer computer programmes developed for sound files creating and processing. The analysis results of the Kyrgyz vowel absolute and relative length indices have proved the vocal units being opposed by the quantitative parameter: the secondary long vowels, developed as a result of inter-vocal consonant omitting followed by vowels contracting into one long sound, have turned out to be 1.7 times longer than their short correlates. In the Southern-Siberian Turkic languages under consideration the vowels are also clearly differentiated by the quantitative parameter: the long vowels are in the mean 1.5-2.0 times longer than the short ones. The Kyrgyz vocalism is the closest to the Ongudai dialect of the Altai language if considering the length characteristics ($V:V=1,7$).

The problem of the Turkic vowel primary length does not have an unambiguous solution. Some scientists (V.V. Radloff, V. Groenbeck, A. Biishev) deny its existence, the others (M. Räsänen, K. Phoy, Yu. Nemeth) believe it to be considered as a Proto-Turkic phenomenon. A.M. Scherbak, belonging to the second group, reconstructs the Proto-Turkic long vowels in 78 words (Scherbak, 1970: 50); 53 words from this list being fixed in the modern Kyrgyz language. The analysis results of the quantitative characteristics of the vocal components of these words have shown that in 27 reference words the vowels are being realized as the long ones, making it possible to suggest functioning of the primary vowel length relicts in the Kyrgyz language. In this case, the loss of the etymological length in the other 26 common Turkic words demands explaining from the comparative-historical phonetics point of view.

The results of the analogous Southern-Siberian Turkic dialects investigations prove that the hypothetic system of the primary long vowels have been only partially preserved in some of them. In the Altai-Kizhi dialect the quantitative parameters are differently realized by the different speakers, sometimes they are of a facultative character witnessing the etymological length system break-up (Shaldanova, 2003). In the Tuba-dialect there have been fixed 12 words with the vocal units qualified as the long ones (V_:V=2,1) by the instrumental methods from the 21 word-forms selection with the presupposed primary length (Sarbasheva, 2004).

Thus, if the existence of the Proto-Turkic primary vowel length is to be accepted, the comparative analysis results prove the phonetic processes similarity in Kyrgyz and in the Altai dialects: the etymological length as an integral system is being disintegrating.

Along with the secondary and etymological lengths, in some Southern-Siberian Turkic languages there functions a positional vowel length, i.e. broad vowels lengthening in the open syllables in bi- and polysyllabic words before a syllable with a narrower vowel, having as a rule phonological character (Borgoyakov, 1966; Selyutina, 1998; Kyshtymova, 2001; Shaldanova, 2003; Sarbasheva, 2004; Dambyra, 2005). As shown experimentally, the Kyrgyz broad vowels in the first open syllables in the bi-syllabic words are obligatory 1.4-1.9 times longer than the narrow vowels in the second syllables. Consequently, the positional length can be stated in the Kyrgyz language as well as in the typologically related Turkic languages of Southern Siberia.

To sum up, in the vocal systems of Kyrgyz and the Turkic languages of the Southern-Siberian region there are found both the common features and the specific ones, proving the different historical contacts of the Kyrgyz people with the other ethnoses both while having lived on the territory of Siberia and during the subsequent migration.

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**THE USE OF IDIOMS BY THE SAKHA CLASSICAL WRITER
АММА АЧЧЫГЫЯ**

**УПОТРЕБЛЕНИЕ ИДИОМ КЛАССИКОМ ЯКУТСКОЙ ЛИТЕРАТУРЫ
АММА АЧЧЫГЫЯ**

KLASİK SAHA YAZARI AMMA AÇÇIGIYA'NIN DEYİMLERİ KULLANIMI

Ivan VINOUROV* - Nadezhda VINOUROVA**

ABSTRACT

In this paper we will analyze how the Sakha classical writer N. E. Mordinov–Амма Аччыгыя uses idioms in his works. We will consider cases of synonymous idioms and types of idiomatic variation. Also touched upon will be issues related to idiomatic polysemy, new idiom coining, frequency of idiomatic occurrence, the use of idioms in indirect (author's) versus direct (character's) speech. We will also discuss for which stylistic functions the author employs idioms.

Keywords: Sakha Language, Amma Аччыгыя, Idioms, Synonymous Idioms, Idiomatic Variants, Morphological Variation, Stylistic Function.

АННОТАЦИЯ

Данная статья посвящена изучению особенностей употребления идиом (фразеологических единиц) в произведениях классика якутской литературы Н. Е. Мординова–Амма Аччыгыя. Будут рассмотрены случаи фразеологических синонимов и типы фразеологической вариативности. Также, статья коснется вкратце таких вопросов, как полисемия, неологизмы, частотность, употребление идиом в прямой речи (персонажа) и косвенной речи (автора). Также вниманию читателя будет представлено обсуждение стилистических функций, выполняемых фразеологизмами в текстах автора.

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Ключевые слова: Якутский Язык, Амма Аччыгыя, Идиомы (Фразеологизмы), Синонимичные Фразеологизмы, Фразеологические Варианты, Морфологическая Вариативность, Стилистические Функции.

ÖZET

Bu makalede, Saha klasik yazarı N.E. Mordinov- Amma Aççıgya'nın eserlerinde deyimleri nasıl kullandığı incelenmiştir. Eşanlamlı deyimler ile deyimlerin farklı tipleri üzerinde durulmuştur. Deyimsel çokanlamlılık, yeni deyim üretimi, deyimlerin kullanım sıklığı ve deyimlerin yazar tarafından dolaylı kullanımı ile doğrudan kişiler tarafından kullanımı arasındaki kıyaslama da incelenmiştir. Son olarak, yazarın deyimleri hangi biçembilimsel kaygılarla kullandığı da irdelenmiştir.

Anahtar Kelimeler: Saha Dili, Amma Aççıgya, Deyimler, Eşanlamlı Deyimler, Deyimsel değişimler, Morfolojik Değişimler, Biçembilimsel İşlev

The first Sakha phraseologist N. S. Grigoriev recorded approximately 3000 idioms in his dictionary, of which 114 were taken from the works by the Sakha classical writer Amma Aççıgya (Vinokurov, 2008: 94). This is a considerable contribution made by the classical writer to the compilation of the dictionary. In this paper we will study the idiomatic content of the works by Amma Aççıgya. Our sample includes more than 200 idioms taken from his creations¹ by the method of continuous sampling. Generally speaking, the main task performed by idioms in any writer's work is to color and enrich the language stylistically, add meaning nuances, make the writing more catching to the reader's eye. Amma Aççıgya is no exception in this respect. In this paper we will investigate the specific methods and ways with which this general goal is achieved by the writer.

One function fulfilled by idioms is substitution for one word. In such a way, the writer not only avoids repeating the same word over but also adds emotional connotations to the overall meaning of the text. Consider the first four examples². Here we have four different idioms with a similar meaning 'to be(come) angry, be in bad disposition caused by anger; change one's countenance in/to anger (among other emotions)' all substituting for a single word *kuhur* 'become angry': *kiye-naara xollor* 'his anger-habit deteriorates', *kiye kiirbit*

¹ Our search for idioms included several literary sources which will be abbreviated as follows: A: Alcarxay (1966), SK 1: Saasky kem (1994; reprinted from the first 1944 edition), SK 2: Saasky kem (1982; reprinted from the second 1952 edition), TA 1: Talillibit ayımnılar (1966), TA 2: Talillibit ayımnılar (1967), TA 3: Talillibit ayımnılar (1969).

² The following abbreviations were used: 1/2/3 – first/second/third person; acc – accusative case; adv – adverbializing suffix; aor – aorist; caus – causative; C – complementizer *dien* (introducing the finite subordinate clause); coll – collective; cond – conditional mood; cv – converb; dat – dative case; exist.cop – existential copula *baar*; fpt – future participle -IAX; hab – habitual participle marker – AaççI; instrum – instrumental case; neg – negation; neg.cop – negative copula *suox*; pass – passive; past – past tense marker -DI; pl – plural; poss – possessive (when not crucial for the overall meaning, omitted from glosses to save space); ppt – past participle – BIT; prop – the proprietive suffix -LAAX; ptc – particle; sg – singular; sim – similitive; v.aux – auxiliary verb; wh.pron – a wh-pronoun.

‘his anger entered’, *muja kiirbit* ‘his torment entered’, *ñuura xollor* ‘his face deteriorates’. It is interesting to note here that in the second, later version of the novel ‘Saasky kem’ the writer decided to substitute a more neutral word *kuhur* for the idiom *kiye kiirbit*: thus, the second example in SK 2 was changed to *oğõñnor kuhurbit kiehetiger ...*, giving us an indirect indication that the word substituted for by the idioms is indeed *kuhur*.

(1) Tuspa buruo tuhunan ihit-ter ere, Mikiite orduk kiñ-e-naar-a xoll-or. (SK 2: 447)

independent smoke about hear-cond ptc, Mikiite especially anger-poss.3-habit-poss.3 spoil-aor

‘As soon as Mikiite hears about setting up his own household, he especially becomes angry.’

(2) Oğõñnor kiñ-e kiir-bit kiehe-tiger bert ügüs kichi-leex cie kurus buol-ar.

old.man anger-poss.3 enter-ppt evening-poss.3.dat quite many people-prop house sad become-aor

‘On those evenings when the old man becomes angry, the whole house with quite many people living in it sinks into sadness.’ (SK 1: 116)

(3) Emie muñ-a kiir-bit dien botugurah-al-lar.

again torment-poss.3 enter-ppt C whisper-aor-pl

‘They are whispering that he is angry again.’ (SK 1: 116)

(4) Iksa kiehe ... ñuur-a xoll-on salğalastaa-n kiir-de.

near evening face-poss3 spoil-cv shiver-cv enter-past.3

‘On the near evening he came in shivering and angry.’ (SK 1: 107, 2: 204)

The above four idioms form a synonymic row. Other members of this synonymic row include *sireye (sireyin bihuta) xolunna* ‘change one’s countenance (in anger); lit. his face (the shape of his face) spoiled/deteriorated’ (Nelunov 2002: 131), *xaana ularıyar* ‘change one’s countenance (in anger); lit. his blood is changing’ (Grigoriev 1974: 115; Nelunov 2002: 311), *xaana xamsaata* ‘change one’s countenance (in anger); lit. his blood moved’ (Grigoriev 1974: 115; Nelunov 2002: 311), *kiye-naara alcanna* ‘become angry; lit. his anger-habit broke’ (Grigoriev 1974: 42; Nelunov 1998: 219), *sireye-xarağa alcanna* ‘change one’s countenance (in anger); lit. his face-eye broke’ (Grigoriev 1974: 74; Nelunov 2002: 129). Some of these are also encountered in the novel ‘Saasky kem’: for instance, *xaana xamsaata* (p. 142, p. 245), *sireye xolunna* (p. 291).

At this point we face the issue of phraseological synonymity versus phraseological variation. Their demarcation from each other presents a number of challenges to those linguists working in the field of phraseology. Nazarian argues on the basis of French that phraseological/idiomatic variants of a given idiom are modifications of this source idiom accepted by general usage, with semantic identity preserved among the variants. The variants are characterized as being based on the same image, having the same meaning, function in the sentence and belonging to the same grammatical class, i.e. substantive, verbal, adjectival or adverbial (1987: 225). Different types of idiomatic variation are distinguished: 1) componential; 2) morphological; 3) derivational; 4) phonetic; 5) quantitative; 6) syntactic; 7) combined (Yuzdova 2009: 162; *our translation*). On the other hand, idiomatic synonyms differ in their underlying images (Nazarian 1987: 231). When

applied to the above synonymic row in Sakha, we can identify two pairs of variants: 1) *sireye xolunna* ‘his face changed in anger; lit. his face deteriorated’ – *ñuura xolunna* ‘his face changed in anger; lit. his face deteriorated’; 2) *kije-naara alcanna* ‘he became angry; lit. his anger-habit broke’ – *kije-naara xollor* ‘he became angry; lit. his anger-habit deteriorated’. The latter pair is marked as being part of idiomatic variation by both Grigoriev (1974: 42) and Nelunov (1998: 219). As for the first pair, the variant *ñuura xolunna* has not been registered either by Nelunov (2002) nor by Grigoriev (1974). Thus, *ñuura xolunna* should be recognized as an invention of the writer and one small piece of evidence to the assumption that variation of idioms indicates the dynamic development of phraseological units in a given language in general (Yuzdova 2009).

Amma Aççıgıya is quite prolific in employing both synonymous idioms and idiomatic variants. The examples in (5) and (6) are encountered on the same page in the writer’s work, apparently with the goal of making on the reader a stronger impression of the bandits running away. Both idioms *ataxxa biller* ‘run away, escape, flee; lit. let one’s legs know, announce to one’s legs’ and *tiñileğe xaraarda* ‘run away, escape, flee; lit. his heel got dark in the distance’ are members of the synonymic row. Other members of this row with the meaning ‘run away, take to one’s heels’ are *buut bier* ‘lit. give a thigh’, *tilex bier* ‘give a heel’, *tias xomun* ‘gather noise’, *tiñin teskilet* ‘lit. cause one’s breath to escape’. However, our data search did not deliver any occurrences of these synonyms in the works considered.

(5) Bancut-tar atax-xa bil-ler-di-ler.

bandit-pl leg-dat know-caus-past-pl

‘The bandits took to their heels.’ (TA 1: 377)

(6) Abağa ağıyax komsomol-ugar, pioneer-ıgar kıaytar-an tiñilex-ter-e xaraar-da.
(TA 1: 377)

Abağa few komsomol-poss.3.dat, pioneer-poss.3.dat lose-cv heel-pl-poss.3 blacken-past.3

‘Having lost to (been defeated by) Abaga’s few komsomol members and pioneers, they fled away.’

As for idiomatic variants, above we have seen two pairs representing componential variation – when idioms vary in one of their components, either nominal *sirey/ñuur* ‘face’ in *sireye xolunna* / *ñuura xolunna* or verbal *alcan* ‘break, become destroyed, go bad’ and *xolun* ‘break, become destroyed, go bad’ in *kije-naara alcanna* ‘he became angry’ / *kije-naara xollor* ‘he became angry’. The components modified are lexical synonyms of each other. Another term for such idiomatic variants is *lexical variants* used by Nazarian (1987: 229).

As expected, given the agglutinative nature and rich morphology of the Sakha language, we find a large number of morphological variants. One of the idioms with the highest number of occurrences is *sanaa-ta kōn-nō* ‘his mood improved, he got into a good mood (especially after a period of despondency); lit. his thought straightened’. This idiom consists of two components which can change morphologically depending on the grammatical context. For instance, it can function as an independent finite sentence as in (7) where the subject role is performed by the nominal component of the idiom which acquires different agreement suffixes depending on the possessor’s person and number features. The same applies to the verbal component of the idiom *kōn* ‘straighten’ which can

take on all kinds of tense, mood, aspect, converb, participial and other verbal suffixes. For example, in the second line of the example in (8) it bears the immediate precedence converb suffix *-öörü* (allomorph of *-AarI*) whereas the anterior converb affix *-ön* appears in (10). In (9) we see a syntactic type of idiomatic variation, namely, when the entire idiom is syntactically transformed into a relative clause modifying the nominal *kiehe* ‘evening’ with the adverbial meaning of time. The idiomatic modification in (9) is in fact combined syntactic and morphological since the verbal component has properly taken on the past participial suffix as required by the grammatical context.

(7) *sanaa-m/sanaa-ŋ/sanaa-ta/sanaa-bit/sanaa-ğit/sanaa-lar-a kön-nö*
 thought-poss.1sg/-poss.2sg/-poss.3/-poss.1pl/-poss.2pl/-pl-poss.3 straighten-past.3
 ‘My/your/his/our/your/their mood improved.’

(8) *sanaa-ta kön-ör / thought-poss.3 straighten-aor*
sanaa-ta kön-öörü / thought-poss.3 straighten-cv
sanaa-ta kön-nöğ-üne / thought-poss.3 straighten-cond-3sg
sanaa-ta kön-üö suoğ-a / thought-poss.3 straighten-fpt neg.cop-3

(9) *Sanaa-ta köm-müt kiehe-tiger bert körücüös-tük bıırgı-nı keps-iir.*
 thought-3 straighten-ppt evening-3dat quite funny-adv past-acc tell-aor
 ‘On the evening when he is in good spirits he recounts the past quite funnily.’ (SK 1: 116)

(10) *Sarsıarda ştab-ka kel-bit-e ... Tişko sanaa-ta kön-ön tohuy-ar.*
 morning HQ-dat come-ppt-3 Tişko thought-poss.3 straighten-cv wait-aor
 ‘When he came to the HQ in the morning, Tishko was waiting for him in good mood.’ (SK 2: 520)

Another point of our discussion concerns the frequency of occurrence. Here we are faced with two issues independent from each other. On the one hand, some idioms are used repeatedly. For instance, we have located up to ten occurrences of the synonymous pairs *kiŋe-naara xollar* ‘he gets angry; lit. his anger-habit goes bad’, *kiŋe-naara kiirer* ‘he gets angry; lit. his anger-habit enters’ and *sanaata könnö* ‘his mood improved; lit. his thought straightened’, *sanaata kötöğ-ülün-ne* ‘his mood lifted; lit. his mood lift-pass-past.3’ in a single novel, namely, *Saasky kem* ‘Springtime’. The latter idiom is exemplified in (11).

(11) *Mikiite coŋ-ŋo kerexse-t-en sanaa-ta kötöğ-üll-e sılc-ar kihi e-te.*
 Mikiite people-dat respect-caus-cv thought-3 lift-pass-cv v.aux-aor person v.aux-past.3
 ‘Mikiite was in elated mood because he earned people’s respect and interest.’ (SK 2: 322)

This is quite unusual, since most of the time most of the idioms are used only once, sometimes twice or thrice. If we contemplate upon the possible reasons behind this frequent occurrence, what springs to mind are some tentative suggestions like the following ones. First of all, the idioms have a sentential structure with the subject and predicate: the subject bears agreement suffixes indicating person and number of the implied possessor which can be elided whereas the verbal component can attach a rich array of verbal affixes. This makes the idioms more susceptible to idiomatic variation, notably, morphological

modification of component parts. On the other hand, an idiom like *ataxxa biller* ‘take to one’s heels; lit. leg-dat know-caus’ can only have the verbal component modified. The number of idiomatic variation is important for the occurrence frequency of a particular idiom since a higher potential for variation preempts a situation when constant repetition becomes dull and starts to pall on the readers. The more variants a particular idiom has, the more flexibility is allowed to the writer with respect to using this idiom over and over again since the reader will be ‘guiled’ into thinking that each time he comes upon a different idiom. Idioms which have a more rigid internal structure, which are more fixed (as in fact befits an idiom par excellence) are less likely to be subjected to constant repetition.

A second tentative reason, in our opinion, behind the possibility of a more frequent occurrence for certain idioms lies in the fact that these idioms seem to be founded upon images which are simpler in expressive and emotive terms. When we hear *kiñe-naara xollar* ‘he gets angry; lit. his anger-habit goes bad’, *kiñe-naara kiirer* ‘he gets angry; lit. his anger-habit enters’ or *sanaata könnö* ‘his mood improved; lit. his thought straightened’, *sanaata kötöğ-ülün-ne* ‘his mood lifted; lit. his mood lift-pass-past.3’, we can perceive a general image behind the idiom created by the meanings of the component words and this image helps us arrive at or guess the meaning of the whole idiom. Thus, what happens in the case of such idioms is that the idiomatic meaning can be detected from the overall picture composed of the separate meanings of the component parts. In other words, we can say that the more semantic transparency is displayed by an idiom, the higher its frequency may be if other contributing factors such as e.g. variation potential are also met.

A second issue related to the frequency of occurrence independent from the one just considered has to do with the density with which idioms can occur over a certain span of text. As a matter of convenience, it has become conventional to identify a single page as a reference point for counting purposes when studying published literary works of classical Sakha writers such as Amma Aççıgıya. Quite expectedly, there are more pages with no single occurrence of any idiom than those which do contain one or more idioms. Nevertheless, our search results yielded one page with five occasions of different idioms. In the second version of the novel *Saasky kem* ‘Springtime’ the writer decided to get rid of two idioms. This suggests that the writer shows a tendency over time to restrict and become more moderate in his employment of idioms. Gotovtseva (2012) in fact shows that if we take frequency of idiomatic occurrence to be an indicator of the author’s individual style – idiosyncrasy (citing Glinkina 2005), then Amma Aççıgıya’s writing style is characterized by an average use of idioms.

(12)1) *sanaa-ta köm-müt* / thought-poss.3 straighten-ppt

‘he is in good mood’ (SK 1: 116; SK 2: 250)

2) *kiñ-e xollu-but* / anger-poss.3 go.bad-ppt ‘he is angry’ (SK 1: 116; SK 2: 250)

3) *kiñ-e kiir-bit* / anger-poss.3 ‘he is angry’ (SK 1: 116)

4) *muñ-a kiir-bit* / torment-poss.3 ‘he is in bad mood’ (SK 1: 116; SK 2: 250)

5) *bılas muos-taax kiir-bit* / long horn-prop enter-ppt

‘he is in rage; lit. the one having long horns entered him’ (SK 1: 116)

The issue of the density of idiomatic occurrence concerns not only large textual extracts but also smaller units of which any textual discourse is made up, namely, the actual sentences. Here the same question as above can be asked. Our data counts yielded a number

of sentences which contain two idioms. Two examples are shown in (13) and (14). Here the two idioms are not each other's synonyms. In (13) these are *kula turbut* 'be agitated, excited, get into high gear, run high; lit. his animal rose' and *ilii-atax buol* 'help; lit. be hands and legs', in (14) – *ikki ardılarıgar uu toxtubat doğorduular* 'bosom friends, as thick as thieves; lit. friends such that water cannot spill between them' and *ayağa xaydağınan* 'at the top of his lungs; lit. until his throat bursts/tears up'.

(13) Bancıt-tar kihil-ı kıydaa-tax-tar-ıma, xaya ere cikti-nen ikkihin bay-aarı
bandit-pl red-acc drive.away-cond-pl-3, wh.pron ptc miracle-instrum 2.time get.rich-cv
kıl-a tur-an sılc-ar, ilii-atax buol-ar.
animal-poss.3 rise-cv v.aux-aor, hand-leg be-aor

'Wanting to get rich for the second time by some miracle when the bandits drive out the red, he is in a state of great excitement, helping around and lending his hand.' (SK 1: 267)

(14) Kyra Uybaan "... Oxonoos Mappıayap uonna Luxa Behieleyep...ikki ardılarıgar uu toxtu-bat

Small Uybaan "...Oxonoos Mappıayap and Luxa Behieleyep...two between water spill-neg.aor doğor-duu-lar...ayax-tar-a xayd-ıağ-ınan ıll-ıl-lar-ın ere bil-er "con-nor" die-bit.

friend-sim-pl...throat-pl-poss.3 tear-fpt-instrum sing-aor-pl-acc ptc know-aor people-pl say-ppt

'Small Uybaan said "O. Mappıayap and L. Behieleyep are two bosom friends as thick as thieves, they are the kind of people who only know how to sing at the top of their lungs".' (SK 2: 410)

However, quite often the two co-occurring idioms are in a synonymous relation in which case the author uses them to strengthen and clarify his description, as exemplified in (15) and (16) where the idioms in question are *innitin il* 'overcome, defeat, get the upper hand; lit. take his front' and *eeqin etit* 'overcome, get the upper hand, wring consent from; lit. force to say yes' in (15), *köksö kejeete* 'calm down, feel relieved; lit. his back broadened' and *xarağa sırdaata* '1) feel relieved, breathe with relief, 2) grow warmer, soften, become mollified; lit. his eyes brightened' in (16). This device is pervasive in Sakha literature and its origins can be located in folklore, including the Sakha epos *olonkho*, and it is referred to by researchers as syntactic parallelism (Vinokurov 2011).

(15)...min eyigin ... inni-gin il-an, eex-xin et-it-en araxs-ar-ım buol-uo!
...I you.acc front-2sg take-cv, yes-2sg.acc say-caus-cv separate-aor-1sg be-fpt
'I will only leave you alone after I get the better of you.' (SK 2: 266)

(16) ...Eyigin çugas baar... dii sanaa-tax-pına, köxs-üm keñ-iir,
...you.acc close exist.cop...C think-cond-1sg, back-poss.1sg broaden-aor,
xarağ-ım sırd-ıır buol-ar-a...
eye-poss.1sg brighten-aor be-aor-3

'When I thought that you were close, I used to calm down and feel relieved.' (SK 2: 241)

Another issue which also deserves attention is that of polysemy. It should be noted that the author shows consistency in sticking with one meaning of a polysemous idiom. For instance, the idiom *atağar turuor* [leg-poss.3.dat stand-caus] ‘lit. put someone on his feet’ has three meanings 1) ‘heal, cure (from a disease)’, 2) ‘raise, bring up’, 3) ‘agitate, stir up somebody, bring about turmoil’. However, only the second meaning is used (17): here we have the intransitive, non-causativized version *atağar turda* [leg-poss.3.dat stand-past.3] ‘he matured, grew up, he was raised, brought up; lit. he stood on his legs’. The same applies to the idioms cited above: in (16) the idiom *xarağa sırdaata* (which has two meanings as shown above) is used with the first meaning. Another polysemous idiom already encountered is *kula turbut* ‘lit. his animal rose’: apart from the meaning in (13) ‘be agitated, excited’, it has a second meaning ‘be furious’.

- (17)...atax-tar-ıgar tur-an bar-ıax-tar-a...
 ...leg-pl-poss.3.dat stand-cv leave-fpt-pl-3
 ‘...they will leave after they grow up...’ (SK 2: 353)

Next, we turn to considering the stylistic functions of idioms. According to Nazarian, phraseology serves the emotional sphere of language and the main function of idioms is the function of figurative and expressive characterization (1987: 32). Indeed, when describing people or situations, resorting to idioms instead of single words makes the language much more vivid thanks to the expressive power of idioms. This was already mentioned above when we talked about the function of idioms substituting for one word. Another example is given in (18) where instead of using an expressively bland single word the writer skillfully selects an idiom to refer to people’s indifference.

- (18)Con süreğ-e xalıñ, ist-en bier-bet-ter.
 people heart-poss.3 thick, listen-cv v.aux-neg.aor-pl
 ‘People are callous, they just wouldn’t listen.’ (SK 2: 199)

On the other hand, metaphorical characterization through idiomatic phrases can replace not just single words but longer spans of text, whole passages. Consider the examples in (19) and (20) where the situation presented cannot be described using a single word. However, the writer, instead of simply narrating in emotionally neutral words, chooses to depict the situation in emotionally laden idioms. Both sentences contain an idiom *uyatıgar uu kiirde* ‘find oneself in a critical situation, panic, worry, be in great distress; lit. water entered his nest’. In both sentences the distress referred to with the help of the idiom is caused by the sudden death of a valuable ox, a very important farm animal and the people who experience the loss are poor. However, in (19) the poor family in question owns the ox whereas in (20) the ox belongs to a rich family whose servants living in the cowshed will be blamed which extremely aggravates the state of affairs. Therefore in (20), to show the ultimate degree of despair and the overwhelming feeling of terror experienced by farm workers, the writer uses a second idiom to sharpen the effect caused on the reader, namely, *ürün küne ölböödüybüt* ‘to be near/close to death, within a hair of death; lit. his white sun paled’.

- (19)Uya-lar-ıgar uu kiir-de.
 nest-pl-poss.3.dat water enter-past.3
 ‘They were panicking and extremely anxious.’ (SK 2: 231)

(20) Xoton cie-ğe olor-ooççu xamnaççit aymax uya-tıgar uu kiir-bit, ürünj kün-e ölböödüy-büt.

cowshed house-dat live-hab servant coll.ptc nest-p^{oss}3.dat water enter-ppt, white sun-p^{oss}3 pale-ppt

‘The servants living in the cowshed panicked feeling the nearing of death.’ (SK 1: 166)

Another stylistic function performed by idioms is their use as euphemisms, to replace words describing unpleasant situations such as passing away. In (21) the author is talking about the tragic and heroic death of two pilots. The idiom used is *uhuktubat (uhun) uutun utuyda* ‘to die, pass away; lit. he slept his non-awakening (long) sleep’: it manifests reverential regard and deference to the pilots. On the other hand, the idiom used in (22) *eñin-cühün buolan xaal* ‘die suddenly, e.g. from an accident; lit. acquire a mottled, variegated shape, appearance’ has a slight connotation of disrespect and is indicative of the speaker’s attitude towards the old man in question.

(21) Ikki boyobuoy letçik-tar...uhuktu-bat uu-lar-ın utuy-a sıt-al-lar.
two military pilot-pl... awaken-neg.aor sleep-pl-poss.3.acc sleep-cv lie-aor-pl

‘Two military pilots are resting here sleeping their eternal sleep.’ (A: 142)

(22) Kırçağas kihi sotoru eñin-cühün buolan xaal-lağ-ına, belem bay-duol, cie-uot.

old person soon different-face become-cv v.aux-cond-3, ready wealth-vastness, house-hearth

‘If the old man soon accidentally dies, there you have ready wealth and housing.’

(SK 2: 106-107)

If we consider the distribution of idioms across different registers, such as direct versus indirect speech, we can see that Amma Aççıgıya uses idioms in direct speech to display the speaker’s, i.e. the character’s attitude towards another character in the novel. In (23) the author puts the idiom *köturder tihim miilete, kördör xaraqım cüknete* ‘precious child, only child; lit. the gum of my pulled tooth, the cornea of my seeing eye’ in the mouth of Bahıxtır Balbaara, the grandmother of the novel’s protagonist Mikiite, to show her loving and affectionate attitude towards her grandson when another character, a representative of the rich family Luka Veselov comes to fetch Mikiite to make him work on his farm and Balbaara defends her grandson and kicks Luka himself out.

(23) Kötur-der tiih-im miile-tin, kör-dör xaraq-ım cükke-tin
pull-cond tooth-poss.1sg gum-poss.3.acc, see-cond eye-poss.1sg cornea-poss.3.acc
dje xajdax gın-an küüs-k-ünen ildj-e bar-ar-gyn kör-döq-üm!

well how do-cv force-poss.2sg.instrum take.away-cv leave-aor-poss.2sg.acc see-cond-1sg

‘Let’s see just how you will forcibly take away the gum of my pulled tooth, the cornea of my seeing eye (=precious, the only child)!’ (SK 1: 191)

The utterance in (24) belongs to Daarıya, a kind, sympathetic old woman: it shows the general negative attitude of the poor people towards the rich. The insatiable greed of the latter is manifest in the idiomatic comparison coined by the writer specifically for this purpose – *kumaxxa iiktiir keriete* ‘like pissing in the sand’. Whereas in (25) the idiom

irienex suolun irdee, toj suolun tordoo ‘hunt down/track down relentlessly’ is used to show not only the attitude of the speaker who is a revolutionary, a Red soldier, towards the White but also his strong and resolute character, his determination to bring his cause to an end. Also note that the example in (26), just like (24), (15) and (16), presents another case of syntactic parallelism discussed above.

(25) Baaj-ga bier-er kumax-xa iikt-iir keriete – utary ih-en ih-er.

rich-dat give-aor sand-dat piss-aor like – immediately get.absorbed-cv v.aux-aor

‘Giving to a rich person is like pissing in the sand – it gets absorbed right away.’

(SK 1: 18)

(26) Bihigi bancıt-tar irienex suol-lar-in irdee-n, toj suol-lar-in tordoo-n bar-
iax-pit.

we bandit-pl thawed trail-pl-poss.3.acc track.down-cv, frozen trail-pl-poss.3.acc chase-
cv go-fut-1pl

‘We will go after the bandits pursuing them relentlessly.’ (SK 1: 285)

For finalizing remarks, we have seen that Amma Ačçıgıya as a classic of the Sakha literature demonstrates apt and skilful use of idioms as means of expressive characterization, as euphemisms to mitigate and soften unpleasant occasions, to show his own attitude towards his characters. Idioms are used rather restrictively, in moderation. Sometimes the depository of available idioms proves insufficient for the writer, in which case he masterfully invents a new idiom.

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**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****Izabella BORISOVA*****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 kognitösel yapı oluşturmaktadırlar. Bütün dillerin atasözler hazinesi bir prizma olarak toplumun alem ve hakkında olan düşünceleri yansıtmaktadır. Farklı dillerde olan atasözlerin kognitiv 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, semantösel 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 нупок 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 сторонушка 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 сторонушке, радсвоей воронушке, 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 cognytemes “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 cognyteme 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 cognytemes “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 cognytemes “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 cognyteme 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 cognyteme “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 cognyteme 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 Yaukut 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 оһурэстээх» (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 cognyteme “protect and defend your Motherland” is present: *Тереебум 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 cognyteme - the meaning of life is in the defense of your Motherland.

“**The Motherland and commitment**” (4): In the Yakut language there is a cognyteme “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 cognyteme 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 cognyteme “the place where the childhood has passed”: *Буйукпин ыйаабыт сурум* (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, кунсирэ 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, аҕа, уолоҕо, кыыс оҕо, кырдыаҕас кини / 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 slees 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 père, tel mère*»). 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 cognates 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 – кийи 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 – олого), 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 (*Кырдыгас ыт сымыйанан урбэт.*), - 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 reveal 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 cognate “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, оһук сирэ оһургэстээх –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 ырааҕа, уу чугаһа учугэй.*) *Consequently, it is the children who are considered native (оһо-аймах), parents (ийэ-аҕа), 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, ого санаататааска. (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 учугэһэй.*) Consequently, the (ого-аймах), the parents (ийэ-ара), 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 туспа. 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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**BILINGUAL ANXIETIES AND BARRIERS TO ACQUISITION:
LANGUAGE CHOICES AMONG URBAN SAKHA AND THEIR
CHILDREN****ПРОБЛЕМЫ БИЛИНГВИЗМА И ИХ РЕШЕНИЕ: ВЫБОР ЯЗЫКА
СРЕДИ ГОРОДСКИХ САХА И ИХ ДЕТЕЙ****ÇİFT-DİLLİLİK İLE İLGİLİ ENDİŞELER VE DİL EDİNİMİNDEKİ ENGELLER:
KENTLİ SAHALAR VE ÇOCUKLARI ARASINDAKİ DİL TERCİHLERİ**

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ABSTRACT

This paper, based on ethnographic fieldwork among young adults and their families in Yakutsk, deals with urban ethnic Sakha bilinguals and their language ideologies and choices, especially concerning the language socialization of their children—both at home and within the educational system. The usage of the Sakha language within urban spaces has been on the rise in the post-Soviet years, but it is still generally acquired in the home environment as a first language, whereas Russian is acquired later in the ‘outside’ world and reinforced through the educational system. Barriers toward Sakha acquisition and maintenance that speakers face are explored; these obstacles are both ideological and structural. Narratives concerning unapprehension toward bilingualism and the possibility of mastering two languages within the educational system are discussed, along with the need for language instruction—especially in schools—to be made to accommodate those with little to no Sakha knowledge in order to continue to increase the usage of Sakha by urban speakers.

Keywords: bilingualism; language acquisition; language ideologies; family language planning; Sakha (Yakut) language

АННОТАЦИЯ

Эта статья, основанная на этнографических полевых исследованиях среди молодых совершеннолетних людей и их семей в Якутске, связана с городскими якутами билингвами и их языковыми идеологиями и выбором, особенно относительно языковой социализации их детей — как дома, так и в системе образования. Использование якутского языка в пределах городских пространств повышалось в постсоветских годах, но сейчас используется в домашней окружающей среде как первый язык, тогда как русский язык используется во ‘внешнем’ мире и

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укреплен через образовательную систему. Исследуются барьеры к усвоению и сохранению якутского языка; эти препятствия и идеологические, и структурные. Высказывания относительно идей билингвизма и возможности освоения двух языков в пределах образовательной системы обсуждены, наряду с потребностью в обучению языку — особенно в школах — чтобы продолжить увеличивать использование якутского языка жителями города.

Ключевые слова: билингвизм; усвоение языка; языковая идеология; языковое планирование; якутский язык

ÖZET

Yakutistanda genç yetişkinler ile aileleri arasında yapılan etnografik bir alan araştırmasına dayanan bu makale kentli çift-dilli Saha/Yakutların dil ideolojileri ve seçimleri ile hem ev hem de okul ortamlarında dil sosyalleşmelerini incelemektedir. Kentlerde, Saha / Yakut dilinin kullanımı Sovyet dönemi sonrasında artmaya başlamıştır, ancak hala ana dil olarak ev ortamında edinilirken, Rusça daha sonraki yaşlarda “dışarıda” öğrenilmekte ve eğitim sistemi yoluyla pekiştirilmektedir. Saha dili edinimi ve sürdürülmesi konusunda bu dili konuşanların karşılaştıkları engeller incelenmiş ve bu engellerin hem ideolojik hem de yapısal kökenli olduğu belirlenmiştir. Makalede, çift dilliliğe yönelik endişeler tartışılmış ve eğitim sisteminde her iki dilin öğrenilme olasılığı değerlendirilmiş, ayrıca kentli Sahaların dillerini konuşmalarını artırmak amacıyla çok az derecede Saha dilini bilen ya da hiç bilmeyen kullanıcılar için çözümler aranmıştır.

Anahtar Kelimeler: Çift-dillilik, Dil Edinimi, Dil İdeolojisi, Aile Dil Planlaması, Saha /Yakut Dili

Introduction

Sakha, also known as Yakut, is a North Siberian Turkic language predominantly spoken in the Sakha Republic, in the far northeast of the Russian Federation. While the language has historically been spoken not only by ethnic Sakha but also by other indigenous northern peoples (e.g. Evenki, Even, Yukaghir, etc.) and by Russians who settled long ago in the region (Sleptsov, 2012; see also Grenoble, 2003; Robbek, 1998; Wurm, 1996), use of the language declined in the Soviet era in urban areas due to the overwhelming dominance of Russian. However, during this period usage of the language remained vital among Sakha in the villages. Upon the creation of the Sakha Republic in 1992, the Sakha language was made official in the Republic alongside Russian; now, recent shifts in both of population and politics in the past two post-Soviet decades has led to the Sakha language being increasingly spoken once more in urban space of Yakutsk. Due to the influx of rural Sakha moving into the city—bringing with them their Sakha language practices—and the revalorization of the Sakha language within popular linguistic and politic ideologies, more urban ethnic Sakha are speaking Sakha in both the home and again within public spheres.

According to the most recent statistics from the 2010 All-Russian census, there are 450,140 speakers of Sakha in total; 441,536 of those speakers are in the Sakha Republic. Of the 466,492 people in the Republic identifying themselves as ethnically Sakha, 401,240, or

86% of them, speak the language (All-Russian population census 2010).¹ As noted previously, 89% of Sakha speak Russian. Overall, there has been a slight increase in the number of Sakha speakers since the last census in 2002, when 446 704 people overall claimed to speak Sakha, and 92% of people ethnically identifying as Sakha (a total of 443,852) speak the language (All-Russian population census 2002).

Despite this rate of language maintenance and usage which is comparatively high for a minority language in Russia, some researchers have been expressing concern for the future of Sakha language usage. According to Robbek (1998:114), at the end of the 1990s, 26.2% of ethnic Sakha do not study their language in school, and 30% of preschool-aged children do not receive exposure to the language. Argunova (1994:87) reported that the Sakha language is ‘characterized by specialists as being in a precrisis state’ and Salminen (1998), too, regards Sakha as ‘potentially endangered.’ It is important to recognize that language ‘endangerment’ is not related only to the total number of speakers, but the percentage of children learning it as either a first or second language; this better explains the concern of both researchers and speakers that the language is not thriving.

This article first outlines some of the recent trends in Sakha acquisition among urban Sakha, and introduces the idea of ‘family language policies’ (King, 2008), in light of increased promotion of the Sakha language within the public sphere, especially in education. As a minority language, Sakha is generally acquired in the home environment as a first language, whereas Russian is acquired later in the ‘outside’ world and reinforced through the educational system. As well, there are other circumstances that can lead to the acquisition, or promote the maintenance of Sakha ways of speaking at many other points along the speaker’s life trajectory in language. However, despite the rise in Sakha linguistic capital and positive attitudes toward the language, there are still some barriers toward Sakha acquisition and maintenance that speakers face; these obstacles are both ideological—concerning apprehension toward bilingualism and the mastery of two languages—and structural—within the educational system and its approach to language instruction that does not always accommodate beginners.

This paper is based on sociolinguistic and ethnographic fieldwork conducted in 2010-2011 in the city of Yakutsk in the Sakha Republic; it covers aspects part of a larger study conducted for a PhD degree in Social Anthropology, dealing broadly with urban and rural movement and language practices among Sakha-Russian bilingual speakers. Through language usage surveys, semi-structured interviews and informal conversations, and observations I gathered narratives that dealt with ideas about bilingualism, related language ideologies, and how peoples’ lives and networks in the urban environments of Yakutsk structured both language acquisition and choices about language education.

Family language planning and practices

Bilingual Sakha-Russian parents, like parents everywhere, are all faced with the choice of which language to use to socialize their children, and also which language their children should use in their formal education through kindergartens and grade school. Worries about their children achieving fluency in both languages affected Sakha people I spoke with in both rural and urban areas, but it was those parents in cities who felt greater anxiety over the decisions regarding language practices both in the home and the wider environment. This was due, of course, to the prevalence of Russian used in Yakutsk and the comparative lack of Sakha than in rural settlements.

Barriers to Sakha acquisition

Despite the desire many people have to learn Sakha and for their children to learn Sakha as well, there are both institutional obstacles and persistent ideological issues against bilingualism that continue to circulate; often the institutional or infrastructural and ideological combine, leading to frustrating situations. Once while walking down a street in central Yakutsk, I saw a large group of people congregating outside of a school. It seemed like there must be some special event or festival happening, but I couldn't be sure. Later on I mentioned it to a friend, Andrej, who had young children, who told me that it was not a special event, unless you counted registration day for the following year. 'They all want spaces for their children at that school, it's in high demand right now. They need to claim places years ahead in order to get in'. Andrej noted that he had met many parents from villages who would send their school-age children into Yakutsk to live with relatives, especially for high school, as they believed the educational opportunities were better in urban schools. And so, as Yakutsk grows in population, the demand for places in classrooms also rises, leading to a stressful state of affairs for parents aiming to secure a spot for their child in their preferred school.

For urban parents who want their children to have a Sakha-medium education, they have only two choices in the city for 'national schools': School Number 14, which offers all subjects in Sakha up until the seventh grade, and then the most prestigious Sakha Gymnasium, which offers all subjects in all eleven grades in Sakha—and is also known for having a strong English-language program. To my knowledge, in 2010-11 all other Yakutsk schools save the Russian Classical Gymnasium offered a 'Sakha stream' of classes, so that Sakha-speaking students could take a Sakha language and a literature course. Each school also offered a 'Sakha national culture' course as well; in some it was mandatory for all students, but others only in the primary grades. Parents I spoke with claimed that in order to get your first choice of schools, you practically had to register at birth to get in where you wanted. For families wishing for their children to learn or maintain their Sakha skills, school reinforcement was considered essential to this process. Many parents I spoke to considered Russian-medium schools in urban areas one of the reasons their children—who often understood Sakha well—often did not always engage in Sakha ways of speaking. When I asked Dajaana why she thought her two sons were hesitant to speak Sakha, even though they showed understanding, she replied, 'They went to a Russian kindergarten and had an instructor who was Russian, maybe that's why'.

While more kindergartens are currently being built to accommodate demand, it is still difficult to find places, especially in Sakha-medium programs. There were only three Sakha-language kindergartens during my fieldwork period, though others were in the process of construction. In my interviews, I spoke with some parents who were hoping to enrol their two- and three-year-old children in Sakha-language programs because of the fact they did not speak much Sakha in the home, and so they hoped these kindergartens would offer a second chance for their children to become fluent in the language and later attend a Sakha-medium primary school. In theory, these situations would likely be an excellent chance for Sakha-language immersion, but as it turned out in a few cases I heard about, this is deceptive; entry seems to depend on being able to already speak the language

Educational situations are not, of course, the only way to promote a language, and should not be relied upon as the sole way of gaining or maintaining fluency in a minority language. As Teresa McCarthy reminds us, 'Schools alone cannot do the job [of

maintaining a language], but they [can be] potential sites of resistance and opportunity'. However, despite the increasing top-down promotion of Sakha language in the Republic's educational system, which does seem to be helping to maintain Sakha for those who already speak the language, this paradoxical barrier of needing knowledge of the language first to enter the programs means the system is not promoting the acquisition of the language by non-speakers or those with only basic productive or receptive skills. While other opportunities (such as the evening classes run by the city and the university) have been made available in Yakutsk for learning Sakha, these have not been long-term endeavours. While some children do enter Sakha-medium programs after Russian-language kindergarten, they are few and far between. With the increasing demand for Sakha-language places due to in-migration of fluent Sakha-speaking families into Yakutsk, this system would need both expansion and, I suggest, programs that could teach Sakha at a basic level for newcomers in order to be those spaces of opportunity for those wishing to improve their children's Sakha skills.

The Legacy of Bilingual Anxiety

Another language ideology from the Soviet era was the tendency to be suspicious of certain types of bilingualism, and it still circulates in Yakutsk, bringing with it a wariness of Sakha-medium education and Sakha-only child-rearing. The attitudes concerning bilingualism highlight some of the key tensions and contradictions regarding non-Russian languages that pervaded the Soviet era. There was the belief that one should indeed speak one's *rodnoi iazyk*; as mentioned, this was tied to ideas of purity and essentialism, and to 'natural', nameable boundaries between ethnic groups. But at the same time, speaking one's own native language, while (often ambiguously) 'promoted' during Soviet times, should never interfere with one's ability to speak Russian fluently, like any 'cultured person'.

Bilingualism was also used as a scapegoat, and pathologised by Soviet-era educators, doctors, and others in similar positions of institutional power. Issues related to learning disabilities, speech impediments, social anxiety and character traits such as excessive shyness or introversion which might lead to a child or young adult not speaking Russian 'well enough' (and potentially being labelled as less intelligent) were blamed on 'being bilingual', which was really code for 'speaking Sakha'. This bilingualism-blaming stems partially from Soviet policies, and also from views about the nature of bilingualism and its effects on the brain of the speaker—anxieties which are not new, and certainly not unique to the Soviet or Russian state. Many systems of 'folk linguistics' (Niedzielski and Preston, 2000), or popular beliefs and speculation about how language is used, include the belief that learning two languages at once confuses children (Jackendoff, 2003). In terms of Soviet policy, ambivalence about bilingualism perhaps stems from how 'on one hand, an open policy of bilingualism was promoted but on the other the very need for... Any language other than Russian was questioned' (Grenoble, 2003). Though Lenin's mandate on the equality of all nations, and their languages, remained in theory under subsequent governments, this certainly did not match up with practice. This can be seen in the government actions taken regarding the creation of a hierarchy of languages, in which some languages were assessed as non-viable and their acquisition was not supported or promoted in education. Perhaps this was because ultimately, the Soviets saw bilingualism in the *rodnoi iazyk* as a necessary 'step' along the way to Russian-only fluency, due to their evolutionary Leninist-Marxist thinking (Hirsch, 2005). Thus, bilingualism was not seen as a productive, sustainable end in itself.

The issue of bilingualism was raised on other occasions by parents as well as educators. In one conversation I documented, Keshu, an English teacher in his late 20s at one of the city schools, solicited my opinions on the matter. ‘Do you think it’s bad we are speaking two languages?’ he asked hesitantly. Taken aback by this, considering he was a language teacher himself—albeit of a foreign language—I went on to reassure him that no, I did not think it was detrimental, and passed on some thoughts regarding bilingualism research. Keshu told me that he thought it was problematic because so many children coming to his school (a Russian-medium institute with about 250 students, all of whom were of at least partial Sakha or Evenki/Even descent) had grown up in the city and ‘didn’t speak Sakha very well’. When I pressed him to describe their abilities, he told me that these children were all born and raised in the city, usually with city-raised bilingual parents who often spoke Sakha but had not studied it in school. These children would study Sakha language and literature in their classes but it was difficult for them; they lagged behind because they did not have ‘enough of a base’ in the language. However, their Russian was also peppered with Sakha ‘words, phrases, idioms’, and Keshu’s tone implied that he had ambivalent feelings about mixing multiple languages in conversation. He expressed to me that he thought Sakha language skills were important for the students, but also recognized what drove many parents to emphasize developing Russian competence in their children: ‘I think even if the parents speak Sakha, some of them emphasize Russian above all because they think it’s most important, it’s going to help their children get ahead faster, you know? But I think we do need both languages, even if there are difficulties’.

Adapting to Russian, Adapting to Sakha

The parents most concerned about Sakha impeding their children’s Russian tended to be urbanites. The tendency among those I surveyed who were village-born and raised, and came to the city later in life often did not learn Russian at home; rather, it was learned only once the child started school (or sometimes kindergarten) and they worried less about these issues. They assumed that Russian ‘would come naturally’ later, due to inevitable exposure in school and through media, presumably due to time that would be spent in the city in the future for purposes of higher education and possibly careers. Thus, the worries of urban bilingual parents seemed to be primarily connected to infant bilingualism, where they feared they would end up with confused toddlers with delayed speech, and ‘*poliazychniks*’ (those who cannot speak either language well). Künnej suggested that this could lead to them not being accepted into Russian-medium kindergartens or schools. Rural parents appeared to be less concerned, and worried less because they knew that even in Russian-medium schools in the village, most of the students and teachers would be Sakha speakers and their child could get by easily, echoing what Nadia and Noya told me: even though they attended village ‘Russian-medium schools’ in their Soviet-era educational years, much of the instruction occurred in Sakha.

Furthermore, many rural Sakha speakers themselves supported these beliefs with accounts of their own language adjustments to speaking Russian when they moved to the city later in life. While multiple Sakha-dominant respondents reported that they had a psychological ‘barrier’ (*bar’er*) toward speaking Russian that manifested sometimes as hesitance or shyness, and worried that they would be judged by their Sakha accents or grammatical errors, many of the rural bilinguals tended to focus on adaptation in their narratives of moving to Yakutsk and increasingly speaking more Russian. Maria and Noya, two women in their forties, both reported that they adjusted to speaking Russian in

universities outside of the Sakha Republic in about a year. Tujaara, a woman in her early 30s, told me that upon arriving in Yakutsk from Niurba to begin pedagogical college in the late 1990s, she was at first very hesitant to speak Russian, and told me she would sometimes end up on the wrong bus somewhere unfamiliar in the city because she was afraid to speak to the non-Sakha bus drivers. However, she said by the New Year she was speaking Russian in public with ease. Michil, in his mid-20s, told me similar stories about the new rural students he worked with in his job as a university administrator. The first year students from the *uluses* would often have great difficulty speaking in Russian when they first arrived, but would soon improve rapidly. He told me of one boy in particular whom Michil would always be sure to speak to only in Sakha, to make him feel comfortable during the first year. A year later he ran into the boy, who came up to him while Michil was chatting to some acquaintances in Russian. When the boy approached, Michil switched to Sakha immediately so this boy would not feel alienated from the conversation, but to Michil's surprise, the boy began to speak confidently in Russian. Similarly, Stepan, who transitioned into a Russian-medium school at age twelve, told me that there was a sense of confidence among many rural bilinguals and those who knew them well that they would easily adapt to speaking Russian in situations that necessitated it. Though I recall one older woman, Agafia, stating that even though she was now middle-aged and had spent most of her adult life in Yakutsk she still had a '*bar'er*' toward Russian, there was generally a fluidity to these practices despite an initial feeling of being overwhelmed. Their barriers diminished as speakers adapted to moving between their Sakha and Russian linguistic repertoires with ease gained through increased practice.

Circumstances embedded in social and institutional structures also help facilitate and maintain close and lasting friendships among Sakha youths, thus influencing their communicative practices as well. In Sakha Republic schools, as in the rest of Russia, student cohorts remain the same each year, in that the same group of students attends classes together and is presided over by a 'class teacher' who also follows this group as they progress through the grades. Thus, in some schools, one could spend each day with the same classmates for at least the six primary years (until sixth year) or even all eleven years, as is common in some of the smaller rural schools. School lessons occur six days a week for nine months of the year, and activities with teachers and classmates also often occur outside of official school hours thus making these cohorts very much the focus of student's lives. Of course friendships extend beyond these groupings to other students in the same year or other years, but according to my respondents, the extensive amount of time spent with the same peers meant that close friendships tended to develop within these groups.

Conclusion

Through the exploration of the language histories and repertoires in this chapter it is possible to identify factors that have had a key influence on the acquisition of Sakha and Russian and the shaping of communicative practices at different points in an individual speaker's life. While early language socialization first occurs in the home with parents and siblings, the peer groups and settings a young child encounters throughout their lives—especially within the educational system—can be influential as well.

The overarching language attitudes and ideologies circulating at the time which affect a language's value on the linguistic market also continue to shape decisions individuals make about language choice for themselves as well as their children. As mentioned, ideological shifts that have led to the promotion of Sakha in language policy and planning especially

within the educational sphere, and these plans have been deemed more successful and important by speakers. Nevertheless, among the circulation of language ideologies and ‘folk linguistics’, it has become apparent that anxieties are still present regarding bilingual language acquisition, with many urban parents concerned that speaking only Sakha with their children and placing them in Sakha-medium education will lead to imperfect mastery of Russian. According to the many of the parents interviewed, future language promotion planning in the Sakha Republic needs to ensure that parents are thoroughly educated about the most recent findings about bilingualism and its benefits, so that those wishing for their children to learn or improve their Sakha skills will feel empowered and secure in their choices.

Issues with accessing Sakha-language education, especially in Yakutsk, have also emerged. Because programs are set up to maintain or enrich Sakha language competence among those who already speak Sakha, rather than teach the language to those who may only have receptive skills or no language skills at all, it can be difficult for those children who wish to learn the language to gain admittance to Sakha-language programs. Between this issue that many research participants brought up and the widespread popularity of beginner’s Sakha language classes sponsored by the City of Yakutsk in 2010, I would suggest that further language planning for Sakha-language education must address the needs of these speakers in order to ensure continued maintenance of Sakha language practices, especially in urban spaces.

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¹ If we consider all 477,304 people in the Russian Federation who listed their nationality as Sakha, we have a higher figure of 93% speaking Sakha (Vserossiiskaia Perepis' Naseleniia 2010)

**FUNCTIONS OF STYLISTIC CONVERGENCE IN ‘WHITE TEETH’
BY ZADIE SMITH****ФУНКЦИИ СТИЛИСТИЧЕСКОЙ КОНВЕРГЕНЦИИ В РОМАНЕ ЗЭДИ
СМИТ «БЕЛЫЕ ЗУБЫ»****ZADİE SİMİTH’İN “BEYAZ DİŞLER” ADLI ESERİNDE ÜSLUP VE
İŞLEVİN BİLEŞKESİ****Lena ZAMORSHCHIKOVA*****ABSTRACT**

This article attempts to research characters’ relationships in a fictional text, their feelings and attitudes, their personal characteristics and world views with the help of the strategy of stylistic convergence and its functions. Convergence performs the stylistic functions of characterization, description, emotiveness and evaluation and might be an effective tool to help the reader to decode the characters’ system of values and world views, to see and experience reality through their eyes.

Key words: convergence, stylistic function, stylistic means, character’s value system, character’s world view

АННОТАЦИЯ

В статье предпринята попытка рассмотреть взаимоотношения главных персонажей художественного текста, особенности их характеров, отношения к окружающему миру, их чувства и эмоции в различных жизненных ситуациях и узнать об их мировоззрении с помощью принципа стилистической конвергенции и ее функций. Конвергенция выполняет в тексте характерологическую, дескриптивную, эмотивную и оценочную функции и может помочь читателю эффективно декодировать информацию о системе ценностей и мировоззрении персонажей, а также увидеть окружающий мир их глазами.

Ключевые слова: конвергенция, стилистическая функция, стилистические средства, система ценностей персонажа, мировоззрение персонажа

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ÖZET

Bu makale üslupsal bütünlük ve işlevleri yardımıyla kurgusal metin içinde kişilerin duyguları, tavırları, kişisel özellikleri ve dünya görüşleri açısından kişilerin karakter tahlilini araştırmayı öngörmektedir. Bileşke, karakter sunumunun üslupsal işlevlerini, tanımını, duygusal çağrışımlarını ve değerlendirmelerini içermekte ve kişilerin gözlerinden gerçekliğin görülmesi ve değerlendirilmesi açısından değerleri ve dünyaya bakış açılarının çözümlenmesi için okura yardımcı olacak etkili bir araç olabilir.

Anahtar kelimeler: Bileşke, üslupsal işlev, kişilerin değer sistemi, kişilerin dünya görüşü.

This article is devoted to research on a convergence of stylistic means and its stylistic functions in a fictional text which may contribute to revealing the novel characters' relationships, their feelings and attitudes, their personal characteristics and world views. Recent studies of fictional texts have been closely connected with an anthropocentric paradigm, and more attention has been paid to a subjective aspect of a fictional text creation and comprehension. Correspondingly, a special emphasis has been laid on analysis of characters' images with an increased interest of researchers in the author's world view. This is closely associated with one of the main aims of a fictional text analysis to specify language means which help to express the author's world view (Kovalenko, 2011: 209). In this connection, it is of our special interest to investigate the author's world view through character's feelings, attitudes, and world views in contemporary British fiction with the help of convergence of stylistic devices and expressive means and their stylistic functions. One of the fundamental priorities of a fictional text is to depict the world of people and a human attitude to the world around them in various manifestations (Goncharova, 1984: 37). A fictional text, therefore, can be understood not only as a reflection of reality, but also as a model of a world view expressed by language means. R. Bart describes the world view as an axiological world view which includes a personal value system, personal attitudes to people and to the world (Bart, 1989: 18). In the process of creating a model of the world in fiction the author can delegate his/her attitude to it to the character(s) of the work of fiction (Galkina-Fedoruk, 1958: 57). Therefore, not only the author's own world view is expressed in the work of fiction, but also his philosophy of life and a definite value system. Correspondingly, the axiological world view is notably value-oriented and contributes to a substantive aspect of a person's, or in the case of a fictional text, a character's life philosophy, his/her attitudes to existing reality, to other characters, to themselves (Brandes, 1971: 30). The world view may be expressed by various language means (vocabulary with emotive, expressive, and evaluative connotations, expressive syntactical constructions, transpositions of grammatical meanings etc.) which may work together with different stylistic devices and thus create stylistic convergence.

There are different linguistic terms (stylistic means, stylistic markers, stylistic devices, tropes, figures of speech, expressive means, etc.) to define particular language means which help to foreground an utterance – make it more conspicuous, and at the same time render some additional information to it. I. Gal'perin and V. Kukhareenko clearly distinguish between stylistic devices and expressive means. According to I. Gal'perin, expressive means of a language are "...phonetic, morphological, word-building, lexical, phraseological

and syntactical forms ... used for the purpose of logical and/or emotional intensification of the utterance”, while a stylistic device is a generative model when through frequent use a language fact is transformed into an abstract pattern, a mould into which any content can be poured (Gal’perin, 1977). Interplay in a stylistic device of some general semantic meaning and a certain linguistic form results in a stylistic effect. A stylistic device is like an algorithm used for an expressive purpose. (Znamenskaia, 2002: 35). However, I. Arnol’d considers the differentiation of stylistic devices and expressive means conventional because of their common and overlapping purposes.

Convergence is defined as a combination of stylistic features which all participate to create a particular emotional effect or a certain image or mood (Riffaterre, 1980: 88-89). Convergence has also been investigated by I. Arnol’d, V. Kukharenko, T. Kazakova, G. Kopnina and other linguists. G. Kopnina understands a stylistic convergence as a “complex stylistic device based upon an interplay of stylistic means of one or different language levels with a result of performing by them a general stylistic function. Stylistic convergence contributes to a stylistic effect” (Kopnina, 2001: 155). According to I. Arnol’d, convergence accumulates in one spot of a text a number of stylistic means which contribute to realizing one and the same stylistic function (Arnol’d, 2004: 99). On the whole, there have been established well-accepted criteria for identifying convergence – in a segment of a text there must be an interaction of two or more stylistic means, participating in one stylistic function and possessing more expressive potential than a single stylistic device. Participating stylistic means work together in convergence to promote the same idea, emotion, attitude or intention so that these semantic elements could not be overlooked by the reader.

A stylistic function is generally recognized as an expressive potential of interacting linguistic means in a text which conveys emotive, expressive, evaluative and aesthetic information, rather than logical content of the text. To date, there are no complete classifications of stylistic functions, though I. Arnol’d distinguishes characterological, descriptive, emotive and evaluative stylistic functions (Arnol’d, 2004: 82). There is also a point of view that stylistic functions realized by a stylistic convergence fall into one general and several specific functions. The general or constant stylistic function of a stylistic convergence is an expressive function as a result of which the convergence attracts and keeps the reader’s attention through a certain segment of the text (Kopnina, 2001: 159). Specific stylistic functions are further divided into: 1) a descriptive function, 2) a characterological function, 3) an emotion-intensifying function, 4) an evaluative-characteristic function, 5) a reality-intensifying function, 6) an intonation-rhythmical function, 7) a device-foregrounding function, 8) an advertising or intriguing function, and 9) an argumentative-rhetorical function (Kopnina, 2001: 162 – 173). These functions can have further sub-division.

In this article stylistic convergence and its stylistic functions are being analyzed in the extracts from “White Teeth” by Zadie Smith (2001). As most of the examples demonstrated four stylistic functions (characterological, descriptive, emotive and evaluative), we will be based on I. Arnol’d’s classification of stylistic function.

In ‘White Teeth’, her first novel, London novelist Zadie Smith follows the lives of members within two unique families. Archie Jones, patriarch of one family, is an indecisive man on the brink of suicide when he finds true love for the first time and begins a new life with his Jamaican bride. Samad Iqbal is Archie’s good friend, head of a family of second-

generation immigrants who fail to understand their father's obsession with the traditions of the past. Both men struggle not only with raising their children, but also with dealing with strong wives who hold opinions of their own. 'White Teeth' explores the dysfunction within all families with humor and humility (www.bookrags.com/studyguide-white-teeth).

In the first episode taken for analysis Archie Jones is sitting in his car, determined to kill himself due to a bad divorce.

(1) "... Early in the morning, late in the century, Cricklewood Broadway. At 06.27 hours on 1 January 1975, Alfred Archibald Jones was dressed in corduroy and sat in a fume-filled Cavalier Musketeer Estate face down on the steering wheel, hoping the judgement would not be too heavy upon him. He lay forward in a prostrate cross, jaw slack, arms splayed either side like some fallen angel; scrunched up in each fist he held his army service medals (left) and his marriage license (right), for he had decided to take his mistakes with him. A little green light flashed in his eye, signalling a right turn he had resolved never to make. He was resigned to it. He was prepared for it. He had flipped a coin and stood staunchly by its conclusions. This was a decided-upon suicide. In fact, it was a New Year's resolution..." (Smith, 2001: 3)

The stylistic convergence in this example realizes three functions: characterological, descriptive and emotive. The short elliptical constructions in the first sentence of the paragraph are used to show Archibald Jones's firm determination to kill himself. The antithesis *early in the morning, late in the century* makes the contradictory mood of this decision more acute: while *early in the morning* symbolizes the beginning of a day, the beginning of a new year, the beginning of the book, *late in the century* expresses the end of Archibald's life. His nervous determination to die is even expressed in the exact time of the morning 06.27, the exact date *on 1 January 1975*, and in his full name *Alfred Archibald Jones* given in the text instead of his usual Archie Jones. The stylistic devices of simile *like some fallen angel* and periphrasis *to take his mistakes with him* reveal Archibald's ironic attitude to himself and his own life: he gloomily believes that the events most important in any man's life (*army service, marriage*) were the gravest mistakes in his own. The metaphor in the following sentence emphasizes Archibald's gloomy decision to pay no attention to the green light, a symbol of a right decision he could make at that moment – a decision to choose life, not death (*A little green light flashed in his eye, signalling a right turn he had resolved never to make*). This effect is further intensified by a gradation in a series of parallel constructions and testifies about the difficult and long-thought decision Archibald had made, as well as an increase in severity of his intention and his hesitations, as if he was trying to convince himself of the correctness of his resolution. (*He was resigned to it. He was prepared for it. He had flipped a coin and stood staunchly by its conclusions. This was a decided-upon suicide. In fact, it was a New Year's resolution*). There is a defeated expectancy effect realized by an oxymoron in the last sentence (*suicide – a New Year's resolution*) that expresses the author's ironical attitude to Archibald.

On the whole, the above-analyzed stylistic convergence is created by a simultaneous use of antithesis, metaphor, simile, periphrasis, gradation, oxymoron, ellipsis and parallel constructions. All these stylistic devices and expressive means are used to reveal the character's emotional state of nervousness, despair and gloomy determination, and to show the severity and complexity of his grave decision.

Another example of convergence is a significant episode in the novel where prostrate Archibald makes a right decision not to kill himself but choose life after the owner of a nearby butcher urges him to move on. Archie sees this man as a symbol that life has returned to him and signaled not to die.

(2) "... Archie dragged his head off the steering wheel. And in the moment between focusing on the sweaty bulk of a brown-skinned Elvis and realizing that life was still his, he had a kind of epiphany. It occurred to him that, for the first time since his birth, Life had said Yes to Archie Jones. Not simply an 'OK' or 'You-might-as-well-carry-on-since-you've-started', but a resounding affirmative. Life wanted Archie. She had jealously grabbed him from the jaws of death, back to her bosom. Although he was not one of her better specimens, Life wanted Archie and Archie, much to his own surprise, wanted Life..." (Smith, 2001: 7)

The central image of the passage is that of animate life. The stylistic device of personification, which is realized through the use of action verbs *said*, *wanted*, *grabbed*, a word denoting a part of a human body *bosom*, a personal pronoun *she* instead of *it* and a possessive pronoun *her* instead of *its*, and which is laid the emphasis due to the capital letter, presents life as a living being able to make decisions. A sustained metaphor enhances the personifying effect and, moreover, contrasts Life, a jealous and unhesitating woman, to Archie Jones, a timid and indecisive man who cannot make his own decisions and relies on his destiny (*Life wanted Archie. She had jealously grabbed him from the jaws of death, back to her bosom. Although he was not one of her better specimens, Life wanted Archie and Archie, much to his own surprise, wanted Life*). The stylistic device of gradation not only reveals Life's decisive character, but also asserts that Archie must live and go forward (*Life had said Yes to Archie Jones. Not simply an 'OK' or 'You-might-as-well-carry-on-since-you've-started', but a resounding affirmative. Life wanted Archie*). A repetition and parallel construction make the last sentence sound optimistic and gleeful (*Life wanted Archie and Archie, much to his own surprise, wanted Life*).

Thus, the analyzed example shows a stylistic convergence made of a simultaneous use of a sustained metaphor, gradation and personification on the lexical level. The convergence is also supported by repetition and parallel construction on the syntactical level and a transposition of personal and possessive pronouns on the morphological level. All these devices and expressive means in this case are aimed at revealing, on the one hand, a dramatic change in Archie's attitude to his own life, his optimism and gleeful hope for the better and, on the other hand, his timid, hesitant and indecisive nature. Therefore, characterological, descriptive, evaluative and emotive functions are all in one realized in the above-analyzed stylistic convergence.

The following episode renders Archie's first impression of Clara Bowden, his future wife.

(3) "... Now, as Archie understood it, in movies and the like it is common for someone to be so striking that when they walk down the stairs the crowd goes silent. In life he had never seen it. But it happened with Clara Bowden. She walked down the stairs in slow motion, surrounded by afterglow and fuzzy lighting. And not only was she the most beautiful thing he had ever seen, she was also the most comforting woman he had ever met.

Her beauty was not a sharp, cold commodity. She smelt musty, womanly, like a bundle of your favourite clothes. Though she was disorganized physically – legs and arms speaking a slightly different dialect from her central nervous system – even her gangly demeanour seemed to Archie exceptionally elegant. She wore her sexuality with an older woman's ease, and not (as with most of the girls Archie had run with in the past) like an awkward purse, never knowing how to hold it, where to hang it or when to just put it down.

Archie, who had just dropped a fag from his mouth which had been burning itself to death anyway, saw Clara quickly tread it underfoot. She gave him a wide grin that revealed possibly her one imperfection. A complete lack of teeth in the top of her mouth..." (Smith, 2001: 24)

The first three sentences prepare the reader for the idea that Clara Bowden was the most striking and exceptional woman for Archie. It is interesting to note, Archie describes the moment when Clara appears in his life with a series of cinematographic effects (*when they walk down the stairs the crowd goes silent, she walked down the stairs in slow motion, surrounded by afterglow and fuzzy lighting*) which add to creating a positive attitude and feeling of admiration. The moment is quite significant not only for Archie, but also for the readers, because they come to understanding that the woman will take a definite place both in Archie's life and the novel. Clara's beauty is underlined with an inversion (*not only was she the most beautiful thing he had ever seen*) which sets the reader for an elevated style. But due to the bathos in the following sentence there is a fall to an ordinary and everyday style, though cast in a metaphor (*Her beauty was not a sharp, cold commodity, legs and arms speaking a slightly different dialect from her central nervous system*) and simile (*She smelt musty, womanly, like a bundle of your favourite clothes*) and enhanced by antithesis (*gangly demeanour – elegant*). Thus, the description of Clara's beauty is somewhat ambivalent, and only at the end of the paragraph do we realize the reason: Clara is not a goddess and her earthborn beauty reflects collisions easily found in real life. With the help of a sustained metaphor in the following sentence in combination with simile and hidden antithesis that contrasts Clara to Archie's ex-girl-friends, the author amazingly and skillfully compares sexuality with a purse (*She wore her sexuality with an older woman's ease, and not (as with most of the girls Archie had run with in the past) like an awkward purse, never knowing how to hold it, where to hang it or when to just put it down*). The passage ends with a defeated expectancy effect (*She gave him a wide grin that revealed possibly her one imperfection. A complete lack of teeth in the top of her mouth*): the reader expects any imperfection, but not a complete lack of teeth. The detached construction completely contributes to the power of the effect. Clara's complete lack of teeth in the top of her mouth is closely connected with the principal metaphor of the novel – white teeth – which can be interpreted, firstly, as people's roots connecting them with the past, their history and their ancestors and, secondly, as something that unites people from different religions and cultures despite their different appearances and views. As far as Clara is concerned, when she lost her teeth she estranged herself from her family and lost her Jamaican roots.

So, the stylistic convergence in the above-analyzed example consists of antithesis, simile, metaphor, sustained metaphor, bathos, inversion and detached construction. Moreover, it is supported by the defeated expectancy effect at the end of the passage. All the devices and expressive means contribute to revealing Clara Bowden's exceptionality and peculiarity, her sexual and lusty nature, and emphasizing Archie's admiring and adoring attitude towards her. It can be concluded, then, the stylistic convergence in the

above-analyzed example performs characterological, descriptive, emotive and evaluative functions.

In the fourth example of stylistic convergence Archie's character is revealed with the help of unuttered represented speech – through Clara's thoughts, feelings and emotions.

(4) "... Clara understood that Archibald Jones was no romantic hero. Three months spent in one stinking room in Cricklewood had been sufficient revelation. Oh, he could be affectionate and sometimes even charming, he could whistle a clear, crystal note first thing in the morning, he drove calmly and responsibly and he was a surprisingly competent cook, but romance was beyond him, passion, unthinkable. And if you are saddled with a man as average as this, Clara felt, he should at least be utterly devoted to you – to your beauty, to your youth – that's the least he could do to make up for things. But not Archie. One month into their marriage and he already had that funny glazed look men have when they are looking through you. He had already reverted back into his bachelorhood: pints with Samad Iqbal, dinner with Samad Iqbal, Sunday breakfasts with Samad Iqbal, every spare moment with the man in that bloody place, O'Connell's, in that bloody dive. She tried to be reasonable. She asked him: Why are you never here? Why do you spend so much time with the Indian? But a pat on the back, a kiss on the cheek, he's grabbing his coat, his foot's out the door and always the same old answer: Me and Sam? We go way back. She couldn't argue with that. They went back to before she was born.

No white knight, then, this Archibald Jones. No aims, no hopes, no ambitions. A man whose greatest pleasures were English breakfasts and DIY. A dull man. An old man. And yet... good. He was a good man. And good might not amount to much, good might not light up a life, but it is something. She spotted it in him that first time on the stairs, simply, directly, the same way she could point out a good mango on a Brixton stall without so much as touching the skin..." (Smith, 2001: 48)

It is essential to note that Clara's positive and negative thoughts alternate with each other, like it happens in real life. The first two sentences show Clara's bitter disappointment at feeling no more romance on the part of Archie: under the influence of negatively charged *no romantic hero, stinking room* the word *revelation* becomes negatively irradiated too. The following sentence testifies about Clara's hesitant tone, as if she was torn between two thoughts: the bigger part of the sentence is more positive due to the words and phrases *affectionate, charming, whistle a clear, crystal note first thing in the morning, drove calmly and responsibly, a surprisingly competent cook*, while the second half of the sentence starts with 'the contrary-to-expectation but' (Carlson) which together with pejorative *romance beyond him* and *passion unthinkable* negates all Archie's positive qualities stated before. The following sentences show Clara driving herself into a climactic fury and irritation (*Clara felt, he should at least be utterly devoted to you – to your beauty, to your youth – that's the least he could do to make up for things. But not Archie.*). She could not understand how Archie was able to *revert back into his bachelorhood* only after one month of their marriage. A deliberate repetition of the name of Samad Iqbal combined with gradation (*pints – dinner – Sunday breakfasts – every spare moment*) renders the degree of irritation Clara wound herself up to, and reveals her anger, even jealousy of her husband's friend. The pejorative meaning of *that bloody place, that bloody dive* is realized partly through the word *bloody*, and partly through the transposition of a demonstrative pronoun *that*: in this case *that* does not indicate a certain object, but adds to a derogatory remark

about the object. The following sentences reflect some change in Clara's thoughts: an epithet and allusion in one word combination *white knight* after negative *no*, followed by a gradation *aims, hopes, ambitions* repeated with *no*, and finally crowned with antithesis of *greatest pleasures* to *English breakfasts and DIY* and negatively charged parallel constructions (*A dull man. An old man.*) – all these make Clara sound quite ironical. A bathos from elevated *aims, hopes, ambitions, greatest pleasures* to trivial *English breakfasts and DIY* also produces a comic effect. Then, a defeated expectancy effect occurs in *good* – a characterizing word for Archie Clara managed to find, finally, and it also produces a humorous effect which lasts until the simile in the last sentence of this example which skillfully compares Clara's ability to *spot a good man* with her ability to *point out a good mango on a Brixton stall without so much as touching the skin*.

Thus, the stylistic convergence in this example is built around two central stylistic devices of represented speech and antithesis and is supported by epithet, allusion, gradation, simile, bathos, repetition, parallel construction, and vocabulary with evaluative connotation. The positive and negative attitude rendered with the help of the above-mentioned stylistic devices and expressive means alternates in the example, and so does the emotional state of the character. Moreover, we can note a peculiar development of the character's emotions and feelings in the following way: disappointment – shame and efforts to excuse the person – arrogance and anger – fury – frustration – irony – humour. It can be concluded, then, the stylistic convergence analyzed in the example performs mostly emotive, evaluative, and characterological functions.

The following example gives a humorous interpretation of Samad Iqbal's attitude to having children.

(5) "... Children. Samad had caught children like a disease. Yes, he had sired two of them willingly – as willingly as a man can – but he had not bargained for this other thing. This thing that no one tells you about. This thing of knowing children. For forty-odd years, travelling happily along life's highway, Samad had been unaware that dotted along that road, in the crèche facilities of each service station, there lived a subclass of society, a mewling, puking underclass; he knew nothing of them and it did not concern him. Then suddenly, in the early eighties, he became infected with children; other people's children, children who were friends of his children, and then their friends; then children in children's programmes on children's TV. By 1984 at least 30 per cent of his social and cultural circle was under the age of nine – and this all led, inevitably, to the position he now found himself in. He was a parent-governor..." (Smith, 2001: 125)

The passage starts with a striking metaphor and simile *had caught children like a disease* which have an effect of defeated expectancy and bring together two quite different things – children and disease. The humorous effect achieved in the sentence remains as far as the last sentence of the passage. A combination of *bargained for* with a periphrasis *this other thing*, and repetition of *this thing* keeps the reader in anticipation of the character's revelation, on the one hand, and reveals his embarrassment about knowing children, on the other. A metaphor comparing Samad's life before having children with *travelling happily along life's highway* and children with *a mewling, puking underclass dotted along that road* is further intensified with his scornful *he knew nothing of them and it did not concern him* and expresses his longing for his happy younger life without children. A hyperbole *he became infected with children*, deliberate repetition of *children*, the following sentence

written in terms of statistics (*By 1984 at least 30 per cent of his social and cultural circle was under the age of nine...*), and hopelessness of the last sentence (*He was a parent-governor.*) show in a humorous way Samad's disappointment, even dismay, at his present position.

So, the stylistic convergence that performs characterological, evaluative and emotive functions in this example is made of metaphor, simile, periphrasis, hyperbole, repetition, words expressing evaluative connotation, and an inclusion of business style. All these stylistic devices and expressive means are aimed at revealing the character's irritation, disappointment, dismay, and negative attitude to having or knowing too many children.

The following example is an episode from the Iqbals' life when Alsana, Samad's wife, having failed to dissuade him from sending their eldest son to Bangladesh decided to revenge on him.

(6) "... Alsana had decided to stop speaking directly to her husband. Through the next eight years she would determine never to say yes to him, never to say no to him, but rather to force him to live like she did – never knowing, never being sure, holding Samad's sanity to ransom, until she was paid in full with the return of her number-one-son-eldest-by-two-minutes, until she could once more put a chubby hand through his thick hair. That was her promise, that was her curse upon Samad, and it was exquisite revenge. At times it very nearly drove him to the brink, to the kitchen-knife stage, to the medicine cabinet. But Samad was the kind of person too stubborn to kill himself if it meant giving someone else satisfaction. He hung on in there. Alsana turning over in her sleep, muttering, 'Just bring him back, Mr. Idiot... if it's driving you nuts, just bring my baby back.'..." (Smith, 2001: 213)

The first sentence of the passage directly states what Alsana decided to do – she *decided to stop speaking directly to her husband*. Then comes the explanation of what it meant for Samad. A repetition of *never* in parallel constructions *never to say yes to him, never to say no to him, and never knowing, never being sure* underlines the long-lasting period of eight years through which Alsana did not speak to her husband directly. A stylistic device of gradation shows how intricate and sophisticated Alsana's plan of revenge is: firstly, she gave herself a *promise not to speak to Samad directly and make him never be sure*, then her promise turns into *her curse*, which finally becomes her *exquisite revenge*. The device reveals not only Alsana's rage and her contradiction to Samad's decision to send away their son to Bangladesh, but also her persistence, firmness and self-confidence: she had given herself a promise and was able to keep it. At the same time, a phrase epithet *number-one-son-eldest-by-two-minutes* helps to express her special attitude and devotion to her eldest son she never wanted to part with. Alsana's devotion to her son, on the one hand, and her rage and contempt towards Samad, on the other, can be deduced in the last sentence of the passage with the help of repetition *just bring my baby back*, pejorative *Mr. Idiot* and *driving you nuts*. Alsana's exquisite revenge also reveals Samad's stubborn and resolute nature: a gradation in (*At times it very nearly drove him to the brink, to the kitchen-knife stage, to the medicine cabinet...*) shows that so many times he was driven to extremity and could easily have committed a suicide, but he *was the kind of person too stubborn to kill himself if it meant giving someone else satisfaction*, where the construction itself (the kind of person too stubborn to do something + if + giving someone else satisfaction) in combination with negatively charged words and phrases *too stubborn, kill himself, meant*

giving someone else satisfaction, hung on in there add to the impression of fierce opposition. The reader can deduce in this passage a hidden contrast of a self-confident and stubborn Samad Iqbal who always had his feet firm on the ground and by no means wanted to commit a suicide only to give someone else satisfaction, to a meek and indecisive Archibald Jones who was not able to solve his problems on his own and decided to commit a suicide to be rescued by a lucky accident.

On the whole, the stylistic convergence in the above-analyzed example performs, as it can be deduced, performs an emotive, evaluative and characterological functions with all the stylistic devices and expressive means employed to create the convergence (gradation, epithet, parallel construction, repetition, negatively charged words and phrases, expressive constructions) aimed at revealing some very significant traits of Alsana's and Samad's characters, their complex feelings and attitudes in the fierce opposition to each other.

In summary, it is reasonable to conclude that the strategy of convergence used by Zadie Smith in 'White Teeth' performs the stylistic functions of characterization, description, emotiveness and evaluation utilizing various stylistic devices and expressive means (lexical, semantic, morphological and syntactical). The most frequently used stylistic devices and expressive means in the work of fiction under study are: metaphor, epithet, simile, antithesis, irony, hyperbole, bathos, gradation, parallel construction, repetition, vocabulary charged with evaluative connotation, as well as expressive syntactical constructions and transpositions in the grammatical meaning of the noun and pronoun. Zadie Smith is particularly effective in using convergence as a descriptive tool to attribute her characters with their specific personal traits which she skillfully follows and develops in different situations and collisions to certain relationships between the characters with their feelings, definite attitudes and emotions dramatically conspicuous or sometimes deduced and decoded by the reader due to stylistic convergence. In so doing, the author not only describes the characters as they are, but she also dips the reader into their system of values and world views, thereby allowing the reader to see and experience reality through their eyes.

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ON PHRASEOLOGICAL SYNONYMS IN SAKHA**О ФРАЗЕОЛОГИЧЕСКИХ СИНОНИМАХ ЯКУТСКОГО ЯЗЫКА****YAKUT DİLİ DEYİMLERİNİN EŞANLAMLARINA DAİR****Lina GOTOVTSEVA *****ABSTRACT**

This article considers phraseological synonyms (synonymous idioms) in the Yakut language and the way they are rendered in lexicographic and phraseographic sources. An attempt is undertaken to establish criterial differences between synonyms and variants. Synonymous idioms are divided into lexico-grammatical classes and phraseosemantic groups.

Keywords: Yakut Language, Phraseology, Idiom, Lexico-Grammatical Classes, Synonym, Variant, Synonymic Rows.

АННОТАЦИЯ

В статье рассматриваются фразеологические синонимы якутского языка, отражение фразеологической синонимии в лексикографических и фразеографических источниках. Предпринимается попытка установить различие между синонимами и вариантами. Фразеологические синонимы распределяются по лексико-грамматическим разрядам и фразеосемантическим группам.

Ключевые Слова: Якутский Язык, Фразеология, Фразеологизм, Лексико-Грамматические Разряды, Синоним, Вариант, Синонимический Ряд.

ÖZET

Makalede deyim ve dil sözlüğü kaynaklarında olan Yakutça'nın eşanlamları tetkik edilmiştir. Eşanlamlar ve varyantlar arasındaki farklılıklar üzerinde çalışılmıştır. Deyimler eşanlamları deyimsemantik grup ve dil-grammer sınıfı olarak ayrılmıştır.

Anahtar Kelimeler: Yakut Dili, Deyimler, Dil, Gramer Sınıfları, Eşanlamlar, Varyant, Eşanlam Sırası.

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At the modern stage of development of phraseology, the problem of semantics – specificity of the meaning, structure of the meaning, paradigmatic and syntagmatic properties of meanings etc. remains in the focus of attention of linguists. One of these issues includes synonymy of phraseological units, or idioms.

A study of synonymous idioms has a half-century history and is mainly based on theoretical assumptions which relate to lexical synonyms as a result of the common nature of linguistic synonymy in general. Thus, synonymic relations in the field of phraseology were studied by A. V. Kunin with respect to English, I. I. Chernysheva (German), A. G. Nazarian (French), V. P. Zhukov, N. M. Shansky, M. I. Sidorenko, V. T. Shklyarov (Russian) among others. The problem of phraseological synonymy also attracted attention scholars working on Turkic languages (Z. G. Uraksin, R. A. Ayupova and others).

Yakut is very rich in synonyms, including idioms. The first to pay attention to the issue of synonymy and variability of idioms were lexicographers and compilers of collections. A keen connoisseur and scholar of the Yakut language A. E. Kulakovsky recorded idioms in addition to other types of data and included them in his collection “Yakut proverbs and sayings” (Kulakovsky, 1979). Each entry in Kulakovsky’s “Collection” includes additional information about idioms. Thus, listed after a note *tejn*. “cf.” (compare) are semantically close, comparable analogues¹:

(1) tah-ıttan kiir-bit taas ytys, tuora-ttan kiir-bit tuos ulluıax

outside-poss.3.abl enter-ppart stone palm, outside-poss.3.abl enter-ppart bark foot

‘a stranger, an outsider who wriggled himself into the trust of the owner of the house, from whom nothing good will come to the members of the household. Usually it’s distant relatives, a housekeeper, a concubine-prisoner, unwed woman’

Cf: timir ilii (iron hand), kítağas ıtıs (pincers palm) (YPP, 1979: 177).

Sometimes an idiom is followed by the remark *analogous*:

(2) muıxa-tın xarağ-a keıee-bit kihi

seine-poss.3.gen mesh-poss.3 widen-ppart person

‘a worldly-wise, experienced person, old hand at doing something’ (YPP, 1979: 151)

analogous kulгааға-xarağa keıeebit kihi ‘a worldly-wise person who is no longer interested in trifles and small matters’; *lit.* a person with widened ears and eyes (YPP, 1979: 137).

In some cases a remark *kör* ‘see’ is used to show variants: taraax ien-nee-bit [comb lower.back-vblz-ppart] *see* kulgur kulгаахтаабыт [elongated/hanging ear-vblz-ppart] ‘treat someone cruelly *lit.* he gave him a striped back and dog ears’ (YPP, 1979: 176).

¹ The following abbreviations were used: 1/2/3 – first/second/third person; abl – ablative case; acc – accusative case; ag.nmlz – agentive nominalizer; aor – aorist; caus – causative; cvb – converb; dat – dative case; exist.cop – existential copula *baar*; fpart – future participle -ĪAX; gen – genitive case; inf – infinitive; instrum – instrumental case; neg – negation; neg.cop – negative copula *suox*; pass – passive; past – past tense marker -DI; pl – plural; poss – possessive; ppart – past participle – BĪT; refl – reflexive; sg – singular; sim – similitive; v.aux – auxiliary verb; vblz – verbalizer.

In the «Dictionary of the Yakut language» E. K. Pekarsky made use of the equals sign: *süreğ-im ayax-par tağīs-ta* [heart-poss.1sg mouth-poss.1sg.dat rise-past.3] (= *süreğ-im xayīn-na* [heart-poss.1sg break-past.3]) ‘I was frightened’, *ayağ-a suox kihi* [mouth-poss.3 neg.cop person] (= *calaa-ta suox kihi* [appropriateness-poss.3 neg.cop person]) ‘a blabbering idle person’ (SYY, 1959: 56).

In the «Russian-Yakut dictionary» edited by P. S. Afanasjev Russian idioms are given along with a list of corresponding equivalents in the form of synonymical collocations such as e.g. *собственной персоной* *чрон.* ‘in his own person, by himself’ (RYS, 1968: 419); *битый час* ‘long hour, in an hour’ (RYS, 1968: 38).

The compilers of dictionaries also quite often practice the method of distant reference in order to compare phraseological synonyms, idioms with close meaning and phraseological variants. For these purposes they use remarks *теҥн.* / *cf.* and *көр* / *see* as in: *buor ayax* [soil mouth] ‘glutton, thief (*cf.* *xara beles* [black throat])’ (SYY, 1959: 56). Here we can see that Pekarsky, the author behind the Dictionary of the Yakut language (SYY), uses the remark *теҥн.* / *cf.* in order to refer to a separate vocabulary entry *xara beles* [black throat] ‘miser, thief’ (SYY, 1959: 428) so that the reader can compare for himself or herself the two idioms. In other dictionaries we can also find similar references to separate vocabulary entries such as *cf.* and *see*. The dictionary entries cited below exemplify the entry which makes a reference to another entry either either with the help of the remark *cf.* or *see* (the a-examples) and the distant reference entry itself (the b-examples).

(3) a. *ayağ-īn bul-un-ar* / mouth-poss.3.acc find-refl-aor
‘he is capable of providing for his own food’; *cf.* *ayağīn iitter* / (PhSYY, 1974:15)

b. *ayağ-īn iit-t-er* / mouth-poss.3.acc nurture-refl-aor
‘provide for ones food’ (PhSYY, 1974:15)

(4) a. *kūn nakaah-a* / sun punishment-poss.3
‘suffering, pain, misery’; *cf.* *taṅara nakaaha* (PhSYY, 1974: 49)

b. *taṅara nakaah-a* / god punishment-poss.3
‘great pain, suffering’ (PhSYY, 1974: 83)

(5) a. *omurd-un abyraxtan-ar* / mouthful-poss.3.acc mend-refl-aor
dial. ‘about someone who likes to exaggerate, make up stories, tell lies’
cf. *soluurçağa xamnīr* (KSYY, 1979: 203)

b. *soluurçağ-a xamn-īr* / kettle-poss.3 move-aor
‘he is lying, he is being evasive’ (KSYY, 1979: 207)

(6) a. *uyulğa-ta īstan-ar* / stamina-poss.3 jump-aor
‘said about someone who is greatly disturbed, agitated’
see *uyulğata xamsīr (kötör)* (KTSYY, 1994: 213)

b. *uyulğa-ta xams-īr (köt-ör)* / stamina-poss.3 move-aor (fly-aor)
‘said about someone who is greatly disturbed, agitated’ (KTSYY, 1994: 213)

(7) *xol-o ah-yll-ar* / arm-poss.3 open-pass-aor

‘said about someone who starts slowly, without making much effort but later gains momentum and finishes victoriously’; *see* xonnoğ-o ah-yll-ar / underarm open-pass-aor (same meaning) (KTSYY, 1994: 232)

In A. G. Nelunov’s “Yakut-Russian phraseological dictionary” (YRFS) as well as in the multiple volume “Explanatory dictionary of the Yakut language” (TSYY) (in progress) the reference remark *tejn.* / *cf.* is used after an idiom is given a translation, in order to line up other idioms which are close semantically or which are synonyms. The following can be provided as an illustrative example: eğiri-y-iex ikki ardīgar [inhale-fpart two between] ‘very quickly, in the twinkling of an eye’; *cf.* kör-ön bar-an çipçilīy-īax beteree öttüger (ikki ardīgar) [see-cvb v.aux-cvb blink-fpart front before (two between)]; kör-üöx beteree öttüger [see-fpart front before]; körüöx ikki ardīgar; çipçilīy-īax beteree öttüger (ikki ardīgar); çipçilīy-īax innine [blink-fpart before]; çipçilīy-īax tügene [blink-fpart in.the.moment]; et-iex beteree öttüne [say-fpart front before]; etiex tügene [say-fpart in.the.moment]; etiex türgeninen (tügene) [say-fpart quick-instrum (quick-poss.3)]; <et-en bar-an> eğiri-y-iex beteree öttüger [say-cvb v.aux-cvb front before] (YRFS, 2002: 394). Another example is taken from the Explanatory dictionary of the Yakut language: battağ-a maṅxay-īar dieri [hair-poss.3 turn.grey-fpart.dat until] ‘until one’s hair turns grey (usually said about someone who didn’t become mature even at old age)’ (TSYY, 2005: 270), *cf.* bītīg-īn bīha üktüör dieri [beard-poss.3.acc right.on step-fpart-dat until] ‘until ripe old age (lit. until he steps right on his beard)’ (TSYY, 2005: 790).

In the Explanatory dictionary of the Yakut language equivalent synonyms are accompanied by the note *dien kurduk* ‘like, similar to, same as’. This is shown in (8). On the other hand, phraseological variants are accompanied by the note *cm.* / *see* as given in (9).

(8) uot aan-yttan – xara aanyttan *dien kurduk*

fire door-poss.3.abl – black door-poss.3.abl *similar to*

xara aanyttan ‘from the very beginning; at the first acquaintance; right away, immediately’

(TSYY, 2004: 163)

(9) biir munnuk-ka īk *cm.* munnukka īk

one corner-dat push *see* corner-dat push

‘corner someone, push firmly against the wall’ (YRFS, 2002: 21)

öl-ör doğor-um *cm.* ölöṛ atah-īm

die-aor friend-poss.1sg *see* die-aor friend-poss.1sg

‘best friend, bosom friend’ (YRFS, 2002: 394)

ayax-xa ber-der-bit kurduk *cm.* ayax-xa as-tar-bīt kurduk

mouth-dat give-caus-ppart like *see* mouth-dat push-caus-ppart like

‘lose speech’ (TSYY, 2004:323).

The analysis of lexicographic and phraseographic sources shows that the compilers collected and recorded fairly extensive material which will serve as a reliable basis for the systematic analysis of the phenomenon of phraseological synonymy in the Yakut language and its proper differentiation from a similar phenomenon, namely, phraseological variation.

Scholarly works devoted specifically to the study of synonymous idioms in Yakut are lacking. Some particular issues relating to the synonymy of phraseological units were touched upon by A. G. Nelunov and L. M. Gotovtseva. A. G. Nelunov, when analyzing verbal idioms in Yakut, considers their synonymy as well. He notes that phraseological synonymy in Yakut is highly developed and forms whole synonymic rows (Nelunov, 1980: 64). Thus, a synonymic row of verbal idioms denoting the notion “to die” includes 30 items. Having considered specific properties of Yakut synonymous idioms, he states that the uniqueness of phraseological synonymy lies in the fact that even those idioms whose lexical composition partially overlaps can be synonymous to each other, for example, *kördöbütün bier* ‘give what he asked for’, *nuormatın bier* ‘give his norm’, *üöreten bier* ‘give him some teaching’ with the meaning ‘teach a bitter lesson’.

Comparing Yakut somatic idioms with their German analogues, L. M. Gotovtseva notes that idioms which have an identical or close meaning but diverge in their lexical composition and which are characterized either by total difference or approximate similarity of their imagery are encountered more frequently in the languages under consideration. The structure and stylistic coloring of comparable items may be similar or different. The author refers to such idioms as interlingual (Gotovtseva, 1994: 86-87).

The goal of this article is to provide a description of synonymic relations among Yakut idioms. To reach this goal, the following tasks must be achieved:

- 1) identify a corpus consisting of groups of Yakut synonymous idioms;
- 2) consider the rendering of phraseological synonymy in lexicographic and phraseographic sources;
- 3) study the problem of differentiating phraseological variants from phraseological synonyms.
- 4) systematize phraseological synonyms according to lexico-grammatical categories and according to a thematic principle;

Understood under idioms are “separately formed stable collocations of words belonging to different structural types, having unique compatibility of components, whose meaning emerges as a result of the semantic transformation of the combined components” (Chernysheva, 1970: 38). Thus, the main criterion of differentiating idioms from non-idiomatic combinations of words is the semantic transformation which took place in an idiom.

Synonyms, in our understanding, are idioms which express the same notion, belong to the same word category but differ from each other either by meaning connotations or by emotional stylistic coloring or by both of these simultaneously.

In the pioneering works on phraseological synonyms (Apresian 1956; Uraksin 1966) one of the main criteria for defining synonymous idioms was the principle of their interchangeability. This criterion was criticized as contradicting the basic functions of synonymous idioms which are built, as a rule, upon different images.

The differentiation of phraseological synonyms from phraseological variants was facilitated by research on the issue of image as directly linked to these notions (Chernysheva, 1970; Nazarian, 1976). The most common point of view on this question can be generalized as follows: phraseological synonyms can denote the same or close notions with the help of different images whereas the presence of the same or close images is a

peculiar feature of phraseological variants. The idiom *ölör atahīm* ‘best friend (lit. dying friend)’ has a lexical variant *ölör dođorum* ‘best friend (lit. dying friend)’, both idioms meaning ‘best friend, bosom friend, buddy’. Variants of idioms have the same collocability, occurrence and usage:

(10) Bu caxtar min ölör atahīm.

this woman I best friend-poss.1sg

‘This woman is my bosom friend’ (Pekarsky, 1959: 1934).

(11) Vitya bihikki saas-tyy-byt uonna ölör dođor-duu-but.

Vitya we.both age-sim-1pl and best friend-sim-1pl

‘Vitya and me are the same age and best friends’ (Xotugu Sulus, 1974: 57).

Since in the examples just cited the interchangeable components *atas* ‘friend, fellow, pal’ and *dođor* ‘friend’ are equivalent synonyms, the variants can substitute for each other in contexts given above without losing any meaning connotations. In terms of frequency the variant *ölör atahīm* surpasses the other variant *ölör dođorum*. These idioms have a close semantic relative *uu testi-bet dođor-duu-lar* [water leak-neg.aor friend-sim-pl] ‘friends as thick as thieves; lit. such friends that water cannot leak between them’.

Idiom-internal variation and semantic identity cannot be confused with each other when the idioms under consideration have different components but do have some degree of componential similarity (Yuzdova, 2009: 167). For instance, Yakut has two substantive idioms, in other words, idioms naming nouns (humans): *öl-ör ih-eeççi* [die-aor drink-ag.nmlz] ‘someone who drinks himself unconscious, inveterate drinker, alcoholic’ (Pekarsky, 1959: 1934); heavy drinker, sot, drunkard’ (TSYY, 2006: 780) and *buor iheeççi* [soil/earthen drinker] ‘heavy drinker, drunkard, regular/habitual drinker’ (TSYY, 2005: 541). N. S. Grigoriev’s Phraseological dictionary of the Yakut languages gives these idioms as variants but from our point of view they are synonyms and not variants. According to N. S. Grigoriev, *ölör (buor) iheeççi* denotes someone who has taken up the habit of heavy drinking, developed a dependency on alcohol and can eventually die from alcoholism’ (FSYY, 1974: 64-65). The meaning of *ölör iheeççi* is given in the Explanatory dictionary as ‘someone who drinks to the point of being unconscious, losing all consciousness, who can die from drinking’. The meaning of *buor iheeççi* in that same dictionary is explained as ‘a person who lost his human appearance while chasing alcohol’. Thus, we can say that different images underlie these idioms and therefore they should be considered synonyms.

(12) Onnoođor ölör iheeççini emt-iil-ler.

even dying drinker cure-aor-pl

‘They can cure even an alcoholic’ (TSYY, 2006: 780).

(13) By haas aaxpyttara böhüölekke 33 buor iheeççi baar suraxtaağa.

this.spring count-ppart-pl-3 village-dat 33 soil drinker exist.cop report-past.3

‘According to this spring’s counts 33 heavy drinkers were reported to live in the village’ (Yakovlev - Dalan, 1980: 187).

Synonymical relations can be entered by idioms which are etymologically derived from combinations of words, collocations as in (14) where (14a) and (14b) are synonyms.

(14)a. aan alcarxay
grand calamity
'a terrible disaster, misfortune'

b. aan-a suox alcarxay, ii-te suox ilcirkey
grand-poss.3 neg.cop calamity, belt-poss.3 neg.cop tatters
(folk.) 'a grand calamity'

Also it is quite often the case that phraseologisms derived from structures akin to full sentences as illustrated by the synonymous (a) and (b) examples in (15) and (16).

(15)a. Ih-iger bylas muostaax kiirbit
inside-poss.3.dat long horned entered
'become angered, come into a rage'

b. ih-e buh-ar
inside-poss.3 boil-aor
'experience anger, rage'

(16)a. sīt-sīmar taxaaray 'maybe I will benefit from it (lit. smell-odor may come out of it)'

b. sīa siihibin 'probably I will benefit from it (lit. it looks like I will eat some fat)'

A synonymic row is built on the basis of common semantic character of two or more idioms. In Yakut a typical synonymic row consists of two members. Some synonymic rows include three or more members. The meanings of most members are complicated by additional emotional and stylistic shades, nuances. Therefore it is quite difficult to single out the dominant of any synonymic row. V. T. Shklyarov proposes to use as a dominant separate words and free phrases which he calls capital, for instance, **обманывать** [cheat.inf]: зубы заговаривать [cast spell on teeth] – втирать очки [rub eyeglasses] – водить за нос [lead by the nose] (Shklyarov 1964: 229-230).

Synonymy occurs in all lexical-grammatical classes of phraseologisms. Thus, we have synonymic rows formed by substantive idioms with a concrete meaning.

(17)A synonymic row of substantive idioms with the dominant meaning 'human(ity), mankind'

ikki ataxtaax	folk. 'having two legs'
ikki kulgaaxtaax	folk. 'having two ears'
ikki xaraxtaax	folk. 'having two eyes'
inninen sireydeex	folk. 'having a face in the front'
iñeğey etteex	folk. 'having humid flesh'
ieğeyer ikki ataxtaax	'having two flexible legs'

(18)A synonymic row of substantive idioms – zoonyms:

ürüñ süürük 'white horses; lit. white racer'

ürüñ tüüleex 'white horses; lit. having white fur'

bütey tuyaxtaax ‘horses; lit. having a whole hoof’

sīspay sielleex ‘horses; lit. having a long thick mane’

(19)A synonymic row of substantive idioms with an abstract meaning:

alban aat ‘great fame, wide popularity; lit. famous name’

suon surax ‘great fame; lit. thick rumor’

Omolloon oloğo, Cergestey ihāğa ‘unexpected gain and good luck, a banquet, merry and extravagant life; lit. Omolloon’s life, Cergestey’s yhyakh’

olonxo oloğo ‘rich prosperous life; lit. life as in the epos of olonkho’

Among adjectival idioms, in terms of their semantic content, one of the most frequently encountered groups is formed by idioms which denote human intellectual abilities, mostly negative ones. Shown in (20) is a row of synonymous idioms with the meaning ‘dunce, stupid person’.

(20)mas akaary / wood fool

maska bappat akaary / an utter fool who cannot fit into wood

aar akaary / sacred fool

aar dalay aargī / sacred deep dunce

xoy meyii / sheep brain

kilegir xarax / pop-eyed

köppögör murun / swollen nose

kömürtüo meyii / porous bone brain

kumax meyii / sand brain

ular meyii / capercaillie brain

xonxo bas / hollow head

Other semantic groups of adjectival idioms denote human state, condition (*ölör itirik* ‘dead drunk’, *saax kurduk itirik* ‘drunk like manure’); corporal defects of humans (*taas cüley* ‘stone deaf’, *kulгаағар kuba saaxtaabūt* ‘tight of hearing; lit. a swan defecated in his ear’); negative characteristics of humans (*saatar sireye suox* ‘shameless, impudent; lit. without an ashamed face’, *sireye suox* ‘sassy, brazen; lit. without a face’; *taas sürex* ‘a callous, heartless, cruel person; lit. stone heart’, *muus sürex* ‘a callous, heartless, cruel person; lit. ice heart’; *mas könö* ‘naïve, artless; lit. wood straight’, *akaarī könö* ‘extremely naïve; lit. fool straight’; *īal aayī baar* ‘common, ordinary, mediocre; lit. present in every family’, *balağan aayī baar* ‘common, ordinary, mediocre; lit. present in every hut’; *xara xaannaax* ‘young and inexperienced, wet behind the ears; lit. having black blood’, *uoha uohaxtaax* ‘young and inexperienced, wet behind the ears; lit. his lips still have colostrum on them’); human character traits (*kien köğüsteex* ‘calm, unflappable, patient person; lit. having a broad back’, *uhun sanaalaax* ‘calm, poised person; lit. having long thoughts’; *baliktaağar keleğey*, *sīmūttaağar bütey* ‘very modest, quiet, humble person; lit. more stammering than fish, more closed than an egg’, *arīyax mahī atillaabat* ‘*dial.* meek as a lamb; lit. someone who will not step over a rooted up and sloping tree’, *sītar īnağī turuorbat kihi* ‘someone who will not hurt a flea; lit. a person who will not lift a lying cow’,

sītar dūlūjū atīllaabat kihi ‘meek as a lamb; lit/ a person who would not step over a lying log’).

As a rule, idioms which become members of synonymic rows correlate with the same part of speech. Therefore we were able to identify above substantive and adjectival idioms. Also, one can single out adverbial and verbal idioms. Adverbial idioms can be divided into the following classes based on their general lexical meaning: 1) manner of action; 2) time; 3) quantity and measure; 4) degree. (21) shows a synonymic row adverbial idioms of manner of action with the general meaning ‘very quickly’.

(21)mas tost-or-unan / wood break-aor-instrum

bya bīst-ar-īnan / rope tear-aor-instrum

uḡuox tost-or-unan / bone break-aor-instrum

xarax test-er-inen / eye burst-aor-instrum

Verbal idioms can be divided into the following classes based on their general lexical meaning: 1) denoting feelings of fear and terror (*uḡuoḡa xalīr bosxo barda* ‘he is shaking in his boots; lit. his bones came loose and are rattling’, *uḡuoḡa xamsaata* ‘he got afraid; lit. his bones moved’, *eḡere ilibiriir* ‘he is shaking from fear; lit. his garments’ flap is trembling’, *ete salasta* ‘he has creeps on his back’, *etin saaha ahīllar* ‘he gets the creeps; lit. the fibers of his flesh are opening’, *ete atīyar* ‘he gets the willies’, *kuyaxata kūūrde* ‘his hair stood on end; lit his head’s skin became tense’); 2) verbal idioms denoting feelings of anger, strong irritation (*kiḡe-naara xolunna* ‘become angry; lit. his anger-habit deteriorated’, *kiḡe alcammyt* ‘become angry; lit. his anger broke’, *kiḡe kīirbit* ‘become angry; lit. his anger entered’); 3) verbal idioms denoting hypocrisy (*ilin-kelin sirey buol* ‘be a hypocrite, dissemble, dissimulate, double-deal; lit. be a front-back face’, *antax-bettex sirey buol* ‘act hypocritically, dissemble, dissimulate, double-deal; lit. be a there-here face’, *ikki sirey buolar* ‘act hypocritically, dissemble, dissimulate, double-deal; lit. be two faces’); 4) verbal idioms denoting concrete physical action with the general meaning ‘to beat someone, to batter someone’ (*ienin xastaa/tart/saralaa* ‘flay someone’s back’, *kulugur kulgaaxtaa, taraax iennee* ‘give someone hanging dog ears and a striped back’, *sūññūn könnör* ‘straighten someone’s neck’, *saarīīn as* ‘prick someone’s thick skin’); 5) verbal idioms related to speech acts, intellectual activity and others.

Thus, we can see that the distribution of idioms across the four lexical-grammatical classes, namely, substantive, adjectival, adverbial and verbal, is uneven. The most common type of idioms is the verbal type. For now we leave other remaining issues for future research which will include classification of phraseological synonyms taking into account the integral and differential semantic components of the idiomatic meaning and functional, stylistic, evaluative, emotive and expressive components of the connotation.

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DIVISION OF THE HEAVEN CULT INTO PERIODS IN NORTHERN EURASIA

ПЕРИОДИЗАЦИЯ КУЛЬТА НЕБА СЕВЕРНОЙ ЕВРАЗИИ

KUZEY AVRASYA GÖK KÜLTÜNÜN FASILALARA AYRILMASI

Liudmila EGOROVA*

ABSTRACT

In the article the author analyses on material culture and vocabulary Saha ancient lunar and solar calendars, rock carvings, as well as folklore texts. The study is a comprehensive study of the worship of the sky at the junction of the folklore, Ethnology, and archaeology. Thus, the author of periodization where the worship of the Sun and the moon are seen as the dual concept of the worship of the Heave. In addition, the methodology is of interest-specific lexical units to mythological layers. This gives the exploration depth and significance.

Keywords: periodization, calendar, astroarheologiâ, Eurasia, the cult of Heaven

АННОТАЦИЯ

В статье автор анализирует на материале традиционной культуры и лексики саха древние лунные и солнечные календари, наскальные рисунки, а также фольклорные тексты. Исследование представляет собой комплексное изучение культа Неба на стыке фольклористики, этнологии, археологии. Таким образом, автор составляет периодизацию, где культы Солнца и Луны рассматриваются в качестве дуальной концепции культа Неба. Кроме того, представляет интерес методика работы – от конкретных лексических единиц к мифологическим пластам. Это придает исследованию глубину и значительность.

Ключевые слова: периодизация, календарь, астроархеология, Евразия, культ Неба.

ÖZET

Bu makalede yazar, Saha eski ay ve güneş takvimleri, kaya yazıtları ve folklor metinlerinin kelime ve kültürleri ile ilgili malzemeleri incelemektedir. Çalışma folklor,

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etnoloji ve arkeoloji bağlamında göğe tapınmanın kapsamlı bir incelemesidir. Bu yüzden yazar, güneşe ve aya tapınmanın cennete tapınma olarak görüldüğü dönemlere yoğunlaşmıştır. Üstelik, takip edilen yöntem mitolojik farklı seviye birimlerinin özel dilbilgisel incelemesine dayanmaktadır. Bu çalışmaya derinlik ve önem kazandıran ana özelliklerdir.

Anahtar kelimeler: Dönemler, takvim, astroarkeoloji, Avrasya, cennet kültü.

Relevance of the topic is that currently Siberian astro-archaeological materials tend to be analytic which does not allow to consider them in the context of identified forms and content of the Heaven cult among peoples inhabiting the northern regions of Eurasia. Of course, the astral religion (*V.E. Larichev*) did not arise independently of the Heaven cult. Moreover, these terms refer to a spiritual phenomenon, which was the source of all the monotheistic religions of the world, as well as astrology and astronomy. Observation of celestial bodies, obviously, was typical initially for the nomadic type of household (hunters, and then cattle-breeders) as an orienting point in space and time. This has contributed to the syncretism of archaeological cultural complexes of the Paleolithic and Neolithic Ages, found both in Europe as well as in Asia and America.

Division of the Heaven cult into periods should be started from the Paleolithic, with the advent of lunar calendars, made of stone and bone. These calendars are, of course, have been associated with the worship of the Moon as part of the deified Heaven. It is night sky with the moon and stars which served as a guide in space and time for ancient nomadic hunters. The alignment of stars clarified the direction in space, and the moon's phases – the time and seasons.

In this light, the analysis of the Indo-European mythology, that of Turkic, Mongolian ethnic groups and peoples of Mesoamerica and Polynesia showed that pre-mythology with syncretical images, motifs and themes is at their origins. Reference materials for this hypothesis were stable motifs in cosmogony and etiological myths. For example, creation of man from clay (soil) by Deity, the World Tree, a clear duality, a ternary World, etc. Obviously, these resemblances indicate that the Heaven cult in pre-mythology was of a rather great importance. The above texts shows more or less blurred scenes, which can be explained as a the result of superposition of subsequent mythological formations. This is a primarily Buddhist, Christian, Islamic, influence. On the other hand, the oral cultures had only forms that could be interpreted in various ways. On this basis, the most objective can be written texts of the Veda, Avesta, Popol Vuh, the Egyptian and Tibetan "Book of the Dead", as well as cuneiform tablets of ancient Sumerians, reflecting the the Gilgames epic. But these primary sources refer to the period of societies of military democracy, and to the occurrence of the first farming towns-civilizations, when the worship of the Sun, associated with the cult of fertility, became more important because of the agricultural type of household. The cult of the Moon, which played a significant role in the nomadic style of household loses its positions due to several reasons - it's a transition from matriarchal to patriarchal relations, the development of consciousness, improvement of household, etc.

All mythologies, in one way or another contain materials revealing the worship of fire and water, which reflects the duality. In their turn, these Elements are earthly incarnations of idolized Sun and Moon as binary components of the Heaven cult. In the culture of the

Paleo-Asian (Indigenous Peoples of the North) Element of air is reflected in the development of the Wind cult with a differentiated worship of good and evil gods of wind. It was important for the hunting for large marine animals, where the wind direction played an important role. The element of water was worshiped as the supreme deity associated with the cult of ancestors. The cult of fire as such does not exist, but remains in the form of the initial stage of ritual sacrifices to various spirits and deities. This was predetermined by the conditions of marine fishers household. Thus, the whole Paleo-Asian mythology is focused on the elements of air and water, giving life.

Modern science has the concept of Nordic mythology, which European scholars consider as the legacy of the ancient traditions of the Indo-Aryans. When comparing Paleosian mythology and the so-called Nordic mythology, a number of profound and fundamental differences can be specified. This refers to the image of the World Tree, the deity of the land, which are not present at the Paleoasian. In this case the common aspect is the developed worship of good and evil gods of the wind. And apart from that, the Nordic Mythology has substantial resemblance with that of the peoples of Asia.

The Sky God of nomadic tribes takes the form of a structured worship, enclosing the cults of fire and water which is related to the development of mythology. These elements are incarnated in cosmic component – the sun and the moon. Thus, the elements of fire and water giving life to humans become sacred in the cult of the sun, as the celestial source of light and heat, as well as the moon, as a celestial body that affects the ocean tide. At the same time they become equivalent, reflecting the duality in the worship of the Sky god. The Asian mythology encloses, obviously, the god of wind contained in the notion '*Cama maac (sata taas)* – stone of 'сара', 'яда' etc. This is a stone found in the entrails or in the head of sacred animals (horse, elk, and wolf) or in the nest of an eagle. According to the legends of the Sakha, for example, *cama maac (sata taas)* summoned the wind which gathered rain clouds. This stone was used in droughts. And the element of the earth is worshiped as a spirit of the earth.

In this regard, according to the mythological content we can say that Nordic mythology is closer to the Paleosian one than the tradition of Asian nomads. In its turn, the mythology of the ancient Indo-Aryans, which became the basis for such religious doctrines as Hinduism, Zoroastrianism and Buddhism is closer to the views of the peoples of Asia.

The worship of Elements in turn, did not arise as a local tradition. This is indicated by similarity of the paleolithic cultures all over the world. The materials of these cultures were syncretic on the one hand - it can be designated as the "Paleolithic ideological syncretism." On the other hand, they were closely associated with the worship of heaven as a divine substance. Basing on the above fact we move to direct interpretation of the materials of archaeology and the refinement of periodization of the Heaven cult. Of great interest for us can be the anthropomorphic figurines (Irkutsk region, Malta, *see Figure 1*), as well as the sculpture and bas-relief image of "mammoth turtle" denominated by V.E. Larichev (Khakassia, Malaya (Small) Syyia, *see Figure 3*) and the image with disproportionately elongated limbs on the mammoth tusk (Yakutia, Berelekh, *see Figure 4*) (Alekseev et al. 1990: 56-57), being the reminiscent of the image of the Goddess Nut of the Egyptians.

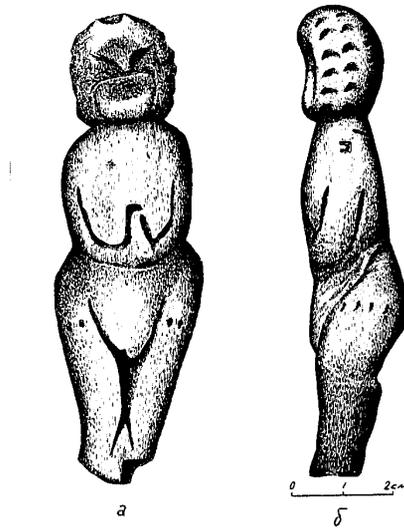


Figure 1. An unknown person

In the dual concept of the Heaven cult based on the traditions of the Sakha, the leaders of the group of Celestials Uluu Toyon (the Sun) and Yuryung Aiyg (the Moon) are perceived as the opposing forces. But among them there is a god, the leader of the leader of the local group named Odun-Chyngys Haan, which is not fully perceived as equal to the supreme Deities. The semantics of Odun-Chyngys Haan correlates with the identified value of the sign “U I” on the left shoulder of Maltha anthropomorphic figurine conditionally denominated as "An unknown person" by V.E. Larichev (see Figure 2). According to him, the sign is related to the sacred letters of the Chaldeans, and the ancient Indian sages - P I, that means "man-woman", "Father-Mother", "One whole", "Combination", "Conception", "Fertilization", "He is", "Being", "Perfect number"(Larichev1 1999: 159), containing the semantics of 'androgyny'. It should be noted that in the traditional culture and vocabulary of the Sakha there is a sufficient number of examples pointing to the fact that “creation of the “initial” base of the culture of the ancestors occurred under strong influence of the ancient Indo-Iranian groups” (Gogolev 1993: 6-12).



Figure 2.

The semantics of these signs is quite clear and can be easily explained within the frames of the following theory. The shape of first signs is similar to a vessel, and in case of figurine from Maltha it is open - U, and in the sacral sign it is inverted П, i.e. closed. It resembles an inverted vessel on which danced the goddess Amaterasu. Closed vessel contains the semantics of the end, interruption of the process and therefore the sign of the Chaldeans is possibly associated with the cult of the ancestors, related to the world of the dead (physical sphere of existence). Open vessel may symbolize the cycle within which the souls of ancestors incarnate in their descendants (spiritual sphere of existence). In addition, the vessel it is a cavity associated with a fertile womb, and correlated with the feminine. The second signs are masculine and phallic symbols. It's pretty obvious. Thus, these signs are associated with the ancestors, but if in the sacred sign the ancestors are seen outside the category of "here and now", as an abstraction, the sign of maltine figurine represents the ancestors, who are perceived as members of the community within the category of "here and now". The comparison between the mythological story about "a hairy pillar of the sky" from the culture of the ancestors of the Sakha and sculptural bas-relief "mammoth-turtle" from Minor Syvia provides more convincing evidence. According to Larichev V.E. "rounded dome-shaped outline of the head and the back of a mammoth was perceived by the people of the Stone Age, as the vault of Heaven, and the lower part – as the Earth, the hair on the body - as trees and grass, the bone protruding through the skin – as the mountains, blood vessels - as rivers" (*Larichev2 1999: 195*).

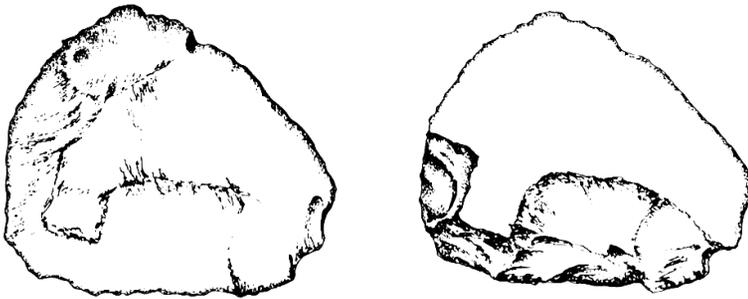


Figure 3. Mammoth turtle.

In this case it is advisable to use the above mythological material of ancestors of the Sakha for the interpretation. This topic is discussed in the book by A.I. Gogolev "Origins of mythology and traditional calendar of Yakuts," where he presents the facts of existence of cosmogonic myth among the ancestors of the Sakha with the image of a frog- turtle as the terra firma. Thus, according to the olonkho texts:

The three main pillars,
 Of bright three-storeyed sky
 Jumped up and turned a somersault
 With the hairy limbs (Urastyrov 1983: 62).

In addition, in the cosmogonic myths of Sakha the "edge of Heaven, hanging down as a fringe, is rubbing against the edge of the earth." It should be noted that according to the mythopoetic tradition "the edge of the Upper World is falling down on the Middle World as

a fringe." If we add the image of Berelekh mammoth with elongated limbs it becomes clear that "the hairy pillar of Heaven" is nothing but a limb of a mammoth, a huge silhouette of which forms a dome-like vault of heaven.

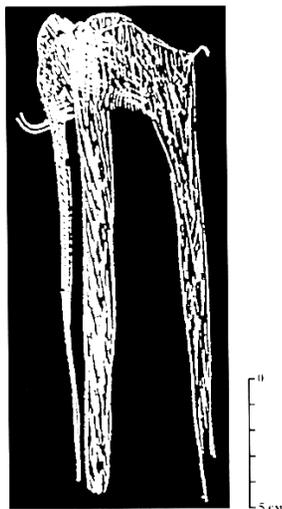


Figure 4. Heavenly mammoth

According to some scientists, in Yakutia in the Upper Paleolithic, as judged by archaeological findings, there was some mythology, and thus religious consciousness. In my view, the image of Berelekh mammoth quite clearly indicated that ancient inhabitants of the territory of modern Yakutia had the cult of Heaven with a developed mythology, as well as religious consciousness. It is well known that the evidence of emergence of such consciousness is the perception of a real object as separate from its image. The image of Berelekh mammoth indicates the existence of religious consciousness which made it possible to synthesize the exterior of a real animal into a mythological image. Disproportionately elongated limbs of the mammoth, are of course, an arch of the sky, and his limbs are "hairy pillars of Heaven." Thus, the revealed facts prove that the ancient inhabitants of the territory where presently Yakutia is situated in the Upper Paleolithic had a cult of Heaven, associated with the worship of the mammoth as an Uranian Deity.

In the language of the Sakha the word 'mammoth' is expressed by *Уу Оҕуһа (Uu Oguha)*, a "Water Bull". According to experts, "This concept of strongly mixed up with the concept of *Ebe*, i.e. *иччу (ichchi)*, the spirit of water (lake, river, etc.)" (*Kulakovskiy 1979: 43*). Here we find the reflection of the fact that the remains of mammoths were usually found in inundations of water pools. Basing on this we can conclude that the ancestors of the Sakha perceived mammoth tusks as horns, and the remains of the mammoth as remains of a huge bull. Perhaps, this gave rise to the motif of *dying and reviving god*. This mythological image is connected with the image of the Bull of Winter *Дьыл Оҕуһа (Djyl Oguha)*. In its turn the motif of dying and reviving god is largely related to the phases of the moon - new moon, full moon, wane Moon and new Moon.

The cult of fire expressed in sun worship, began to emerge along with the domestication of the wolf, because the tribes with the wolf totem as a rule manifest a clear-cut cult of Heaven. In addition, according to the lexical materials in my thesis the designation of the domesticated wolf – ‘a dog’ (Turkic *ит, ыт* (it, yt)) is included in the semantic filed “fire; heat; abdomen; life” (Egorova 2010: 34).

Thus, division into periods of the cult of Heaven should be as follows:

1. Paleolith

(≈50 – 10 thous. BC) – Origins of the Heaven cult, which is expressed in the cult of the Moon set in a society of primitive hunters who roamed for migrating prey; the domestication of the wolf;

2. Mesolithic

(10 – 5 thous. BC) – Emergence of agriculture and small cattle-breeding rudiments. Foundation of permanent settlements the inhabitants of which worshiped the sun as the giver of harvest;

3. Neolithic

(8 – 3 thous. BC) – Final division of household types: sedentary and nomadic communities. Parity of the Moon and the Sun worship. Formation of classical type of the Heaven Cult.

Of course, the night sky with stars and moon helped Paleolithic hunters who migrated after the prey to orient in space and time the ancient. And that’s way the cult of the moon preceded the cult of the sun. This is indicated by the lunar stone and bone calendars, preceding solar ones. In Mesolithic the people still weren’t able to work iron, and therefore the appropriating type of management remained (hunting and gathering), but there were rudiments of small cattle-breeding and agriculture with use of stone tools. At the same time in the Paleolithic era, the domesticated wolf used a heat source, was an aid in household life serving as a hunting dog and guarding livestock. It is important the gene of polar wolf is the initial gene for all dog family - *Canis Familiaris*.

The reference period begins with actualizing of solar cult inherent to the agricultural civilization as the giver of bounteous harvests. In Neolithic societies of military democracy, the importance of the cults of the moon and the sun reach parity and become equivalent, forming the classical type of the Heaven cult as the embodiment of the two opposing forces and elements. Besides, the deities originally associated with the feminine begin to assume masculine traits.

A striking example of the cult of Heaven in the period of military democracy is the tradition of the Huns – *Чэнли* (Chenli), as well as the Turks and Mongols of the Middle Ages in the form of *Монгу Тэнгри* (Mongu Tengri). That’s why the term “tengrism” is associated with the tradition of medieval Turko-Mongols.

The rudiments of the Heaven cult of the given period are inherent to all traditional societies and that’s why they are characterized by syncretism. In this case the definition of this spiritual phenomenon as religion is obviously erroneous because religion is characterized by four basic principles - a single prophet, the Holy Scriptures, the institution of the priesthood, collegiality. On this basis, the modern manifestation of actualization of the Heaven cult can be described as a spiritual practice.

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PSYCHOLINGUISTIC ISSUES IN YAKUT LANGUAGE**ПСИХОЛИНГВИСТИЧЕСКИЕ ИССЛЕДОВАНИЯ
НА МАТЕРИАЛЕ ЯКУТСКОГО ЯЗЫКА****YAKUT DİLİ MALZEMELERİNE GÖRE PSİKOLİNGVİSTİK ARAŞTIRMALAR****Liudmila ZAMORSHCHIKOVA*****ABSTRACT**

The paper is aimed at investigating the ethnocultural specificity of traditional world view of Yakut speakers on the basis of associative verbal nets. The research is aimed at study of traditional world view through the free association experiment's database realized in indigenous communities. The associative verbal nets reveal the peculiarities of spiritual and material culture, ethnic stereotypes of linguistic behavior, traditional beliefs and specificity of ethnic world view.

Keywords: psycholinguistics, free association experiment, associative-verbal nets, language consciousness, language identity, associative dictionary.

АННОТАЦИЯ

В статье исследуется этнокультурная специфика традиционного образа мира якутов на материале ассоциативно-вербальных сетей. Исследование посвящено анализу традиционного образа мира посредством свободного ассоциативного эксперимента. Ассоциативно-вербальные сети раскрывают особенности духовной и материальной культуры, этнические стереотипы речевого поведения, традиционных верований и этнического мировоззрения.

Ключевые слова: психолингвистика, свободный ассоциативный эксперимент, ассоциативно-вербальная сеть, языковое сознание, языковая идентичность, ассоциативный словарь.

ÖZET

Makalede çağrışım-sözel şebeke malzemelerine dayalı Yakutlarda dünya görüşünün geleneksel etnokültürel özellikleri incelenmiştir. Serbest çağrışım denemeleri esas alarak geleneksel dünya bakışı tahlil edilmiştir. Çağrışım – sözel şebekeler maddi ve manevi kültürü, konuşma tarzlarının etnik stereotipleri, geleneksel inanaç ile etnik dünya görüşünü açıklamaktadırlar.

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Anahtar kelimeler: Psikolinguistik, serbest çağrışım denemeler, çağrışım-sözel şebeke, dilsel şuur, dilsel benlik, çağrışım sözlüğü.

Introduction

Language consciousness and world view, along with cross-cultural communication and speech ontogenesis constitute some of the main areas of contemporary psycholinguistic research. In particular, it is concerned with describing and explaining how cultural ideals and values are formed and reflected in language, what role linguistic units play in determining the ethnic cultures, and especially how they contribute to the formation of ethnic and cultural features of linguistic identity.

Ethnoculturally oriented psycholinguistic research is premised on the assumption that language not only communicates, but that it also defines a peoples' culture, nature, history, humanity and ancestry (UNESCO 2009). The main object of study of ethnopsycholinguistics is the world view which exists in the minds of individuals who identify themselves with a particular culture. This cognitive construct is hypothesized to be a universal mechanism for cultural adaptation. That is, it functions as a kind of coordinate map, and individuals in a particular ethnic culture act within its system of coordinates, for the most part unconsciously, in order to match their behaviour with the culturally established norms. In the course of development of a cultural group, an individual world view may change, while the ethno-cultural constants of the group itself — elements of the group's collective unconscious as a whole — do not (Lurye 1997). In so far as linguistic identity reflects the character of interaction between a specific cultural group and the surrounding world, an analysis of concrete forms of verbal expressions, sampled from the representatives of the group, may be used to study their world view at a particular point in their history. On the basis of this information, inferences can be made with respect to the delineating features of the cultural group as a whole.

Theoretical issues

From the early 90s the Moscow Psycholinguistic School has been actively developing a new methodological program for ethnopsycholinguistic research. The central problem upon which research is centered is the investigation of the ethnoculturally specific form of linguistic cognition mediated by the environmental conditions of some particular culture.

According to Evgeniy Tarasov (1996), the main underlying causal factors of misunderstanding between communicators of different cultures are not linguistic, but rather they stem from the communicators' differences in their national consciousnesses. In the course of cross-cultural communication various aspects of culture are exchanged by means of specific linguistic markers, such as words, phraseological expressions and texts. Therefore, a theory of cross-cultural communication calls for identification and measurement of national, culture-specific characteristics of linguistic identity. In addition to their theatrical value, such efforts will also contribute to the development of methods that could be used to prevent communicative conflicts in cross-cultural education.

Following E. Tarasov, language consciousness is understood as a culture-specific world view mediated by language — i.e. it is conceptualized as a combination of perceptual, conceptual and procedural forms of knowledge linked to objects in the real world. In the Moscow School of Psycholinguistics, the notion of language consciousness is

compared with the notion of world view. In Russian psychology, world view is conceptualized as a set of mental representations of the material world mediated by objective, externally-fixed meanings, which are correlated with internal, cognitive mechanisms amenable to conscious manipulation. Following A.A.Leontiev, language is defined as a system of orientation, necessary for an individual to function in the world of his/her own culture — i.e. in his/her immediate social and material milieu - and consciousness as a system which presents the individual the image of the world into which he/she is included — i.e. his/her behaviours and emotional states (Leontiev 1997: 272).

Linguistic cognition is conceptualized as an aggregate of mental structures, the development of which is based on social knowledge of verbal signs (Tarasov 1988), or as mental representations which can be externalized by linguistic means, such as individual lexemes, phraseological expressions, texts and associative thesauri. Linguistic cognition integrates the intellectual knowledge generated by the subject mainly in the act of communicative interaction, and sensory knowledge that arises in the mind as a result of perceptual information processing which occurs when an individual receives and processes sensory input in the course of purposeful activity (Tarasov 2000: 3).

The world view (or the ethnic picture of the world) is a major component of culture and contains all the essential elements of cultural knowledge which an individual, belonging to a particular culture, needs in order to adapt to both natural and social components of his/her surrounding environment. This is the lens, so to say, through which people see the world in which to act.

The structure of the world view is shaped in the early stages of ethnogenesis, and remains largely immutable throughout the life of an ethnic group. It defines ethnic identity and uniqueness of a particular culture and, hence, its carriers – the members of an ethnic group comprising a social community characterized by a specific cultural model which mediates the nature of their activity in the world. It, therefore, operates in accordance with special laws aimed at maintaining for extended periods of time, even at times of major social change, internal patterns of relationships of such cultural models which are unique to a given socio-cultural community. All representatives of a particular ethnic group possess similar mentalities, by which we, after Svetlana V.Lurye, mean "a set of conscious and unconscious attitudes associated with one's ethnic traditions" (Lurye 1997). The central object of the study is the image of the world, existing in the minds of the holders of a particular culture, and which will vary from one culture to another. It is the image of the world is the universal mechanism of adaptation of the ethnic group to the outside world, because they set the coordinate system in which the representative acts the same ethnic culture: in the process of development of ethnos image of the world may change, but remain unchanged belonging to the collective unconscious elements of ethnic unconscious - ethnic constants.

Through the language consciousness displays the specificity of interaction with the world of a particular ethnic group; analysis of the specific forms of expression of the language consciousness allows you to explore the perfect shape of the culture of a particular ethnic group in a certain historical time.

One way to externalize linguistic consciousness is by means of the free-association experiment. From the data obtained through such an experiment it is possible to describe the nature of a particular ethnic group's world view – i.e. the knowledge which the members of the group of a given culture rely on in their verbal and nonverbal behavior. According to N.V. Ufimtseva, the study of linguistic consciousness with the help of the free

association experiment makes it possible to derive the systematic organization of the content of some culture's collective consciousness, which is reflected in its language. Also, it enables the researcher to ascertain the systematic organization of the linguistic cognition of the members of the culture as a whole and at the same time it shows the uniqueness and non-repetitiveness of the world view associated with any culture (Ufimtseva 1996).

The associative verbal nets reveal the peculiarities of spiritual and material culture, ethnic stereotypes of behavior, traditional beliefs and the specificity of an ethnic world view. The links of verbal associations translate into assemblages of ideas, identities and behaviours which find their owner experientially located in self-contained worlds of people, events, values, norms and constraints (Rapport, Overing2002).

Psycholinguistic issues in Yakut language

The Yakut language is of special interest for the study due to several factors: first, it belongs to the Turkic group of languages, and has retained most archaic features, secondly, Yakuts as an ethnos for four centuries, are in close cultural and linguistic contact with the Russian ethnos, and on small peoples of the North (Evens, Evenki, Chukchi and Yukagir) - in more prolonged contact.

Study the language consciousness of the peoples living in the Northern territories, in particular, in the Republic of Sakha (Yakutia), is of interest not only from the point of view of studying the problems of intercultural communication, but also for studying the ethnic consciousnesses of people in long-term cultural and linguistic contact. The study of speech activity in a multilingual and multicultural environment are for the Republic of Sakha (Yakutia) of particular relevance, since the Republic is implementing an active language policy aimed at the preservation and development of the linguistic and cultural diversity. In republic are functioning two state languages - Russian and Yakut, and five languages of numerically small peoples of the North. Besides, the system of education of the Republic pays much attention to the teaching of foreign languages. In this regard, study the problems of bilingualism and associated features of intercultural dialogue and learning, is especially important.

The North-Eastern Federal University of Yakutsk has been conducting psycholinguistic research on linguistic identities and world views of the peoples of the North. On the basis of this research a dictionary of free verbal associations (<http://adictsakha.nsu.ru>) was made.

Between 2006 and 2009 a large number of free-association experiments were conducted in our laboratory. Verbal stimuli were chosen from a list of 112 words originally drawn from the Slavic Dictionary (Russian, Belorussian, Bulgarian and Ukrainian Languages). This word list was discovered to constitute the core of the linguistic cognition of native Russian speakers, based on the material from the Russian Frequency Dictionary and several multi-step association experiments, which included both the direct experiment (from stimulus to reaction) and the reverse experiment (in which respondents' reactions are used as a stimuli) were carried out using these words as verbal stimuli.

To this word list were added words which reflected important for the northern cultural groups meanings (e.g. deer, mountain, sea, horse...etc and their antonyms). In total each experimental questionnaire contained 140 verbal stimuli. In the experiments participated 1000 students of the Yakut ethnic background, from a variety of higher education institutions of Yakutia, aged 18-23 years, for whom Yakut was the native language. The

experimental groups contained approximately equal numbers of male and female participants. With regards to the representatives of the minor indigenous peoples of the North (Evens, Evenki, Yukagirs), due to their already small number, all native speakers of these ethnic groups were included in the experiments irrespective of age and gender.

During the experiment a respondent was given a stimulus questionnaire and was asked to write down the very first verbal association that came to mind in reaction to each stimulus. All the explanations of the experimental procedures were done in the native language of the respondent, carefully avoiding the insertion of Russian which has become a frequent practice in the modern speech of many native Yakut speakers. The respondent had to complete the experimental questionnaire in 12-15 minutes.

We believe, in accordance with the theory, that the data from these free-association experiments reflect associative-verbal networks at the level of linguistic cognition.

Associative dictionary fixes and measures of cultural peculiarities of the language consciousnesses by matching associative fields of the same words in languages.

Today in world practice there are only two cases enough to fully secure the national consciousnesses in the form of associative dictionaries norms is known Thesaurus of the English language J. Kish (The Associative Thesaurus of English//G.Kiss, C. Armstrong, R.Milroy, J.Piper 1972) and Russian Associative Dictionary (edited by Y.N.Karaulov, N.V.Ufimtseva, E.F.Tarasov, Y.A.Sorokin, G.A.Cherkasova), which is treated as a tool of analysis of linguistic ability," reflecting the manifestations of language consciousness, metaphorical interpretation of reality, frames typical ethno-cultural situations.

The associative data of Yakut language reveals the ethnocultural specificity of the world view of Yakut speakers. Our research shows the vitality of ethnic stereotypes and traditional beliefs in linguistic behavior of modern Yakut speakers.

We have used these data to explain three related psycholinguistic phenomena:

- ethnocultural specificity of language consciousness of the peoples of the North living in Yakutia, in particular, of Yakut speakers,
- common and distinct features of language consciousness of the peoples of the North living in Yakutia,
- attributes of bilingualism and multilingualism peculiar to Yakutia/

Below I present the results of these free association experiments. It allows show the ethnocultural specificity of language consciousness of Yakut speakers.

Example. In Yakut language there are two words to express the concepts of spirit and soul: *duuha* and *kut*. The first word *duuha* originates from the Russian word *dusha* corresponding to *soul* in English. The other word *kut* is of Turkic origin and it also corresponds in meaning to Russian *dusha*.

Two free association experiments* were conducted, one for each of the aforementioned words. The word-stimulus *duuha* (soul) produced the following set of most frequent responses: *yraas / clean (101)*¹; *kut / soul (96)*; *kihi / man (71)*; *abaasy / devil, sanaa / thought (60)*; *kut-sur/soul-spirit (43)*; *ichchi / ghost (37)*; *surekh / heart (27)*; *sanaa / internal thought (26)*; *elbut kihi / deceased person (25)*; *elyy / death (20)*; *salgyn / air, syrдыk / light (14)*; *aura / aura, khallaan / heaven (13)*; *kestubet / invisible (11)*; *baar / existing, kihi duuhata / human soul, keter / flying, ytyyr / crying (10)*; *tangara / god; and yray / paradise (9)*.

• Author's note: The number of Yakut respondents participated in free association experiment is 1220 persons.

For the stimulus *kut-sur* (*spirit*) the most frequent reaction was the word *duuha* / *soul* (257). It suggests that these two words (*duuha* and the pair word *kut-sur*) in the modern Yakut language are synonymous. The other frequently produced reactions were *itegel* / *belief* (82), *kihi* / *man* (48), *ayii* / *deity ayii* (31), *abaasy*, *ichchi* / *devil*, *ghost* (14), *eye mother* (13), *eye kut* / *mother kut* (11), *buor* / *soil* (9).

According to the traditional Yakut world view, all in the world has *kut*. The human soul consists of three elements: *eye kut* (*mother kut*), *buor kut* (*soil kut*), *salgyn kut* (*air kut*). The Yakut people believed (and believe) that the emergence of a new life was not only due to a physiological act between a man and a woman, but also to the intervention of the heavenly deities - *aiyy*. The goddess of fertility *Aiyyhyt*, which acts on the orders of the supreme deity *Urung Aiyy Toyon*, implants an embryo of the future life – *eye kut* (*mother kut*) – into a man. A man, who received this *mother-kut*, becomes active, and "creates" the beginning of life by transferring *mother-kut* into the bosom of a woman. Yakuts say: "*Aybyt agata, terepput iyete*" (*the father-creator, the mother-giving birth*) (Bravina 2005: 39).

R. Bravina notes that at the time of the birth the child's *kut* is supplemented by two elements. At the time of contact of the newborn to the ground (Yakut women in former times gave birth on the dirt floor), it inculcated *buor kut* (*soil kut*), and with his first cry entered its body *salgyn kut* (*air kut*). The set of three elements formed the basis of the *kut* of human life - the ability of its existence to a full and, therefore, no one of them meant to disability, in particular human disease.

According to traditional notions of Yakuts *kut* is characteristic of all natural objects, including animals, but *kut-sur* is peculiar only to man (human being) A. Kulakovsky wrote: "The words "sur" and "kut" were almost always used together, so take them as synonyms, or simply within the meaning of the word "kut" (Kulakovsky 1979: 59). A. Kulakovsky wrote that if a person was ill, the Yakuts explained it because the evil spirits *abaasy* steal and torture his *eye kut*. "*If a child is very frightened, his mother-soul "bounces"*. (The Yakut expression "*kut ystanar*», literally *the soul jumps* means the Russian expression "*soul left in the heel*", that is to say to be very scared).

For ancient Yakuts a child until seven years was not considered a man. The child becomes fully human only when he acquired personality traits: the ability to think independently, to express their thoughts, to separate "good" from "evil", to orientate correctly in the world and to act in accordance with accepted rules of behavior, depending on the particular situation. These qualities, apparently, are not attached to *kut*, and they are likely acquired with *sur* (Bravina 2005: 45). So, the notion *kut-sur* in Yakut culture reflects the whole complex of traditional representations based on ethnic ideas about the universe, world and life's creation.

Individual responses also reflect the full range of meanings that are included in this concept: traditional belief *aiyy*, fate and destiny of man, the guardians of human *kut*, its various manifestations (*ran, stopped, broke, appeared, disappeared, rose, etc.*), its tripartite nature (*mother, air, soil*).

The reactions obtained on this word-stimulus argue that the traditional "mother" basis of Yakut culture not only continues to exist in the historical memory of the people, but also of the potential energy of its ethnic cultural development.

Thus, we can notice a living link between the historical past experience and the language of the contemporary Yakuts. The associative network reflects the information

containing the ethno-cultural specificity of the world-view of a particular ethnic group, the past and present existing in their language consciousness.

In response to the stimulus *kihi /man*, *human being* the Yakut speaker's association field *kihi /man*, *human being* consists of the following associations in order of decreasing frequency — *d'on/people* (89), *aymah/relative* (65), *suohu/livestock* (56), *er kihi/man* (40), *min / I* (23) (19%), *tyynnaak / living* (20), *kiil/animal*, *eydeeh /intelligent* (18), *uol /boy* (17), *hara /black* (16) *ikki anahtaah/two-legged* (14), *aiilga ogoto/for nature* (7%), *tiinartiinnaah/living* (7%), *uchugei/good* (7%), *jol/body* (6%), *ayilga /nature* (5).

According to Yakut beliefs a human being is closely connected to nature and is considered a part of it. This is reflected in the characteristic word-pairings such as *kihi-suohu* which literally means *human-livestock* and signifies the unity of the living world in a sense of a connection between a human being and a domestic animal, which in ancient times lived side-by-side indoors in order to keep each other warm. The association *human-child of nature* reflects the primary concept of Yakut system of beliefs, in accordance with which, nature is considered a single living organism whose other components, including the human being, exist harmoniously and in agreement. The human being in this world view does not have a dominant place; he/she is simply a part of nature, no more or less important than any other element.

In the 18th century, the great French enlightener of North-HP Montesquieu main factor shaping and culture, and national character of the considered climate. «Geography determines history, and together they create the culture», says doctor of Philology C.Г.Тер-Минасова in his book «War and peace languages and cultures» (Ter-Minasova 2007: 100).

Nature is not just a landscape, territory; it has always been a fundamental principle of life. Genesis nation inseparably with the natural environment, for any man and ethnos is a part of the biosphere. So, mentality, traditions, norms of conduct of peoples of the North largely determined by the terms of the geographical environment. Inherent properties of their nature steel careful attitude to natural objects, its plant and animal life, animation, impersonation of natural phenomena, originating from the traditional beliefs. (Maksimov 1992: 102).

Similar geographical and cultural contexts influence on the formation of the similarities in the language consciousness of the people. North, as a cultural and historical type of civilization, is defined as socio-cultural community of people with known and marked stable traits and characteristics: presence of language, original traditional culture, and environment, of the common economic and spiritual spheres of life.

Concerning the Yakut people, we can note that the content of their language consciousness is marked ethno culturally and therefore it contains a substantial layer of traditional knowledge and representation. Obviously, the linguistic policy and the approaches of language teaching, implemented early in 1990, proved fruitful

Finally, it is possible to conclude that the data of free association experiment (associative-verbal networks) in so far as they reflect conscious and unconscious layers of the mind, especially within the context of inter-cultural contact in a multicultural and multilingual environment, present interest not only for the investigation of a variety of scientific problems, but also of many issues of everyday life. The investigation of language consciousness with the help of associative dictionaries allows the researcher to derive the content of cultural world views, its ethnocultural specificity and uniqueness and enables

him/her to fixate and thereby preserve these indicators of ethnic mentality for their transmission to future generations.

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**RELIGIOUS IDENTITY OF INDEGENOUS PEOPLES IN
CENTRAL ASIA AND SIBERIA IN THE MODERN TIME****РЕЛИГИОЗНАЯ ИДЕНТИЧНОСТЬ АВТОХТОННЫХ НАРОДОВ
ЦЕНТРАЛЬНОЙ АЗИИ И СИБИРИ В СОВРЕМЕННЫЙ ПЕРИОД****GÜNÜMÜZDE SİBİRYA VE ORTA ASYA YERLİ HALKLARININ DİNİ
ÖZDEŞLİKLERİ****Liubov ABAEVA*****ABSTRACT**

The article deals with the religious identity of the Indigenous peoples in Central Asia and Siberian autochthonic peoples in the modern time. The processes of modernization and transformation which we are noticing nowadays had greatly influenced on the traditional worldview of the mentioned peoples and modified their religious identity.

Key words: religious identity, Mongolian and Siberian peoples, Religious culture and its evolution.

АННОТАЦИЯ

Статья посвящена религиозной самобытности коренных народов в Центральной Азии и Сибири автохтонных народов в современное время. Процессы модернизации и трансформации, который мы заметили в настоящее время значительно повлияли на традиционное мировоззрение упомянутых народов и изменения их религиозной самобытности.

Ключевые слова: религиозная идентичность, монгольские и сибирские этносы, религиозная культура, эволюция.

ÖZET

Makalede Sibirya ve Orta Asya yerli halkların günümüzdeki dini özgünlükleri incelenmiştir. Günümüzde dikkatimizi çeken çağdaşlaşma ve istihale yukarıda anılan

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halkların geleneksel dünya bakışını etkilemiş ve dinsel özgünlüklerine belli bir değişiklik kazandırmıştır.

Anahtar kelimeler: Dinsel özdeşlikler, Mogol ve Sibirya Halkları, dini kültür, tekamül.

Modern ethno social and ethno cultural processes in the context of modern time are fixing a large extent of assimilation of the traditional structures of culture. Those processes, to our mind, also had greatly changed some axiological characteristic and parameters of religious culture both in general and in local options. Degree of an involvement and activity of the indigenous peoples in the modern structure of Society and the Person, as concrete subjects of Culture have to, as it seems to us, be discussed not only in the context of ethno social and ethno political processes, but also in the context of territorial, regional and local ethno cultural traditions. And Religious Culture of the indigenous peoples and all its characteristics, to our mind, are the most preserved and conserved structures in the traditional Culture. The analysis of field materials, carried out by us, shows that the modern processes of global modernization and integration, real-life cultural diversity of mankind, inter-and-cross-cultural relationships and contacts, migratory and demographic processes, which are taking place in the modern time, awaked in the modern society an aggravation of such a phenomena, as “ethnic roots”, “ethnicity”, “ traditional ethno cultural values”, ”religious and confessional identity” “ ethnic identity” and “self-identity”.

In this case, the Person, as the subject of its global and also ethno-socio-cultural measurement, is represented in the society as a unique phenomenon of social history of mankind with all implied characteristics of the values, caused, first of all, by the concrete historical religious traditions. The understanding and interpretation of a Person as Homo sapiens, as a certain social phenomenon can be developed through the concrete ethno cultural context, and taking into the mind many positivistic installations of naturally scientific knowledge (inductive, empiricism, biological laws of development, etc.). It is possible to note, that the problem of the Person is not so much a subject of social and cultural anthropology, but the all-humanitarian problem, focused, first of all, on understanding the values and symbols not only his own culture (and surely ethnically, ethno social and ethno cultural designated with specific markers and symbols), but also is focused on understanding the values and symbols of other cultures surrounding him. Thus the adequate perception and understanding these cultures has to be an indispensable condition of its unconscious and conscious understanding of the Nature of other Cultures.

The initial stage of development of the religious identity of many ethnoses in Central Asia goes to an extreme antiquity – a pal eolith and a neolith. In the course of the historical development it gradually evolved from the lowest forms to the highest under the influence of more developed national and world religions (the Tibetan Bon-po, the Iranian Zoroaster’s religious traditions, Easten branch of Christianity - nestorianstvo, etc.), gaining more and more difficult and systematized character therefore turned into the harmonious advanced and pantheistical religion having almost all components of developed religious system: the cosmology and mythology, ceremonialism, rudiments of the church organization, etc.

As the ethno genesis and ethnic history of many peoples of Inner and Central Asia are far ambiguous, their religious culture also has the ethno local distinctions expressed in local specifics of departure of religious ceremonies and cults.

There we must underline, that those historical and ancient religious systems which appeared to exist in Central Asia among the Tibetan and Mongolian peoples as well as in Siberia among the Turkish peoples (the Yakuts, the Tuvinians and the Khakas') usually is identified as "shamanstvo" or "shamanism". To our mind it is not so correct and does not correspond to the real phenomenon of the religious system of the mentioned regions and peoples.

The majority of scholars and researchers, who had studied the ancient religious system in Central Asia and in Siberia, hold the opinion that the "shamanism" - is the whole religious complex of universal religious traditions which in fact is theory and practices of the shamanic tradition. But, we must say that all the communities and societies of our Planet on all the continents under different terms in their ethno social development passed in different forms through that religious tradition called during the modern period as "shamanism". (T.Yu Sem, 2006: 20) Thus, according to the phenomenon of "shamanism", it is possible to consider this phenomenon as the earliest religion of the mankind which has remained up to our days and in many cases competed some world religions. We are aware of the fact, that some representatives of European countries (German, France, Italy, Hungary, etc) nowadays are greatly interested in the religious system with the term of "shamanism" and in the modern time there appeared several shamanic centers in those countries.

The place of the shamanic culture and shamanic communities, on the latest theories of religious studies and philosophical anthropology in civil society, generally is defined by unique outlook, doctrinal and institutional criteria. The shamanic culture is not only different and complex picture of the world, but also social and ethno cultural life of society. It seems to be a kind of lifestyle of the peoples in Central Asia and in Siberia. But is it a real and classic "shamanism" or some other religious system which nothing has to do with "shamanism"?

The traditional religious outlook of the Mongolian people before adoption of the Buddhist theory and practice represents a unique and special form of the religious system of favoring the Nature objects. According to the most archaic representations drill, the center of the Earth and all the Universe is the huge mountain round which rotate the Sun, the Moon, planets and stars. This "The world mountain" connects Earth and the Sky, reaching heavenly spheres in which live deities - inhabitants of the Heaven (tenggeries). Penetrating down all the Universe, "The world mountain" serves as a link between all horizontal spheres (worlds) from which three worlds were considered as the main: 1) "The top, or upper world" (deede Zambulin – mong.), or the world of the Heaven itself and many heavenly deities (tenggeri – both - mong., turc.); 2) "World terrestrial, or Middle World" (delkhiyn dayda – mong.), that is the World of the people; 3) "The bottom world" (doodo Zambulin–mong.) - The underground World or the World of the dead. (Abaeva. 1992: 45).

By the way, in the Buryat mythology, the Master of the underground World is Erlik Khan, meanwhile the Master of such a place among the Yakuts is considered to be Kyday Baksy, but their ritual functions are very similar.

The earliest forms of traditional religion of the autochthonic population of Siberia (the

Buryats, the Evenks, the Yakuts (Sakha), the Tuvinians, the Khakasses) are the special, specific systems of beliefs and cults at the heart of which lies the spiritualizing and idolization of objects and natural phenomena. It was belief in possibility of magic impact on the world around and the people by means of the Sky and Heavenly deities, who in the condition of a certain mystical trance may influence on the person allocated with special magic force, communicates. This religious system, of course, get used to the earliest religious forms of magic, totemism, fetishism, etc. I gave them more systematized and institutionally issued character. Thus the identity of the specific person that is carrying out a set of religious and social functions in the tribal collectives played and continues to play a special role. In the traditional understanding of such a representatives in Mongolsphere community this individual and specific man/woman was a mediator (intermediary) between the Heavenly deities and the world of people, animals and spirits. Historically this religious system of a met ethnic Mongolian community goes back to ancient religious beliefs of the Turk - Mongolian people in Central Asia and a to classical shamanism of the Evenks. The Evenks` s shamanism, by the way, is considered to belong to the traditional beliefs and cults of the Tunguso-Manchurian people of the the Far East and Siberia.

As for the the Turk - Mongolian people in Central Asia the initial stage of the development of their religious system which subsequently has been incorrectly called by rather relative and common term – "the Mongolian and Turkish shamanism ", which inspired from extreme historical antiquity - Paleolithic and a Neolithic periods. Thus, it is necessary to emphasize here, that many scholars and researchers of religious culture of the Turkish and Mongolian peoples in Central Asia have the idea to interpret this religious phenomenon as "Tenggeriyn myрrәл", either "Tengerism", or "Tengrianstvo" and that, in our opinion, sounds not absolutely harmoniously in the Russian language, but rather adequately reflects the phenomenon (Mongolian tenggerism. 2011: 448-451).

The traditional religious outlook of the Mongolian people before adoption the Buddhist theory and practice represents a unique and special form of vision and knowledge of the Space. This religious system was aimed on the direct perception of the World, comprehension of interrelation of the Nature and the Individual (person). Being the phenomenon of the world civilization, known to many people of the world both far back in the past, and in the modern time, this religious system was created within the ancient dualistic outlook dividing the world on: ordinary, i.e. profane, and sacral. At the heart of its concept lies the animistic picture of the World: belief that all around "live" and capable, idolization of all natural objects and Nature, belief in "masters - owners" of various territories and districts. Thus this belief functions under definite laws of magic and mythological attitude: identities of the Nature and the Person when the Nature is attributed by human properties and communications, and to people — properties and nature communications. In it there is no opposition spiritual and corporal, part and whole, live and dead, micro and macrocosmic. In traditional culture of the Mongolian people this religious system was based on their religious and mythological outlook, wide ritual and cult practices, institutes of formation and an bringing up the mediator. And in this case we may interpretate this religious phenomenon as "The Heaven Warship".

"The Heaven Warship" includes in itself the general regularities of the most ancient forms of relationship of the person with forces of Nature and Space. They, thus, are expressed in universal religious phenomena and ethno cultural features of the Great Steppe. The mediator in this situation acts as the keeper of archaic experience of mankind at the level of ethnic traditions. Therefore "The Heaven Warship" in modern life of the traditional

culture of the Mongolian people is a repeater of their collective ethnic memory, the stabilizer and the keeper of spiritual cultural tradition and national mentality.

The scientists investigating a phenomenon of a shamanism define it differently. Some of them see in it "a natural polytheistic religious cult", others — the outlook including rudiments of national knowledge, religion, art, folklore; magic cult; ecstatic religion; archetypes of the unconscious. Shamans themselves define their belief as "a way of knowledge and force finding".

There we'd like to underline that the traditional shamanic culture among the peoples of the Far East and the Northern peoples to some extent represented in due time a certain stabilizing factor of stability and preservation their ethnic identification within the ethnical and cultural traditions of their community. But what is common between the Tungus – Manchurian classical shamanism and "The Heaven Warship» of the ancient and medieval Mongols, - from the beginning of their historical evolution all of them have similar picture of the World, the central place in which occupies an image of the Mountain, which evidently is seen and found in their mythology.

In the religious structure of "The Heaven Warship" - "Tenggeryin Murgel or Zaya" of the Mongolian people there are, firstly - common, general and universal characteristics and, secondly - the local features caused by ethnic and regional tradition. The leader of the religious ceremony (usually - a khan, or khagan) — as a mediator (intermediary) between the World of Tenggeries (the deities living in the Top World) and people (living on the average the World) according traditional outlook of the Mongolian people had the opportunity to elect any "tenggeri" or spirit in the wide range of "tenggeris" and spirits. The representatives of the Central Asian communities in their representation and understanding believe that their lieder – khan – himself was originated from the Heaven and had global ability to see and visit other special reality and even travel inside and outside of it. An important role in formation of the identity of the khan's sacred role in "The Heaven Warship" played the ceremonies of dedication, increasing the status khans' sacred force.

In the modern time in Mongolia, Inner Mongolia, Shinying and other Mongol speaking territories, there exist religious tradition with the term of "shamanism". The main functions of the Mongolian shamans were and are still nowadays, first of all, - treatment the relatives of the definite clan, fortune -telling, a prediction, searches for the "lost soul" and farewell to the other world. Besides, respective and most educated shamans could and can do many rituals connecting with the nomadic lifestyle, which is considered to be rather dynamic way of life.

T.Yu.Sem claims that "Each people have own names for shamans who can differ even at one people depending on functions and categories of the shaman: at Yakuts shamans were called ойун, and shamanka — удаган, at Nenets — tadeby, at the Buryat — a boa, at Khanty — yolta-ku, Kets have Sining, at Yukaghirs — алма, Evenks have an adobe, the shaman, at Altaians — кам. From the Turkic word a lump there was also a word a kamlaniye designating ceremonial action of the shaman in a condition of ecstasy which was comprehended as weeds on the Universe worlds".

In shaman culture of the Mongolian people the shaman the man was called as "boa", and the woman "удаган" with various dialektalny variations of breeding groups of the Mongolian people.

In our opinion, unlike world religions, nevertheless some limitation a framework of rodoplemenny ethnic communities was inherent in a shamanism of the Mongolian people, both this rather unique and peculiar religious culture didn't become national religion of the Mongolian people though attempts of creation of national religion on the basis of a shamanism and more archaic beliefs and cults were undertaken even during creation of the Mongolian empire. During an era of the Middle Ages and later it covered all spheres of life of the all-Mongolian ethnic community, influencing formation of culture, a way of life and psychology of ethnic collectives, reflecting nature of their economic activity, their communication with the nature, and also features of the social organization – rodoplemenny, territorial and communal, early feudal, etc. structures. Its social functions were active and various: world outlook, regulatory, communicative, medical, cultural and educational.

However, as show our field researches conducted by us in the Republic Mongolia, in the Inner Mongolia the People's Republic of China and ethnic Buryatia, more than four hundred-summer presence of Buddhist culture at this region, didn't prevent many representatives of the Mongolian people to return to a bosom of religious tradition previous the Buddhism – to a shamanism. Moreover, at a turn of the twentieth and twenty first centuries, there is a certain phenomenon of the Renaissance of shaman traditions in the territories which have been rather strongly mastered by the Buddhist theory and practice. In this regard, those historical roots of ethnic consciousness and self-identification which developed and developed in a subsoil of the uniform Mongolian metaethnic community presented during the modern period by the Mongolian ethnoses of the republic Mongolia, the autonomous region of the Inner Mongolia of the People's Republic of China, the Sintszyansky autonomous region of the People's Republic of China, ethnic Buryatia (together with the former Agin Buryat Autonomous Area, Ust-Orda Buryat Autonomous Area, the Republic of Buryatia) as most northern part of a mongoloyazychny area and the Republic of Kalmykia being in the European part of the Russian Federation, probably, nevertheless gravitated to shaman religious culture which from a point of profanny outlook of some representatives mongolosfer and pragmatical realism of the present satisfied their requirements.

Religion as the steadiest component in ethno cultural history of the people of Central Asia has the regularities of development and traditional stereotypes which can be designated as system of religious culture. We mean the certain historically developed religious institutes created by the Central Asian ethno cultural environment and functioning as norms, ideals, stereotypes of thinking and behavior, the valuable and orientation structures given from generation to generation by religious culture. Thus, the religious culture is almost the most dominating and priority link, the integral component of any human culture, a necessary condition of its existence and development. And, the level of development of each concrete Mongolian ethno cultural community developed change of those methods and ways of regulation of religious system which at this stage would correspond and were organic in a valuable kernel of this culture. Continuity most the general paradigms of religious culture of this region and their historical stability were dialectically combined with processes of its forward development in which experience of the previous stages, all its achievements weren't rejected, and remained and synthesized in complete system of religious consciousness and behavior. One of the highest stages of evolutionary development of religious culture of the mongoloyazychny region, undoubtedly, the system of the religious traditions which has developed as a result of

synthesis of the Buddhism with their traditional beliefs is, which developments at different stages that act as dominirushchy religious tradition, (for example, the Buddhism after its wide circulation in a mongolosfer), as though again reviving classical form of shaman traditions, but already in other – a neoshaman form.

Religious symbols in religious culture of the Mongolian people in the course of the evolution only lost the completeness, but nevertheless remained in priorities of their religious customs, ceremonies and rituals.

Dynamics of development, transformation and modernization of ethnic cultures at a turn of centuries registers a phenomenal situation when a samoindentifikation of concrete ethnic subcultures and cultures, having lost many classical paradigms of the theory and practice of ethnoses (for example: some ethnoses appeared outside the autochthonic territories; the dominating economic and cultural type owing to the objective social reasons naturally changed; language, as a communication medium and as the complete information system including not only a sign language and a mimicry, and also huge layer of language of the culture which must adequately to perceive concrete cultural phenomena, stays in quite critical situation; the culture with all the productive and creative potential as the tradition as the transmitting structure represents fragments and relicts of actually ethnic culture) plays huge role in preservation of ethnic consciousness of society and that special complete psychological warehouse which, speaking the modern language, it is possible to qualify as ethnic mentality of the individual.

In religious culture of the metamongolian community, in any ceremonial and ritual situation, as a rule, always a certain mythological character was a mediator (intermediary) between the world of people and heavenly objects. Historically this phenomenon of religious system of a metaethnic Mongolian community goes back to ancient archaic religious beliefs of the people of Central Asia.

In the course of historical development it gradually evolved from the lowest forms to the highest under the influence of more developed national and world religions (the Tibetan check, the Iranian Zoroastrism, a nestorianstvo, the Buddhism, etc.) gaining more and more difficult and systematized character therefore turned into the harmonous advanced almost monotheist religion having almost all components of developed religious system: the cosmology and mythology, ceremonialism, rudiments of organizational structure, etc. At the same time unlike world religions, this phenomenon nevertheless was territorially limited in a locus of the Great Steppe of the period of the Mongolian Empire. During an era of the Middle Ages and later it covered all spheres of life of the Mongolian people, influencing formation of culture, a way of life and psychology of ethnic collectives, reflecting nature of their economic activity, their communication with the nature, and also features of the social organization - tribal, territorial and communal, exterritorial and other structures.

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**ULAR AS ORNITOMORPHOUS SYMBOL:
SEMANTICS AND FUNCTIONS
(ON THE BASIS OF CULTURE OF YAKUT AND
OTHER TURKIC PEOPLES)¹**

**УЛАР КАК ОРНИТОМОРФНЫЙ СИМВОЛ: СЕМАНТИКА И ФУНКЦИИ
(НА МАТЕРИАЛЕ КУЛЬТУРЫ ЯКУТОВ И ДРУГИХ ТЮРКСКИХ НАРОДОВ)**

**ORNİTOMORF SEMBOLÜ OLAN YABAN HOROZU:
SEMANTİK VE FONKSİYON (YAKUT VE DİĞER
TÜRK HALKLARININ KÜLTÜR MALZEMELERİNE GÖRE)**

Luiza GABYSHEVA*

ABSTRACT

This article concerns the image of *улар* (wood grouse) in the mythology and folklore of Yakuts with broad attraction of comparative-historical material on languages and traditional culture of the Turkic peoples and its symbolical meaning connected with gender characteristics. In mythological picture of the world, the bird's image is correlated to the south sunny side, and heat; its attribute is red color. The author pays attention to ancient sources of the cult of snow-cock bird in culture of peoples from Altai linguistic community.

Keywords: folklore, myth, metaphor, symbol, meaning, trope

АННОТАЦИЯ

В статье рассматривается образ улара (глухаря) в мифологии и фольклоре якутов с широким привлечением сравнительно-исторического материала по языкам и традиционной культуре тюркских народов, выявляется его символическое значение, связанное с гендерными признаками. В мифопоэтической картине мира образ птицы соотнесен с южной солнечной стороной, теплом; его атрибутом служит красный цвет. Автор обращает внимание на древние истоки культа птицы улар в культуре народов алтайской языковой общности.

Ключевые слова: фольклор, миф, метафора, символ, значение, троп

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ÖZET

Makalede Türk Halklarının dil ve geleneksel kültürel malzemelerini karşılaştırarak Yakutların folkör ile mitolojisinde yer alan yaban horozun sureti nitelendirmiştir. Ayrıca yaban horozun cinsiyet işaretlerine semvolik önemi de belirlenmiştir. Dünyanın evsanevi-şairlik sanatında kuş sureti Güney yanı güneşli tarafla uyum içindedir. Onun sanı kırmızı renktir. Yazar Altay Bölgesi dil toplumunda olan yaban horoz kültürünün eski köklerine dikkatini çekmektedir.

Anahtar Kelimeler: Folklor, efsane, istiare, sembol, önem, mecaz.

No data on the wood grouse² mythological representations in Yakut's culture in the literature has survived into modern days. There are etiological fairy tales, riddles, proverbs, phraseological units about the bird in Yakut folklore; its image underlies epic tropes.

The image of the wood-grouse is of high importance in creating plastic portrait of a Yakut epos character. The olonkho bogatyr "in his strong saddle quicker than the black wood-grouse flown up from a spring thawed patch, dexterously jumped, like a lekking wood grouse with its head leant back, took seat proudly. *Хаңха дьолуо ыңыырыгар / харалдьыктан көппүт / хара улардаагар хапсагайдык, / хатана түспүтэ, / токутар улар курдук / чоноччу олорон кэбиспитэ*". Experts consider this comparison as a cliché which can also be met in other genres of Yakut folklore (Alekseev, 2008: 456). The text contains language game: the word *харалдьык* 'thawed patch' in Verkhoyansk dialect of the Yakut language means 'wood grouse'³; it may be a part of proper names of epic bogatyrs: *Харалдьыт-Бэргэн ~ Харалдьык Бэргэн* 'Thawed patch- Slashing fellow'.

It is not only comparison of a horse rider with a lekking wood-grouse, but also the word *чоноччу*, representing imperial bearing of the bogatyr that attract our attention. In the Yakut riddles about the bird "imperial bearing" will be one of the key signs: "*Куруң маска күөкэс баар үһү. They say, somebody appeared proudly in dead standing forest*". Or: *Хоруо хара Хоруодьа, хоногор-чоногор быһыылаах үһү. They say, there is Horuodzha who is as black (as) a soot, and has imperial bearing*".

In national ideas of man's beauty, the straight imperial bearing of the bridegroom is always emphasized: "*Күтүөт кини күөкэрүтэн иһэр эбит. The son-in-law rides as a stately strong young man*" (Pekarsky, 1958: col.1313). As we see, strong young man and wood-grouse are described here by means of using words containing the same root or closely related words: *күөкэрүтэн – күөкэс; чоноччу – чоногор*, or etc.

² Улар, тиит улара, хара улар, etc; in folklore texts the word combination куртуйах улар is used.

³ Ornithologists studying a way of life of a wood-grouse in Yakutia, note that its habitats lay mostly within the southern direction. "During the early-spring period stone wood-grouses live in bearberry larch forests on tops and southern slopes of ridges, where snow comes off earlier and thawed patches appear" (Andreev, 1987: 73). It is interesting that the specified feature of the bird's habitats was reflected in its name in the Verkhoyansk dialect of the Yakut language: *харалдьык ~ харалдьыт* 'thawed patch' (Afanasyev, 1965: 119) – metonymic transfer on contiguity in space.

When a bogatyr runs in the belligerent heat, "his heels slap (with noise), similar to noise of wings of a wood grouse. *Тэбинэн сүүрдэгинэ – уллуңагын тыаһа куртуйах улар кынатын тыаһын курдук тилигирэс*" (Timofeev-Teploukhov, 1985: 26, 303). In olonkho, there is a widely used set comparison: *улуктаабыт улар курдук* 'as a sated wood grouse' – it describes a character who stands in fighting menacing position: sticking out his chest, with his head leant back. In epic tropes, the image of wood grouse⁴ serves as the standard of man's beauty and dexterity, demonstration of aggressive courageous character.

Feathers of wood grouses as a peculiar marker of males are used in the ceremony of Shors devoted to spring prayer to mountains and the rivers. "In each house, the bunches of a wood grouse's feathers were previously prepared, according to the number of men in a family, and bunches of rags according to the number of women. They were tied together in one general bunch *чалаба* which was then lifted onto the top of sacred patrimonial tree" (Sagalayev and Oktyabrskaya, 1990: 53). Yakuts who tied up crow and tail of a wood grouse to the ceiling of their jurts, "so that *abaasy* (=malicious spirits) couldn't enter the dwelling", also sacrificed wings and feathers of the bird along with bunches of horsehair to the spirit of the land-owner (Popov, 1949: 264).

An arrow – a symbol of *кут* (soul) of a boy – is mentioned in Yakut etiological fairy tale "The luce (*сордоң*) and the Black Grouse (*хара улар, куртуйах*)", in which the origin of "arrows" on legs of a wood grouse is attributed to bow shots of the luce (Kulakovsky, 1979: 73). The text begins with the story about the hostility between inhabitants of water and land, and the black grouse⁵ acts as the representative of land. The plot of the fairy tale expresses clearly the spatial opposition of animals of the top/bottom (land/water)⁶: "*Куртуйага буоллагына үөһэттэн ытыалаан сордоңу көхсүгэ түһэрэр эбит. Биирдэрэ алларааттан ытан, ого баран куртуйагы атахха табар эбит.* The black grouse shot from above and the arrow struck into the luce's back. And the luce shot from below, and its struck the legs of the black grouse".

The confirmation of the улар image meaning can be found in the polysemantic lexeme *сүүл* which meant in the Yakut language not only a man's productive force, 'sexual lust to a coition at males, beginning of mating call at males', but also 'a flock of black grouses'; the third meaning of this lexeme is "the highest degree (of thunderstorm, etc.) ... *сүүл этин* strong thunder, courageous thunder⁷? ..." (Pekarsky, 1958: col. 2387).

⁴ Traditional and widespread in folklore of peoples of the world is the comparison of kindness of a good fellow with an eagle, and in this regard we will point to an all-Turkic name *қара куш* which also has the meaning 'wood-grouse' along with 'eagle', 'golden eagle' (Kononov, 1975: 162; Tenishev, 1968: 228).

⁵ All chickens are afraid of water". But they "step out very quickly", "excellently run and fly" instead (Bram, 1992: 94, 96, 176-177).

⁶ Wood-grouse as a symbol of the Middle World acts in olonkho in the description of three hitching posts intended for guests. the first *сэргэ* is crowned with the image of the mythical heavenly bird *ekseku*, the middle hitching post has an *ular*, at the last hitching post has a cuckoo (Govorov, 1938: 240). In this context the wood grouse represented on the average hitching post (*орто сэргэ* orto serge) serves as a symbol of the Average world (*Орто дойду* Orto doydu).

⁷ In the modern Yakut language only the first meaning of the word *сүүл* remained (YaRS, 1972: 352).

The verb *сүүл* has the following definitions respectively: "1) to lust, to be in lust (for a stud, stag) ... about black grouse: to gather in flocks in spring when coupling, to lek; 2) about thunder: to thunder throughout the sky" (the same source).

Lekking of wood grouse in spring dawns is described by naturalists as a passionate chant in a condition of ecstasy⁸. In the hunting slang, the word *сүүл* means lekking ground itself, located on the southern slopes of ridges and river valleys, "and the very center of lekking ground in Yakut is called the perch of lekking ground" (Andreev, 1987: 69, 74). It is still not clear, whether the last name is based on the basis of metaphor 'heat of passion' ↔ 'fire', or not.

In the light of the discovered semantics of the *улар* image, an ancient Yakut custom of transfer of black grouse's and wood grouse's lekking grounds as a part of bridewealth at bailing out a bride, which were considered a property of the hunter on the basis of a common law is of high interest (Andreev, 1987: 70). "Hunting for wood grouse is a secret one... Good hunter never disclosed his places for a bag of (100) ubles, only to his son when dying" (Seroshevsky, 1993: 123). They say that good lekking ground might be exchanged for "a mare with "trekhravy lonshak" (Andreev, 1987: 70) – significantly is that in this exchange, the "equivalent" unit of black grouse's lekking ground is *эр кuhu сүөһү* 'male cattle', i.e. horses.

Relicts of mythological image of a wood grouse are found in a popular Yakut fairy tale "The Birdie and *Ala Mogus*" which goes back probably to the etiological myth. The text is built up on contrasts and has the clear "question-to-answer" structure. The action is dated to high antiquity when one Birdie was the only feathered inhabitant of the world. The dialogue of terrible glutton and the Birdie who is afraid of water and afraid to cut hands with a sedge, tear her mittens, break a needle, etc. has cumulative character (Ergis, 1994: 323). The increasing tension of the dialogue ends with Mogus having become annoyed with the Birdie gets her on a spit and roasts. Surprisingly, the bird is full of vital energy, she continues conversation indifferently, and, upon being roasted, suggests him to eat her. When she finds herself in Mogus's stomach, and later of his dog's, she asks questions glibly. When the Birdie leaves the dog's stomach together with feces, a monster stretches his hands to grab her; but she "immediately turns into a wood grouse, flies up and sits onto the top of a larch. *Чыычаага соготохто хара улар буола түстэ да, тиит үрдүгэр тахсан олоро түстэ*". According to the text, all variety of feathered tribe in the world appeared from the Mogus's shot to a wood grouse, shattered pieces of which turned into birds (Ergis, 1994: 72 - 74).

Extremely enduring character of the Birdie who passes deadly tests: picking, piercing, getting on a spit, roasting on fire on both sides, first eating by the monster, then his dog, and bow shooting at last serves as the key motive of the fairy tale⁹. Whereas at the beginning of the fairy tale there is a question of damage to subjects or death (mittens will become wet and will tear, needle will break, the smith will fall ill, and shaman will be eaten

⁸ There is a set expression in the Yakut language *улар мэйиу* (literally, wood grouse's brain), i.e. stupid, dull person. As we know, wood-grouse in the culmination of their chants called as lekking, become silent for a while.

⁹ Semantic function is probably borne by implicit opposition: Mogus personifies brute physical force, "a low matter and physiology" (gluttony), and the bird in many cultures acts as archetypical symbol of a soul.

by an evil ghost), further development of the plot shows invulnerability and immortality of the small Birdie. The motif of fear before trivial dangers emphasizes her equanimity in the teeth of death. She not only remains safe, but "breeds" in such number of having flown up birds, that "the wide sky has suddenly darkened" (Ergis, 1994: 74).

Being an ornitomorphous symbol of the sunny south side (*күн сирэ* "life place"¹⁰), the image of a wood grouse serves as a quintessence of life itself, ineradicable vital force. In the light of this semantics, the connection of the Birdie with solar heat and red color is quite notable; the dialogue was triggered by special condition of the Birdie who reddened because of heat and sunbeat:

- *Чыычах, того бу курдук кытардың?* Why have you so reddened, Birdie?

- *Куйастаан, куйастаан кытардым.* Because of heat I have reddened (compare: *куйаас* <**küneš* – 'sun' in the most of modern Turkic languages, 'heat, solar heat' in classic Turkic languages; the primary word meaning is, allegedly, 'a blaze of the sun, a solar heat'. For languages and culture of Turkic peoples the concept of the sun as the life source (*күн* 'sun' and 'life') is a key one (Gabysheva, 2003: 154-159).

In Altai congratulation they say: "Multiply yourself more than "*multi-child*" wood grouse (a wood grouse with many children)", and in Yakut epos olonkho the happiness is compared to a wood grouse. "May friendly benefits as big as a motley female wood grouse be with me!" (Lvova, et al., 1989: 16; Orosin, 1947: 194-195). Definition of a female wood-grouse *эбир* 'motley' serves in Yakut folklore as a constant epithet of the goddess a childbearing "*эбирдээх иэдэстээх Иэйэхсит ийэ* Ieyekhsit mother with motley (freckled) cheeks"; it appears turning on a motley (plumose) cloud "*эбир быллыт*" (Obr. I, 1908: 131, 173). The name *эбир* 'motley', 'speckled' which is also a nomination of "nipples on the mammary areola of a female breast *эмийин эбирэ*" (Peakaarsky, 1958: col. 220) contains, probably, a hint at the function of birthing women nurturant. The same epithet may be used for a sprinkling spoon "*сиэл байбыт эбир хамыйах* speckled (motley) spoon with a bunch of horse mane tied to" (Obr. I, 1908: 144). The word *эбир*, acting as an epithet to cloud, sprinkling spoon, associates with the image of drizzling rain which serves as a messenger of heavenly deities and a symbol of fertility (*ибир самыр эбирдээн* 'it drizzles; *эбир-дээбир* 'drizzling' (Pekarsky, 1958: col. 220).

The solar nature of the wood-grouse image, and also the gender character of ornitomorphous symbol finds indirect confirmation in the Yakut proverb: "*Үтүө эр уота эрдэгэс улар сага буолуутугар аһаан бүтэн барар, куһаган эр уота эрдэгэс улар сага буолан баран умуллар.* A good fellow is already sated and leaves when the flame he has kindled reaches the size of a wood-grouse female, and the fire of a bad fellow dies away having reached the size of a wood-grouse female" (Kulakovskiy, 1979: 213). Red (color of copper or bloody collar) color serves as one of the key features of a wood grouse in the Yakut riddles: "*Хаңыл тойон уола харага хааннаах.* They say, the eyes of a haughty man's son are blood edged". Or: "*Наахара огонньор алтан харахтаах (чаранчылаах).* They say, the old man *Nakhar* has a copper eye (copper glasses)" (Oyunskaya, 1975: 127). There is a Yakut etiological myth explaining, why the superciliary arches of a wood-grouse are red (Ergis, 1994: 69-70).

¹⁰ *Күн* lexeme meant 'sun' and 'life'.

The bird, in general, associates with 'solar', 'hot', 'male', 'red' features; the ornithomorphous symbol not only has gender character, but also embodies sacred vital energy, expressing the idea of a man's productive force.

Let's note that relicts of the wood-grouse image which belong, according to researchers, to the highest antiquity still remained in the culture of the people of the Altai linguistic community. S. I. Weinstein, analyzing the history of folk art of Tuva points an important role of *улар* bird in the religious views of the Tuvinians. "The image of *улар* in combination with shaman masks is known on Bizhiktakh-Huy's petroglyphs in the western Tuva which are most likely dated to the bronze era" (Weinstein, 1974: 215). The birds similar to hens, are met in well-known Suleksk writing; researchers also write about long-standing use of eggs in different rituals on the territory of Southern Siberia (Lvova, et al., 1989: 158). Analyzing images of birds in the Sakachi-Alyan's neolytic writing, writings from the early Iron Age on Arbi river, and medieval writings near Average Nyukzha former settlement, A. I. Mazin marks cultic worship of a wood goose by Tungus since the most ancient times ¹¹(Mazin, 1984: 49).

"Very ancient representations were reflected in Buryat dances, - T. E. Gergesova says, - they are that "*Tetereviny tanets*" 'Dance of black grouse', "*Glukharinaya plyaska*" 'Dancing of wood grouse' (Gergesova, 2002: 3); A. Ulanov writes about the magic meaning of "*Glukhariny plaska*" 'Dancing of wood grouse' and "*Teteriin naadan*" wood grouse game of Buryat peoples too (Ulanov, 1974: 26). *Ulara* is the Buryat name of an autumn month, which is etymologized by V. Kotvich as the name of a game bird (Kotwicz, 1928: 54). "To each month a distinct, peculiar to this season zoomorphous code was assigned, a symbol of which was the name of a marketable animal" (Dashiyeva, 1998: 70).

The image close to a black grouse or a wood grouse, in a number of cultural traditions of people of the world is, undoubtedly, a rooster¹², one of key symbols of sexual potentiality, man's productive force. "In the cultural traditions of Southern Slavs, Hungarians, and other peoples the bridegroom at the wedding ceremony often bears a live rooster or its image" (Tokarev, 1982: 310). In most traditions the rooster is a herald of light, a zoomorphous embodiment of the sun, a symbol of vital energy and heavenly fire. "As a representative of day dawn, fire and lightning a rooster in mythological legends is represented as brilliant red" (Afanasyev, 1983: 354). According to experts, there is a connection between the sacrifice of a rooster and fire getting. It is curious that the Tatar Mishars who considered the rooster as a messenger of light and happiness, before lighting the hearth of their new house used to cut a rooster on the perch of the stove and spilt its blood to the hearth (Mukhamedova, 1972: 188). The Tatar name *койгорыш* 'a bird of happiness' consists according to F. G. Mukhamedova of two words: *кот* (in the meaning of happiness) and *күрәз* 'rooster' (The same source: 189).

"The rooster is as vigilant and all-seeing, as the sun ... One of the vital strength of a rooster manifestations is its exclusive eagerness to fight ... Arab and Turkic sources steadily provide the ideal military leader with bravery of a rooster" (Tokarev, 1982: 310). It

¹¹ Images of birds of *tetraonidae* family are also used in ornamental art of Mansi. They stand independently and represent not an ornament, but independent figures (Fedorova, 1992: 111-112).

¹² Tetraonidae (wood-grouse, black grouse, partridge, hazel grouse, etc.) is a family of gallinaceous birds.

is comparable with the image of a wood grouse to which a bogatyr in fighting is compared: "(he) as a black wood grouse, flies up dexterously onto a horse, shouting as a partridge. *Хара уларын курдук атын үрдүгэр хабдыгыраан тахсан хан гына хатана түһэр*" (Timofeev-Teploukhov, 1985: 17).

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A.E. КУЛАКОВСКИЙ – ЕКСЕКУЛЯХ**A.YE. KULAKOVSKY – EKSEKYULYAKH****A.YE. KULAKOVSKY – EKSEKYÜLYAKH****Lyudmila KULAKOVSKAYA*****ABSTRACT**

This article presents a brief biography of Alexey Yeliseyevich Kulakovsky - Eksekyulyakh Alexey - the founder of the Yakut literature, enlightener, philosopher, humanist, first investigator in many scientific areas in Yakutia, based on previous works about the life and activities previously identified and rediscovered archival documents, his literary and scientific works. The scientific and artistic works of A.Y. Kulakovsky are investigated and written up in chronological order.

Keywords: Biography, Phenomenon, National Identity, Spirituality, Heritage, Philosophy, Literary And Scientific Works, Progress, Culture, Society.

АННОТАЦИЯ

В данной статье представлена краткая биография Кулаковского Алексея Елисеевича - Эксөкүлээх Өлөксөй - основоположника якутской литературы, просветителя, философа-гуманиста, первого исследователя по многим направлениям науки в Якутии, составленная на основе предыдущих работ о жизни и деятельности, ранее выявленных и вновь найденных архивных документов, его произведений и научных трудов. В биографическом аспекте исследованы научные труды и художественные произведения А.Е. Кулаковского.

Ключевые Слова: Биография, Феномен, Национальное Самосознание, Духовность, Наследие, Мировоззрение, Художественные Произведения И Научные Труды, Прогресс, Культура, Общество.

ÖZET

Makalede bilimsel çalışmalarına ve eserlerine, yeni bulunan arşiv belgelerine, hayat ve faaliyetlerini gösteren çalışmalarına dayalı ilk Yakut felsefeci-insanperver, Yakutistanda farklı bilim daldarında ilk araştırmaları yapan, maarifçi, Yakut edebiyatının babası olan Kulakovsky Aleksey Eliseeviç'in - Öksöküleeh Ölöksöy kısa hayat hikayesi sunulmuştur.

Anahtar Kelimeler: Hayat Hikayesi, Olağandışı, Milli Şuur, Ruhani, Miras, Dünya Görüşü, Edebi Eserler Ve Bilimsel Çalışmalar, Gelişim, Kültür, Toplum.

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Kulakovsky Alexey Yeliseyevich - Eksekyulyakh Alex (Alex "The Eagle") - the founder of the Sakha literature, educator, philosopher and humanist, the first consistent researcher of Yakutia on such fundamental scientific fields as economics and sociology, ethnography and natural history, ethnic psychology and mythology, who made conceptual classic opening on linguistics, literature and folklore, one of the first teachers of Yakutia.

The life and work of A.Y. Kulakovsky proceeded in a key stage in the development of the Sakha culture, when the national self-consciousness of the people was formed and the major problems of its spirituality and controversy of their decisions became relevant. In all history of the Sakha people it was exactly on him that the prophetic function in the force of his genius, talent, versatility, encyclopedic knowledge, the appeal of high moral culture had fallen. The uniqueness of A.Y. Kulakovsky's individuality lies in this, that he already during his lifetime became the spiritual center of the people of Sakha, a symbol of the Sakha-Nation.

A.Y. Kulakovsky played a crucial role in shaping the national identity of the Sakha people. The researcher of the classic's life and work, Doctor V.N. Ivanov states that A.Y. Kulakovsky's activity made up an era, if not in time, but in scope and depth of the problems raised, "the historic "era of Kulakovsky" lays in the fact that his work appears as an extremely large, complex but internally whole cultural and social phenomenon of history of Yakutia in the beginning of the XX century, but his activity has been directed towards the future, riddled with ideas and thoughts of transformation, claiming all that was best in life and in people" (Nikolajev, 2003: 45).

He was born on March 16 (4 according to the old calendar) 1877, in a traditional patriarchal peasant family of moderate means, a foreigner of the IV Zhehsogonsky village of the Baturussky Ulus district of Yakutsk Yelisey Vasilyevich Kulakovsky and his wife Anastasia Nikolajevna's third child. In 1886, he enrolled and in 4 years he had successfully completed the Churapchinsky single-class school. From 1891 to 1897 he studied in Yakutsk at a specialized collage and he became the first Sakha, who brilliantly finished that collage. After graduation he worked as a postman (clerk) in the Ulus (Region) in various villages, was also engaged in contracting construction, and as a teacher.

However, most of his adult life Kulakovsky devoted to the spiritual development of the people, seeing it as the only way to improve the lives of the Sakha. Since he had no ability to pursue further education, despite the difficulties (distance from the center, the high cost of books, subscription difficulties through mail) A. Kulakovsky engaged in self-education. This was facilitated by his familiarity with the first Sakha medical doctor, a graduate of Moscow University P.N. Sokolnikov. According to contemporaries, A. Kulakovsky read through the entire library of his old friend, the stocks of which were presenting the works of K. Marx, J. Mill, T. Maltusa, Zh. Sismondi, A.D. Toynbi and works of others such as M. Weber, A. Morgan, F. Nietzsche, G. Spenser. As part of the library of P.N. Sokolnikov were also work son natural sciences, mathematics, psychology, history, ethnography, religion, particularly on Buddhism. Intensively engaged in self-education, A. Kulakovsky later studied Esperanto, and got familiar with 16 Turkic based languages.

Thus, with the development of his own holistic, spiritual and materialistic worldview, which were formed under the influence of the world, primarily Russian culture and science, on the basis of the material that he collected over a lifetime, whether it's folklore, linguistic, ethnographic material or in-depth studies of practical farming of the Sakha. In the beginning

of the XX century he began the unparalleled work enlightenment of the thinker, poet, scholar and teacher.

Realizing the impossibility for development in one sphere of society, without developing in other areas of social life, he took up the elaboration of problems in the fields of education, culture, science, economy, national economy.

It's hard to find an analogue for the unique life of this remarkable man, so all-embracing his selfless life into work in almost all spheres of life of that time. He became the first researcher in different areas of science in Yakutia - linguistics, literature, folklore, ethnography, economics, science, sociology, agriculture, ecology and agronomy. The A.Y. Kulakovsky's heritage researchers are unified in their opinion that the greatness and merit of A. Kulakovsky are confined in the fact that he has demonstrated the depth and diversity of the Sakha artistic consciousness and philosophical thought. Doctor of Philosophy A.A. Burtsev, who studied classic works of art in the context of world literature, writes: "A. Kulakovsky was born as a poet-philosopher in the transition era of the late XIX-early XX century, when an historical necessity in the problematic, structural, conceptual artists of the word emerged. His deeply original art is perceived today, not in the local plan as a phenomenon only of the Sakha national culture, and organically "fits" into the Russian and the international artistic and philosophical space" (Burtsev, 2011: 16).

A.Y. Kulakovsky processed and systematized the most valuable sources for the study of the Sakha beliefs: folk legends and stories of historical and ethnographic character. Of particular importance is the work on the Sakha language and folklore. Special researches in the matters of literacy studies, science, sociology and practical national economy are unique in their distinctness and preciseness of conclusions and regulations, which is proved by the dimensional scientific perception of A.Y. Kulakovsky. Today, looking at his historical and philosophical scientific heritage, you can find detailed answers to many of the modern life problems. Emphasizing the uniqueness of A.Y. Kulakovsky's scientific heritage, Ph.D. P.V. Sivtseva-Maksimova states, that his works "are devoted to the study of literature beginning with folklore up to the major issues of the poetics of art, the research of socio-economic problems of the century of agronomic and technical issues of land use and animal husbandry to social and philosophical problems of integration of countries into the global economic space" (Sivtseva-Maximova, 2005: 41). In addition to this, A. Y. Kulakovsky in his scientific works in the years 1914-1926 initiated the study of the historiography of the Sakha people and the distinctive features of its original beliefs. Alexei Yeliseyevich collected material and worked in such languages as Sakha, Russian and Latin on a great research area "Forms of animal and vegetable kingdoms, known to the Sakha," thus he was first in Siberia to create a scientific classification of flora and fauna. He introduced the names of animals and plants into scientific terms in the Sakha language and contributed to the biological terminology. In his work he described the significance of main animal species of the region to the national economy. Explaining the unique and the common features of each species, he named a number of problems in biogeographical and ecological spheres.

Great scientific and practical interest have gained A. Kulakovsky's articles on climate changes in Yakutia, on the methods of adaptation and survival in extreme situations, printed 1925 in the newspaper "Independent Yakutia" ("The approaching hydra", "How to deal with a small spill of the rivers" "Some ways of dealing with a bad harvest and its consequences", "Hydra goes," "How to establish hay reserves," etc.). Thus works of A.Y.

Kulakovsky as a naturalist have made a significant contribution to the study of nature of his native land (Savvinov, 2012: 44).

Since the beginning of scientific and creative activity for the remainder of his life A.Y. Kulakovsky did a lot of research on ethnography. With the goal of scientific study of "the destroyed building of the ancient Sakha religion," he wrote a work, diversified covering all aspects of the Sakha cult - "Materials for the study of Sakha beliefs." In addition, he developed a detailed instruction out of 157 questions for information gathering about shamanism. Therein a focus is put in a systematical way on the data on mythology, cosmological concepts, the traditional rites and customs, on shamanism.

His great contribution to science is a certain work, containing over a thousand units of Sakha proverbs and sayings. They "reflect as in a mirror, all the world views of this people, their life, character, nature observation, and even their historical past... A scientist or an anthropologist, studying the proverbs of any nation will always find in the area lots of interesting and distinctive things about these people" (Kulakovsky, 1979: 102). There by A. Kulakovsky showed a new and promising approach to the disclosure options of proverbs as an historical source for the recovery of ethnographic phenomena (Okoneshnikova, Kirillina, 2002: 45). Proverbs and sayings, legends and folk tales, riddles and songs of the Sakha nation have been translated by him into Russian.

His researches on linguistics, literature, science, sociology and economics, are fundamental today in the Sakha science in all these areas. It is important to note that this was happening at a time when the privilege to read and write among the Sakha was granted to just a few, when the tsarist Russian language only policy suppressed the manifestation of the national self-consciousness of small people groups, where interest in the problems of the own people group seemed a bold initiative, and not each of the literate Sakha could at that time understand the objectives and tasks which A.Y. Kulakovsky had set before himself. The material, which served the poet and academic as the basis for scientific works, was collected "grain by grain" in the vast territory of Yakutia over many years, which in itself is a genuine scientific achievement.

The main thing in A. Kulakovsky is a strong sense of responsibility for the fate of his people, and the utmost development of the region. The improving of the welfare in "backward" Yakutia he certainly connected with a man who focuses all his energy and talents on the development of his homeland.

What problems of truly state value troubled the first Sakha poet, scholar and thinker? Of course the problem of survival, preservation and development of the Sakha people, that can be solved through the cultural reconstruction of Sakha lifestyle. Being a man with a systematic approach to solving any task, he studied the advanced theory and practice in questions to the preservation of ethnic groups and the economy, particularly the agriculture. As a result of thorough and diligent study of the problem A.Y. Kulakovsky came to the conclusion that under given circumstances the increase of the socio-economic level of Yakutia is possible only with the rise of culture and spirituality of the people, i.e. through the "cultivation of society." "No, gentlemen, for the welfare improvement of the Sakha it is necessary to raise their level of culture and make them capable of understanding life and its events. Some people reason from a different viewpoint: they say that the cultural development of the Sakha can only be done, when it is financially secure, but with this view point I am personally, as you see, don't agree" (Nikolajev, 2012: 19)

He developed three stages for "society cultivation". The first stage - the creation of a new type of farming, agricultural enterprise, wherever reasonable, science-based advanced methods of management were applied. The second stage - the convening of the congress of intellectuals to discuss the actions of cultivation and learning experiences created by A.Y. Kulakovsky together with the prominent representative of the progressive part of Yakutia S.P. Barashkov, of the diversified farm in Tiitteekh, in the East-Kangalassky ulus (a region) and the establishment of a Society of Sakha culture bearers. The third stage –with efforts of the entire intelligence"cultivate the society."

Implementing his ideas, A.Y. Kulakovsky writes a letter to the "Sakha intellectuals", which became a monument of socio-political thought of Yakutia in the beginning of the XX century, and which in the practical part summarizes the outcome of three years of this economy. In the letter, he not only pointed out the problems, but also stated specific goals and objectives for their implementation.

For example: the opinion of a prominent thinker on education and enlightenment. Justified by his own experiences of teaching activities, they anticipated the main idea of the modern politics of education: education should be the main factor for social and economic progress. The essence of education A.Y. Kulakovsky saw not only in obtaining basic knowledge, but in acquiring those types of activities that allow the student to master the social experience of everyday life. Thus, the author puts forward the overriding principle of education: the school must prepare people not only to be able to live in a civil society, but also to be able to develop it.

The actual conclusions and promising ideas for the development of agriculture, land use and livestock-raising, stated therein by A.Y. Kulakovsky, now recognized as a direct guide to action. The words of the first President of the Republic Sakha (Yakutia) M.E. Nikolayev that "A.Y. Kulakovsky was looking for like-minded people and found them among us, his direct descendants, on a sharp bend of the new history of the republic and the country. At this time already in the 90's of the same century" demonstrates best the relevance of A.Y. Kulakovsky's ideas at the present living arrangement of society (Nikolajev, 2012: 19).

But the most valuable thing in the heritage of Kulakovsky is his poetry. With the poem "The Spell of Bayanay" (Bayanay – by Sakha mythology a spiritual being, owner of wildlife and the god of the hunters) written by Kulakovsky in 1900 – begins the Sakha art literature.

The poetic heritage of A.Y. Kulakovsky –is the peak of literature of the Sakha people. The focus of Kulakovsky's creative world – is mankind and the universe. Around these fundamental concepts the brilliant poetic and philosophical mystery in his works is displayed, including a wide range of events and problems of the modern world from the serene existence of urban young ladies up to the most critical problems of mankind. And like no one else, he in his poetry showed the social and special feature of the Sakha spiritual world, as an integral part of their whole worldview.

The crown of Alexei Kulakovsky's creation became the poem "The Shaman's Dream," in which the panoramic scene of life conflicts, the spirituality of the artistic words are saturated with prophecies of the author. He talked about the place and role of the Sakha in the planetary-cosmic life, the people group's national idea of life as a function of global and universal life. In the poem, with deep anxiety A.Y. Kulakovsky analyzes the future

development of the Sakha society and the world community. The poet, endowed with prophetic, visionary beginning, wrote in 1910 that the Russian Revolution and its natural consequence - civil war, would start up in 1930-1935, after this would follow famine, destruction and the colonization of Yakutia. Recognizing the inevitability of change in the existing order, and, thinking that for a social and economic upheaval in Russia and the world, there is plenty of supplies for a time margin of 20-25 years for a relatively quiet life, he worked all his passion, energy and sincere ardor at solving the problems of survival of the Sakha "by progress and culture". (Complete set of works: in 9 V. 1., 2009: 231)

The mood of apprehension, concern for the future of small people groups of the North prompted the nation's first poet to a truly outstanding exploit of a human citizen. Working as the commissar of the Provisional Government and authorized by the Sakha regional counsel of Verkhoyansk district (1917-1920), he had to fulfill duties that are not even manageable for a whole committee, given the vast territory of the Verkhoyansk County (now Abyisky, Anabarsky, Allaikhovsky, Bulunsky, Verkhoyansky, Zhigansky, Moma, Oleneksky, Ust-Jansky, Even-Bytantai ulus). During the period of authority structure absence, economic ruin, famine and epidemic of binge drinking and card games, A.Y. Kulakovsky managed to organize gatherings in the regions (ulus) for the election of local government, to audit local government for compliances with the law, to eliminate as far as possible, the effects of fires in the tundra, flooding in the northern mouth of the river and the raids of wild deer, who on their migration paths were trapping the domestic reindeer (Savvinov, 2012: 11). But the most difficult problem was the establishment of a permanent path for the delivery of food, hunting equipment and mail services, although this was not part of the commissioner's direct responsibilities.

The main basis of A.Y. Kulakovsky's titanic work was the survival and the preservation of people in the North. Appealing to the need to save the inhabitants of the North of Yakutia, he confronts the Regional counsel the state problem of saving the nations. And by appealing to famine relief, as an extreme argument, he wrote that "the inhabitants of the Far North will be extremely useful in the exploitation of large natural resources of their region" because he "believed, that the northern outskirts of the Russian state is a very important part and is playing a crucial role not only in the economic development of Russia, but also in the wise management of human resources" (Savvinov, 2012: 35).

In early July 1922, when the civil war began, A.Y. Kulakovsky, fearing war involvement, moved with his family to Oymyakon. About the attitude of the population of Yakutia toward him at the time wrote the extraordinary representative of the Provisional Yakut regional management A.S. Efimov: "I repeat that he (A.Y. Kulakovsky) has never been a politician, he was a poet, folklorist. He lived for the Sakha people. He was our pride. Every nation has its own Pushkin and Kulakovsky. This way we perceived him. He was a very honest, loyal man. He couldn't do otherwise, he acted the way he thought ..." (Kulakovskaya, 2008: 243)

A.Y. Kulakovsky enjoyed great authority in the North, not only as a poet, but first of all, as a man who took part in the solution of vital problems of the Northern territory. The authority he had has served him well in the performance of the peacemaking mission - the prevention of bloody fighting through the insurgents in Oymyakon in 1925. When the need arose to eliminate the insurgent movement in Oymyakon, A.Y. Kulakovsky as a true patriot wrote a letter to the Chairman of YCEC (*The Central Executive Committee of Yakutia*)

requesting to send him to negotiate the peaceful elimination of banditry. September 29, 1925 the Presidium of the central executive committee, presented a brief report on the elimination of the rebel movement in Oymyakon. A. Y. Kulakovsky once again proved that he already in his lifetime became the spiritual leader of his people, being able to peacefully prevent bloodshed, acting "as a major social and statesman, as a true people's diplomat" (Savvinov, 2012: 29).

For generations, residents of the Far North from Bulun to Ust-Yana convey a sense of immense gratitude to A.Y. Kulakovsky, who alone has saved the entire North from starvation and stopped the bloodshed.

In August 1924 A.Y. Kulakovsky was appointed to be a professor of Sakha language at the pedagogical college, and he also was appointed as a member of the literacy translation commission. At the same time he was appointed to be the head of the literacy and artistic section of the Yakut ASSR Commissariat, as an employee of the Provincial Geographical Society. Together with A. Sofronov, P. Oyunsky, A. Boyarov he became the organizer of the Research Society "Sakha keskile" ("The Sakha future/fate") worked with the newly organized committee for aid to small people groups of the North at YCEC. At that time, understanding, that a successful development of the national culture and statehood is impossible without language build up, he worked concentrating on the transcription of the Sakha literacy, wrote theoretical works on linguistics. A.Y. Kulakovsky in his works displayed and substantiated the strong and significant parts of his Sakha native language. Diligently collecting and studying the folk terminology system, and in matters of terminology standing up for borrowing words from other languages, A.Y. Kulakovsky made a great contribution to the development of terminology of the Sakha language. In this respect should be noted his vision, realism and a sober account of historical facts.

At the end of 1925 A.Y. Kulakovsky was elected as a delegate to the First Congress of specialists in Turkic philology in Baku. Leaving on the last steamer in early October, he arrived in Moscow only on December 27, 1925. The long journey for nearly three months without means of subsistence, in hunger and deprivation caused an increased gastric ulcer. On insistence of Yakutia's permanent mission workers in Moscow, he enrolled into the 2nd university hospital of Moscow and after three complex surgeries he died on June 6, 1926.

Nearly a century later, the works of art by Alexei Yeliseyevich Kulakovsky, acquiring new faces and facets, organically exist in the spiritual space of each Sakha, accompanying him in everyday life, in his joys and difficulties. The same should be mentioned of the works that not only haven't lost their value, but are attracting more and more attention of specialists. His scientific ideas are more and more brought to life. But these socio-philosophical views are the reference point for many in the modern scheme of life.

In Soviet times, the image of Kulakovsky was customized under certain clichés; cutting off a lot of what did not fit within the parameters of the communist worldview. Since it was impossible to conceal him, by definition, some of his works, research papers and documents were banned from publication. His biography was distorted; his texts of the works and writings were amended. However, the people had their Kulakovsky, who not only by the best representatives of the Sakha nation, but also by the Russian people from 1928 to 1989, during 60 long years, was not given to the slaughter of the Bolsheviks. It seems that such a long standoff in itself speaks about the place Kulakovsky has in the spiritual sphere of the people.

By a recently found set of documents on A.Y. Kulakovsky, a multi-faceted, strong personality of highest moral principles and relentless demands on himself has appeared before us. It is through them, that we learn of his compassionate, optimistic, sociable and energetic character, his concentration in business, a phenomenal memory, physical perfection, genius endowment. He was one of the strongest fighters and athletes of his time. In board games like chess and checkers he had no equals in Yakutia.

Contemporaries describe him as a crystal honest and unusually modest person. The people with whom he happened to be in various emergency situations during their wanderings through Yakutia, pointed out his iron will, resourceful mind, good judgment, courage, willingness to be first when help was needed, the ability to raise the spirits of those in trouble, his unselfishness. The poet and scholar during his travels was seven times drowning in the northern mountainous rivers, three times the bear had caught up with him a connecting rod, more than a month he without food wandered through the endless tundra, with its innumerable mosquitoes. He never grumbled, never condemned anyone. His physical and moral conformity to the national expectations of heroes promoted a universal respect and recognition, bordering on adoration.

Today, during the period of developing democratization of society, more than at any other time are claimed the works of A.Y. Kulakovsky. If previously only the artistic heritage has been studied, so from the beginning of century, studies are appearing that reveal new facets of his work. The study of modern times has become the monograph "Sociological views of A.Y. Kulakovsky and their implementation in the social processes of the Republic of Sakha (Yakutia)" (2001) V.E. Okhlopkov, works by D.D. Savvinov on ecological, environmental, problems of saving the small people groups and issues of food security, nominated by A.Y. Kulakovsky (1997, 2007, 2012). The pedagogical beliefs and psychological ideas of A.Y. Kulakovsky have been investigated by A.P. Okoneshnikova and I.E. Kirillina (2002). The scientific publication of K.D. Dyachkovsky "The cultural aspect of A.Y. Kulakovsky's message to the "Yakut intellectuals" in theoretical and methodological terms examines the cultural aspects of A. Kulakovsky's labor (2012). In 2012 appeared a popular science essay by D.D. Savvinov "A.Y. Kulakovsky: the fate of northern ethnic groups," where the author reveals the personality of the poet as a talented diplomat of a difficult time in the history of Yakutia, functioning for the protection of rights of indigenous people groups of the North, the preservation of the integrity of the ethnic groups. There are research papers on economic and philosophical views of the eminent thinker. Thus begins a new era in the study of A.Y. Kulakovsky's heritage in the context of the problems of modernity and national objectives. Because of the researches of contemporary authors at the end of the first decade of the new century a new methodology in the study of A.Y. Kulakovsky's heritage begins to develop. Modern researches of scientists are based on a detailed study of the available documents on the life and activities of the classic (including financial, legal and administrative) considering the historic-cultural, ethno-genetic and philosophical contexts, that allows you to analyze the artistic and scientific works of A.Y. Kulakovsky in light of the socio-political environment, spiritual sphere and the moral foundations of Sakha society.

A.Y. Kulakovsky, devoting his entire life to serving the people, saw the future of his native Yakutia being a part of the Russian state power as a full-fledged and fully developed part. In the year of marking the 100th anniversary of the message, "To the Sakha intellectuals", the first President of the Republic Sakha (Yakutia) M.E. Nikolayev in the

book "Eternity lives in the immortality of the spirit", writes: "The letter concluded some eternally relevant content, which for many more years will be serving as a fertile ground for meditation about the fate of Yakutia, Russia, and their people ". It seems that the "ever-relevant content" of the message-it's all-consuming filial love for the motherland, pain and anxiety for her future and, most importantly, a willingness to serve his people until the end.

Today, no one argues the fact that A.Y. Kulakovskiy is a phenomenal person not only in the Sakha reality, but also on the Russian national scale. His phenomenon consisted in the whole comprehensiveness of his creative thought, in the sacrificial service of the good; in the reality that he was trying to ignite the spirit of his people, to mobilize and to lead them on the evolutionary path of creative, moral and constructive work.

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**FOLKLORIC TEXTS OF YUKAGHIR-HUNTERS OF THE UPPER
KOLYMA ABOUT SHAMANS AND SHAMANISM****ФОЛЬКЛОРНЫЕ ТЕКСТЫ ЮКАГИРОВ-ОХОТНИКОВ ВЕРХНЕЙ
КОЛЫМЫ О ШАМАНАХ И ШАМАНИЗМЕ****YUKARI KOLİMA'NIN YUKAGİR-AVCILARIN ŞAMANLAR VE ŞAMANİZM
HAKKINDAKİ FOLKLOR METİNLERİ**

Lyudmila ZHUKOVA*

ABSTRACT

This article analyzes materials about shamanism, contained in legends, stories and folk tales of Yukaghir-hunters of the upper Kolyma, institute of which officially got lost in the first half of the twentieth century. It also analyzes functional importance of the shaman as mediator between men and world of supernatural creatures, shaman-healer and shaman-defender from enemies. Attention is also paid to the personal qualities of the shaman.

The main sources of the study are comprised of the notes taken by the Pioneer researcher in this area (end of XIX – beginning of XX centuries), İ.A.İokhelson, and the compilation tapes produced by İ.A.Nikolayev and the writer of this study on old Yukaghir in the late twentieth century.

Key words: Siberia, Yukaghir, shaman, functions, shamanism, folklore.

АННОТАЦИЯ

В статье анализируются содержащиеся в легендах, рассказах и быличках юкагиров-охотников верхней Колымы материалы о шаманизме, институт которого официально исчез в первой половине XX в. Рассматривается функциональная значимость шамана как посредника между человеком и миром сверхъестественных существ, шамана-лекаря и шамана-защитника от врагов. Обращено внимание на личностные качества шамана.

Основными источниками стали тексты в записи пионера юкагироведения В.И. Иохельсона (конец XIX– начало XX вв.) и поздние записи конца XX в., сделанные И.А. Николаевой и автором настоящей статьи среди юкагиров старшего поколения.

Ключевые слова: Сибирь, юкагиры, шаман, функции, шаманизм, фольклор.

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ÖZET

Makalede Yukarı Kolima'nın Yukagir-Avcıların destanlarında, hikayelerinde küçürek öykülerde XX asrın ilk yarısında resmen kaybolan şamanizm hakkında yer alan bilgiler incelenmiştir. Ayrıca insan ve doğaüstü ruhlarla aracılık yapan şamanın, şaman-hekim ve düşmanlardan koruyan şaman-müdafinin fonksiyonel önemi tetkik edilmiştir. Şaman kimliğinin kalitesinede dikkat çekilmiştir.

İncelemenin esas kaynakları yukagir araştırmacılığına temel atan İ. A. İokhelson'un (XIX asrın sonu-XX asrın başlangıcı) kayıtları, ve XX. asrın sonunda İ.A. Nikolayev ve benim tarafımdan yaşlı yukagirler arasında yapılan kayıtlar olmuştur.

Anahtar Kelimeler: Sibirya, yukagirler, şaman, fonksyon, şamanizm, folklor.

The Yukaghir peoples – one of the most ancients peoples of the North-Eastern Asia. From the end of the XIX – the beginning of the XXI centuries in Russian administrative documents of the different states, numbers three Yukaghir groups (in census of population of the 2010 total population of Yukaghir for the Russian Federation is 1603).

Yukaghir of the upper Kolyma are compactly residing in the settlement of Nelemnoye of the Verkhnekolymskiy district of the Republic of Sakha (Yakutia). Their self-designation is *Odul*, what means “strong, mighty”. The same meaning has self-designation *Vadul* of the Yukaghir of the lower Kolyma, practicing reindeer husbandry. Yukaghir of the Chukotka *Chuvans* became Russified in XIX century (Dyachkov, 1992; Jochelson, 2005b; Tugolukov, 1979).

The group of the Yukaghir of the upper Kolyma is keeps primordial allocating, in fact Neolithic, type of activity – they are descendant hunters on elk, fur animals, upland fowls, migrating birds, they are also fishermen. They does not have any pets except dogs. This specific nature of the activity individuate the *Odul people* from *Vadul* and other neighboring peoples (reindeer herding Tungus, the Chukchee, the Koryaks, breeders and horse-breeders Yakut peoples), which in different periods of their history have moved to the producing economy. Differences in household and economic activities are fixed in worldview attitudes, folklore and mythological world view.

In present times Oduls residing in multinational community in wooden single-decked or double-decked mansions with central heating and lighting (winter atmospheric temperature goes below -55C). Inhabitants of the settlement of Nelemnoye are using all blessings of civilization – motor boats, snow-going vehicle, mobile telephony and other. In secondary schools they study native language and folklore.

The phenomenon of the settlement of Nelemnoye is the fact that settled down for permanent residence Russians, Yakut, Even and others become influenced by full-year nature and household cycle of *Odul* people, based on hunting and fishery, and also under the influence of *Odul* peoples' heathen attitude to the Nature. Newcomers become Yukaghir, and here, in this poly-ethnic atmosphere, there is a saying: “You don't born Yukaghir, you become Yukaghir”.

Traditional culture, including shamanism and folklore of this Yukaghir' group, became subject matter in the end of XIX-beginning of the XX centuries. The only researcher who made notes of *odul*' shamans (Yuk. Alme/alma “shaman” of the verb “to do”) was V.

Jochelson. He described shamanistic views, rites of kamlaniye, clothes. In the end of XIX V. Jochelson by political motives was sent from the central Russia to Siberia. Finding himself in Yakut region he, as many of the political exiled, he devoted much attention to study of national culture, folklore, language of the Northern peoples. V. Jochelson took participation in three scientific expeditions on the north-east of Asia, including American Jesup North Pacific Expedition under the direction of F. Boas.

Materials on shamanism of the Odul people researcher published in two monographs. This is a volumetric set of folkloric texts, published in Saint-Petersburg in 1900; in 2005 in conjunction with 150th Anniversary of the scientist the book was republished in Yakutsk at instigation of the author of the given article (2005). Second monograph “The Yukaghir and the Yukaghirized Tungus” was issued in English in 1926 (Leiden-New York). The book was for the first time translated into Russian in Yakutsk by candidate of art criticism V. Ivanov and his spouse Z. Ivanova-Unarova, published in the same year of anniversary (2005b). These monographs we may call the unique encyclopedia of the Yukaghir culture.

Some materials on shamanism of the forest Yukaghir are contained in treatises of ethnologists of the XX century, though there are no folkloric texts about shamans (Spiridonov, 1996; Tugolukov, 1979; Yukaghir, 1975).

Since 1986 among the older generation of Odul of the settlement of Nelemnoye and some of the Odul families, residing at the district centre – township of Zyryanka, was made fieldwork post-graduate student of the Institute of linguistics (Moscow), currently DLitt I. Nikolaeva and the author of the given article, at that time laboratory assistant of the Historic and Philological Faculty of the Yakut University. There were made notes of legends, stories and folk tales about shamans (Zhukova, Nikolaeva, Demina, 1989 a,b; Master of the Land, 1994).

Samples of oral folk arts, including texts about shamans, were compiled by young researcher, the Yukaghir from the settlement of Nelemnoye, currently Cand. Sc. (Philology), P. E. Prokopyeva (Zhukova, Prokopyeva, 1991). Review of the shamanic theme in the Yukaghir folklore were finished by treatises of the beginning of the XXI century (Zhukova, Burykin, 2000; Burykin, 2007; Zhukova, 2012).

V. Jochelson wrote that in times past shaman had significant influence in the Yukaghir society, he was the protector of the family with many functions. However in the end of the XIX century shaman's positions were weakened. “If earlier the Yukaghir shaman served as a priest and a mediator between the hunters and animals' spirits-protectors, even in this important area of the Yukaghir life for whom hunting is the main source of existence, the role of shaman has lost its meaning” (2005 b: 243). The medical and fortune-telling function of *alme* came forward to the forefront. In this specialization, also in its attributes, clothes and other elements the shamanism of the Yukaghir has many resemblances to the neighboring peoples – Tungus and Yakut (ibidem).

The scientist and writer of the Yukaghir, first from the low-numbered peoples of the North Ph.D. in Economics N.I. Spiridonov (Teki Odulok) in 1930 about shamans of his peoples said the following: “The duty of the shaman is to predict the future with help of the guardian-spirits spiritual masters of the land and water, mountains and forests etc., to search for a lighter and more profitable ways of life, protect and save the neighbors and get in touch with all the visible and invisible spirits for this or that purpose.”

In 2000 A.A. Burykin with reference to the materials of V.Jochelson wrote the following about functions of the Odul shaman: “The duty of the shaman was to protect his people against evil spirits, misfortunes and troubles with help of spirits and magical acts, he also served as mediator between dead and alive members of family” (Zhukova, Burykin, 2000:128).

The given article on the basis of analysis of the folklore texts proposes the specification of the main functions of the Odul shaman. Relying on the definition, given by researchers of the Odul culture, we may separate three main functions: 1) shaman-mediator between men and mythical Master of the Land, spiritual masters of the Nature, protectors of the animals, spirits of ancestor; 2) protector against persons of foreign races, visible and invisible evil spirits, intrigues of other shamans, competitor in force with rival shamans; 3) healer, defender against diseases.

First and main function of *alme* was in mediation on behalf of the family to supernatural creatures to provide nourishment to his clan group. Food supply is one of the main human need. Usually have resource to the *alme* in case of entry into deficiency. Using magical practices (description of which is absent in texts) shaman found the cause and pointed the way to change the situation for the better. Most often he served as keeper of traditions with functions of punishment. The cause usually laid in the fact that men have set any violations of hunting traditions and taboos. Apparently, the traditional rules of law could not provide each particular case, and these particular cases "investigated" the shaman. Life of hunting group depended on his solutions and advices.

The most typical example of exit from the critical situation is "Ancient legend" about a girl who looked into the eyes of mined elk and regretting it. Mythical master of elks became known compassionate thoughts of the girl, and he stopped “giving” elks at hunters’ shots. Hunting resumed after the girl and two dogs were sacrificed (hanged) upon the advice of the shaman (Jochelson, 2005a: 128-131). The girl was guilty in the fact that without knowing of magic practices of hunters, interposed in affairs of field-men. Hunter’s work is search, pursuit and harvesting for life support of his native group, protecting himself and clan against possible “revenge” of spirit of an animal or its protectors. Traditionally, the production of fishers viewed as a gift of an animal Master to the people, what must be accepted with joy, ritual laughter is possible. Mystical beliefs and magical practices do not violating the existing fishing and hunting traditions and not harming nature were not available to the uninitiated. “Ancient legend” demonstrates rigidity of customs of half-primeval hunting group, admitting human sacrifice. Aim of the shaman in such situation is defined by renewal of harmonic relations between men and animals’ spiritual protectors.

Here is another example. “Investigation” of this unforeseen situation by shaman, when hunters did not knew cause why elks stopped being hunted, described in “Legend of a hexapod elk”, was recorded by me from expert of language, folklore, and traditional culture of odul, resident of the settlement of Nelemnoye V.G. Shalugin (Zhukova and others, 1989b: 3-6). Master of elks is a man small in stature, sitting on a hexapod elk, scared animals away because of men, who scattered on the ground bones of harvested elks. We don’t know from the text of the legend, if there was a sacrifice, but tribesmen asked shaman: “Look at our road”, and he answered: “I will check it somehow”.

Shaman’s advice to bury the bones in a proper way contained the following: “Now, if you will get elk, clear and put his skull, bones and hooves on the granary. If you will do it

badly, Master of the elk will not forgive us for the second time. He will bear his elks to the another land, he will move” (ibidem: 5). Shaman’s admonition, prohibiting scattering of the bones of animals, is observed in the present. It is believed that the burial of the elk’s bones in accordance with the tradition is contributing to their magical reincarnation, which is very important to fill the Taiga with new animals and food supply of hunting groups.

Second function as defender against visible and invisible evil spirits, intrigues of another shaman *alme* is competing with them through the therianthropy (he changes into birds, small and big animals), asks for help the masters of the nature, souls of forefathers, help of spiritual helpers (mammoth, dog etc.), magical practices. *Alme* conquer Yakut shaman, who ate souls of children, born in family of his son (Jochelson,2005a: 193-195). Wanting to destroy the enemy, *alme* may voluntarily leave this life and seek revenge, being in a different physical condition (ibidem: 174-175). His rivals in the folklore texts are usually the foreigner shaman, evil spirits in male hypostasis. Female characters: Large Disease, devil-girl singing on a mountain, Death itself.

In this struggle certainly present spiritual helpers, the number and strength of which decided the outcome of the match. In texts *alme* usually has one to several magic helpers and if he lose them he stops being shaman (Zhukova and others, 1989b: 21-24). That is why for becoming a shaman one or several spirits – some animated substance are necessary. In the arsenal of *alme* there were some magical objects, such as small shaman board (Zhukova, 2012: 358). For the matter of that, the folk tale describes “illegal” acquisition by magical way of tea and tobacco from the stock of a wealthy man, which shaman made for the request of his clan members. As a typological parallel we can bring information about shamans of Anadyr, Chukotka region. In the end of XIX A.E. Dyachkov wrote that shaman instead of an arrow had so-called “enemy stone, which he use to shoot his rival-shaman... Sometimes two shamans, while playing with their enemy force, shoot each other with said stones” (1992: 236).

During summer feast Shakhajibe, dedicated to the main protector of the Yukaghir – the Sun, forest Yukaghir made special contests between shamans to try might of their spiritual protectors (Jochelson, 2005b: 188).

Third function of healing, apparently, in the days before the shamans, was one of the first selected specializations.

V. Jochelson made records of three rites of “kamlaniye” of the Yukaghir shamans related to healing of the ill (2005b: 273-288). Researcher mentioned there the Koryak, the Tungus and the Yakut influence. In one of the noted by him stories *aybi* “shadow/soul” of ill man has gone into the underground world of shadows, and *alme* with assistance of spiritual helpers brought it back (Jochelson,2005a:142-143).

Healing of patients by shamans described in many texts of the late 20th century, the plots are different. *Alme* is fighting personalized Death (Zhukova and others, 1989b: 19-21), Big Disease (female image of infectious diseases – smallpox, measles) (ibidem: 27-29), demon who brought a heart of an ill man into the world of forefathers’ shadows (Master of the Land: 42-43).

Shaman is a forecaster, counselor and savior in difficult situations, he performed the function of an oracle had warned about difficulties in a forthcoming road. Shaman predicted first meeting of the Tungus with the Yukaghir, and the Yukaghir with Russians (Jochelson, 2005a: 105-124; 2005b: 289-290). He may manipulate the time, use foresight

and see past times. Most often *alme* used unquestioned authority in matters which come under its competence.

Alme is a wise man, young or middle age, sometimes the old man. I.A. Nikolaeva recorded the story of a shaman's grandson, expert of Odul culture N.M. Likhachev about his grandfather Semen, who "became a shaman after three years he lost his mind" (Zhukova and others, 1989b: 25-27). N.M. Likhachev told that grandfather tested him for shamanic powers, but it did not work out (Zhukova, 2012: 354). The folk tale reveals some manners of shamanic examination neofit.

However, in the late 19th century predictions of a shaman for the relatives no longer strictly required for attention and caution. During the stay of V. Jochelson on Kolyma, "Yukaghir shamans are rarely involved in the prediction of the future, and asking questions themselves are skeptical about this" (2005b: 288). In "Ancient legend" shaman warned his younger relatives: "Friends of mine, do not play, - we will die, the Lamut (which means the Even. - L.Zh.) warriors are here to come". Young men did not listen to him, and many of them were killed by the Lamut, only the shaman and his brother escaped (Jochelson, 2005a: 157-158). Another legend tells of how the shaman gave his stomach to his wife: "This is my belly, keep it as your own eyes," and after saying it he flew away with Siberian Cranes. In his absence, his wife fell in love with another man, and she tore her husband's stomach. Her actions were the cause of death of the shaman, the woman and her lover (ibidem: 242-245).

As a protection *alme* uses supernatural properties of various objects, such as guts of the main sacrificial animal of the Odul – dogs (Zhukova and others, 1989b: 27-29).

To defeat the enemy *alme* often resort to trickery. According to his admonition relatives sewed horns on their hats to avoid death. Seeing horned men, Death took them for its own men (ibidem: 19-21). When Death came for the shaman, the first time he has lulled her with beautiful singing, and then banished, the second time dropped it into the bag of dog bladder, and for the third time, when Seven Deaths came for him, he lured them into three boxes and mured (ibidem).

Speed of reaction, ingenuity, toughness, developed by several thousand years of hunting way of life and the struggles with neighboring tribes left their mark on shamanism of the Yukaghir. Shaman is ruthless and for public and private interests he is able to afford human sacrifice (he sacrificed a girl to the Master of elk; sacrificed his own children, "ate" relatives). He is vindictive and capricious (ibidem: 21-24; 27).

Shaman is lonely or lives with family. But shaman-father never brings happiness to his family, Often, for his own rescue, he brings his own children as sacrifice for the rival-shaman, for example, in texts "Tale about girl of stone" (Jochelson, 2005a: 228-231); "Raven's eggs" (Zhukova and others, 1989a: 48-49). Traveling, competing and fighting, shaman rarely come home. In one of legends *alme* in bird appearance came back home. "" He became a man. His wife and children were happy but he said to his wife: "Do not be glad, I will not live long". When they woke up next morning the shaman was dead" (Jochelson, 2005a: 170-173).

In Odul texts shaman usually is a man. Mentions of shaman-women are rare and contained in early writings (ibidem: 189, 230). Negative role of shaman-father is observed in becoming of his shaman-daughter that had unfavorable consequences for her younger sisters (ibidem: 228-236). We can see here evidence of unfavorable shamanic inheritance

on paternal line, for his daughter, at least. The conclusion is that if in some texts of Odul' folklore shaman-woman has a semantic connection with her shaman-father she can be opposed and harmful to the proper range of female images.

It can be explained by the polarization of the male and female origins of Odul. V. Jochelson drew attention to it as following: "Typical for the primitive systems of Yukaghir is an antithesis between men and women as two separate groups. This can be seen in games in which men and women make two hostile parties; in the language, some of the sounds of which women pronounce in different from men's way; and for a woman maternal relations are more important, and for men - relatives on his father's line; and such socialization of activities between the sexes, which has created for each of them distinct and independent sphere of activity" (1898: 259).

In the late 19th - early 20th centuries in the Odul' society still remained age-sex unions. In summer, during the annual feast, which marks the beginning of a new annual cycle, men "organized military alliances against hostile nations... Women and girls are also join alliances of friends and exchange gifts" (Jochelson, 2005b: 188). In modern Odul nation in the religious pagan views observed preference of men to appeal to the mythical Master of the Land, and women appeal to the Earth-Mother; also there are differences by gender in jewelry clothing (Zhukova, 2012: 178).

Positive character of a girl-shaman, who had timbrel, was described in "Tale of foul-mouthed man" (Jochelsonm 2005a: 188-189). While shamanic rite she turned into the Venus star her scampish little brother. Foul-mouthed man is a violator of social norms and hunting traditions. In text described semantic connection of daughter with her died father (text does not show if he was shaman too). Trying to save her mother and herself, shaman-girl hunted elk, taking a bow with a quiver, skis and hunting stick of her died father. Hunting elk is a men's occupation, women usually set traps, snares, loops for birds and small animals.

Feature of some latest legends of shamans is their proximity to the fairy tale, they contained tint of humor, which was not present in the texts of the previous period. It appears, for example, in connection with the inclusion of Christian images. Shaman-healer abandons its functions, closes the hole through which he walked into the earth of shadows of ancestors, limits the scope of his activities and moves to Christianity. Thus, after treatment of his patient, shaman went to see Satan's bath which "even the devils are afraid of." Making sure, he decided to become a saint (Master of the Land, 1994: 42-43). Apparently, cycle of legends and stories about shamans of the forest Yukaghir, which institute of shamanism was lost in the first half of the 20th century over time transformed into a fairy tale.

Such a way, the body of shamanic texts of the forest Yukaghir presented as direct entries of rites and legends of shamans of the late 19th-early 20th centuries, and later retellings (late 20th-early 21st centuries) of the legends, stories, tales of the nowadays lost area of cultural activity, which regulated in the past many aspects of the Odul' society.

V.Jochelson was followed by many researchers whose works were cited in the article, and who wrote about the composite nature of the Odul culture, including shamanism, noting in it the Tungus, the Yakut, the Koryak and Chukchi influences and borrowings.

Certain effect on the presentation of shamans and shamanism has left the Christianization of the peoples of the North.

Presented in the given article results of analysis of folklore texts of the forest Yukaghir-hunters may be useful for future comparative matching of images and functions of shamans in folklore, not only of the Odul' nearest neighbors, but also of the nations of the outlying regions. Such comprehensive studies could allow defining the existence of general and particular worldview attitudes and individual items.

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**THE MODERN YAKUT POETRY DEVELOPMENT
WITHIN THE OF PEOPLES ' NATIONAL LITERATURES IN
RUSSIAN FEDERATION**

**РАЗВИТИЕ СОВРЕМЕННОЙ ЯКУТСКОЙ ПОЭЗИИ В КОНТЕКСТЕ
НАЦИОНАЛЬНЫХ ЛИТЕРАТУР НАРОДОВ РФ**

**RUSYA FEDERASYONUNDA HALKIN ULUSAL EDEBİYATI KAPSAMINDA
MODERN YAKUT ŞİİRİNİN GELİŞİMİ**

Matriona POPOVA*

ABSTRACT

This article is an attempt to research the modern Yakut poetry within the context of peoples' national literatures in the Russian Federation. As many researchers note, the modern Yakut poetry is developing in touch with the whole multinational Russian literature in the sense of the problems at issue, themes, style, genre.

Key words: national literature, poetry, genre, women's lyrics, poetics, style.

АННОТАЦИЯ

В данной статье предпринята попытка исследовать современную якутскую поэзию в контексте национальных литератур народов РФ. Как отмечают многие исследователи, по проблемно-тематическим, стилевым направлениям, общему жанровому уровню, современная якутская поэзия развивается в одном русле со всей многонациональной российской литературой.

Ключевые слова: национальная литература, поэзия, жанр, женская лирика, поэтика, стиль.

ÖZET

Bu makale, Rusya Federasyonunda halkın ulusal edebiyatı kapsamında modern Yakut şiirinin gelişimini incelemeye çalışmıştır. Pek çok araştırmacının belirttiği gibi modern Yakut şiiri izlekler, üslup ve tür açısından çok uluslu Rus edebiyatı içinde gittikçe önem kazanmaktadır.

Anahtar kelimeler: Ulusal edebiyat, şiir, tür, kadın şiiri, poetika, üslup.

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At the present time there is a growing interest of the Russian literary scholars in a modern literary process as a separate significant problem. It is connected with the following important facts, consequently coming out from each other. First of all, the radical changes in the social and political life of our country over the past decades have had a serious impact on the works of modern writers. Thanks to it, social conscience and spiritual life have been liberated from ideological propaganda. As a result, in Russia we are witnessing the process of turning to the works of the writers persecuted for political reasons and to the formerly forbidden works of some authors.

Besides, the modern literature, like the literature of every period in history, has its own genre system as well as its own aesthetic and artistic pursuits. The lyrics is of special interest in this field as it is the most mobile operative genre of literature that sensitively responds to social changes.

There are many works in the Russian study of literature devoted to the modern literature development as a whole and the lyrics in particular. The following monographs describe the main development tendencies of the modern Russian literature: "Soil" trend in the Russian poetry of the second half of the twentieth century: typology and evolution" by V.N.Barakov ", "The Russian soviet lyrics at the end of 1970-80-s (Artistic pursuits. Polemics. by N.N.Gashev, "The modern soviet poetry" by V.A. Zaitsev, "The modern philosophic poetry" by A.Pavlovskiy. There are also textbooks "The Russian postmodern literature" by I.S.Skoropanova, "The modern Russian literature at the end of the century (1986-1990-s) by N.L.Leiderman and M.N.Lipovetsky, "The modern Russian literature" by M.A.CHernyak, "The History of the Russian Literature in the second half of the twentieth century", "The History of the Russian literature. Nineties of the twentieth century" by Y.I.Mineralov and others.

In national literatures, much attention is being paid to the conceptualization of the current literary process and especially poetry. The following monographs are known: "The national peculiarity of the Circassian poetry and the problems of artist's creative individuality" by Kh.I.Bakov, "The genre movement: the evolution of genre forms and inner principles of the Kalmyk poetry in the twentieth century" by V.D. Pyurveev, "The modern Bashkir poetry (the problems of evolution)" by R.T.Bikbaev, "The folk poetic sources of national literatures in Siberia: Buryatia, Tuva, Yakutia" by S.Zh.Baldanov, "The establishment, development and decline of the Buryat literature (1917-1995)" by V.Ts.Naidakov, "The Khakas poetry of 1920-1990-s: typology and principles of development" by A.L.Kosheleva, "The development of the Khakas poetry in 1940-1990-s: traditions and innovations" by N.N.Taskarakova, "The Altay literature: problems and judgement" by N.M.Kindikova and others.

As N.L.Leiderman and M.N.Lipovetsky note, if we take the modern Russian literature and look at it, we will see that despite an unusual variety of creative pursuits and despite all the complication of artistic development there are several pivotal tendencies in it. First of all, the crisis of socialist realistic aesthetic conscience is increasing gradually and in response to it there is looking for the ways to transform the direction of socialist realism. Secondly, non-classic tendencies, including the formation of postmodernism, are reappearing and developing. Thirdly, the process of the interaction between classic and non-classic artistic systems becomes active and postmodernism is growing and turning into a literary trend (Leiderman, 2001:151).

As many researchers note, the modern Yakut poetry is developing in touch with the whole multinational Russian literature in the sense of the problems at issue, themes, style, genre.

For example, in modern national literatures among the themes of poetry the leading place belongs to the civic lyrics. Like Mordovian poets or Karachayev poets, the Yakut ones express philosophic thoughts in their verses and go deep into human psychology and the subconscious. As for genre forms, the Yakut poets together with the Buryat, Mordovian and Dargin brothers of the quill are striving to widen the genre range of lyrics. For that, they are trying to develop such literary forms as the sonnet, the sonnet sequence, the ballade, and to revive folk genres. (Bagomedov, 1998; Baranova, 2000; Naidakov, 1996).

However, the literary scholars have different opinions in their thinking about the modern literary process in national literatures. As Kh.I.Bakov sadly notes, "many Circassian poets do not have a solid national ground, their lines make no sense, since they copy foreign verses and images" (Bakov, 1995: 167). V.Ts.Naidakov underlines the critical situation in the modern Buryat literature (Naidakov, 1996). Other scholars, A.L.Kosheleva and P.V.Maksimova in their monographs note the perspectives of development in the Khakas and Yakut literatures. the Khakas poetry together with the Russian multinational literature "constantly renovates in its specific forms of an activity and man perception, influencing the constructive starts of styles and forming new style tendencies" (Kosheleva, 2001: 313). "In the modern Yakut poetry there is a steady tendency for addressing itself to the traditional images, reflecting the ethnographic peculiarities of everyday life as well as social and historical evolution of the society. Over the past decades of the twentieth century the image system of the folk etymology enriches itself and there is longing for poetics of national versification" (Maksimova, 2002: 222).

Some aspects of the modern Yakut poetry have been studied in monographs and articles, written by N.N.Toburokov, N.Z.Kopyrin, V.B.Okorokova, M.V.Maksimova, M.N.Dyachkovskaya, L.N.Romanova, V.G.Semyonova, M.P.Popova, T.N.Vasilyeva and others. These works, written on the principles of the comparative prosody, include the following topics: a research on the Turkic peoples' poetry in Siberia during the Soviet period, including the Yakut poetry of 1980-s (Toburokov, 1991: 177); the themes of the modern Yakut poetry (Kopyrin, 2001: 128-159); the main genres and genre forms of the Yakut poetry (Maksimova, 2002); the creative manners in the women's lyrics (Okorokova, 2002: 140); the analysis of the Yakut verse sound structure in 1980-90-s.years (Dyachkovskaya, 1998: 152); the problems of the modern authors' style and poetics. (Romanova, 2001: 197-241). However, it is to be noted that the history of the Yakut poetry in 1980-s, 2000-s years has not been written yet, although there is much need for its scientific research and its holistic presentation. Drawing on the former poets' achievements in the field of genre and poetics, the modern Yakut poetry is looking for the new ways of transformation. In the poetry descriptive system at this point we can see the reflection of the new visual thinking which is combined with an attempt to re-examine the expressive means of the Yakut people oral folk arts. Besides, the modern Yakut poetry that covers two last decades of the twentieth century and the beginning of the twenty first century, is interesting and various since it "comes back" again the old-age folk traditions in the field of the form. It turns to the world literature genre system. It reflects the modern way of life. Thus, O.Koryakina-Umsuura, N.Kharlampieva and some others introduce some of their works in

the form of the folklore genres, such as shaman's singing, personal lament, blessings and doing it they bring the Yakut literature to a new level of the genre development.

For example, one of O.Koryakina-Umsuura' s works, titled "Kut kyotyokhu" (which means the soul rise, that is, the rebirth) is written in the form of a ritual woman shaman singing, called kuturuu toiuk. This form is a kind of toiuk (chant). This genre form was used in 1920-30-s by the classics of the Yakut literature A.Kulakovskiy in his work "Shaman's dream" and P.Oiuunskiy "The Red Shaman". Umsuura's work follows the consistent development of a woman shaman singing ritual and consists of seven parts. According to the shaman's terminology, the combination of words "kut kyotyokhu" defines the kind of a shaman's ritual, used to heal the diseases of the respiratory tract. A shaman "goes down" to the "dead water" and takes the "run away" soul of the patient from there. In Umsuura's artistic work the mission of the lyrical character is the same a shaman does healing the people's diseases. She asks the sacred deities to "heal" "the ill soul" of the Sakha and thus to save the nation from extinction.

In the modern Yakut poetry, mainly, in the works of the older poet's generation one can find the appearance of the solid European forms like the sonnet, a wreath of sonnets, ballads.

The poets I.Gogolev, V.Sivtsev, R.Bagatayskiy, influenced by the beauty, flexibility, elegance and a centuries-old reputation of the sonnet form, have been trying to use it in their works and continue to hone their skills. In ballads the fable as the dominant genre is not an end in itself. The expression of the author's relationship to the events portrayed in them becomes an important structural value. The eastern forms, such as tanks, gazelle, rubais are presented in the works by R.Bagatayskiy, I.Baishev, A.Parnikova-Sabaray-Ilge and others. The poets convey emotions, thoughts of their lyrical subjects in the spirit of the Eastern world view. However, although, for example, A.Parnikova-Sabaray-Ilge adheres to the structural and semantic, compositional and strophical peculiarity of this genre in her gazelles, she chooses her native environment as a "building material" from which the imagine develops and the spiritual culture of the Sakha people serves as ideological and value orientations.

The Yakut women's lyrics, that is notable for its original seeing the world, in its turn has made a significant contribution into the modern poetry development. Thus, the main tendencies of the modern Yakut poetry development are reflected in three directions: firstly, in the enrichment of poetic themes; secondly, in the genre variety; thirdly, in the peculiarities of the women's lyrics. As I.V.Fomenko notes, the terms "theme" and "problem" are close in their meaning and their division is not always productive, especially in the lyrics (Fomenko, 1984: 80). Some literary scholars, G.L.Abramovich in particular, connects a theme with an idea of the text:"the notion of the theme as the main problem of the text naturally comes out of its organic connection with the idea" (Abramovich, 1975: 109). On the other hand, A.B.Esin, following G.N.Pospelov, suggests making a clear distinction between the terms "theme", "problem", "idea", "pathos"(Esin, 1999: 34). Thus, as he suggests, the theme is to mean an object of an artistic reflection, the problem is to define the area of raising a question, the world of ideas is to identify the area of artistic solutions, i.e., when the idea establishes one system of values, and the pathos is to denote the leading emotional tone of the text. In its turn, the theme is to be concrete and historical, eternal, the problem (problematics) is to be mythological, national, sociocultural, novel (Pospelov, 1972 52), philosophic (Esin, 1999: 52). From our point of view, I.V.Fomenko's

statement is the most appropriate for the the ideological and thematic research of the lyric writing content. Thus, using his research and the research of the other literary scholars mentioned above, the three thematic groups are emphasized to classify the modern Yakut lyrics with the use of the "content-related" principle. These three thematic groups are divided into the civil lyrics, the landscape lyrics and the love lyrics. As for philosophic lyrics, which is undoubtedly rich and various we do not consider it as a separate problem. As we see it, in the modern lyrics the poets began to interpret the events and the processes of the society development more deeply and to look into their inner world more thoughtfully and more intently. Thus, a philosophic aspect may be found in any verses of any ideological and thematic direction.

All the political and economic changes are reflected in the Yakut poetry over the past decades both in the works of the famous and the beginning poets. The expression of the poet's lyric "self", his civic position strengthens. The poet's individuality which was not always seen in the works, that expressed the common opinion of the Soviet people, now has become much more distinct. The Yakut poetry of 1980-s had more descriptive character and continued the romantic pathos of the former literature. However, in the lyrics of 1990-s the main motive is the motive of anxiety and angst concerning "the happy future". It is how the verses of the modern poets are born. They contain thinking about the evanescence of a human life and its meaning. There is also a reevaluation of many vital principles in their verses. On the other hand, the recently gained sovereignty makes the theme of patriotism, the theme of man and his duty to his Motherland and to his people emerge to prominence in the civic poetry. These themes are revealed by poets in their philosophic generalizations, that are expressed in new artistic images and details. In the modern Yakut poetry books the image of the infinite Motherland (which the Soviet Union used to be) becomes small and turns into the image of little Motherland, i.e. Yakutia or a native place. The image of the Yakut people threatened with a gradual extinction in our "time of troubles" becomes an urgent problem at this time.

The war theme verses, written by the poets who were children during the second world war, show us the real severe picture of that time thanks to their autobiographic character. The veteran-poets who were not allowed to describe all the horrors of the war and who could only write about their victories for these very reasons failed to make a real picture of that time.

The landscape lyrics, which have a strong national character in the Yakut poetry, are another theme. The functional role of landscape in literature, especially in poetry, is various. In the landscape a word-painter not only gives a memorable description of nature but he can reveal its life, express thoughts and feelings that inspire people, and help them feel the breath of a historical era. (Pigarev, 1972: 8). From the numerous types of landscapes in the modern Yakut poetry dominates the ideal one in which man admires the beauty of nature. Created by the modern poets, the image-bearing motives, in particular, the wood motives, express the poetic views of the nature, admired by all Yakut people.

An invaluable contribution into the modern love lyrics was made by creative women. The poetesses revealed the woman's inner world and showed her feelings via the original image system and so they brought a novelty into the expression of subject-object relationships in the love lyrics.

Thus, the modern Yakut poets do not part with the topical subject matters and they deepen them in their works, reaching philosophic generalizations and keeping their national

aesthetics. One of the main tendencies in the modern Yakut poetry is an attempt to recover the folk genres as literary forms.

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**NAMES OF KINSHIP IN THE TURKISH DIALECTS
OF SOUTHERN SIBERIA
(Tuğan-çağın~Tuğan-tuus Attarı)**

**РОДСТВЕННЫЕ ИМЕНА В ТЮРКСКИХ ДИАЛЕКТАХ ЮЖНОЙ СИБИРИ
(Туган~чагын~Туган~туус Амтары)**

**GÜNEY SİBİRYA TÜRK LEHÇELERİNDEKİ AKRABALIK ADLARI
(Tuğan-çağın~Tuğan-tuus Attarı)**

Mehmet KARA*

ABSTRACT

In this paper, both kinship terms and addressing statements relating to the kinship of Khakassian, Altaic, Tuvian and Shorian Turkish of Southern Siberia, by scanning the dictionaries of them and the equivalents in Turkish of Turkey are presented. The phonetical and semantical commonality in kinship terms between these dialects and Turkish of Turkey are brought out and the etymology of some terms are tried to be found out. By giving information about the common affixes in identified kinship terms, a lot of common words have been identified, especially in addressing kinship terms between these dialects and the accents of Turkish of Turkey. By this study, powerful connection of language, culture and thought between the Turkish of Turkey and other Turkish dialects separated in a distant period geographically and historically is revealed and proved that they are still in common.

Key words: Siberian Turkish dialects, Siberia, Kinship terms, addressing terms

АННОТАЦИЯ

В статье рассматриваются родственные слова и обращения хакасского, алтайского, тува и шорского диалектов тюркского языка южной Сибири. Они подобраны из словарей указанных диалектов и сопоставлены к современному турецкому языку. Установлено общее сходство звуков, смыслов и этимологии данных слов. Несмотря на географическую отдалённость имеется много общего в языке, культуре и представлениях тюркских диалектов Сибири и Анатолии.

Ключевые слова: Сибирские тюркские диалекты, Сибирь, родственные слова, обращения

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ÖZET

Bu yazıda, Güney Sibirya Türk lehçelerinden Hakas, Altay, Tuva ve Şor Türkçesindeki sözlükler taranarak hem akrabalık adları hem de akrabalıkla ilgili hitap ifadeleri tespit edilmiş ve Türkiye Türkçesindeki karşılıkları verilmiştir. Türkiye Türkçe ile bu lehçelerdeki akrabalık adlarındaki ses ve anlam ortaklıkları ortaya çıkarılmış ve bazı akrabalık adlarının etimolojisi yapılmaya çalışılmıştır. Tespit edilen akrabalık adlarında görülen ortak ekler hakkında bilgiler verilerek bu lehçelerdeki özellikle hitap bildiren akrabalık adlarıyla Türkiye Türkçesinin ağızlarında birçok ortak kelimeler tespit edilmiştir. Çalışmayla, Türkiye Türkçesiyle coğrafi ve tarihsel olarak uzak bir dönemde ayrılan bu Türk lehçeleri arasındaki dil, kültürel ve düşünce bağının ne kadar güçlü ve hâlâ ortak olduğu sonucu ortaya çıkarılmıştır.

Anahtar Kelimeler: Sibirya Türk lehçeleri, Sibirya, Akrabalık adları, Hitap adları.

Introduction

One of the signs that reveals the richness of expression and power of statement in Turkish is the richness in the kinship terms and closeness statements. When compared to other languages, this situation is an important factor in bringing Turkish superiority. As a matter of fact, while the position of Turkish was evaluated in the face of other languages at times in history, the variation of kinship terms was intently emphasized (Ersoy 2011: 88). In *Muhakemetü'l Lugateyn*, written by Ali Şir Nevai in XVI. Century, in explaining Turkish's superiority to the Persian, the variation of kinship terms are mentioned as the leading examples (Özönder 1996: 51).

The abundance of kinship and family terms in Turkish which could make the advanced languages like English, German and French jealous, is a clear indication of how Turks value humans, relatives and people around them in social life.

In western languages, while the word “aunt” is equivalent to both “hala” (paternal aunt) and “teyze” (maternal aunt) and the word “uncle” is equivalent to both “amca” (paternal uncle) and “dayı” (maternal uncle) in Turkish and its dialects for each of the kinship terms, different words are used. In Turkish, even the age of the relatives is subject to a different naming convention. In addition, many words in Turkish, like baldız, yenge, görümce, elti, enişte, bacanak, kayınbirader etc. are seen to be described as one word in Indo-European languages.

Every language names its nature by perceiving what is around it and by relating them with different concepts. Besides, every society found some indicators made up of a certain vocal group for a certain concept. In Turkish, when we look into the terms of the family and relatives concept, we can understand that Turks have given different names for each of the individual relatives. This indicates how strong and solid Turks' relationships with family and relatives are in terms of respect, love, solidarity and human affairs sociologically. Set aside the relatives, even the neighborhood relations among Turks are very strong. In every sociological occasion, in weddings, feasts, funerals, childbirth etc., Turks are altogether with neighbours, relatives and friends. In such occasions, Turks weep, have fun, eat and drink, both sorrow and happiness are shared. The importance of the concept in Turkish is

described very well in this proverb: “Paternal uncle is half a father, maternal aunt is half a mother”.

Especially in western societies, as every individual lives in a world of his own, alone in other words, the relationship of family and relatives is desultory and the togetherness, solidarity and sharing feelings among individuals are weak. In all Turkish societies, however, family and kinship relations are very strong. For Turkish nation, even a more expanded form of this close relations is the townsmanship. No other nation in the World is so closely related to each other by blood, kinship, kindred, land, village, town and country. This is the reason why Turkish nation could survive despite the exposure to the different languages, religions and cultures.

In our research we observed that in Turkish dialects of Southern Siberia, family relations are so strong, and the concept of kinship consists a great deal of terms.

Figen G. Dilek states that there is a really strong and important söök (kindred) kinship in Altaics thanks to being a minority and still preserving the traditional village life style. (Dilek 201: 543).

Kinship Terms

In our study, we will try to analyse kinship terms and ways of uses while addressing to these terms and the points of meanings of the Khakasis, Shorian, Tuvian, Altaic Turkishes of Southern Siberia Turkish dialects semantically, phonetically and morphologically. The identified kinship terms were compiled from the following dictionaries: Arıkoğlu, E. (2005), *Örnekli Hakasça-Türkçe Sözlük*, Akçağ Yay., Ankara; Baskakov, N. A., İnkijekova, A. İ. G. (1953), *Xakasskogo Russkiy Slovar*, Moskva; Naskali, G. E., Duranlı, M. (1999), *Altayca-Türkçe Sözlük*, TDK, Ankara; Tannagaşeva, Kurpeško, N. N., Akalın, H. Ş. (1995), *Şor Sözlüğü*, Türkoloji Araştırmaları, Adana; Arıkoğlu, E. (2003), *Tuva Türkçesi Sözlüğü*, TDK, Ankara.

Both in Siberian Turkish dialects and other Turkish dialects and the accents of Turkish of Turkey, there are many common kinship terms in terms of sound, form and meaning. This called attention of many Turkish and foreign Turcologists. Especially +y and +ñ morphemes are seen to make new names expressing diminution, love and addressing by adding to the kinship terms: **Azy**: *goods left from the last year (as: little,few XRİES 28)*, **iney**: *female(ine: 1. Old woman, 2. Wife,woman XRS 59)*, **ıceñ**: *mother, as an addressing statement my mother (ıce: mother XRS 69)*, **öböö-n**: *see. öböğön: old man, a respectful addressing to the old men (öbökö: ancestor,grandfather, family ATS 142)*.

+y morpheme is used in addressings expressing love, respect and sometimes for diminution. But the diminutional expressing today is diminished. There is no information about the suffix in Khakasian grammar. The suffix come into existence by merging and being suffix of “ay, ey” exclamations (Kara 2005: 160).

What is said for this suffix in the Crimean Turkish is that: *The diminutional suffix +y is only used for words of relatives. It serves to the love, sympathy and addressing forms. It stems from the exclamation “ey” (Çeneli 1997:16)*

M. Räsänen explains the suffix as “the exclamation name used for addressing the relatives in the form of “y, ay, äy” a name or a word’s changing as a nice sounding addressing form. (1957: 99).

J. Benzing also accepts that this suffix is the short form of “ey” exclamation.

(Räsänen 1957:99).

The suffix is used as diminution for people in Crimean, Tatar, Bashkir Turkishes. (Türkyılmaz 1994: 208).

In Crimean Turkish: **akay**: *mister*, **apay**: *wife*, **bitay**: *grandmamma*, **kartiy**: *old woman*, **babay**: *daddy*. Tatarian: **atay**: *father*, **babay**: *father*, **äbiy**: *paternal granny*, **äniy**: *mommy*, **ätiy**: *daddy*, **kızıy**: *o girl*. In Bashkir: **ağay**: *elder brother, stepfather* **apay**: *elder sister, wife* **atay**, **babay** (Türkyılmaz 1994: 208).

The suffix in Sakha Turkish is used with *+day/+dey*; *+ğay/+gey*; *+kay/+key*; *+tay/+tey*; *+doy/+döy*; *+goy/+göy*; *+koy/+köy*; *+toy/+töy* variants, and it expresses diminution and love: **ıyekey**: *mommy* (**ıye**: *mother*), **segertey**: *so cute* (**seger**: *sympathetic*) (Kirişçioğlu 1994: 46).

Habibe Yazıcı Ersoy have examined the suffix in the article named “the –y morpheme used in the family and kinship terms in Bashkir Turkish” in detail . According to Ersoy, when we look at the –y used headwords in Bashkir Turkish, taking into account that the note saying “It is an addressing way”, usually it is more appropriate to accept that the morpheme –y used in family and kinship terms as a respect and addressing element. Ersoy also expresses that one of the morpheme’s features is the including the elder relatives of one’s own and in Bashkir Turkish, kinship terms like **ını** ‘*younger brother*’, **qusti** ‘*younger brother*’ aren’t used with –y and so while addressing an elder relative the morpheme –y is used. (2011: 107,108).

İshakov, after counting all the derivational affixes expressing diminution and caress in Tuvian Turkish, mentions about the *-kay/-key*, *-ıkay/-ıkey*, *-kı/-ki*, *-ay*, *-ey* suffixes and emphasizes that they have a diminutional meaning but only used in addressing. In addition, he remarks that the morpheme *-ay/-ey* can only be used after the possessive suffixes of first person (**avamay** ‘*mommy*’) (Ersoy 2011: 89).

The suffix is Shorian Dictionary is in use in the words like; **kurtuy**: *old woman* (<**kuru-t+(u)y** §S 58), **abakkay**: 1. *Woman, wife, mistress*, 2. *Beautiful, cute* (§S 1), **kudağay**: *woman sent to see a marriageable girl, matchmaker* (**kuda**: *mother-in-law of one’s child* §S 57), **abıday**: *namesake* (§S 2), **arıy**: *a little bit, a bit of* (§S 8) **ebey**: *Oh! O! Wow!* (§S 26), **ekkey**: *of course, allright, OK* (§S 27).

The suffix functioning as an addressing in Altaic Turkish, both in the form of *+y* and “*ay,ey*” form at the end of the words: **aakiy**: *grandfather* (**aaki**: *grandfather* ATS 19), **abakay**: *woman, wife, noblewoman, girl* (**abaka**: *grandfather* ATS 19), **acay**: *a respectful way of addressing to woman* (ATS 19, **ece**: *elder sister, maternal aunt* ATS 79), **eciyy**: *a respectful way of addressing to woman* (**ece**: *elder sister, maternal aunt* ATS 79), **acıy**: *a respectful way of addressing both man and woman* (ATS 20), **aday**: *the youngest of the relatives* (**ada**: *grandfather* ATS 21), **akay**: *a respectful way of addressing to woman* (**aka**: *brother of the grandfather, the elder brother* ATS 22) **abağay**: *elder sister/brother of his wife, a way of addressing to the same clan relative* (ATS 19), **baabiy**: *baby* (ATS 33), **körkiy**: *dear, sweet* (**körk**: *appearance, beauty* ETG 283), **aaçay**: *a respectful way of addressing to man* (**aca**: *father* ATS 19) etc.

In Altaic Turkish, there is the word of **körkiy**: *dear, sweet* (ATS 122, **körk**: *appearance, beauty* ETG 283) *kelimesi vardır*.

The suffix is also used in Tuvian Turkish in stating love in the kinship terms and addressings: **açay**: *dad(dy)*, (**aça**: *dad TTS 1*); **avay**: *mom(my)* (**ava**: *mom TTS 8*); **irey**: *grandfather, old man (ire: patriarch TTS 60)* etc.

In the Khakasian Turkish, the morpheme “+y” is generally used in addressings expressing love and respect, sometimes it has a diminutional meaning. **abaay**: *an addressing used for the little paternal uncle, little brother of grandfather or fort he elders (abaa: elder brother XRİES 16)*, **abiğay**: *the word that two girls in the same kinship use while addressing to each other (abiğa: sister, the word used when two girls in the same kinship while addressing to each other XRİES 16)*, **xudağay**: *matchmaker, mother-in-law (xuda: ceremony on the asking for the girl’s hand in marriage XRS 290)*, **kudagay**: *mother-in-law, kuda: father-in-law XRS 66*) etc.

In order to research the kinship terms in the accents of Turkish of Turkey and the usage of the morpheme +y in these terms, we have scanned XII volumes of Compilation Dictionary (Derleme Sözlüğü) and in the end of the study, we have identified a great deal of kinship terms in terms of voice, form and meaning between the Siberian Turkish dialects and the other Turkish dialects. These words are as follows.

abey (II): *Addressing and getting attention exclamation in casual speech.* [Compilation Dictionary v: 1], Kadıköy *Vize, Tatarlı, Ahırköy *Saray –Tokat.

abiy (II): *Elder brother.* [Compilation Dictionary v: 1], *abiy (II)* *Araç –Kastamonu.

ağey: *Elder brother, old brother.* [Compilation Dictionary v: 1], Amik Ovası, *Reyhanlı –Hatay, Galin *Divriği –Sivas.

ahiy: >**ahey**: *friend, brother, sister* [Compilation Dictionary v: 1], Counties and villages of Maraş

aka (I): *1. father* [Compilation Dictionary v: 1], *Bayburt –Gümüşhane; *2. Elder brother, old brother*: *Emirdağ and its villages -Afyon Karahisar, -Denizli, Akköy *Söğüt –Bilecik, Yalamalar *Göynük –Bolu, -Samsun, -Ordu and its villages, * Villages of Tirebolu –Giresun, Kisarna, Mağura *Maçka -Trabzon and its villages, Çamlıköy –Gümüşhane, *Göksun and its villages –Maraş, -Kırşehir, -Konya, *Manavgat, Demirtaş *Alanya –Antalya, Kula, Manisa.

akana: *1. grandmother.* [Compilation Dictionary v: 1], Dinar -Afyon Karahisar, *Keçiborlu, -Isparta, *Beşşehir, -Konya; *2. Stepmother*, Sofular *Eğirdir, *Gelendost –Isparta; *3. Wife of paternal uncle*, Atabey- Isparta, Balkande *Beşşehir –Konya.

akay: *Man, gentleman.* [Compilation Dictionary v: 1], *Bandırma, Balıkesir, Bursa.

akey: *elder brother, old brother.* [Compilation Dictionary v: 1], *Birecik –Urfa.

aney (II), anay II: *mother, mommy.* [Compilation Dictionary v: 1], *Birecik –Urfa, Amik plain*Reyhanlı –Hatay, Karayakup *Suşehri –Sivas.

babey: *father* [Compilation Dictionary v: 2], Karayakup *Suşehri –Sivas, *Birecik –Urfa.

bebey: *forty days old baby.* [Compilation Dictionary v: 2], Böğrüderek *Cihanbeyli –Konya.

bacey: *sister, elder sister* [Compilation Dictionary v: 2]. –Birecik.

buvey: *Exclamation of calling water buffalo.* [Compilation Dictionary v: 2], Şabanözü *Polatlı –Ankara.

çüşay: *Used for halting the horse and the donkey.* [Compilation Dictionary v: 3], Bağlıca *Ardanuç –Artvin

dedey: *grandfather* [Compilation Dictionary v: 4], *Birecik –Urfa.

dodoy: *brave man.* [Compilation Dictionary v: 4], Immigrants of Bulgaria, Hamidiye *Keçiborlu -Isparta

kekey: *brother/sister.* [Compilation Dictionary v: 8], Urfa.

kopey (II): *accosting, saucy child.* [Compilation Dictionary v: 8], Alâeddin *Acıpayam -Denizli

niniy: *mother.* [Compilation Dictionary v: 9], -Eskişehir.

Another suffix seen especially in Khakassian and Altaic Turkish in the kinship terms, functionally resembling to the +y morpheme is +ñ. We see that this suffix is used in addressings expressing love and respect to the olds.

abaa+ñ: *elder brother; addressing used while calling to a foreign elder man (abaa: elder brother XRS 13)*

ağā+ñ: *grandfather; addressing used while calling to a foreign old man. (ağā: grandfather XRS 14)*

çaca+ñ: *elder sister, addressing used while calling to foreing elder girls. (çaca: elder sister XRS 315)*

paba+ñ: *Addressing used while calling to foreign old men. (paba: father, grandfather XRS 139)*

ıce-ñ: *mother; my mother as an addressing for the foreign women (ıce: mother XRS 69)*

+ñ, +n suffixes are used also in Altaic Turkish for consolidating the meaning in addressings and the stem of the word: **aakiñ:** *grandfather (aaki: grandfather ATS 19)*, **akayıñ:** *a respectful way of addressing to women (ATS 22)*, **aka-cıñ:** *a respectful way of addressing to women (aka:a word used while addressing to the old and expressing respect; see aki ATS 22)*, **orton:** *middle (orto: middle ATS 141)*, **öbögön~öböön:** *old man, respectful addressing to the olds (öbökö: ancestor, family ATS 142)*, **tozın:** *tozın~toozın: dust (ATS 182)*, **öbögön:** *old (man), respectful addressig to the olds (öbökö: ancestor, grandfather, family ATS 142)*

Dayıñ: *Addressing of the maternal uncle's to the nephew and niece, a foreigner's addressing to a child.* [Compilation Dictionary v: 4], Düzce.

Dizeniñ: *Maternal aunt's addressing to the nephew and niece or any child.* [Compilation Dictionary v: 4], Düzce villages, -Bolu.

Kinship Terms in the Khakasian, Shorian, Altaic and Tuvian Turkishes

Khakasian Turkish	Shorian Turkish	Altaic Turkish	Tuvian Turkish
aaca : grandmother, a way of addressing to the old women. < ay aca		naana : grandmother, <i>see caana</i>	
aba see paba, ada	aba : father, ancestor aba-içe : parents	aba : father; mother; elder sister; paternal uncle; grandfather, elder brother of grandfather <i>see abaş</i> .	aça : father
abaa : elder brother			
abaañ : elder brother, a way of addressing to the foreign elder men		abaka : grandfather	
abaay : used when addressing to the younger paternal uncle, younger brother of the grandfather and old men.	abıday : persons who have the same name, namesake.	abaay : <i>see abagay</i> : elder brother of one's wife. (way of addressing to the relative in the same clan) <i>see taay</i> .	
abiğa : <i>see abiğay</i> , abıla : elder sister, old sister; paternal aunt; maternal aunt; a way of expression of women's to each other in the same kinship.	abakkay : 1. Wife, woman, mistress 2. beautiful, cute ağalı : maternal aunt	ece, eje : paternal aunt abakay : woman, wife abıgay : maternal aunt abıcık : a way of respectful addressing to women kagıy : a way of respectful addressing to women <i>see kagay</i> kegey : a way of respectful addressing to women <i>see kegeyim</i> tekiy : a way of respectful addressing to women <i>see tekiyim</i>	ugba : elder sister, paternal aunt
abiğa çaca : grand paternal aunt			
abiğa pice : daughter of paternal aunt			
abıla : <i>see abiğa</i> : grand maternal aunt	abiçe : elder sister, grand sister		
abısxacax <* apa+ıs+xa+cax : old <i>see apçax, apsax, apşax</i>	apşıy <* apa+ış+ıy:ol d , grandfather	abişka <* apa+ış+ka : old	
abıy I <* apa+y or ağa bay : 1. Paternal uncle 2. Elder		kaak : a way of respectful addressing to the men, <i>see kaakım, kaakaş</i>	

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brother (while addressing to the elder men)			
abıya : son of paternal uncle, a way of addressing of men having a blood relation to each other			
abıy xarındas : parental uncle, it is also used as a respectful expression.			
abızın : sister-in-law, brother's wife (used while brothers' wives addressing to each other)		abızın, baca, baja : sister in law, abune : brother's wife (wife of paternal uncle)	
aca : elder brother; paternal uncle	aça : 1. Elder brother, 2. Paternal uncle	aca, aça : elder brother aaçay : a respectful way of addressing to men; <i>see adayım</i> .	aça : father kırgan-aça : grandfather
acañ<acañ : uncle (uncle), elder brother (my elder bro), a way of addressing to the elder men.		aca : father eje : grandfather	aça+y : dad(dy) (in expessing love)
açı : parental uncle	ulda : grand parental uncle, elder brother of the father	açı : younger sister of the father, children and grandchildren of the brothers; açı-karındaş : son of the elder brother; açı-sıyın : daughter of the elder brother ıldam : paternal uncle (younger brother of father) <i>see taay</i>	
açı xarındas : son of the parental uncle		şanu : child of parental uncle (third degree relatives) <i>see şanlışka</i>	şanı : son of the paternal uncle
açı piçe : daughter of paternal uncle			
acın xarındas : son of paternal uncle, used when addressing to foreigners.			
ada<ata : father, ancestor	ada : ancestor, father, predecessor	ada : father, grandfather; <i>tay ada</i> : maternal grandfather <i>see tanda</i> ; <i>kan adalar</i> : paternal grandfathers	ada : ancestor, father ada-ögbe : ancestor

adas-II<ata+s: ancestor, predecessor			
adayam: my little child, darling, my love; a way of addressing to the child or wife.		adayım: a respectful way of addressing to the men aday: the youngest of the relatives	
ağa: (paternal) grandfather; paternal old men.	akka: grandfather, ancestor	aaku: grandfather, <i>see aakty, aakiñ.</i> aka I: 1. Elder brother 2. Paternal uncle, (a respectful way of addressing to old men) <i>see aki</i>	
ağañ: (paternal) grandfather, a way of addressing to the paternal notable old male relatives.		ağa+cak: elder brother aka+cın, aka+y a respectful way of addressing to the women <i>see akayın</i> eke+m: a way of addressing to the elders ökö: a respectful way of addressing to the men	
ağa-uucalar: grandparents, ancestors			
ana-I: <i>see ene, ine:</i> mother		ana: mom, mother <i>see ene</i>	
apsax: <i>see açax:</i> old man		kargan, apşiyak, apşiyaş, abışka, gurtiyak: old	aşak: old man
argıs I: 1. Friend, close friend 2. Business partner	argıs: friend, close friend		eş: friend, comrade, close friend
çaca: <i>see çaça:</i> elder sister, parental aunt	abiçe: elder sister, old sister		
çacañ<çaça+fı: elder sister, paternal aunt, a way of addressing to the foreign girls			
ças pala: baby		baabıy: baby	öpey: baby
çeen: nephew, niece	çeen: nephew or niece, son or daughter of the brother	ceen, bölö, pölö: niece, nephew, cousin	
çiste: husband of elder sister, maternal or paternal aunt, brother-in-law		ceste: brother-in-law caan ceste: husband of paternal aunt, ceste kayın: elder sister of the husband's husband, küye, köyö: husband of the younger sister's husband	çeste: brother-in-law

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çurçu: brother-in-law			
ebe: <i>see ebice:</i> paternal uncle's or brother of grandfather's wife			
ene: <i>see ana, ine:</i> mother		ene: mother, mom; <i>tuugan ene:</i> birth mother, <i>caan ene:</i> paternal grandmother, <i>öbkö ene:</i> grandmother, <i>see enebis, eneş.</i> eneke: mummy	Ene: old grandmother
xadın-I<xat+ın: <i>see xadit:</i> woman, lady, old woman			Şuvangançı: old woman
xarındaş<xarın+da eş: brother, sister; <i>xarın:</i> abdomen, <i>+da:</i> lokative, <i>eş:</i> partnership	karındaş<karın+da eş: relative,	karındaj: brother	
xadit<xat+ıt: wife, mistress, woman, old woman		kad+ıt: woman, mistress, married woman	eş: partner, couple
xaldix: younger brother who must marry the wife of the elder brother's when elder brother of him die			
xastı: father-in-law; old father-in-law			
xat-I: woman, wife, mistress	kaat-I: woman	eş, ej, gat, üy: spouse, wife	kaday: spouse, wife, kat II: father-in-law herejejen: lady, woman
xazınax<xazın ağa+ax: brother-in-law			
xazın: kinship made by marriage, xazın ağa: brother-in-law		kayın: old relatives of the man and woman, kayın ada: father-in-law, kayın ene: mother-in-law, kayın aka: brother-in-law, kayın ece: husband's elder sister, kayındar: relatives by the groom	
xazine <xazın ine: mother-in-law			kunçug: mother-in-law

xuçu: niece, nephew, child of the elder brother			
xuda: father-in-law	kuda kuda: father-in-law	kuda, guda: father-in-law	kuda: father-in-law
xudağay: mother-in-law	kudagay: woman sent to see a marriageable girl	kudagay: 1. Sister of the wife of the elder brother 2. woman sent to see a marriageable girl 3. Women sent to see a marriageable girl	
xurtuyax: <i>see xurayax:</i> < cur+ut+uy+ax old woman, grandmother		kurtiyak, kurtyaş: grandmother	
xurayax: <i>bk. iney:</i> yaşlı kadın, nine			kuruyak: kadın
xıs: girl	kıs: girl	kıs, ğıs/ğız: girl	urug: daughter
ınacax: baby, newborn > ına+cax		baabıy: baby	
ıce: mother	ıçe: mom, mother	ece: 1. Maternal aunt. 2. Elder sister; caan ece: <i>see acay, acıy:</i> (a respectful way of addressing women) paternal aunt ecebis, ecek, eciy: a way of addressing women, auntie	
ıgeçi: wife's elder sister-in-law			
ıkiş<iki+s: twin, iki: two, s<z: plural suffix	ıygiş<iygi+s: twin		
ıne: mother, mom	ene: mother, mom	ıne, ıyn: younger sister	ıne: mother, ıye: mom ava: mother avay: mummy
ıney<ine+y: old woman, grandmother		naana: grandmother <i>see naanem, caana:</i> (maternal) grandmother. <i>see caanak</i>	kırgan-ava: grandmother
ıpçi: woman, wife < ib+çi ib: home, +çi: suffix	epçi <ib+çi: woman ib: home +çi: suffix	eş: wife, woman	
ır: <i>see ıren:</i> husband, man, gentleman	er: husband, man; <i>er kiji:</i> real man	er: husband, man, brave man	er: husband, man
ırepci: husband and wife, < ır+ib+çi , ır: husband +çi: suffix	aba-ıçe: mother and father, parents	abakay: woman, wife	ada-ıye: parent aşak-kaday: husband and wife

KARADENİZ

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irgek<ir+gek: male		ergek: male	
irlig<ir+lig: married or engaged woman			
kilin<kil-in: bride< kil-: come, -in: suffix	kelin: bride < kel-in kel-:come, -in: suffix	kelin <kel-in: bride, <i>see</i> keldi: (wife of the young brother) bride, kelip: 1. bride, 2. Young woman, <i>see koltu</i>	
kiri: old, aged	kari: old, aged		kırgan: old uşıpa: very old
kızö: <i>see küzee:</i> groom, son-in-law		Küyü, köye, kireen: groom	
körgenek: child of the grandchild			
köyi: maternal aunt, aunt-in-law			
kum: godfather of the child			
kuma: sponsor of the child			
mañzum: sister-in- law, wife's younger sister		curçı, egeci, egeji: sister-in- law, (wife's younger sister)	
nancı<nan+çı: close friend,friend <i>see nayıcı</i>	nancı: close friend, friend	naayı: close friend <i>see naayı,</i> nayıcı nökör: close friend, friend	
nige: aunt-in-law (for the wife of the elder brother); fiancee		ceñe: 1. Aunt-in-law 2. A way of addressing elder women <i>see abune</i>	çeñge: aunt-in-law
nigeci<nige+ci: yenge			
oçı: little (child)			
olğan<oğul+an: child	oglan: 1. Teenager, boy 2. Young man		
ool: boy	ool: son <i>see oolak</i> oolak: boy, son, child	uul: son	
oynas xat: beloved, <i>oynas ipçi:</i> beloved			
ögeydim<ög+ey++ im: husband of the elder sister of s.o's wife			
ökis<ög+siz: orphan, fatherless child, widow	öksüs: orphan	öksüs, ösgüs: orphan	ösküz: orphan
öoy: step-	öoy: step-	öy, ööy: step-, relative	

öy paba: stepfather	öy ada, aba: stepfather		
öy ice: stepmother		öy ene: stepmother abici: stepmother	
ööre: girl friend, woman mate	ööre: girl friend		
öreken: old woman, grandmother, wife, mistress <i>see iney,</i> <i>üreken, xurayah,</i> <i>xurtuyax</i>	örekken: old woman	örökön: old man	
ös III: himself/herself <i>see</i> <i>pos II</i>			
paba: father		ada: father	
pabañ: <i>see abañ:</i> dad, dad(dy), a way of addressing to the foreign men.		ada, aba: father	
paca: brother-in-law		baca, baja: brother-in-law	baja: brother-in-law
pala: child (newborn)	pala: child	bala: child tuugan bala: child through birth	
pala parxa: wife and children	pala parka: wife and children oglan ujak: wife and children, sons and boys		
palancix < pala+n+c ix: <i>see parxa:</i> grandchild			
pasti: younger sister of wife (little sister- in-law)			
picem: <i>see tuñma:</i> sister, elder sister; <i>kiri picem:</i> paternal auntie	peçe: 1. Elder sister 2. Paternal aunt	bıcam: a respectful way of addressing to the women	
piregen: <i>see</i> <i>miregen-II:</i> wife of the elder brothers' wife; wife of the grand paternal uncle's son's; grand sister-in-law			
postañ < pos+tañ: bachelor, young man; <i>postañzıraax:</i> mature			

pöle: (maternal) nephew, niece, cousin (children of the sister)		bölö, bölöçiber, bölölöşki: children of the sister	
pölekçin: <i>see pölencik:</i> children, grandchildren and cousins of two sisters			
sarbax-II: girls aged between fourteen and sixteen			
svat: woman sent out to see about a prospective bride			
tay aba: <i>see tayağa:</i> (maternal) grandfather	taydak: (maternal) grandfather	taybaş: grandfather, taadak, taydak: (paternal) grandfather, taay ada: (maternal) grandfather	
tay ağa: (maternal) grandfather			
tay ice: <i>see tayce:</i> (maternal grandmother), grandmother		tayna: grandmother, <tay ene, tayneş: granny, <i>bk. taynak caana:</i> (maternal) grandmother, <i>see caanak</i>	
tayı: maternal uncle	tayı: maternal uncle	taay, daay: maternal uncle	
tuğan<tuğ-an: relative, <i>tuğansıras:</i> relationship, kinship	tugan: relative	törögön, töröön<törö-g-ön: relative tugan: one's own	elege: relative
tun-I: <i>tun ipçi:</i> nulligravida, nullipara		tun-I: nullipara	
tun-II: first (child), <i>tun oolğım:</i> my first son, <i>tun pala:</i> first child		tun-II: first child, <i>tun uulım:</i> first son	
tuñma<tun+ma: little brother/sister, <i>xıs tuñma:</i> little sister	tuñma: little brother or sister		akı-duñma: brothers/sisters <i>see akışkı</i>
turuncı<tur-un+cı: last (child), <i>turuncı pala:</i> last child			
uuca: <uluğ ice <i>see ülce, ügee:</i> grandmother, a way of addressing to old women	nanek: maternal grandmother		
ülce: grandmother <uluğ ice			

üreken<üre-k-en: see iney: old woman			
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Conclusion

1. Kinship terms having a very rich vocabulary in Turkish, give our language an extraordinary power of expression and take a wonderful harmony and a binding agent on in our social structure and social relationships. The variation of kinship terms indicates that Turkish society's kinship relations are so strong. Consequently, it cannot be a coincidence that lots of these kinship terms are commonly used and reach to the present day.

2. The kinship terms in this and other dialects are very similar to each other by phonetically, morphologically and semantically. This situation indicates that Turkish languages are still interconnected to each other.

3. We can see that almost all the Turkish dialects the morphemes +y and +n are used for expressing love and respect to the elders and these morphemes strengthen the meaning of the words they are added.

4. When analysed both sociologically and linguistically, kinship terms reveals the historical depth and richness of Turkish while indicating the solidarity, the respect and love for the old and youngs and sophistication of the Turkish society.

5. In terms of indicating the richness of Turkish language, it is essential to have kinship terms in all of the Turkish dialects identified.

6. When analysed phonetically, semantically and morphologically, we could see that kinship terms in these dialects are variant and rich enough to solve some etymological problems in general Turkish.

Works used for Compilation and Abbreviations

ATS: *Altayca-Türkçe Sözlük*

Altaic-Turkish Dictionary

XRS: *Xakasskogo Russkiy Slovar*

Khakassian- Russian Dictionary

ŞS: *Şor Sözlüğü*

Shorian Dictionary

TTS: *Tuva Türkçesi Sözlüğü*

Tuvian Turkish Dictionary

ETG: *Eski Türkçenin Grameri*

Old Turkish Grammar

XRİES: *Xakassko-Russkiy İstoriko-Etnograficeskiy Slovar*

Khakassian-Russian Historical-Ethnographic Dictionary v: volume

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**SELF-DEVELOPMENT OF PERSONALITY IN CURRENT
MULTICULTURAL CONDITIONS****САМОРАЗВИТИЕ ЛИЧНОСТИ В УСЛОВИЯХ МНОГОКУЛЬТУРНОСТИ****GÜNÜMÜZ ÇOKKÜLTÜRLÜ KOŞULLARINDA KİŞİLİK GELİŞİMİ****Mikhail FOMİN* - Ekaterina DAVYDOVA****ABSTRACT**

This article is devoted to the problem of multilingual multicultural education in the context of personality development. The authors set up intercultural approach to teaching foreign languages and describe the activity model applied in this area.

Keywords: Multicultural Personality, Dialogue Of Cultures, Intercultural Communication, Contrastive-Comparative Lingua-Cultural Analysis, Multilingualism.

АННОТАЦИЯ

Уделено внимание многоязычному мультикультурному образованию, в контексте которого развивается поликультурная личность. Обосновывается межкультурный подход к обучению иностранному языку, который внедряется в настоящее время в России. Описывается деятельностная модель, реализуемая в области преподавания иностранных языков.

Ключевые слова: Поликультурная Личность, Диалог Культур, Межкультурная Коммуникация, Контрастивно - Компаративный Лингвокультуроведческий Анализ, Многоязычие.

ÖZET

Yarımkültürel bireyin gelişmesinde multikültürel ortamın etkisi görülmüştür. Rusya'da şu an uygulanan yabancı dil eğitim yaklaşımları göz önünde bulundurulmuştur. Yabancı dil eğitiminde kullanılan metotlar üzerinde durulmuştur.

Anahtar Kelimeler: Yarımkültürel Birey, Kültürler Arası Diyalog, Kültürler Arası Temaslar, Karşıt-Düplikatörlü Lingvokültürel Tahlil, Çokdillilik.

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Formation of multicultural personality takes place in the dialogue of cultures of East and West. According to Grishaeva L.I., Tsurikova L.V. «under the totality of culture manifestation of human activity is being realized in different areas of life: historical, social, practical, aesthetic, theoretical, mythical, religious and other» (Grishaeva, 2006:17).

Analysis of the main features of the traditional cultures shows that if Western culture is more focused on the external world, the transformation of the environment, the Eastern cultures are more focused on the inner world of human rights on self-improvement. In the West, a person is regarded as the master of Nature, dominated by the conquest of Nature, in the East it is regarded as a child and by the desire to live in harmony with Nature. In the West, we are witnessing intensive industrialization, the dominance of communication, activity. In the East we see the priority of wealth, in the eastern countries - the priority of spiritual values. In the West popular concept of one life (one live one times) and in the East is widespread concept of incarnation (man lives many times). That's why - the different attitudes towards life, different world and different cultures.

The concept on the one hand, strengthens the position of national languages and cultures, and on the other hand, provides the interaction with the global community through the study a foreign language and culture, that is provides cross-cultural communication and dialogue of cultures.

The theory of intercultural communication in works by our and foreign researchers (N.D. Galskova, E.F. Tarasov, A.P. Sadokhin, S.G.Ter-Minasova, I.I. Khaleeva, M. Bennett, E. Hall, G. Hofstede) and is closely related to the preservation of linguistic and cultural diversity of the world community, which is provided on the basis of a multilingual, multicultural education.

Intercultural communication, by T.G. Grushevitskaya is defined as «a set of different forms of relationship and communication between individuals and groups belonging to different cultures» (Grushevitskaya, 2003: 127).

The introduction of cross-cultural component in the teaching of foreign languages requires creativity of the teacher. Targeted training students for cross-cultural communication can be implemented on the basis of activity-based model, which is based on the theory of L.S. Vygotsky, S.L. Rubinstein, A. Leontiev.

Most people from the earliest years of experience in regulated of all humanity and the requirements of society. Any activity consists of the following elements: the need - the motive - the goal - the problem - action - operation. In this context, the model of intercultural learning involves three stages: motivation and incentive, analytic-synthetic and control.

At the same time as the object of study is considered cross-cultural communication, and the ultimate goal - the formation of intercultural competence as a component of the overall communicative competence. Since, according to G.V. Elizarova, the term «intercultural competence» is used to refer to the teaching of foreign languages is related to communicative competence (Elizarova, 2005: 211).

We have developed a model of preparing students for cross-cultural communication as an important parameter has to overcome social and cultural situations of errors in cross-cultural communication. This option is contrastive-linguistic and comparative analysis, which is entered in the first and second stages. On the motivational stage of incentive is introduced contrastive linguistic analysis with a view to overcoming language and speech

errors. On the analytic-synthetic stage - comparative cultural studies analysis is implemented to overcome the socio-cultural errors.

Table 1.

The activity model of multicultural personality

Steps	Object	Educational material	Activities	Contrastive - comparative analysis	Formation of foreign-language speech
Motivational and incentive steps	-The acquisition of language skills; -The acquisition of knowledge and socio-cultural knowledge.	Phonetical, lexical and socio-cultural materials	Exercises of reproduction: 1) Presentation 2) Simulation 3) The substitution	Transformation, contrastive linguistic analysis in order to overcome language and speech errors	Formation and phrasing means of the native language and then translating into a foreign language
Analytic-synthetic steps	-Formation of speech skills; - The formation of the inter-cross culture	Texts on educational topics containing the situation of cross-cultural communication	Inter-cross cultural working with text: -question & answer; -retelling; -talk; -conversations; -monologues on the text.	Comparative analysis of cultural studies in order to overcome social and cultural formation errors by means of thought	The mother tongue, followed by the formulation of foreign language means
Realization-controlling steps	Formation of speech and socio-cultural skills in role-playing and business games, role-playing	Scenarios projects, business-games, role-playing	Implementation of projects, business games, projects		Formation and phrasing by means of foreign language

Among the problems of theoretical psychological and pedagogical training of students of particular importance today is the problem of preparing students for Intercultural Communication in the dialogue of cultures.

A combination of cognitive and communicative methods, according to John Carroll (USA) - is a combination of cognitive theory of conscious learning theory audio-lingual skills. In this case, language learning is seen as a foreign language introduction to the culture. This approach corresponds to the cross-cultural foundations of language teaching (R. Lado, 1958), as well as the thesis of the Lipetsk methodical school E.I. Passov. This approach creates the conditions for the integration of Yakutia in the world educational space.

Socio-psycholinguistic approach from the point of view of linguistic and comparative analysis as a management tool bilingual state, acquires significance analysis of interference

problems, in particular, psychological interference and to seek ways of overcoming that brings to the fore our proposed form lingua-comparative analysis.

The concept of interference is considered from different perspectives, and in relation to this phenomenon also applies our proposed above comprehensive interdisciplinary approach, this phenomenon is analyzed in the linguistic, psychological, psycholinguistic plans the socio-historical and sociological factors in general.

On the linguistic positions interference phenomenon is analyzed in the works L.I. Barannikova, Yu. D. Desheriev, I. F. Protchenko etc.

Traditional linguistic analysis of the interference phenomenon is most common and the most developed. However, psychological and psycholinguistic approaches are especially important in learning a second language in a multilingual environment (bilingual). B line linguistic analysis of interest to consider the essence of interference and its specific manifestations in several studies. So, L.I. Barannikova in her scientific works, puts forward the thesis that interference is considered as a special case of language interaction that can occur only when used regularly by the same person or the same team in different languages (Barannikova, 1972: 88) . In this case, the interference is understood both as a change in the structure or structural elements of one language under the influence of another language, and it does not matter whether it is a native, indigenous to the speaker, or the second language spoken later. At the same time L.I. Barannikova stresses that the problem of interference is not purely linguistic, for interference - not just one of the facts of language, a phenomenon that has profound psychological and, ultimately, social and historical roots. Here, in our opinion, the author confirms the validity of our proposed integrated interdisciplinary approach to the phenomenon, which takes into account the interdisciplinary connections in each pronged analysis of the phenomenon - whether linguistic, psychological, social, historical, sociological, and other possible positions of the analysis.

Yu.D. Desheriev and I. F. Protchenko clearly traced the position in which the interference is analyzed as a phenomenon of the interaction of structures and structural elements of the two languages in the process of communication bilingual population (Desherieva, Protchenko, 1972:28). The authors draw attention to the fact that the interference is often wrongly reduced to the influence of the native language of the first to the second. Meanwhile, according to Yu.D. Desheriev and I.F. Protchenko, there is a need to consider a wider range of issues relating to interference.

These include: a) exposure of the native language in the second, b) exposure of the second language to the first, c) separation of interference at first, on the one hand, and the speech - c another.

So the first stage of the model, students learn to see the differences in compared cultures (native and target language of the country), in the second stage, students learn to recognize and understand the cultural roots of these differences (based on comparative culturological analysis) in the third stage learn to overcome difficulties in intercultural communication at foreign language.

Contrastive analysis of language systems makes it possible to predict different types of errors caused by interference. A.E. Karlinsky, considering the specificity of psychological and psycholinguistic concepts interlinguistic interference, offers the following interpretation, which is presented in Table 2 (Karlinsky, 1980:23):

Table 2

The essence of the concept of interference by A.E.Karlinsky

The psychological concept of the interference	Term interference in the theory of language interaction	
	Psycholinguistic aspect	Interlinguistic aspect
1	2	3
Relation with the attitude of «man and activity»	«Man and activity» is related to the ratio	Language related to the relationship between the systems of languages in contact
Negative interference of habit	Negative interference of habit the first transfer in any kind of activity	Deviation from the norm
Process of transfer skills and his the result of interaction	Speech habit transference and speech skill transference	The result of two languages interrelation
Dichotomy of interference and facilitation	Interference – facilitation	No dichotomy interference facilitation
Problems with the decision of the first type of activity	Intra-linguistic or within one language	Only cross-language interference

To overcome interference in learning activities offered contrastive and comparative-linguistic and linguistic analyzes. Examples are presented in the following tables:

Table 3

Contrastive - linguistic analyse

I ₁	finish school finish the job finish Institute	verb «finish» in one language is used in all cases
I ₂	to leave school to finish one's work to graduate from an Institute (college)	In all the cases, I ₂ use different verbs.

Table 4

Comparative -culturological analyse

<p>Beowulf</p> <ol style="list-style-type: none"> 1. Anglo-Saxon epic (epic poem about the past Germanic tribes. Capacity of more than 3000 lines) 2. The plot: the struggle between good and evil, between the tribes and kingdoms of the dignity of man, of the values of the heroic society. 3. Considered as the specific source of the Anglo-Saxon world. 	<p>Nyurgun Bootur</p> <ol style="list-style-type: none"> 1. Yakut epic - olonkho (an epic poem about the past of the Yakut tribe. Capacity of more than 3600 lines) 2. The plot: fight the forces of good against evil spirits, between tribes abaasy (Evil Spirit), about the dignity of man, of the values of the heroic tribe. 3. Considered as the specific source of the Turkic world.
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It should be noted that the mastery other culture values is a deeper comprehension of their own culture. This is achieved by introducing a contrastive, linguistic and culture - comparative analysis. Western-oriented cultural values young people begin to learn the dignity of their own culture. This is a very important moment in the development of the dialogue of cultures cross-culture comparative analysis.

Table 5

Fortunately, you can come in two ways:

Western cultures	Eastern cultures
By acquiring better housing, better clothes, more pleasant people	the path of spiritual development, and it allows you to achieve inner happiness

Problematic question: «How will the representatives of western and eastern cultures in relation to the suffering person? »

Table 6

Western cultures	Eastern cultures
«For one who is suffering, you should help»	«It's his karma, man deserved it, and don't help him »

The truth lies between these two approaches (or rather, on them: aid should be, above all, moral, then only the material).

Table 7

The main characteristics of Western and Eastern cultures

Western cultures	Eastern cultures
Orientation to the outside world	Orientation to the inner world of man
The change of environment (human host Nature)	The desire to live in harmony with nature (the person - a child of Nature)
The dominance of industrialization	The dominance of agriculture
Vigorous activity	Relaxation, meditation, contemplation
Intensive communication (know each other through a rich communication)	Empathy (instant feeling of man, people are judged by their actions)
Priority wealth	The priority of spiritual values
The concept of one life (human lives once)	The concept of many lives (man lives many times)
Conclusion: hence the different attitudes towards life, different world	

Interest in cross-cultural analysis of the text is presented, which is carried out as follows:

- Introduction the text reading and transmission of the main ideas of the text on the basis of proverbs (sayings or catch phrase);
- Brief description of the characters, what culture (subculture), they are, what cultural stereotypes, which reflects the era of the text;
- Information about the country, about people, about the realities of culture and peculiarities of communication between people;
- The difference between the described people from the people around us today;
- Speech etiquette in situations of text;
- Conclusion on the text.

Consider the technology of the text, which is the following algorithm:

-Read the text and define the idea of the text. Leon, the big cat finally goes on vacation with his masters. - Great! say the mouse, we can party! Do you know why?

1. Which adage or proverb can express this idea? - The cat out of the house - the mouse to dance.

Quand le chat n'est pas là, les souris dansent.

2. What is the difference between these proverbs (in form or content)? - Shape as in the first - nominal predicate in the second - verbal predicate in the present tense. When the cat is not there, the mice dance (traduction)

3. Give the interpretation of proverbs from the perspective of two cultures: the cat - it's a pet in the house it - the hunter catches mice. In the second, the cat - a member of the family, do not leave it at home alone during long vacations, holidays.

4. Find the possible difficulties in the text and explain them. - Le gros matou - (trans.), a huge cat (famil.) wart, dark personality (colloquial speech) chatte, chaton, minet - mon chou, mon petit chat, they are used for gentle handling.

5. Give other sayings with the word cat.

There are many proverbs with the word cat with a negative tinge, such as those who buy in a bag - acheter chat en poche (who knows what in the bag, slip the smth. In a bad sense); night all cats are gray - la nuit tous les chats sont gris (escape from the responsibility, all the same, or not caught - not a thief) to play cat mouse - jouer au chat-percé (flee from persecution); live like cat and dog-s'accorder comme chien et chat (not live in harmony, not together) as a cat laugh-il n'y en a pas pour sa dent creuse or licking a paw instantly, immediately - à lèches-doigts (little, little or greed) between them ran a black cat - il ya un froid entre eux (a difference of opinion, disagreement, misunderstanding).

A comparison of proverbs and intercultural analysis of the text can highlight the features and peculiarities of traditions, mores, customs, mentality and character of nations, morals or the remnants of ancient religious beliefs, as well as a detailed picture of modern social organization.

Thus, in the present conditions of multicultural identity, having a cross-cultural competence, which is seen as a component of the overall communicative competence is able to analyze the differences of cultures East and West and is actively involved in the dialogue of cultures.

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**SHAMANISM UNDER THE PRESSURE OF THE UNIVERSAL
RELIGIONS
An Historical Outlook**

**ШАМАНИЗМ В ОКРУЖЕНИИ МИРОВЫХ РЕЛИГИЙ
Исторический аспект**

**EVRENSEL DİNLERİN CENDERESİNDEKİ ŞAMANİZM
Tarihsel Bir Bakış**

Mustafa ÜNAL*

ABSTRACT

When Shamanism or with its other calling *kamçılık* was in its process of being institutionalization ages in terms of taking rites and ritual forms regarding to its historical and cultural milieu, was/has been regarded as open enemy and brutally prosecuted by those countries who were representing Far and Middle Eastern religions i.e. Buddhism, Christianity and Islam for their political interests in fact, for centuries. Although heavy campaigns of the religions in question against the shamans/shamanism, it resembled itself to the dominant religion in which it had tried to be live, in a new form which is called as popular religion by sociology. While the shamanism is seen as para-religious phenomenon in a new syncretic form, high religions have continuously been prosecuting them.

In this paper, Christian, Islamic and Buddhistic attitudes towards Shamanic beliefs and practices will be handled from the theoretic and phenomenological points of view.

Key Words: Religious and Political Prosecution, Christianity, Buddhism, Islam, Shamanism (Kamçılık).

АННОТАЦИЯ

Шаманизм или как называют по другому Камы, институционально себя сформировали и развивали в течении нескольких столетий. Позже завершившие этап формирования религиозные миссионеры Среднего и Дальнего Востока, столетиями открыто противопоставлялись существующим традициям шаманства. Тем самым, старались нивелировать морально-религиозные взгляды Шаманов. Несмотря на все трудности Шаманы старались практиковать свои убеждения подражая доминирующей религии. И это, как термин в социологии определяется *народной религией*. Несмотря на то, что Шаманы продолжали практиковать свои убеждения,

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приверженцы доминирующих религий, все так же упорно пытались вести политику неприятия.

Ключевые слова: Религиозные и Политические Преследования, Христианство, Будизм, Ислам, Шаманизм (Камы)

ÖZET

Şamanizm ya da diğer adıyla kamcılık, kurumsal olarak kendini şekillendirip gelişmeye başladığı yüzyıllarda, daha önden kurumsallaşmasını tamamlayan Orta ve Uzak Doğu dinlerinin temsilcileri konumundaki devletler tarafından açık bir düşman olarak görülmüş ve üzerlerine yüzyıllarca vahşi bir biçimde giderek hem şamanları hem de şamanik inanç ve uygulamaları ortadan kaldırmaya çalışmışlardır. Bütün bunlara rağmen, içinde buldukları bölgenin dominant dini içinde yaşama imkanı arayan şamanlık, kendini o dine benzeterek söz konusu din ile iç içe yaşama ortamı oluşturmuştur. Sosyolojide bu duruma *halk dini* adı verilmiştir. Şamanlık yeni din içinde dinimsi olarak devam ettirmesine rağmen, üst dinler hala bunlara karşı savaşını sürdürmektedir.

Bu bildiride şamanik inanç ve uygulamalarına Semitik dinlerin tavrını tarihsel bakış açısından ele almaya çalışacağız.

Anahtar sözcükler: Dini ve Siyasi Takibat, Hıristiyanlık, Budizm, İslam, Şamanlık (Kamcılık).

Introduction

According to some scholars the Shamanism that affected Zoroastrianism in the Middle East (Nyberg, 1966), antique Greek thought and beliefs in Europe through the Scythians (Cornford, 1952, Dodds 1951, Burkent, 1983) ¹ is a technique of special person who is called shaman for warning the tribe for future dangers, bringing good news from the god or spirits, redeeming of psychical and physical illnesses of members of the tribe, solving some daily incidents of them such as foundling or stealing by using some techniques to coordinate and communicate to assistant and protective invisible spirits, lead their prayers such as sacrifice and prays (Hultkrantz 1991, pp. 9-27).

Regarding to its whole peculiarities shamanism is accepted as mother of all religions. As a system that has such a rich and wide field, shamanism has been performed by the societies those have either primitive cultures or to high cultures all over the world. But, it is a general opinion that its motherland and cradle is Central and Northern Asia. Although it is spread to all over the world, Shamanism had/have been tried to annihilate by the dominant representatives of universal religions in question.

¹ British researcher Francis M. Cornford compared classical poems of antique Greece and poems and sayings of shamans in 1952 (*Principium Sapientiae*, Cambridge). Again British Eric R. Dodds writes that belief and understanding of spirit among the Greeks was effected from Shamanism carried out by the Scythians, and he goes on that thinkers such as Pisagores and Empedokles, and Orpheus the hero were shamans of their time (*The Greeks and the Irrational*, Berkeley 1951). German Walter Burkent also added Heracles to the list, and he analyzed figures and motifs in the sources of classical times (*Structure and History in Greek Mythology and Ritual*, Berkeley 1983).

Campaigns Against Shamanism

a- Literal Campaigns

Although Shamanism started to be seen in literature in the nineteenth century, in fact Central Asian shamanistic information goes back to earlier sources, that is to reports or books of travellers in the middle age. Travellers or servicemen those who visited Asia, described shamans and their fulfilments with pre-judge and diminishing.

We can easily find this kind of biased descriptions first in the books of Marco Polo who talks about persons to be later called as shamans who heal ill persons by accompanying music and song by playing shaman drum, and importing demon into his/her body, and then diagnose the illness.

Travellers such as Franciscan monk William of Rubruck described shamans and shamanism as insane, insanity, calling demon or spirits, British traveller Richard Johnson who explored North-West Siberia in 1557 described them devilish rites, Nicholas Witsen in 1692 calls shamans as the devil himself and monk of devil, Gloria Flaherty and Scottish surgeon John Bell also describe shamans as illusionist and juggler in 1700's. There are also more travellers who describe shaman and shamanism in negative such as Doctor Daniel Messerschmidt, Johann Gmelin, Petrus Pallas, Johann Georgi, Mathiew de Lesseps, Eva Felinska, G. N. Potanin, Gavril Vasilyevič Ksenefontov and so on (Hutton, 29-34; Ksenefontov, 22-36, 306-315).

All these travellers and explorers described and reported about shamanism in a subjective and biased side, I think, regarding to their own cultural milieu, that is Christian point of view. They offended and insulted them by their prejudged descriptions, so that for similar rites and rituals in their own beliefs they could have use some theosophical terms, but for the shamanism they have used insulting terms shown above. Those kind of attitudes show that Christian Western travellers and scholars had launched literal campaigns against shamanism.

b-Political and Military Campaigns

A group of representing countries of universal religions have launched a lot of political and military campaigns while based on religion in question, against beliefs and practices related to shamanism. Countries that launched campaigns aimed at suppressing traditional beliefs and practices in order to protect and then to spread their own official or common religion. These kinds of campaigns were seen all over the world.

b.a. Campaigns In Europe

The most intense, violent and planned campaigns against native beliefs and practices were launched in Europe in the name of Christianity. For instance, in the 8th and 9th centuries the Saxons used Christianity as a means of torture and pressure over traditional societies, and prohibited their beliefs and practices until securing their authority, and forced people to be baptised, or punished to death those who rejected orders and followed traditional ways. Similar hostile attitudes were launched by the Norwegian kings Olaf Tryggvasson (996-1080) and Olof (1015-1030). The Russians, too, when they gained sovereignty in the European and Asian parts in 1500's have launched very severe campaigns against traditional beliefs and cultures. They all suppressed shamanistic practices in the empire period in the form of religious oppose, but in the Soviet period they at the same time suppressed them in accordance with the policy of equality and unity of peoples.

When the Russia gained imperial understanding and power in the 15th century, they mostly occupied Turkic peoples' lands and settled Russian people there in order to turn demographic situation against the native Turkic people. Further, the Russians used the Christianity as a means of authority of their imperial power, so that they imposed native people to convert to the Christianity in 1700's. In that case, people were divided between following traditional way and regarding to be baptised, then they became far away from each other. The Russians also activated different cultural peoples by under the canopy of a calling name, so that hatred groups unified around the russification policy, or they oppressed and persecuted shamans and peoples those who insisted on traditional way, by burning alive in the houses such as in Çuvan, Horomo, Çukçi and Koryak regions. Such campaign of Afanassy Shestakoff in 1730 is well-known (Hutton, 9-15). Beyond the military campaigns, the Imperial Russians also launched social torment against the shaman groups. For this purpose, they disfavoured and high ranked persons in the shaman performances or in different occupations and social status in general, by using state supported economical competition. As a result they were externalized from the common life, so that traditional chain in the society was broken.

In 1700's the Russians supported the Christian and Buddhist institutions in order to make passive the shamans by beating them, burning their ritual and individual utensils and destroyed sacred places. Those who were against the campaigns by sayings or activity were imprisoned or persecuted. Even those who were baptised but followed some earlier beliefs or practised were sentenced with three years imprisonment and almost they were left to hunger strike. On the other hand some passive groups were also individually exiled to far Russian regions in order to break their own cultural chains in native land. This policy were continued until 1900's (Hutton 16-17).

The Imperial Russian campaigns of persecution of shamans and shamanism were, as if, ceased in the earlier years of the Soviet Republics in accordance with the policy of equality of the peoples and Siberian native peoples too, were some relieved and reassured. For this freedom policy, tax of fur and other debts were cancelled, prohibition of alcohols was removed, right of election and to study of culture and history of native people were given. Even in order to improve social and educational position of native people The Council of Northern Peoples was established in 1924.

However this relative freedom policy was paused after 1935, and changed to hostility, despotism, pressure, atrocity and russification, as seen in the imperial times, by rejecting traditional and cultural life, but imposing material life style, all traditional elements of daily life were prohibited. Firstly and strongly, shamans and shamanism were oppressed and persecuted again by propagating that they were the symbol of superstition, social inequality, enemy of communist party, reactionary and ignorance. In order to gain public support Soviet administrators propagated that the shamans had prevented people to go to schools and hospitals to protect their own so called social and economical benefits. Campaigns against the shamans were so multiplied, so that in order to show the shamans did not have protective and helping spirits, they were thrown down from the helicopters. However, saving shamans from this kind of torture and persecution were exiled to far regions or working camps. Until the 1980's with this policy, shamans and shamanism in Siberia and other regions were almost annihilated (Levin and Potapov, 24-25).

In other side of Europe, that is in the West and Northern Europe dominant and imperial countries as well, launched several campaigns against shamanism in favour of Christianity in order to protect their sovereignty.

b.b. Campaigns in Asia

In Asia too, for maintaining their authority and sovereignty the powerful countries such as Byzantines, Muslim Arabs and Sasanians planned a lot of campaigns in order to annihilate local shamanic beliefs and practices by using means of their own dominant religions. For this purpose, the Byzantines have launched several campaigns against Caucasian Turks who had persisted not to accept to be baptised or accepted but at the same time followed their traditional life style.

Baça Han the princess of the Arsakian Turks who converted to the Christianity under the pressure of the Byzantine, forbade all performances particularly related to the traditional Turkic Celestial Supreme God religion, beyond the Christian thought, and declared that anyone who follows would be persecuted while s/he was handcuffed before the king, and cut off a sacred tree that people pray and present sacrifice to God under it (Seyidov, 343-348).

In the imperial period the Chinese also applied similar policy against traditional groups by exiling them to far regions and settled Chinese people or *vice versa* in order to change demographic situation in favour of dominant Chinese community (Hutton 12).

Similar but stronger and more violent campaigns were launched by the Muslim Arabs against native religions and cultures in Central Asia and Caucasia. Although it is common saying that the Muslim Arabs struggled in this region for the name of Islam, it is in fact that they launched for the sake of military, political and economical authority in the region. When the Muslim Arabs gained military, political and economical power in the 7th and 8th centuries they started to occupy countries in the East and North by persecuting people who follow traditional beliefs of Gök Tengri legitimizing with Islamic thought.

c- Religious Campaigns Against Shamanism

Powerful countries those who see shamanism as an obstacle for their own official or dominant religions, organised religious campaigns over it by sending missionaries in order to convert native people utilising sovereignty of dominant country in question.

c.a. Christian Campaigns

Christian Western countries naturally legitimised their religious campaigns against the others by utilising basic Christian thoughts regarding to the Bible: the unique way of salvation is the way of Jesus Christ. Beyond this all beliefs and faiths are false, paganism is itself devilish (Bible, New Testament).

The most severe and brutal lasting campaigns were launched by the Orthodox Russian Christians during the 18th century by getting imperial power. As was described above in the part of political campaigns they destroyed and annihilated sacred places and forms of spirits, they burnt ritual clothes and other utensils of shamans, and imprisoned themselves, and cut off their hair in front of people in order to humiliate them.

The aim of the Russians in these fights was to convert people to Russian Orthodox Christianity and to become devoted people to the emporium.

They have continued these campaigns in different regions and countries, such as in Kamchatka against the Itelmans, in the South Western steppes against the Nenets, Hants, Mansis, and so on..

In the 19th century the tsars aimed at building a new nationalism based on Russian Orthodox Christianity, that is why common people were enforced to convert to the Christianity by giving tax exemption. In the villages they assembled people and preached them Christianity. By the 1850's as a result of archbishop of Eastern Siberia Ioann Veniaminov's preaches almost all population of Saha region were baptised.

In the Northern Europe, too, similar activities were performed in the 17th century in Denmark and Sweden. Kings of these countries shared the Scandinavia and in order to convert Saami societies and shamans to the Christianity organised campaigns by torturing and enforcing to leave their earlier beliefs and practices. In 1671 and 1724 they prohibited all shamanistic rites and rituals, or followers were sentenced to death. During this campaigns they killed hundreds of thousand people for the sake of Christianity (Czaplicka, 20).

As seen in our few examples, Christian countries have attached on the traditional life, that is on shamanism for centuries in the name of their official religions. As a result of these campaigns plenty of elements of shamanism were most probably lost or annihilated.

c.b. Campaigns of the Muslim Arabs

Similar activities were launched in the Islamic side as well. According to two main sources of the Islam the Qur'an and traditions of the Prophet Muhammad, people could only be saved by the way of Islam. For Allah, there is no saving way but unique religion is Islam. He prohibits as well as other Semitic religions, to pray for icons and idols, otherwise there is punishment in the hereafter (Qur'an).

By getting power in the region from the points of military and political understanding the Muslim Arabs enforced other peoples to leave earlier beliefs and practices in the name of Islam, but their main aim was to gain economical benefits of the region. For this sake, Arab commanders such as Ubeydullah b. Ziyad in 674, Aslam b. Zura in 676, Salm b. Ziyad in 680, Mesleme b. Abdülmelik in 709, 711, 726, and 728, Cerrah b. Abdullah el-Hakemi in 730 and Kuteybe bin Müslim in 700's have launched several campaigns over traditional and native peoples in the North and east sides and killed hundreds of thousands people. Therefore very small account of the shamanistic elements was only survived today.

c.c. Buddhist Campaigns

Another religion that launched campaigns against the shamanism in Siberia among the Buryats was Buddhism. Representatives of this religion fought against shamanism in Korea and Japan, as well as in Siberia. In 1700's the Russians used and supported Buddhist priests against Shamans. At the beginning the Buddhist priests were tolerant of native cultures and beliefs, but after the Russian co-ordination with them, they changed their attitudes towards the shamans and shamanistic beliefs and practices, intolerantly and brutally. They propagated that shamanistic life was oppose to their own moral values, so that all traditional sacred places and spiritual persons should be removed out, stupas and other Buddhist values should be established, instead. Therefore they assaulted on and beaten shamans, burnt their ceremonial clothes, and occupied sacred places for building Buddhist temples (Hutton, 17-18).

Conclusion

Shamanism used to include all kind of elements seen in all cultures all over the world, but the powerful representatives of universal religions such as Buddhism, Christianity and Islam, time to time but severely have launched innumerable campaigns against shamanistic beliefs and practices in order to remove out.

These campaigns were relatively literal and religious but the main target was to maintain political, economical and military sovereignty of the state in question. The similar campaigns have been continued by the dominant countries in the name of the religions, in fact.

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**INTERACTION OF FOLKLORE AND EARLY LITERATURE:
A STUDY ON THE DESCRIPTION OF THE YAKUT MODEL OF
THE EARLY XX CENTURY**

**ВЗАИМОДЕЙСТВИЕ ФОЛЬКЛОРА И РАННЕЙ ЛИТЕРАТУРЫ:
ОПЫТ ОПИСАНИЯ ЯКУТСКОЙ МОДЕЛИ НАЧАЛА XX ВЕКА**

**ESKİ EDEBİYAT İLE FOLKLOR ARASINDAKİ İLİŞKİLER:
XX ASRIN BAŞI YAKUT MODELİ TANIMININA YÖNELİK BİR DENEME**

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ABSTRACT

This article attempts an analysis of the Yakut model of the formation of the literary tradition in the early twentieth century. Despite the reliance on oral tradition, the emerging literature is developing in other way from the very beginning, fundamentally differently from folklore. The subjects of the work include the process of separation of the Yakut newly created written literature from folklore, its separation from the oral tradition and the related early phase of development of literature. In this case, the Yakut material of early literature is intentionally analyzed in typological perspective of transition from oral to written traditions, from folklore to literature.

Key words: oral tradition, genesis of literature, newly created written literature, tradition of the early literature, manuscript tradition

АННОТАЦИЯ

В качестве объекта анализа в статье рассматривается якутская модель возникновения литературной традиции в начале XX века. При всей опоре на устную традицию возникающая литература с самого начала развивается другим путем, принципиально отличным от фольклора. Процесс размежевания якутской младописьменной литературы с фольклором, ее отрыв от устной традиции и связанный с этим ранний этап становления литературы является предметом обсуждения в работе. При этом якутский раннелитературный материал специально анализируется в типологическом ракурсе перехода от устной традиции к письменной, от фольклора к литературе.

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Ключевые слова: устная традиция, генезис литературы, младописьменные литературы, раннелитературная традиция, рукописная традиция.

ÖZET

Makalede tahlil konusu olarak XX asrın başlarında Yakut edebiyat geleneğinin oluşum modeli tetkik edilmiştir. Sözlü geleneklere dayanmasına rağmen oluşan edebiyat baştan beri sözlü edebiyattan farklı olarak gelişmektedir. Yazıya yeni dökülen Yakut edebiyatının sözlü edebiyat geleneklerinden ayrılması ve böylelikle edebiyatın erken gelişim aşamasına kavuşması araştırmamızın esas konusu olmuştur. Bununla birlikte Yakut erken edebiyatının sözlü edebiyattan yazılı edebiyata geçiş süreci tipolojik açıdan da ayrıca tahlil edilmiştir.

Anahtar Kelimeler: Sözlü gelenek, edebi ürün, yeni yazılı edebiyat, ilk edebiyat geleneği, elyazma geleneği.

One of the typological perspectives of folklore and literature interaction is the problem of influence of the oral tradition on the emerging literature. The typological aspect of this influence gets particular significance, which is connected with the determination of the degree of folklore participation, and more – of the entire oral tradition in the genesis of newly emerging literature. This perspective of interference is especially relevant in those traditions which are conditionally designated as "newly created written". "Newly created written" traditions have not any written tradition at the moment of their development and are based mainly on autochthonous folk tradition. One of the examples of such socio-cultural situation is the beginning of the twentieth century, the period of upraise of one of the national literatures– Yakut literature. The genesis of the Yakut "newly created written" literature just occurs during the first two decades of the XX century.

In general, the immediate "transition" from the oral tradition to written (so-called "early literary" stage) cannot be observed. However, in the "newly created written" literatures, because of their "accelerated" (Gachev, 1988: 23, 31-33, 51) development, many phases of evolution are reduced. It makes possible to retrace the general laws of the transition from folklore to literature more clearly. The feature of newly created written literature is that, even as a result of acquisition of writing, the oral tradition does not lose its relevance and keeps its productivity both in the period of their formation and in the course of their subsequent evolution.

The Yakut literature refers to newly created written literature of the XX century, which has had no prior experience of development of book traditions. The sufficient level of documentation of the Yakut material (not just folk materials, but also early literary) makes it possible to trace the exact transition "from the singer to the poet" and "emphasis of the concept of Poetry" (Veselovsky, 2007: 317-318, 328), from folklore to literature (Historical poetics of folklore, 2010: 17-35), from the oral tradition to the written tradition.

However, the process of separation of the Yakut newly created written literature from folklore, its separation from the oral tradition and the related early phase of development of literature have not been a subject of close examination yet. Thus, one of the tasks of the article is to study of the Yakut early literary (mostly - poetic) material in a broader context of typological transition from the oral to written traditions, from folklore to literature

(Meletinsky, 1986: 3-4). Veselovsky A.N., as the founder of historical poetics, once justified need of study of the transition phase, defined by him as a movement "from the singer to the poet", which created a whole epoch in the history of literature.

The experience of the formation of the Yakut early literary tradition.

In this regard, the work of the founder of the Yakut literature –A.E. Kulakovsky - is considered to be documented to the fullest extent. Many of the general phases of the "accelerated" formation of the Yakut literary tradition are reflected in the poetry of A.E. Kulakovsky.

Despite the existence of different prose experiments, the early Yakut literature is presented mainly in poetic forms. The works of A.E. Kulakovsky and works of numerous, often anonymous authors of the manuscript tradition were written in verses. The significance of A.E. Kulakovsky's poetry and other first poetic experiments of the manuscript tradition is determined by the fact that, first, transition from one type of text to another, from folklore to the actual literary text (written - in the broadest sense) emerged in poetry, not in prose. Second, in the Yakut poetry it was considered to be a formation of actual literary Prosody, in which continuity with the oral poetic tradition acquired paramount, although not the only, importance.

The actuation of the oral tradition in the work of A.E. Kulakovsky. The poetry of the first Yakut poet is analyzed in this work as an independent poetic phenomenon, the origins of which should be seen, on the one hand, in a totally new perspective of the development of autochthonous oral tradition, and, on the other, in the formation of a new type of authorship in comparison with the folklore, which is unknown to oral tradition. However, the integrity of this poetic system is defined by a new type of poetic expression, which is based on creation of own poetic language and the formation of individual stylistic manners. In particular, the emerging literature is based on autochthonous traditions, based on the existing by that time system of the folk genre. However, the poetry of A.E. Kulakovsky demonstrates various aspects of transformation of folklore genres in individual creativity. The main body of Kulakovsky's texts, which are consciously oriented on folk "fundamental principle", can be roughly differentiated by genre features directly correlated with the parameters of folklore genres. In using the genre designations, such as "algys", "andagar", "chabyrgakh", "yrya" and etc., Kulakovsky uses not the old genre forms, as commonly cited, but through new forms (including unknown to folklore) he recreates the original genres of traditions. The stylistically complicated proliferation of forms should be defined as an essential feature of genre transformations (of literary origin), which ultimately enables these genres be different from folk.

Special analysis of poetic texts of A.E. Kulakovsky makes it possible to conclude that the formation of the early genres of literature and their own literary evolution is governed by the laws of literary development. Its internal logic is defined by the main direction of the process of the formation of the early literature: the beginning of the formation of the actual verbal clues in the organization of a text. In the perspective of the formation of the national literature it meant the evolution of the singing text to reading, and in genre relations it was represented by evolution of song and song-verse to verse, to the poetical form, free of melody.

The results of the analysis lead to the conclusion that, although the early literature attracts almost all the existing genres of tradition, the early literary poetry is characterized

by selectivity, sometimes actualization of "forgotten" layers of verbal culture, the ability to capture genre changes of the tradition itself, or to reproduce genre trends, which is a relic of the earliest folk ideas. Song genres (*yrya*) of the first poet, small genres and genres of charms and spells of his works are considered to be the most undergo modifications. The basis of all genre changes is that the "speech" factor is put as dominant not only in "talk" genre, but also in the "song" genre, where rhythms and poetic basis becomes determinant, and also specific suppression of the melodic aspect takes place. Thus, the early literature selects the genre forms of the tradition, development of them is on the way, which is different from folklore, and in many ways is a predefined evolution of literature itself (Pokatilova 1999: 94-96).

Correlation of autochthonous and borrowed aspects in the early literary situation.

Since Kulakovsky in the Yakut tradition art literature has formed, developing exclusively by the laws of literature. There are three ways of Kulakovsky's attitude to the previous traditions of the texts: 1) as a targeted focus on the whole folk (oral) poetry as an attempt to present it in a "shot form"; 2) as a "rejection" of the early literary experiments of Yakut manuscript tradition; 3) as a focus on the experience of Russian literature.

In this context, the specific formation of manuscripts is of particular importance. They were identified in extensive archival materials (Pokatilova 1999: 70-93). In the Yakut literature, before the first proper literary experiments, a special manuscript tradition has been formed. The texts of the manuscript tradition distinguish fundamentally "written" character, orientation not on autochthonous samples of folklore, but on the samples of Russian written literature, which in this case is an attempt to dissociate with "own" oral tradition. Common aspects to this tradition were trend to gradual suppression of the song (melodic) aspect, forming of poetic speech in it, that is, *hohoon* (poetry) - in the broadest sense of the word. Facts of the manuscript tradition confirm that it has already formed the realization of self-worth of written forms of texts. All this makes it possible to state a transitional character of manuscript tradition between folklore (oral tradition) and the actual literature (poetry of A.E. Kulakovsky).

The importance of interaction of the two cultural factors of the Yakut tradition (the influence of the experience of the Russian classics and national folklore) was noticed by a Yakut researcher – V.T. Petrov (Petrov, 1987). However, A.E. Kulakovsky emphasized other importance of the type and nature of the orientation on the oral tradition as a whole. In this regard, it should be recognized that the deliberate and conscious focus on folklore covered all his work and has been exponential for all stages of its evolution. However, this orientation is properly actualized in the early period of the formation of literary texts. The emerging literature is based on autochthonous traditions, building on the existing system of the folk genre. Moreover, the first poet made wide-ranging attempt to introduce a kind of encyclopedia of genres of oral tradition. The poet put his attention mostly to the archaic genres connected with the ancient charms and spells. The task of the poet was to replenish of what was lost at that moment in the literature. The author's reflection of the folklore includes the moment of archaization and ancient origins of the genre of the text. Thus, the work of A.E. Kulakovsky suggests that in the period of the emergence of the literary tradition there were a tendency of archaization of the genres and of folk style. In this case, the tendency to archaism is presented in the poet's work as attempt to present the oral tradition as a whole, in all the richness and variety of its genre and stylistic forms. It leads

to the diversity and completeness of literary simulations of archaic genres by Kulakovskiy ("Ancient Algy", "Oath-andagar of the ancient Yakut").

Traditionally it is believed, that autochthonous folklore plays a core role in the genesis of "newly created written" literature, and it completely determines the nature and progress of the evolution of the "early" and "newly created written" literature. It is this role that defined a specific feature of the newly created written literature genesis. The genesis of the literature in this case cannot be reduced to folklore and is not determined only by the oral tradition, for all its significance for the "newly created written" literature. In the process of the origin of this literature different nature of focus on the folk (oral) tradition can be discussed.

Typological perspective of interaction of the oral tradition and literature.

The analysis shows that the genesis of the Yakut literature is determined by correlation of various elements of folklore and non-folklore origin, which define the formation of the literary tradition. In the formation of the literature autochthonous and borrowed beginnings are involved, and both function almost at the same time. Focusing on other examples and assimilation of the borrowed material, as a rule, is followed by intensive development of means of the autochthonous traditions. Countdown of new tradition (early literary in this case) begins only at the point of intersection of previous traditions, their simultaneous effects. When there is no intersection of these two principles, the situation of formation of the literature does not occur.

Typologically there is another feature in the genesis of the "newly created written" literature. Change of systems - the literary to folklore - is not gradual, as would be expected, but instant, as a kind of evolutionary leap. So, in this case, there are two different (perhaps - stage) factors. The first is associated with functional changes in the texts - appearance of literary function. In this case, the starting material can be "own" tradition ("Centenary woman's song") and also borrowed ("Oath of the Demon" - "Abahy's Oath"). The second factor is due to the changes in the functions of traditional elements (Pokatilova, 2010: 67). Systematic and purposeful nature of this change involves a change in the elements themselves and their gradual replacement by others - literary by function and literary by elementary organization (literary simulations of folk genres).

Since Kulakovskiy in Yakut tradition art literature has formed, developing exclusively by the laws of literature.

The regularities of the early literary formation on the Yakut material clearly demonstrate the importance of typological perspective in the study of this process - replacement of one art system (folk) by another (literary). From the very beginning of the literature both systems are presented as two completely independent, having different specificity and mechanisms of functioning. The very process of this change can be conceptualized in a broader context of typological transition from oral tradition to written, which allows to bring into focus synchronous aspects of this "transition" in a research plan.

One of the aspects of the synchronous nature of this process is that the formation of the literature is accompanied by the beginning of developments of the elements of self-reflection of emerging literature both in relation to itself and to the oral tradition as a whole. The moment of self-reflection in the early Yakut literature is seen in the plane interpretation of the traditional verse by the first poet, and in formulaic tradition and genre system of autochthonous folklore.

Methodologically significant conclusion on materials of the Yakut cultural model of the early twentieth century is the conclusion that despite its connections and dependence on oral tradition from the very beginning, the literature is developing in its own way, which is different from folklore. Thus, the starting point of this investigation is to understand literature as an independent field of literature, going back to the fundamental differences of folklore and literature, established by P.G. Bogatyriov and R.O. Jacobson (Bogatyriov, 1971: 369-383). The material at issue reaffirms the fundamental importance of the statements developed by these researchers.

The problem of authorship in the oral tradition and in the early literature.

On the basis of works of the first poets of the manuscript tradition and A.E. Kulakovsky's poetry the evolution of author origin is traced in these texts. In this regard, there is attempt of typology of author's narration in the early literature. In the manuscript tradition the literature of the first Yakut poet seems to be the most revealing. His texts are examples of the formation of type of authorship, unknown to the oral tradition, which is associated with the creation of own poetic language and the formation of individual stylistic mannerisms. The poetic texts of A.E. Kulakovsky are characterized by the appearance of the position of "outside observer", additional author intentions in the words of hero, the growth of the system of motivations, leading to the author's digressions.

Yakut literature confirms the need of study the early stages of the formation of literature as a justification of a special type of individual authorship, coming, according to the concept of M.I. Steblin-Kamensky, to replace the archaic stage of "unconscious authorship" (Steblin-Kamensky, 1978). In turn, M.I. Steblin-Kamensky's development of evolutionary concept of authorship is the development of some of the statements of historical poetics by A.N. Veselovsky, relating to the transition "from the singer to the poet" (Veselovsky, 2007: 328). This model of the formation of a newly created written literature demonstrates the very real research parameters, which determine the fundamental difference of archaic type of works in the oral tradition from the latest- early literary, in this case.

That preference for "private materials" (Steblin-Kamensky, 1978: 128-129), which is one of the methodological approaches of the study, has allowed represent in more detail the origins and ways of forming the Yakut early literary tradition. Model of the formation of the Yakut early literary tradition can be presented in a rather particular view, at the same time its specificity does not change the general typological regularities in the formation of newly created written literature in general. The originality of this model appears, on the one hand, in the fact that the poetry of A.E. Kulakovsky reveals a very different type of autochthonous development of oral tradition, on the other, - it is marked by the formation of a literary type of authorship from the very beginning.

The results of the analysis suggest a rather specific nature of the evolution of the newly created written literature: early Yakut poetry retains its genetic connection with the forms of oral tradition, but at the same time it is developing in a completely independent way, in the end, due to the specifics of literature itself.

There were different types of texts in Yakut literature of the early twentieth century. These are the texts: ascended to the oral tradition, but which has been developing in a different cultural (literary-written) context as a result of literary simulations and adaptations of folklore; or written, but retaining some features of orality (in manuscript tradition); or

the actual literatures, which are composed and get further development as fundamentally different from folklore. Thus, there are the following interactions in the early literary situation: (a) of oral, (b) of written (manuscript), (c) of literary traditions. These interactions define the uniqueness of the Yakut model of the early twentieth century. Holistic analysis of the poetic system of the first Yakut poet – A.E. Kulakovsky - in the context of the genre transformations and radical change of type of authorship allows to determine the specificity of the literary text, as opposed to folk and manuscript/written.

The period of the literary establishment in the Yakut culture was marked by a sufficient complexity and undifferentiated types of texts, which at the same time emphasizes the duality of this very situation.

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**THE ROLE OF INSERT STRUCTURE IN JOURNAL TEXTS
(THE EXAMPLE OF “KYUM”)****РОЛЬ ВСТАВНЫХ КОНСТРУКЦИЙ В ЖУРНАЛИСТСКИХ ТЕКСТАХ
(НА ПРИМЕРЕ ГАЗЕТЫ “КЫЫМ”)****GAZETE MAKALELERİNDE ULAMA TEŞKİLİNİN ROLÜ
(“KYYM” GAZETESİNE GÖRE)****Nadezhda BORISOVA*****ABSTRACT**

This article attempts to distinguish insert structures in the journal texts on the newspaper “Kyum” between 2008-2010. According to their contents, insert sentences vary significantly and include all the possible messages. They facilitate to cover the issued topic, can express additional information about something, and give an additional characteristic to some details or situations. Journalists of the modern newspapers can introduce into the text notes regarding the attitude, actions, speech object. Besides, they are separated by the intonation of introduction or incorporation and represent an additional, accompanying remark and explanation of the speaker. Thus, they enlarge the contents and information volume of the sentence.

Keywords: Inserted Structure, Additional Messages, Fair Remarks, Additional Information, Oral Speech.

АННОТАЦИЯ

В данной статье предпринята выделить вставные конструкции в журналистских текстах газеты «Кыым» за 2008-2010 гг. По своему содержанию вставные предложения необычайно разнообразны и заключают всевозможные сообщения. Они способствуют раскрытию излагаемой темы, могут выражать дополнительные сведения о чем-либо, дать характеристику какой-либо детали, ситуации. Журналисты современных газет благодаря вставным конструкциям могут ввести в текст замечания говорящего относительно поведения, действия, предмета речи. Кроме этого они обособляются интонацией водности или включения, и представляет собой попутное замечание и пояснение говорящего. Тем самым они увеличивают содержательно-информационный объем предложения.

Ключевые Слова: Вставная Конструкция, Добавочные Сообщения, Попутные Замечания, Дополнительные Сведения, Разговорная Речь.

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ÖZET

Bildiride 2008-210 yılında çıkan “КЫЫМ” gazete makalelerdeki ulama teşkilleri üzerinde çalışılmıştır. İçerik olarak ulama teşkilleri çok farklı ve her türlü haberleri içermektedirler. Onlar konu açıklamasında yardımcı olmakla beraber ek bilgiler vermekte ve durumu nitelemektedirler. Günümüz gazetecileri ulama teşkilleri kullanarak konu hakkında roportaj verenin düşüncelerini de değiştirmeden ekleyebiliyorlar. Ayrıca gazeteciler ton sahasını ayararak yada ilave ederek konuşmacının açıklamalarını takip etmektedirler. Böylece cümlelerin içeriğini daha da genişliyorlar.

Anahtar Kelimeler: Ulama Teşkilleri, Ek Haberler, Ek Düşünceler, İlave Bilgiler, Konuşma Tarzı.

In the Yakut language it is possible to underline inserted sentences and inserted sentence parts as syntax mood expression means. Its mood is in the fact that these means while representing different additional messages, fair remarks, express subjective addition, explanatory notes which can appear during the oral communication procedure and inserted into the main sentence on the own consideration of the speaker. Usage of inserted members and sentences is conditioned by the speaking part aspiration to achieve clarity, full-value of the message, the activation of oral communication. Their syntax meaning as special speech parts which express subjective attitude of the speaker lies within grammar relations of mood (Modern Yakut..., 1995: 198). It is necessary to notice that “according to their contents insert sentences vary significantly and include all the possible messages which help to understand the sentence they are inserted in. They facilitate to cover the issued topic and in case if the speech has different structure they can be independent sentences” (Gvozdev, 1973: 196). Now let us see specific examples of insert constructions.

Inserted constructions are usually placed in the middle of the sentence (Modern Russian..., 1979: 148) and “they may abruptly cut, break “continuity of the syntax connections”, make impression of unplanned statements, which, in turn, creates conditions for its actualization. The suddenness of such insert structures appearance, their semantic and structural insulation and independent character make fix the attention on these structures and very often make them important in communication (Babaitseva, 1981: 171). For instance:

Орто анал үөрэх тэрилтэлэригэр үгэс курдук кыаммат арана оҕолоро (тулаайахтар, элбэх оҕолоох ыаллар – 60-70%) үөрэнэллэр¹.

Онуоха туора турбут Дима: «Төлөнүнүн аҕал эрэ», - диэн көрдөөбүт курдук (Виктор этэринэн, былдыаабыт үһү². From this example we can see that it is also possible to introduce the insert structures into the end of the sentence. Author s desire to say something as if appears during the speech and realizes immediately damaging the order of basic syntax structure.

¹ Егор Николаев. Наука, тизиньикэ интэлигиэнсийэтин I Форумуттан санаалар. 09.04.09. №13. С.11.

² Туйаара Сиккиэр. Саарбахтааһын элбэх. 18.02.10. №6. С.37.

One of the typical features of inserted structures is the fact that they are characterized by specific tone of incorporation. For example, in the following sentence:

*Аан дойдуга ылыныллыбыт сир быһыытынан, киһи төрөөбүт дойдутун (өскөтүн ону ытыктыыр эбит буоллабына) уруккутун-хойуккутун, устуоруйатын, бүгүһүнү туругун билиэхтээх*³. It is possible to see from the example that “in the places of the main sentence rupture (after the word «дойдутун») there is a long pause” (Solganik, 2007: 182).

Furthermore, it is important to mention that “inserted constructions may be related to the sentence as a whole or to its separate words, they can be interconnected in a syntactic manner, and have the form of parts of sentence” sentence (Modern Russian..., 1979: 148). Let us see the case when the analyzed structure is related to a separate word:

*Ол иһин тус бэйэм «хара тылдьыты» («Сахалыы таба суруйуу тылдьытын») хайаан да айанна илдьэ сылдьааччыбын*⁴. In this syntactic structure the insertion is related to the word group «харатылдьыты» («dictionary»).

In the text ««Күөртээчи көнүлгэ сылдьар»⁵ Туауара Sikkier, the journalist, introduces the insertion which is related to the whole sentence: *Уонна остуолга умса түһэн сылпыт. (Бу барыта дьылээх киһи, милииссийэ Н. Көрдөрүүтүттэн сурулуна).*

In the data of Vladimir Stepanov «Сыана «убахтаабыт» санаалара»⁶ we can meet the insert structure where the author comments on the first part of the sentence: *Балыһа лиһинэн төлөнөр хамнас (оҕону ыарылыгыгар ылбытын эмиз киһирсэр) ыларгынааҕар кыра буоллабына, ол эмиз – куоттарбыт барыһын.*

These examples convince us that analyzed syntactic structures “can express additional information about something arising from speaker’s intention to comment on the sentence as a whole as well as on its parts” (Modern Yakut..., 1995: 201).

Sense and stylistic functions of the inserted structures vary. They can be reflections, digressions very significant for the understanding of the message in general (Modern Russian..., 1979: 149). It is also worth mentioning that “the connection of the inserted construction to the main structure (when we are speaking about asyndetic insertion) has no grammar but substantial and associative character (Solganik, 2007: 182). For example:

*Кимнээхтэрий (биһиги санаабытыгар, кини Элэй, Омоҕой эһин диэхтээх этэ)?*⁷. Here with the help of the introduction of the inserted construction into the text the journalist reflects, expresses his suggestion. In the present inserted structure the main sentence is rather insubstantial: *Кимнээхтэрий?* Thanks to the analyzed syntactic structure the sentence carries more rich meaning. Because insert structures clarify, specify the contents of individual words or expressions, widening or narrowing their meaning” (Modern Russian..., 1979: 149).

³ Туауара Сиккиэр. Олорор сиргин төһө билэбин? 04.02.10. №4. С. 36.

⁴ Мэхээс Сэмэнэп. Массыына ханна тийэринэн... 08.04.10. №13. С.15.

⁵ Туауара Сиккиэр. Күөртээчи көнүлгэ сылдьар. 07.05.09. №17. С.34.

⁶ Владимир Степанов. «Сыана «убахтаабыт» санаалара 18.02.10. №6. С.2

⁷ Туауара Сиккиэр. Олорор сиргин төһө билэбин? 04.02.10. №4. С. 36.

As for the statement aim inserted structures can be declarative, interrogative and imperative ones (Expressive..., 2009: 88). For example, in one of the journalists' texts published in the newspaper "Куум"/ «Кыым» we can see the imperative structure where the author expresses his surprise: *Арай ону сүүрбэччэ сыллаабыта (бэлиэр оччо буолбут!) биһиги тыыннаах бөлөхтөрбүт ситэрэн-хоторон биэрбиттэрэ*⁸. This exemplifies the fact that "inserted constructions emotional and expressive character which defines intonation peculiarities is often used to add an exclamatory tone to them" (Expressive..., 2009: 88).

An inserted construction can be found in the materials by Mikhail Semenov in the form of a question: *А.Егоров байанныыр кэмизэр Михаил Перетертов үрэр үстүрүмүөннэ (пианино курдук клавишалаах, туох диэн ааттааба буолла?) оонньуура туох эрэ ураты тыыны биэрэр*⁹.

Nevertheless, inserted structures insensetheir statement aim can be more often declarative ones: *Ол түмүгэр төннөрү усуллубуйаба үбүнэн көмөлөһөргө сөбүлэспит (урутаан эттэххэ, ити үп барыта төннөрүллүбүт)*¹⁰.

Inserted members more often present an interpretation of some word or they have explanatory meaning. Inserted sentences in their turn have a series of meanings. They can express additional information in journalistic texts about something as a result of author's the intention to comment on the whole sentence or its parts (Modern Yakut..., 1995: 201). For instance:

*Ол түмүгэр, мин оҕолорум төһө да төрөөбүт кызыллы тылларын билбиттэрин иһин, уопсай хакас тылынан тахсар хаһыаты-сурунаалы ааҕар кыахтара суох (хакас тылынан тахсар соҕотох «Хабар» диэн хаһыаттара 2,5 тыһ. тиражтаах)*¹¹. In this case the author, aside from the main statement, introduces the additional details about the newspaper named "Khabar" which is the only newspaper issued in the native language in the Republic of Khakasia through use of an inserted structure. Besides, he informs the readers about one more important fact – newspaper circulation.

It is possible to introduce inserted structures into the journalist's text with the aim to specify "the time when the event mentioned in the main sentence occurred" (Modern Yakut..., 1995: 200): *Быһаас кулун тутар 30 күнүгэр Эбээн Бытантайга (Таба бырааһынньыгар), СӨ Ис дьыалаба миниистирэ Яков Стахов командировкаба сылдьан бааһырбытын туһунан сурах өрөспүүбүлүкэни биэр гына тилийэ көппүтэ*¹². In this case the author precise the time of event in the ulus Eveno-Bytantaysky – the 30 of March, 2013 (during the reindeerherders holiday).

Let us also take into consideration that the journalists very often use the method of insertion in their texts in order to specify the place or action of the event: *Онно Шавкунов аатынан уулуссаба «Бочка» диэн ааттаах көччүйэр тэрилтэ утары турар (суол нөнүө) дьэ подьёһыгар тыаттан кэлбит ыччат сөбүлээн мустарын, арыгылыырын, күлүгээннишин туһунан суруллубут*¹³. The author of such material

⁸ Михаил Семенов. «Ай-тал» кэнсиэрин кэнниттэн... 11.02.10. №5. С.37.

⁹ Михаил Семенов. «Ай-тал» кэнсиэрин кэнниттэн... 11.02.10. №5. С.37.

¹⁰ Геннадий Бечеряков. Сүһүөх уйбатын сүрэх кыайар.. 23.04.09. №15. С.11.

¹¹ Иван Гаврильев «Булгуччу Саха тылын үөрэтииһин... 18.02.10. №6. С.14.

¹² Туйаара Сиккиэр. Кустуурдар сөбүлэспэттэр! 04.02.10. №4. С.37.

¹³ Туйаара Сиккиэр. Ыар дьүүл. 09.04.09. №13. С.36.

explains that “at the Shavkunova street, nearby the bar called “Bochka”/“Barrel” (crossing the road) there is a building in the entrance of which young people constantly hang out and brawl”. After that follows the next sentence: : *Быһата, бу дьэ олохтоохторун түүннэри-күнүстэри сүгүн олордубаттарын, утуннаттарын туһунан*. Through this the author uses in one syntactic structure two methods at the same time thus making the journalist’s speech more expressive.

Also, by using the method of insertion into text insert, the authors of many newspapers introduce into the sentence specific geographic directions: *Ол курдук, былырыын ыччат сылыгар биэс бастаан аһылыбыт салаалар (Нам, Чурапчы, Таатта, Мэнэ Ханалас, Үөһээ Дьааны, Бүлүү улуустарыгар) биэс сылларын бэлиэтээбиттэрэ*¹⁴.

According to Mr. G. Ya. Solganik, one of the key features of the syntactic structures under consideration can be called their ability to “enlarge the contents and information volume of sentence”. Consequently, “as a mood and evaluation component they make difficult the sense structure of the sentence” (Solganik, 2007: 182). They provide any journalist with opportunity to express additional messages and their materials. For example:

*Институттан соботох 690 солкуобай харчыны ылар «Сталинскай стипендиат» буола сылдыбыттаабым (мин билэрбинэн, кэлин ол бириэмийэбэ литературовед Николай Тобуруокап тиксибитэ*¹⁵ ‘In the institute I was awarded with “Grant scholarship named after Stalin” and the only student to receive 690 Roubles a month (later the same bound received Mr.Nikolay Tobukorov, literary criticist’.

*Үрүн аһынан хааччыллыгыга тас табаары оһороочулар диэки «оһой-соһой» көрөр туруктаахпыт (билэргит курдук, Арассыыйаба – холобур, Белоруссияттан, тас дойдулартан, биһиэхэ – биһир бастакынан Арассыыйаттан киһир)*¹⁶.

*Холобура, хаһаайын итирик туруктаах сылдьан баһаары ытпыт (табаһын муруурбатах, чаанньыгын араарбатах, о.д.а.) буоллаһына страховкалаабыт хампаанһа «баһаарынай куттал суох буолуутун куруубайдык кэһиш» диэн төрүөттээн төлөбүрү оһорору аккаастыыр бырааптаах*¹⁷.

Another peculiarity of the inserted structure is their ability to make possible for journalists to introduce into the text “comments on the words and expressions used in the main sentence” (Modern Yakut..., 1995: 200):

*Ыччат олоһун быһаарыылаах кэмнэригэр (үөрэххэ киһиш, ыал буолуу, үлэ көрдөөһүн уо.д.а.) психологическай өттүнэн бэлэмнээх буоларын ситиһэ сатыыбыт. Ону таһынан уопастыба тэнийбит кыһалғаларыгар (наркомания, арыгыга, табахха ыллары уо.д.а.), ыччакка сырдатар үлэни ытабыт*¹⁸. In this case the author of the material comments on the most important moment of a young man’s life: attending to a higher educational institution, marriage, looking for job). And in the second sentence

¹⁴ Егор Николаев. Уйулба харысхалы уонна өйөбүлү эрэйэр». 18.02.10. №6. С.16.

¹⁵ Иван Гаврильев. Ийэм – Көксөй хачыгырыыр. 18.12.08. №50. С.19.

¹⁶ Татьяна Захарова – Лоһуура. Үүт туһунан мөккүөр. 22.04.10. №15. С.17.

¹⁷ Геннадий Бечеряков. Быһылаан хаһан баһарар тахсыан сөп. 11.02.10. №5. С.6.

¹⁸ Егор.Николаев. Уйулба харысхалы уонна өйөбүлү эрэйэр. 18.02.10. №6. С.16.

he enumerates in the text with the help of inserted structure the most widespread problems among the youth (drug addiction, alcoholism, smoking).

It is of importance to mention that the structures under consideration allow the journalists to give “an additional characteristics to some detail or situation” (Modern Yakut..., 1995: 200). For example, in the materials by Ivan Gavriliev «Чыныс Хааны көрдүбүт»¹⁹, the author evaluates the film “Chingiskhan s Secret”:

Ол курдук, быстах-быстах хартыыналартан килийдэнэн оһоһуллубут курдук (ону атын омуқ боростуой көрөөччүтэ хайдах ылыныа өссө биллибэт). Here the journalist criticizes the film authors (especially, editing), because the film lacks wholeness as if it consisted of several separate episodes slapped together, and it makes the movie really difficult to follow.

*Ону тэнэ 18 сааһыгар диэри инбэлиит оҕолор, I, II, курууппалаах инбэлииттэр (талбыт идэтигэр үөрэнэрэ медицинскэй эспэртиисэнэн бобуллубат буоллабына), 20-гэр диэри саастаах уонна биир эрэ төрөппүттээх буоллабына (дьиэ кэргэн дохута Саха сиригэр нэһилэ тийинэн олоруу алын кээмэйигэр тийибэт буоллабына)*²⁰. In the present syntactic structure the author makes additional explanations.

Journalists of the modern newspapers can introduce into the text “notes regarding the attitude, actions, speech object” (Modern Yakut..., 1995: 201) thanks to insert structures: *Хата, туюх имнэммитэ эбитэ буолла (биитэр олохтоохтор тоҕо сууллан бары төлүү охсубуттара дуу), үс хонон баран, өрөбүлгэ уоту холбоон абыраатылар*²¹. In this context the speaker (e.g. journalist) makes a note regarding the residents of some domestic building situated in the Chaykovskogo street, who do not pay the rentals in time complaining about constant electricity shut offs.

Thanks to the intrinsic contents capacity of inserted structures the authors use such syntactic constructions to introduce into the text "accompanying description, explanation of the psychological state of the speech object described in the main sentence. (Modern Yakut..., 1995: 201).

The respondent's answer to the Tuyaara Sergeeva-Sikkier's question "Whom do you consider to be the cultural ancestor of the Yakuts?" was the following: (mentioning that the author uses in his materials a questionnaire method):

– *Ньургун Боотур дуо..? (Ол кэмнэ саха кыыһа киирэн кэллэ. Киниттэн ыйыттыгыгар биирдэһэ хап-сабар Эллэй диэтэ. Ону киһибит «Эллэй» диэн пиибэ курдук ааттаах эбит диэн айманна)*²²

In this syntactic structure the author describes the external (actions of the characters) as well as internal (astonishment) states of a person. Besides, the insertion methods are used to characterize a person: *1922 сыллаабы төрүүх убайым холкуос үлэтин хоһууна (биир күнэ илии хотурунан 2 гаа 8 дэһээтэй иэннээх сири охсон турар) тимир ууһа, бастын хомсомул, үтүө булчут эбит буоллабына, мин үөрэби өрө туран холкуос*

¹⁹ Иван Гаврильев. Чыныс Хааны көрдүбүт. 12.03.09. №9. С.36.

²⁰ Егор Николаев. Үөрэх – сайдыбыт төрдө. 08.04.10. №13. С.16.

²¹ Е.Николаев. «Кымырдаҕас уйата» кыстыгы туоруо дуо? 24.09.10. №37. С.10.

²² Туйаара Сиккиэр. Олорор сиргин төһө билэбин? 04.02.10. №4. С. 36.

үлэтигэр умньамматах киһибин²³. In the given text the author tells us about his brother: he was the best worker at the kolkhoz (collective farm), strong and handsome mower (he specifies the spatial quantity he was able to mow off per day), the best lathe operator and Komsomol member, hunter. In this case the author praises his relative.

The journalists often indicate not only the personal qualities of their characters but also point to their kinship: *Маньаха эбии Аскар Акаев уола Айдар казах дьахтарын (Нурсултан Назарбаев кыһынын) ойох ыла сылдыбыта, биш күтүөтэ – эмиэ казах киһитэ – Кыргызтан баайын бачаачайдаһан олохтоох нэһилиэнньэбэ өскө кирибитэ*²⁴. Here the author tells us: "Askar Akaev's son, Aydar, was married to kazachka (Nursultan Nazarbaev's daughter), his son-in-law was accused of theft and for this reason wasn't much favored by people in Kirgiziya".

Very often our speech can be emotional. Worrying, happiness, delight, hatred, sorrow, discontent, perplexity, confusion - all these emotions manifest themselves through syntax (Vvedenskaya, 2003: 54). Consequently, an inserted structure allows to express a wide range of meanings, related to appraisals, emotions, feelings, and - more - speech subject state (Expressive..., 2009: 86). Let us notice emotional and evaluative possibilities through concrete examples:

*Маннык сүдү, ураты кэллиэксийэни аан дойдуга киэник биллэр варгановед, Плезент куорат олохтооҕо, 83 саастаах Фредерик Крейн саллар сааһын тухары муспун баайын-дуолун бэлэх быһыытынан, ала-чуо Саха сиригэр эрэ талан (көрдөһөөччү үгүһүн үрдүнэн!) ыытта*²⁵. Through the provided example one can see that the role of inserted structure is a relevant one. It shows the author's emotional state. In this very case we are speaking about the admiration and delight. And the exclamation strengthens the psychological state of the speaker twice.

Worth mentioning is that emotionality (in respect of the statement) is the expression of the speaker's excitation (Smelkova, 2006: 142). It is created by means of intonation (in written form - with the help of punctuation marks and order of words)" [at the same place]. As an example we will take the materials by Tuyaara Sikkier «Кураанабы куустарыы» where the journalist uses an inserted structure with exclamation: *Тута 200 оҕону үөрэттэрэбит диэбиттэр (элбэҕэ да бэрт ээ!)*²⁶. It allowed the author of the material to enrich the text with emotional colour. If the sentence had no insertion it would be as follows: *Тута 200 оҕону үөрэттэрэбит диэбиттэр* and had no special emotionality instead possessing declarative character.

The emotional peculiarities in speech can be transmitted by "certain grammar structures" (for instance, through use of exclamatory and interrogative sentences)" (Smelkova, 2006: 142). For example, in one of the materials by Tuyaara Sergeeva, published in the criminal column of the newspaper «Дьай» we can observe the following insertion method: *Көрөгүт курдук, «бөхтөр» (маннык дьон милииссийэ диэн ааттанар быраантаахтар дуо!?) кылланы дьаабылаабыттарыттан Кычкинар*

²³ Иван Гаврильев. Ийэм – Көксөй хачыгырыыр. 18.12.08. №50. С.19.

²⁴ Иван Гаврильев. Кыргызтан. 04.12.08. №48. С.9.

²⁵ Василина Попова. Эмирикэттэн – сүдү бэлэх. 10.12.09. №48. С. 11.

²⁶ Туйаара Сиккиер. Кураанабы куустарыы. 05.03.09. №33. С.33.

*дьиэ кэргээнэрэ улахан охсууну ылбыттар: биир оҕолоро тыла суох буолбут, төрүү илик оҕолоро өлбүт*²⁷.

Here the sentences are pronounced "with a special, high tone" (Zemsky, 2008: 20), because the author uses exclamation and interrogation at the same time, in order to express the sense of indignation, disappointment. The journalist is so upset about the police officers' actions when they exposed an unjustly-accused person to inhumane treatment in the pre-trial detention center. They intended to force him to confess in participation in crime he did not commit. The genre of this text is journalistic investigation. Tuyaara Sergeeva investigates this case and willing to prove noninvolvement of the accused person in the murder he was accused of.

All the above mentioned examples prove that the "syntax contains great possibilities to express all range of human's emotions" (Basovskaya, 2008: .57).

As noted by G.Ya. Solganik (Solganik, 1996: 219), the function of "influence, so important for the newspaper and publicistic style, determines the urgent necessity of the publicist in evaluation means of expression". In his opinion, "influence function of the newspaper and publicistic style especially reveals itself in the syntax".

Let us define the role and importance of the inserted constructions, when the author expresses his attitude to the subject. Let us note that the "Assessibility (in sense of language category) - is the expression of the emotional attitude determined by the established opinion about the statement subject in speech" (Smelkova, 2006: 142).

Let us turn our attention to the material called «Санаа хоту барда эрээри...» by an unknown author. In this case the statement subject is the Day of the native language and written language which is celebrated in the 13 of February each year: *Судургутук эттэххэ, тэрээһин туох да улахан өрө күүрүүтэ, өрөгөйө суох, «мунньахтыы тиинтэххэ» уһун синньигэстик (салгытыылаахтык да диэххэ сөн) барда*²⁸. In this case the author of the text is disappointed with poor event management, which took place in the State Opera and ballet Theatre. The event seemed like a buzz session: it took long time and was dull (it was boring). This example convinces us that "the speaker's attitude to the expressed thought, characterization of another communicator's speech or events evaluation can be expressed with the help of inserted construction" (Zemsky, 2008: 20).

Herein another inserted structure no less vivid than the previous is observed creating unpleasant opinion about the event managers:

Ол гынан баран, хомойуох иһин, өрөспүүбүлүкэ салалтатын аатыттан тэриллэн ытыллыбыт үөрүүлээх уонна дьохуннаах тэрээһиннэ саха тылын сэргээсисти, өрө тардыы туһунан туох да дьохуннаах, официальной этии оһоһуллубата, үлэ-былаан торумнаммата, сыал-сорук туруоруллубата, ытыллыбыт үлэ (өскөтүн ытыллыбыт буоллаҕына) ырытыллыбата 'Unfortunately, during such a big and grand event which is organized by the Government of Republic, nobody officially commented on future of Yakut language'. The journalist is so disappointed that he cannot help criticizing. The author had doubts there were performed any

²⁷ Туйаара Сиккиэр. Дьай. 22.01.09. №2. С.37.

²⁸ Санаа хоту барда эрээри... 18.02.10. №6. С.14.

works in this sphere. After the words combination *ытыллыбыт үлэ* speech intonation suddenly changes and an insertion is introduced (*өскөтүн ытыллыбыт буоллабына*).

It is well-known that "the intonation is as one of the relevant sentence features as an indicator of sentence completion and continuity in oral speech and it expresses emotional and expressive colour" (Babaitseva, 1981: 10). So, inserted structures are often used for expressing and intensifying emotional evaluation" (Expressive..., 2009: 87).

*Урут Сэбиэскэй былаас саҕана үрдүк дьиилэри тутууну хааччахтыылара (сир хамсааһыныттан дьаарханаллара дуу, атын туох эрэ хос сыаллааҕа эбитэ дуу?)*²⁹. The author in his materials tells that in the Soviet Union times it was not an asset to construct the multistore buildings (were they afraid of an earthquake or there were some other reasons?) In the given structure the journalist uses rhetorical question, which makes stronger speech emotional character. The verb *«хааччахтыылара»* is logically stressed, because this very verb "underlines the informative sentence center" (Babaitseva, 1981: 10). Rhetorical questions which coincide with the common interrogative sentences differ due to exclamative intonation, which expresses amazement, and extreme feelings intensity (Golub, 2010: 426).

Now let us proceed to the examples of inserted structures which are included by the author in order to introduce the so-called "author's ego" of the journalist. Let us mention that the author's image in the publicism - is the "ego" of the journalist, character of his attitude towards reality (direct description, evaluation, message etc.) (Solganik, 2001: 207).

For instance, in the report by Egor Nikolaev *«Аанһаллар аһыыгын-хараһын ыраастыыллар»* the medical staff service of one of the city hospitals is criticized: *Тылын баһа «баран эрэбин, түгэнник» диин буолла (арай суоһар түбэспит буолуум – хайыыбын?)*³⁰. Here the author acts not only as an observer but as a participant of the events. He describes the events *de visu*. As in any other report the author's «ego» is expressed very strong introduced with the help of insertion at the end of the sentence.

The excerpt provided herein is similar to an oral speech, because the author used the method of insertion. The author finishes his message: *Тылын баһа «баран эрэбин, түгэнник» диин буолла*, and then after a pause he adds the statement to above said (*арай суоһар түбэспит буолуум – хайыыбын?*), which contains certain intonation and emotional end expressive colours. When pronouncing the insert which is situated in the end of sentence, one can feel the raising of the voice tone: *арай суоһар түбэспит буолуум – хайыыбын?*

The author's personification is also expressed in the following structure, though it does not differ in its emotional colour: *Кэһкэ ситиһилэрдээхпит (ол туһунан балаһча суруллубутунан, хатылаамыым)*³¹.

The next sentence also does not differ in emotionally high tone, despite it reflects the image of the author: *Т. араспаанһатын былырыын И. диин суруллубута (онон ааһааччылар буллуйбаккытыгар көрдөһөбүн)*³². Here the author makes a remark that "during last year the surname of T was to be written like I" and he asks not to confuse them.

²⁹ Иван Гаврильев. Биһиги кэммит саҕана. 13.11.08. №45. С.15.

³⁰ Е. Николаев. «Аанһаллар аһыыгын-хараһын ыраастыыллар». 01.10.09. №38. С. 10.

³¹ Татьяна Захарова – Лохуура. Үтү туһунан мөһкүүр. 22.04.10. №15. С.17.

³² Туйаара Сиккиэр. Күөртээчи көнүлгэ сылдьар. 07.05.09. №17. С.34.

It follows herefrom that with the help of text insertion introduction it is possible to clarify something or introduce some changes.

Thuswise the inserted structures are very often classified as an oral syntactical structures because they often remind oral speech which is characterized by such particularities like spontaneity, emotionality and expressivity. In this case intonation, logical accent, pace and pauses play a very important part, because they are the elements constituting inserted structures. And, as a rule, they are situated in the middle of the main sentence mainly relating to the previous part of the sentence. Inserted sentences which contrast with the main message contents or inform us about some facts, uncover the main event reason, are usually placed at the end of the sentence.

Besides, they are separated by the intonation of introduction or incorporation and represent an additional, accompanying remark and explanation of the speaker. Thuswise they "enlarge the contents and information volume of the sentence". Due to their intrinsic content volume which is proper to them (capability to communicate additional information, make additional explanations, remarks, to introduce clarifications or corrections) the inserted structures fulfill different stylistic functions.

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THE COLLECTIVE MEMORY AS A BASIS OF TERRITORIAL IDENTITY

КОЛЛЕКТИВНАЯ ПАМЯТЬ КАК ОСНОВА ФОРМИРОВАНИЯ ТЕРРИТОРИАЛЬНОЙ ИДЕНТИЧНОСТИ

TOPRAK ÖZDEŞLİK TEMELİ OLARAK TOPLUM HAFIZASI

Natalia PROKOPIEVA* - Pauline A. ALEKSEYEV**

ABSTRACT

With global social changes, old stereotypes are breaking, values are changing and social identity issues are becoming more important. In the ongoing migration movements, territory identity is increasingly gaining grounds. This article suggests that the basis for the formation of territorial identity can be a collective memory of the territory as general knowledge, memories and attitudes.

Key Words: Social Identity, Territorial Identity, Collective Memory.

АННОТАЦИЯ

В условиях глобальных социальных изменений происходит ломка устоявшихся стереотипов, изменяется система ценностей, особую остроту приобретает проблема социальной идентичности. В условиях миграционной активности актуальным является вопрос о территориальной идентичности. В статье высказывается предположение, о том, что основой формирования территориальной идентичности может выступать коллективная память территории, как общее знание, воспоминания, отношение.

Ключевые Слова: Социальная Идентичность; Территориальная Идентичность; Коллективная Память

ÖZET

Küreselleşen sosyal değişiklerle eski basmakalıplar dağılıyor, değerler sistemi değişiyor ve sosyal özdeşlik konusu önem kazanıyor. Devam eden göç şartlarında toprakla özdeşleşme konusu daha da güncelleşiyor. Makalede ilişki, hatıra, genel bilgi gibi algıların toplumun hafızasında toprak özdeşleşmesinde temel unsurlar olarak yer aldıkları düşünceler ileri sürülmüştür.

Anahtar Kelimeler: Sosyal Özdeşleme, Toprak Özdeşleme, Toplum Hafızası

Any radical changes taking place in society, can not affect the psychological structure of society. So GM Andreyev said that at this time there is breaking stereotypes, change the value system, particularly acute is the problem of social identity. (Andreeva, 2000: 219) In the process of socialization of each person identifies with a particular, a reference to his band, in an era of change boundaries between groups are often blurred and hard it is to identify with any group, there is a crisis, often called an identity crisis.

In terms of migration activity in our country special relevance and urgency for the region becomes the interaction between different social groups. How much for a person coming to a new area, it becomes a "second homeland", it is a territorial identity. We hypothesized that the cementing element of territorial identity for all groups can be a collective memory as general knowledge, memories, attitudes.

The concept of "collective memory" was developed and proposed by the French sociologist M. Halbwachs in the 20-ies of the last century. In his view, access to the memory as last reality quite unreliable, but nevertheless, it forms the basis of the social order. Be aware of the existence of a collective memory for a long time. Plato spoke of a certain knowledge repository, unknown social reality, hidden from man. The presence in the world of storage-specific socially significant information seen in historical research. In historical science, along with the term "collective memory", apply concepts such as "social memory", "historical memory", "socio-historical memory", "Memory of the World", "external memory", "supra-individual system of information" and t . § Historical memory is interpreted as a set of institutionally defined interpretations of historical events that encourages any of the versions of the past. (Emelyanova, 2006: 137-262)

Meanwhile, the collective memory, as a socio-psychological phenomenon, is not covered by the science of history and is not absorbed by the historical memory. Collective memory has no clear boundaries, is the memory of the group, shared memories, the people,



Рисунок 1. События

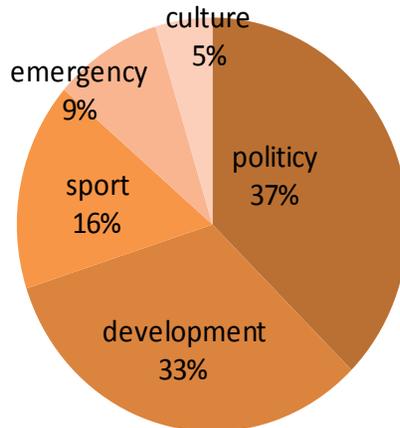


Fig.1 Events

In the category of "political events" that pronounced, includes items such as "sovereignty» ($P_i = 0,11$), «presidential elections» ($P_i = 0,11$), «the occurrence of Yakutia in the Russian» ($P_i = 0,07$), "the election of the first president» ($P_i = 0,05$), «the basis of Yakutsk» ($P_i = 0,02$), «base YASSR» ($P_i = 0,02$), as well as "the arrival of B. B. Putin ", "arrival of DA Medvedev ", " revolution ", " the adoption of the Constitution of the RS (I) ", " civil war ", " the visit of Patriarch Kirill, "the relative frequency of which is equal to 0.01. In the second place came the category "Regional development", which included such things as "the construction of the railway» ($P_i = 0,08$), «holding ESPO» ($P_i = 0,03$), «transform YSU NEFU» ($P_i = 0,03$), "the appearance of cellular» ($P_i = 0,02$), «the emergence of the Internet» ($P_i = 0,02$), «the beginning of the Gold and Diamond» ($P_i = 0,02$), «open tube of the World" ($P_i = 0,02$), «archaeological excavations", "construction of hydroelectric power station", "the creation of ALROSA." "Gasification of villages", "construction of new schools." Next, the third category is "Sports Event" where there are elements of the "Children of Asia» ($P_i = 0,15$), «Lebedev - World Champion» ($P_i = 0,02$), "Winners of Olympic Games in wrestling", "Manchaary game", "games Bootur", "Balakshin - an Olympic medal." For residents of the region are significant achievements yakutyans the international arena. Category "Emergency situation in the region" includes "flood» ($P_i = 0,03$), «flood restoration work", "cold pole -72 *", "fires". And it is no coincidence, every year the residents of the region are victims and witnesses of two elements - spring floods and forest fires. It should be noted that in the category of "Cultural Events" includes elements of "Olonkho" (in 2005, UNESCO declared Olonkho one of the

"Masterpieces of the Oral and Intangible Heritage of Humanity"), a ballet festival "Siberian Crane".

In the second group 66% of the significant events are the so-called "Cultural Events" where the following elements are present: new year (0.09), of the winter (0.07), the day of (0.07), 23fevralya (0.07), May 9 (0.05), Carnival (0.02), the arrival of Roy Jones (0.02) and Tom Hardy (0.02), ysyakh (0.02), the day the driver (0.02), the day the police (0, 02), March 8 (0,02). The second category consists of a dedicated "Sports events" (17%), it is the main element of the game "Children of Asia" (0,37). Next, highlight the category "Regional development" (10%), it included items such as "Railroad" (0.02), "construction" (0,05). Less severe category, and combining disparate elements is the "City" (7%), where there are Saturdays (0.02), the prohibition of alcohol (0.02).

Thus, in group 1 in the category "Events" include political events (37%), development of the region (33%), sport (16%), PE (9%), cultural events (5%). The items included in this category reflect all the events that have emotional value-the value for the inhabitants of the territory, we can also note the variety of elements present. In group 2 in the category "Events" included - cultural events (66%), sport (17%), development of the region (10%), city (7%), there is monotony and poverty of the elements. A comparison between the groups shows undifferentiated, and a cursory look at the events taking place in the area in the second group, which may be an indirect indicator of the level of identification with the place of residence at the moment.

Traditions are respondents 1 of the following categories: national traditions of the Sakha people (62%), traditional events of the Republic (21.4%), activities that are typical for the whole country (9%), the national fisheries (7.6%).

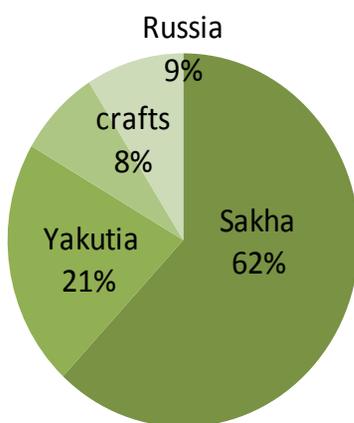


Fig.2 Traditions

In the most pronounced category "National traditions of the Sakha people" often occurs "ysyakh» (Pi = 0,26), as the most respected annual celebration of the Yakuts. Further respondents mark elements such as "osuokhay» (Pi = 0,06), «olonkho» (Pi = 0,05), «ice fishing» (Pi = 0,05), «tanhā» (Pi = 0, 03), "mare» (Pi = 0,03), «algys» (Pi = 0,02), «khomus» (Pi = 0,02), «respect the spirit of fire» (Pi = 0,02), « bayanay »(Pi = 0,02),« stroganina, "" faith in Aiyy ", " shamanism ", etc. These elements point to the traditions of the indigenous people of the region, its beliefs, rituals, distinct culture, folklore. In the category of "Traditional measures of the Republic" are annual events in the region, carried out in recent times, "sports» (Pi = 0,06), «Children of Asia» (Pi = 0,04), «Miss Yakutia» (Pi = 0, 02), "Game Manchaary» (Pi = 0,02), «Game Bootur", "North Star", "City Day", "Sana yrya", "Republic Day", "fraternities."

Our respondents were marked by events that take place throughout the country, which allowed us to identify the category of "traditional events in Russia." In this category are such items as "hospitality» (Pi = 0,02), «off winter» (Pi = 0,01), «Carnival» (Pi = 0,01), «Victory Day» (Pi = 0, 01), "The New Year» (Pi = 0,01). The least severe category were "national industries", where respondents report the preservation of traditional forms of economy of the Sakha people, "Hunt» (Pi = 0,02), «cattle» (Pi = 0,01), «hay» (Pi = 0, 01), "Equine» (Pi = 0,01), «reindeer» (Pi = 0,01).

In group 2 the tradition of the following categories: national traditions of the Sakha people (88%), fisheries for the Sakha people (6%), National Sports (6%). National traditions of the Sakha people comprise the following elements: ysyakh (0.57), olonkho (0.08), jews harp (0.06), mare (0.03) choron (0.03) toyuk (0.03) national clothing (0.03), the Yakut Earrings (0.03) osohay (0.03), sliced frozen (0.03) and ice drift of the Lena River (0.03). In the domestic fisheries noted reindeer (0.03), and national sports hapsagay (0,03).

A comparative analysis of the two groups shows the differences in the differentiation of this category, in a variety of elements. In fairness it should be noted that in group 2 all the main elements of this category have been submitted, which may indicate the immersion environment.

Among the prominent people of Yakutia distinguished: politicians (51.4%), writers (22.5%), athletes (13.6%), literary characters (10%) and the Second World War heroes (2.5%).

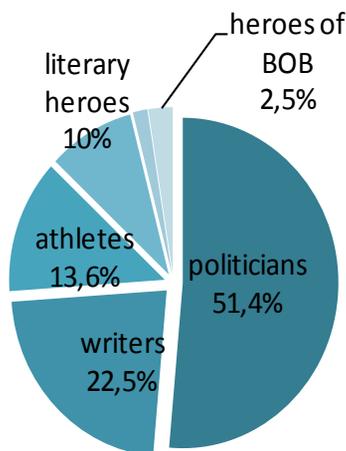


Fig 3. The names of Yakutia

The category "Politicians" consists of names such as PA Oyunskiy ($P_i = 0,14$), ME Nikolaev ($P_i = 0,13$), MK Ammosov ($P_i = 0,12$), AV Styrov ($P_i = 0,04$), PI Beketov ($P_i = 0,03$), GI Chiryayev ($P_i = 0,02$), Ordzhonikidze ($P_i = 0,02$), EA Borisov ($P_i = 0,02$), J. Kraft ($P_i = 0,01$), S. Dezhnyov ($P_i = 0,01$). All of these names are public figures have made a significant contribution to the political and economic construction in our country. The category "Writers" is a folk names of writers and poets (AE Kulakovskii ($P_i = 0,11$), S. Omollon ($P_i = 0,03$), AS Sofronov ($P_i = 0,02$), C . Danilov ($P_i = 0,02$), N. Yakut ($P_i = 0,01$), Ivanov ($P_i = 0,01$), VL Seroshevsky ($P_i = 0,01$)). Among the athletes republic respondents mention those who have achieved great success in the international arena. First of all, P. Pinigin ($P_i = 0,03$), G. Balakshin ($P_i = 0,02$), P. Dmitriev ($P_i = 0,02$), G. Kontoev ($P_i = 0,01$), B. Lebedev ($P_i = 0,01$), A. Diodorov ($P_i = 0,01$), E. Kolodko ($P_i = 0,01$). In the category of literary heroes respondents note Manchaary ($P_i = 0,03$), Tygyn Darhaan ($P_i = 0,02$), Elley Bootur ($P_i = 0,01$), Nyurgun Bootur ($P_i = 0,01$). Unfortunately, the category of "Heroes of War" is represented by only one name - Fyodor Okhlopkov ($P_i = 0,02$), a hero of the Great Patriotic War, the sniper.

In group 2 the specified category represented 85% of the politicians (E. Borisov ($P_i = 0,38$), Nikolayev ($P_i = 0,36$), V.Shtyrov ($P_i = 0,08$), MK Ammosov ($P_i = 0,05$), Fedorov ($P_i = 0,02$), P. Oyunskiy ($P_i = 0,02$)). Among the athletes of the republic, our respondents are aware of V. Lebedev ($P_i = 0,05$), and among the writers S.Danilova ($P_i = 0,02$). As you can see, most of the names submitted are our contemporaries.

Among the prominent people of Russia respondents identify "Politicians" (56.9%), "military affairs" (17.4%), "writers" (17%), "Scientists" (9.7%).

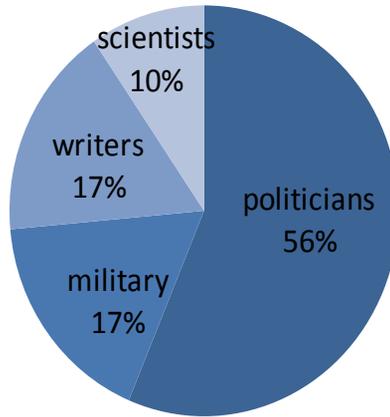


Fig 4. Thenames of Russia

Among the politicians most frequently mentioned were: Peter I ($P_i = 0,12$), VI Lenin ($P_i = 0,09$), IV Stalin ($P_i = 0,07$), VV Putin ($P_i = 0,07$), Catherine II ($P_i = 0,06$), BN Yeltsin ($P_i = 0,05$), Ivan the Terrible ($P_i = 0,03$), MS Gorbachev ($P_i = 0,02$), Vladimir Putin ($P_i = 0,02$), DA Medvedev ($P_i = 0,02$), Nicholas II ($P_i = 0,01$), LI Brezhnev ($P_i = 0,01$), NS Khrushchev ($P_i = 0,01$), Alexander II ($P_i = 0,01$), SK Shoigu ($P_i = 0,01$). Among the military leaders were marked Y. Gagarin ($P_i = 0,04$), GK Beetles ($P_i = 0,04$), AV Suvorov ($P_i = 0,03$), MI Kutuzov ($P_i = 0,01$), VV Tereshkova ($P_i = 0,01$), MT Kalashnikov ($P_i = 0,01$). Russian brands, of course, are the names of A. Pushkin ($P_i = 0,08$), LN Tolstoy ($P_i = 0,05$), M. Lermontov ($P_i = 0,03$), FM Dostoevsky ($P_i = 0,01$), VV Mayakovsky ($P_i = 0,01$). Among the scientists were marked MV Lomonosov ($P_i = 0,04$), DI Mendeleev ($P_i = 0,02$), as well as AD Sakharov ($P_i = 0,01$), IP Pavlova ($P_i = 0,01$).

In the second group, the most frequently mentioned name is Vladimir Putin, which again indicates the existence situationally.

Findings

Our analysis allowed to identify major categories of collective memory - events, traditions, personalities. The obtained results of the study of collective memory suggests that the respondents are significant events related to politics. Laws passed in politics, directly affect the livelihoods of people, and it is connected with the development of the region in the field of economy, information resources, education and transport infrastructure. Comparative analysis of the collective memory of the two groups of respondents showed some differences, particularly in the differentiation and variety of items for each category. Lack of differentiation and the monotony of elements may be an indirect indicator of the level of identification with the place of residence at the moment.

In the territorial identity manifested the general properties of social identity. It has a three-component structure: cognitive, affective and evaluative component related to each other. (Samoshkina, 2008:99-106) At the core of the formation of territorial identity is the cognitive component, that is, knowledge of the history of the area and on this basis can be created emotionally-value treatment of all social groups living in the territory.

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**FUNCTIONAL CHARACTERISTICS OF FOCALIZATION IN LITERARY
TEXTS (ANALYSIS OF SECTIONS IN D. MITCHELL'S NOVEL
"BLACK SWAN GREEN")**

**ФУНКЦИОНАЛЬНЫЕ ОСОБЕННОСТИ СВЯЗКИ
ЛИТЕРАТУРНЫХ ТЕКСТОВ**

EDEBİ METİNLERDE BAĞLANTI ÖZELLİKLERİNİN FONKSİYONLARI

Natalya SABUROVA - Motrena ZAKHAROVA

ABSTRACT

This article deals with the problem of analyzing a literary text from the viewpoint of narrative studies and focuses on the category of focalization, a term suggested by the French scholar Gerard Genette. Focalization usually refers to the structure of a narrative perspective which implies its communication to the reader. In narratology, the term "perspective" denotes choice of narrative instance including interference with the events depicted, that is forming the narrative perspective/focalization. In this article, the structure of **Black Swan Green** will be analyzed in accordance with the perspective suggested by Russian scholars B.A. Uspensky and V. Shmid. These instances are: perceptive, ideological, spatial, chronological and linguistic.

Keywords: literary text, narrative, narrator, focalization, perspective, instances.

АННОТАЦИЯ

В статье рассматривается проблема анализа художественного текста с точки зрения повествовательных инстанций. При этом особое внимание уделяется категории фокализации. Сам термин был предложен французским исследователем Ж.Женеттом. Как правило, данный термин связан с изучением структуры точки зрения в повествовании и способами донесения ее до читателя. В нарратологии термин «точка зрения» подразумевает выбор повествовательной инстанции, включающий в себя вмешательство в описываемые события, что позволяет формировать точку зрения повествования, или фокализацию. В данной статье структура романа "Black Swan Green" будет проанализирована в соответствии с аспектами точки зрения, предложенными российскими исследователями Б.А. Успенским и В.Шмидом. Данные инстанции включают в себя перцептивную, идеологическую, пространственную, временную и языковую.

Ключевые слова: художественный текст, повествование, повествователь, фокализация, точка зрения, инстанции.

ÖZET

Bildiride edebiyat metinlerinin hikaye tarzı açısından yapılan tetkik konuları incelenmiştir. Bundan dolayı fokalizasyon kategorisine özel dikkat çekilmiştir. Bu terim ilk defa Fransız araştırmacı olan J. Jennet tarafından kullanılmıştır. Kaide olarak, anılan terim okura anlatma ve aktarmada metin yapısının incelenmesi ile ilgilidir. Narratolojide “Bakış Açısı” diye kullanılan terim anlatılan olaylara müdahale edildiğinde anlatma şekillerinin seçeneklerini içeriyor ve bu da fokalizasyon yani anlatma görüşlerinin şekillendirilmesine yol açıyor. Makalemizde “Black Swan Green” romanının yapısı Rus araştırmacılarından B.A. Uspensky ve V. Şmidt tarafından kullanılan “Bakış Açısı” denilen terime göre tetkik edilmiştir. Anılan tarzlar partseptivsel, ideolojikel, mesafesel, zamansal ve dilsel kavramları içeriyor.

Anahtar kelimeler: Edebi metinler, hikaye, hikayeyi anlatan, fokalizasyon, görüş açısı, tarz.

Study of literary text is particularly interesting from the viewpoint of the analysis of its language and author’s individual style, as well as literary and psychological trends. Such aspects as its categories, generation of meaning, tropes and vocabulary, perception and interpretation are also being the center of scholars’ close attention.

A literary text is a polysemic and multi-layered system. Each of its elements interacts with others thus unfolding the author’s intentions. Thus it is the analysis of such interaction between various layers of text that is of special interest.

Focalization is one of the most interesting and meaningful categories of literary text. The term itself was introduced by the French literary theorist Gerard Genette in his 1972 essay “Figures III”. By “focalization” he means the structure of a narrative perspective which implies its communication to the reader.

Introduction of the term enabled to 1) further detail the complex notion of narrative structure by distinguishing between perspective and narrative voice; 2) single out the narrative instance to which the “visual information” is vectored and for which it is aimed when being transmitted via the “focalizator” – that is the instance of the “implicit viewer”; 3) not just to actualize the visual (spatial) aspect of narrative but also to emphasize it being structured since focalization suggests structuring the narrative space and modeling its perception by recipient; 4) discover and analyze the mechanisms of text by means of which its ideology is actualized. (Gennet, 1998).

Narrative structure is comprised of such text categories as narrative perspective, subject of speech, type of narrative and addressee. Elements of narrative structure interact throughout the whole narrative. Perspectives may represent both the characters and particular subject of speech – the narrator. Their manifoldness and interrelatedness then become the source of textual actualization (Nikolina, 2001)

Novel under consideration in the article is a system of ideological and literary aspects. Each element of this system comes into interaction and interrelation with one another. I.R. Galperin introduced a system of text-forming categories and parameters. They are as follows: cohesiveness, connectedness, completeness, absolute anthropocentricity, social

orientation, dialogue orientation, uncoiling, continuity, static character, dynamic character, intensity, aesthetic quality, imagery and interpretability. (Galperin, 1981: 47)

According to N.A. Nikolina's classification "structure of the text" is related to such textual categories as narrative perspective subject of speech and type of narrative. Perspectives of narrative may vary; their fixation may be related to the speaker. Literary text determines the dynamic correlation between various aspects of subject and speech, narrator's speech and characters' speech. Forms of speech may also vary and acquire different forms. On the other hand, in case narration lacks the means of representing one's speech, that character's perspective may be motivated by selection and sequence of descriptive components. (Nicolina, 2001; 135)

"Perspective" itself is subdivided into internal and external one depending on the way the events are represented and is not always determined by the type of narrator. Among many definitions of perspective we decided to follow the definition suggested by V. Shmid according to which the elements of narrative structure include type of narrative, types of narrators and perspective. In narratology the term "perspective" carries a certain "organizational" character, being connected to generating and structuring a text. That is, "perspective" is viewed as a device of certain sort. B.A. Uspensky uses the term "perspective" in two ways and represents it in four aspects that are: ideological; linguistic; space-and-time characteristics; and psychological. (Uspensky, 1970: 89).

G. Genette in his "Figures" re-considers perspective studies introducing an important borderline between "who is viewing?" and "who is speaking?" aspects, thus bringing the term "focalization" into view. Focalization means structuring perspective within the narration and communicating it to the reader/viewer. G. Genette singles out three types of narration which in their turn imply three types of focalization: zero-focalized narration, internally focalized narration (fixed, variable or multiple) and externally focalized narration. A text may contain more than one focalization – novel, for instance, usually focuses on more than one problem and uses several plotlines. An array of focals (formed by characters' and narrator's perspective) comprise author's world model eventually leading to the main idea. (Genette, 1998)

Let us give a brief description of the analyzed novel. "Black Swan Green" is fourth work of the British author David Mitchell published in 2006. The novel is set in a provincial English town of Black Swan Green and gives the record of one year in the life of 13-year old Jason Taylor, both the narrator and protagonist. Each chapter of the novel depicts the events of one month in chronological order from January 1982 to January 1983. The given structure allows neither to rearrange nor to decompose it into elements. The method of narration used by the author quite suits the depiction of a period of adolescence when each month may bring about changes so numerous that one might fail to compose them logically.

Each chapter represents quite an independent storyline complete with complication, climax and denouement. Connection between the chapters is provided by the author's intentions. Titles of each of them are related to an important episode in Jayson's life, each time revealing a new aspect of his life and personality. All the titles have metaphorical meaning which only unfolds when reading the corresponding chapter.

The narrative is an autodiegetic one where the narrator and protagonist are one person. The narrator is auctorial; he is in contrasted to the author and is placed within the fictional

space. Thus, the reader is to focus on reflections and comments of the narrator – Jason. The tradition of teenage narrator was primarily introduced by J.D. Salinger in “Catcher in the Rye”. Both novels deal with problems of growing up, sexual relations, family ties and self-identification.

Jason’s personality is comprised of several aspects taking the form of imaginary characters. It is also important that Jason is a talented poet – publishing his works under the pseudonym of Eliot Bolivar – and forced to hide this side of his personality for fear of mock and abuse from his less sensitive classmates.

The main theme of the novel unfolds through contrast between the “inner” self of Jayson – a sensitive, clever and rather shy boy, and his “outer” self – striving to be accepted in the “cool” circle and reluctantly partaking in rather brutal activities of other boys. Jayson’s age (thirteen) is also of importance. This is a period of transition from childhood to adolescence when one is no longer a child anymore, but not quite adult yet. The pains of growing up, self-identification within the given society are the main themes of the novel. The novel ends in Jason realizing the importance of self acceptance and ability to stand up for one’s views.

As it was mentioned before, the term “perspective” in narratology denotes choice of narrative instance including interference with the events depicted that is forming the narrative perspective/focalization. In this article the structure of “Black Swan Green” will be analyzed according to aspects of perspective suggested by B.A. Uspensky and V. Shmid. They are: perceptive, ideological, spatial, chronological and linguistic. In our case perceptive and spatial aspects coincide; thus we did not analyze them separately.

The most important factor that influences perception of events and is often identified with narrative perspective or focalization in general is the “prism” through which the events are viewed and perceived. Therefore it is perceptive aspect that is aimed at placing questions like: “Who is viewing the events?” and “Who is responsible for the choice of details?” (Usmanova, 2001: 126)

Perceptive perspective in many cases coincides with spatial one (as does in our case). The main characteristic feature of the analyzed novel is the fact that everything (people, nature, events) are depicted from the perspective of the protagonist Jason Taylor. The world is perceived through his eyes and the author selects and presents the facts according to Jason’s ideological position and emotional state.

Jason is a somewhat unusual boy. His secret imaginary alter-egos are: “Hangman”, “Unborn Twin” and “Maggot”. They represent different angles of his personality. Maggot is the embodiment of Jason’s most ashamed-of characteristics, those of cowardly and pitiful person:

1. *‘Trouble, shouts, threats, police, whimpered Maggot. Stammering in court when you’re called to give evidence. And are you sure you just saw what you thought you saw?’* (Mitchell, 2006: 243) Whimpering and self-defamation at the first sight of slightest danger is Maggot’s usual trend of behavior.

Unborn Twin personifies the idealized version of Jason, courageous and daring always challenging him into doing something that the “real” Jason secretly wants but dares not do. At one point, for example, Unborn Twin urges Jason to drink a glassful of wine, something that the boy’s father would certainly not approve of:

2. “She gestured at the bottle of wine stood on a pearly table. ‘You will drink a little?’ A whole glass, said Unborn Twin. I could hear Dad saying, *You drank* what? ‘No thanks.’ (ibid.: 182)

In Chapter 2 we are introduced to yet another imaginary personality, “Hangman”. The name refers to a popular word game. Hangman first appeared in Jason’s life five years ago when the class was playing this game. The letters already guessed by the players were written on the blackboard: NIGH-ING--E. When Jason raises his hand to utter “Nightingale” his stutter is revealed in front of the whole class. The harder he tries the worse it becomes:

3. “Any duh-brain could work that out, so I put up my hand. Miss Throckmorton said, ‘Yes, Jason?’ and *that* was when my life divided into Before Hangman and After Hangman. The word ‘nightingale’ kaboomed in my skull but it *wouldn’t come out*. The ‘N’ got okey, but the harder I forced the rest, the tighter the nose got. I remember Lucy Sneads whispering to Angela Bullock, stifling giggles. I remember Robyn South staring at this bizarre sight. I’d’ve done the same if it hadn’t been me. When a stammerer stammers their eyeballs pop out, they go trembly-red like an evenly matched arm wrestler and their mouth gupperrupperrupperr like a fish in a net. It must be quite a funny sight. ...”. (ibid.: 30)

Mid-paragraph we observe the shift from auctorial perspective to neutral one. Thus Jason is trying to abstract himself from the embarrassing image of a stutterer with popped-out eyes and short of breath. Growing sense of humiliation and shame experienced by the boy are emphasized by gradation and syntactic parallelism. The effect obtained here is that of “zooming-out” as the boys mind gets further and further away – from his classroom, from the town, from the country. He painfully feels how literally everything and everyone – from the teacher and other children and culminating in clouds in the sky and Margaret Thatcher herself – is staring at him waiting to utter the word. Although the section is written in third-person narrative it is still Jason who is the focalizer which allows us to perceive the situation through his own sensations.:

4. “... It wasn’t funny for me, though. Miss Throckmorton was waiting. Every kid in the classroom was waiting. Every cow and every spider in Black Swan Green was waiting. Every cloud, every car on every motorway, even Mrs Thatcher in the House of Commons’d frozen, listening, thinking. *What’s wrong with Jason Taylor?* (ibid.: 31)

The above-mentioned coinciding of perceptive and spatial perspective in the novel might have been determined by the type of narrative, where the reader focuses on judgments and comment of the narrator. At the same time the reader (presumably a more mature person) has better understanding of certain events mentioned in the novel than a 13-year old schoolboy (for example his misinterpretation of parents’ behavior or some historical and political events).

By choosing the words denoting various means of physical perception the author manages to record more than just visual impressions of the protagonist. For example, this is how Jason views and perceives the company of a girl he has a crush on:

5. “Dawn Madden sat in the cockpit of an ancient tractor, whittling a stick. She wore a bomber jacket and mud-sturred Doc Martens with red laces. Her oil-black hair’s sort of punky. She must use gel. I’d love to gel her gel in for her. Her lipstick was Fruit Gum redcurrant. Dawn Madden unzipped her bomber jacket. Her crucifix was chunky and black like a Goth’s and nestled between her subtle breasts. Stewy air stroked Dawn Madden’s

milk-chocolate throat. Dawn Madden eyes are dark honey. Dawn Madden eyes are dark honey”. (ibid.: 105) The impression created is a very sensuous one, that of something extremely delightful both to touch, to smell and to taste.

Perception is directly connected with language aspect, for we perceive the reality in categories and notions granted by our linguistic abilities. Literature, for instance, dwells on understanding that while perceiving an event a hero articulates his impression in speech (be that even an internal one). This is the basis of communicating a character’s perception of reality via unuttered represented speech. When communicating a character’s perception a narrator does not add the language; it already exists before the beginning of communication and within the act of perception. That is why language perspective is relevant for perception of events in literary text. (Shmid, 2003: 125)

Language perspective is of particular importance in fictional narratives where a narrator is able to communicate the event via a character’s speech instead of his own. In some cases it is not easy to distinguish between language perspective and ideological one. However it is quite clear that there is a system of lexical and syntactical devices carrying a less obvious evaluative connotations. Therefore in many cases it is not so difficult to differentiate these perspectives. (Shmid, 2003: 125)

In “Black Swan Green” language perspective is expressed in the text by single unique words particularly characteristic of Jason’s manner of speaking. Occasional words and combinations form a kind of code system that Jason only communicates to himself and understands:

6. ‘Laughter acker-ack-acked after me, like machine guns; “koochy lips”; “a crocodilish dog”; “a graveyard sardined with bodies” (Mitchell, 2006: 117) - all these words and word-combinations reflect the unique vision of the protagonist, his hidden talent to use the words.

Communication of child’s perspective, fresh, spontaneous and far from being standard brings the unique manner of comparisons, epithets and metaphors and metonymy, for example, “titchy as commas”, “tulips... black plum, emulsion white and yolky gold”. They also help to reveal Jason as a poetically gifted child.

Another unique feature of Jason’s speech is shown in the form of internal remarks and full internal dialogues he habitually has with other (often imaginary) characters. The author uses italics to show the “remarks” of Jason’s imaginary alter-egos:

7. “*I should have been born*, hissed Unborn Twin, *not you, you cow.*” (ibid.: 45)

Jason’s lines prevented from being uttered by Hangman are marked with inverted commas:

8. ‘Uh.’ (Hangman stopped the ‘Not’ of ‘Not bad.’) ‘Fine. Agnes says you just’ – Hangman blocked ‘sold’ – ‘a customer bought a picture.’” (ibid.: 191) Also throughout the novel David Mitchell uses dashes to mark Jason’s stutter.

The also rather complicated first-person narrative in the novel is further complicated by parenthesis breaking into the protagonist’s stream of consciousness. Unlike, for example “Catcher in the Rye” where Holden’s inner monologues and remarks are not marked in the text, in “Black Swan Green” they are quite frequent. Parenthesis often serves as a context for the protagonist, disclosing the word blocked by Hangman.

In some cases it allows Jason to insert an inner remark. In the example below the parenthesized segment draws out attention to Jason's inner reflection. Its meaning contrasts with the meaning of the main segment: while Dad talks about Holland's former glory Jason reflects upon his words. His thoughts both characterize the father and suddenly reveal hidden disharmony in father – son relations. Without the parenthesis Jason's inner speech would disappear and another angle of inner conflict would become obvious. Each of them talks or thinks about different things without actually listening to each other.:

9. “Dad said how in those days Holland was a powerful as the USSR is today. Holland! (Often I think boys don't become men. Boys just get paper-mached inside a man's mask. Sometimes you can tell the boy is still there.) Julia talked about her afternoon in the solicitors office in Malvern”. (ibid.: 127)

Language perspective in the novel is also expressed through a system of school names and nicknames used by the students and marking its bearer's social status. Since Jason's reputation is in constant danger as a result of Hangman's presence (personification of his stutter) this hierarchy is of special importance to him. In the opening section of the novel he gives an interesting observation of this strict and often unforgiving system. The vocabulary and imagery of the segment represents a mixture of childish explicitness and surprising maturity of the 13-year old boy:

10. “Kids who're really popular get called by their first names, so Nick Yew's always just 'Nick'. Kids who're a bit popular like Gilbert Swinyard have sort of respectful nicknames like 'Yardy'. Next down are kids with piss-take nicknames like Moran Moron or Nicholas Briar who's Knickerless bra. It's all ranks, being a boy, like the army. If I called Gilbert Swinyard, just 'Swinyard' he'd kick my face in. Or if I called Moron 'Dean' in front of everyone, it'd damage my own standing”. (ibid.: 4)

Jason is always painfully aware of any particular name he is called at school. One's status may change, so can a nickname. In the chapter titled “Rocks” Jason suddenly becomes quite popular. It becomes clear to him when a “cool” kid calls him out:

11. “Neal Brose's been giving me the cold shoulder this term, but today he called out, “What'll it be, Jace?” (ibid.: 157)

In “Maggot” however Jason suddenly loses his luck and is referred to as “Maggot” (coincidentally, the name of his most despised imaginary alter-ego) by other popular classmate:

12. ‘Maaaaagot!’ Gary Drake sang out of the mist by the Black Swan. ‘Where's your bag?’ (ibid.: 273)

Chronological perspective denotes the distance between the initial and later perception of events. The word “perception” here corresponds not only to the first impression but also includes its processing and realization. What could be the consequences of shifting the perspective chronologically? If spatial shift is related to the shift in view, then chronological shift causes changes in knowledge and evaluation. As time distance grows one's knowledge of cause and effect grows also which in its turn may result in re-evaluation of the previous events. As grows the time distance between communication of an event and its perception (or between first impression and later realization), a viewer's knowledge may lessen as a result of forgetting certain facts. (Shmid, 2003: 124)

As it was mentioned before the novel consists of thirteen chapters embracing thirteen months from the life of protagonist. Each chapter is compositionally independent linked mainly by characters and setting (a small town of Black Swan Green). Jason himself characterizes it as England's most boring place: "There aren't even any white swans...it's some sort of a local joke". (Mitchell, 2006: 7) Jason has never been outside the neighboring town. The author's attention is fully focused on the inner life of a boy who is both perceiving and trying to evaluate his environment.

Names of chapters are deeply metaphoric and can be fully understood only upon reading their contents. "Hangman" for instance tells not just of the popular game but also of an important aspect of Jason's personality thus helping us to better understand the narrator. The title "Rocks" refers not only to rocky landscapes of the Falkland islands (Britain's war with Argentina is one of the background events in the novel) but also to the rock garden, one of the reasons of "battles" between Jason's mom and dad. In "Souvenirs" we read about birthday presents Jason receives from different people (a kite from Dad's colleague, a fossil from dad and tickets to the cinema from Mom). Some of the gifts however turn out to be of much lesser value later, when it becomes clear that estranged Dad is only trying to make up for his failure to show up at his son's party.

In "January Man", the first chapter of the novel the author introduces us to Jason's family, gradually beginning to unfold the details of the setting, time period, the characters' life and most importantly with the protagonist's inner world. The last chapter has the same title thus framing the novel's structure and composition. Jason however is far from being the same person inside and out. His parents divorce, he moves out of Black Swan Green with Mom, his sister moves out to go to college. Jason is not the same person. Problems that once were crucial to him are now of much less importance and things he used to find fascinating and mysterious turn out to be ordinary and clear. The nearby forest he used to imagine as endlessly vast is now quite small:

13. 'But...I thought this place was...miles from anywhere.' 'Here? Nah! Just between Pig Lane and the quarry. Where the gypsies camp in the autumn. This whole wood's only a few acres, y'know. Two or three footy pitches, tops. Hardly Sherwood Forest.' (Mitchell, 2006: 364)

The local worker's description contains a number of evaluative words bearing a somewhat of degrading connotation: 'only a few acres', 'two or three footy pitches, tops', 'hardly'. Short simple sentences make the speaker's opinion more complete. The fragment also contains a reference to Sherwood forest, the mythic home of the legendary Robin Hood, a symbol of youthful romanticism and chivalry that has now lost its magic. Jason has matured. The theme of growing up is a central one to this novel, the one that makes the narrative both cohesive and complete.

In the beginning of the novel Jason is eager to do anything to be accepted by a gang of popular classmates thus often neglecting the loyalty of his less popular friend Dean Moran whom others refer to simply as "Moron". Finally in order to join the gang both boys are invited to go through initiation ritual. In the example below Jason reflects upon the situation rather cold-bloodily:

14. "This development was confusing, disappointing and worrying. Confusing 'cause Dean Moran's just not Spooks material. Disappointing 'cause what was the point of joining the Spooks if losers like Moran're being recruited too? Worrying 'cause this smelt like a

wind-up”. (ibid.: 165) Here Jason obviously places himself much higher than his “loser” friend and prepares to abandon him if necessary.

Jason passes the ritual successfully already considering himself part of the gang. But when Dean gets into some serious trouble Jason rushes off to help him although he knows the gang will never forgive him. This is the moment when Jason’s character starts to develop from a shy boy ready to go along with anything to become more popular to a far more confident person capable of standing up for himself and choose friends for himself. In the beginning of the novel Jason refers to Dean by his nickname “Moron”:

15. ‘Goodbye, then, Mrs Taylor,’ said Moron. ‘Goodbye, Dean,’ said Mum. Mum’s never liked Moron”. (ibid.: 4)

Mid-novel Jason begins to change; thus degrading “Moron” develops into a more respectful “Moran” (Dean’s actual surname):

16. “Me and Moran listened for the sound of pursuit”. (ibid.: 117)

Finally this changes into “Dean” marking a new stage in the boys’ friendship and a new phase in Jason’s life. Jason builds his own hierarchy and places Dean into it gradually realizing the meaning of inner independence and true friendship:

17. “As surely, the richest kid in the Three Counties, I bought one [toffee apple] for me, Dean and Maxine’ (ibid.: 316).

The unique and precise presence of linguistic perspective therefore allows following the development of Jason’s mind via his verbal connectedness with other characters of the novel.

Ideological perspective includes the number of factors which define the viewer’s subjective relation to the events observed: his/her system of knowledge, way of thinking, judgments and outlook. One’s perception is defined by *knowledge* as well as one’s vision is defined by *evaluation*. Isolation of ideological perspective in a text is often considered arguable. The problem here is not as much the relevance between “ideology” and “perspective” as it is the multidimensionality of this notion as well as the fact that ideological aspect is often difficult to separate from other perspective viewpoints. Ideology is implicitly omnipresent but can also manifest itself in more direct and explicit judgment. Since “Black Swan Green” is largely built around a teenage boy developing and maturing, one should bear in mind when analyzing it that family ties are crucial in the process of any individual’s formation.

Our protagonist constantly faces problems stemming from lack of understanding between his parents that leads to their divorce. Jason is unable to fully comprehend the cause of it, so he starts to take the blame upon himself instead. In the example below Jason mentally compares himself with a “perfect” son he has previously seen in a movie:

18. “If I’d been more like an ideal son like on *Little House on the Prairie*, if I’d been less sulky, then maybe Mum and Dad’s marriage might’ve been’ (the true word was ‘sunnier’ but hangman was active today) ‘friendlier.” (ibid.: 200).

Jason’s personality in the novel is defined by two aspects of his life. Firstly, it is his stutter. Secondly, it is his love for writing and poetry. These two aspects also happen to be his biggest secret because of his fear to be mocked and humiliated especially by his classmates.

He manages to conceal his stutter thanks to his (somewhat forced) talent to find synonyms for “problem” words and following the recommendation of his speech therapist to possibly avoid reading aloud in class. Jason’s poetic side is only known to his family. They know that their son and younger brother successfully publishes his poems under the pseudonym “Eliot Bolivar” (a combination of names “Thomas Eliot” and “Simon Bolivar”) in “Black Swan Green Parish Magazine”. Jason is convinced that once his classmates learn about his poetic activities his life will be over.

Although the novel is a piece of realistic fiction, the book is filled with the feeling of magic characteristic of a certain period in child’s life. Jason is fond of everything exotic and other-worldly. One may conclude that the real world filled with bullies, stuttering, family problems and injustice is in stark contrast with Jason’s imaginary world which helps him to avoid these problems. Jason-the-narrator combines the ability to see the hidden beauty of words and is often as apt with them as a mature writer; but he is also a child with extremely rich imagination. Tales Jason heard as a small child come to life in his imagination: Dad’s office reminds him of Bluebeard’s chamber which visitors enter with awe and fear. He imagines the ghost of a boy who drowned in the lake skating on its ice when nobody sees him. He is drawn to the nearby forest where the mysterious “Gypsies” are camping and an eerie old lady lives in magic cabin. In the example below we see how Jason’s perception effectively interweaves reality and magic:

19. “I sat on the empty bench to eat a slab of Jamaican Ginger cake, then went out on the ice. Without other kids watching, I didn’t fall once. Round and around in swoopy anticlockwise loops I looped, a stone on the end of a string. Overhanging trees tried to touch my head with their finger. Rooks crawl...crawl...crawled, like old people who’ve forgotten why they’ve come upstairs”. (ibid.: 20)

Jason’s inner world is also deeply marked by the combination of maturity and naivety. When Falkland war ends he keeps an album with newspaper clippings. In the example below he focalizes a historical event as something of a tremendous importance to humanity:

20. “Neal Brose is keeping one too. He reckons it’ll be worth a fortune twenty or thirty years from now when the Falklands War has turned history. But all this excitement’ll never turn dusty and brown in archives and libraries. No way. People’ll remember *everything* about the Falklands till the end of the world”. (ibid.: 111) Twenty-first century reader knows that in the context of many other political events that followed this one is far from being the most crucial – a detail that falls outside the frame of focalization.

As we could see the ideological perspective in the novel unites fragments of other perspectives. It manifests itself in contrasting Jason’s naivety and maturity, moral strengths and weaknesses at the same time bringing forward his poetic imagination, sensitivity and obvious talent as defining aspects of his personality and narrative.

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COMMON MEMORY OF TURKISH HISTORY: PETROGLYPHS

ПЕТРОГЛИФЫ КАК ОБЩАЯ ПАМЯТЬ ТЮРКСКОЙ ИСТОРИИ

TÜRK TARİHİNİN ORTAK HAFIZASI: PETROGLİFLER

Necati DEMİR*

ABSTRACT

Many historians have some faulty thoughts about the events that people lived were started with the invention of writing or they were deliberately entered this way. Whereas; the human beings were beset the lives that they lived on the rocks by the help of petroglyphs. This is a really curious subject why historians could not see this essence. The next step from *petroglyphs* is *ideogram* (the sign that expresses the idea directly, a drawing which is symbolized the assets or described an idea). The more advanced and organized form is *pictograms* (hieroglyphics). The next phase of *pictograms* is the stamp period. The way from stamp to the language was developed as *syllable*, *semi-syllable* and *letter* in shape. The last phase of these milestones are the *Orkhon Inscriptions*. The rock pictures on which have some Turkish characters and which is the source of Turkish(Runic) alphabet also reveals the diffusion areas of the Turks and the Turkish culture. Considerin that nothing in the world is not a coincidence, how do we explain the parallelism of rock pictures, figures and writings and the names of the places? Presumably, there are a lot of things about Turks in the world of science... If all these connections, parallelisms, relationships are correctly examined and read or at least they are interpreted, it is certain that the world history will gain light on many dark spots.

Keywords: Turkish history, Turkish kultur, Petroglif, Rock Art

АННОТАЦИЯ

В статье рассматривается исторический период петроглифов, переход от них к идеограммам, а в дальнейшем к пиктограммам. Разъясняется роль Орхунских надписей в общетюркской культуре, отношение историков к этим процессам.

Ключевые слова: Тюркская история, тюркская культура, петроглифы

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ÖZET

Pek çok tarih bilimcisi; insanların yaşadığı olayların, yazının bulunması ile kayda alındığını düşünerek tarihî çağları yazının bulunuşu ile başlatmak hatasına düşmüş veya kasıtlı olarak böyle bir yola gitmiştir. Hâlbuki insanoğlu, yaşadığı olayları, *petroglifler* vasıtasıyla kayaların üzerine nakşetmiştir. Tarih bilimcilerin bu gerçeği neden görmezden geldiği veya göremediği gerçekten merak konusudur. *Petrogliflerden* sonraki aşama, *ideogram* (doğrudan doğruya fikri ifade eden işaret, varlıkların sembolize edildiği ya da bir düşüncenin anlatıldığı çizim)dir. Daha gelişmiş ve düzenlenmiş biçimi ise *piktogram* (resimyazı)dir. *Piktogramdan* sonraki aşama *damga* dönemidir. Damgadan dile doğru giden yol, *hece*, *yarı hece* ve *harf* şeklinde gelişmiştir. *Orhun Yazutları*, bu aşamaların en son noktasıdır. Türk (Runik) alfabesinin de kaynağı olan kaya üzerine çizilen Türk karakterli resimler ve figürlerin yayılma alanı, aynı zamanda Türklerin ve Türk kültürünün yayılma alanlarını da ortaya koymaktadır. Dünyada hiçbir şeyin tesadüf olmadığı düşünülürse kaya üstü resim, figür ve yazılar ile yer isimlerinin paralelliği nasıl açıklanabilir? Galiba bilim âleminin Türkler hakkında çözemedikleri hâlâ pek çok konu var... Bütün bu bağlantılar, paralellikler, ilişkiler doğru incelenip okunduğunda veya hiç değilse yorumlandığında dünya tarihi ile ilgili pek çok karanlık noktanın aydınlığa kavuşacağı muhakkaktır.

Anahtar kelimeler: Türk tarihi, Türk kültür, kayaüstü resim yazı.

Introduction:

Who are the Turks and when they emerged on the scene for the first time, where their first fatherlands, how were their life styles, where they went through history, where they lived and into which tribes they were divided, the tribes that were divided are which nations, in which kinds of religious and believes they have been living today and to whom they have a relationship. Also, the other question is which things they invented and gave as a gift to the world civilization.

To answer these questions that was mentioned above; to make some reasearches about the periods which have no paper, some historical documents could have been found and to gave some informations to the human beings about these periods were so difficult. As a result; the persence of the Turkish history and culture which was initiated by the help of historical documents and information were started in the years of which they were augmented. Thus the Turks, with a few thousand years of history and culture has been recognized as a nation.

Many historians have some faulty thoughts about the events that people lived were started with the invention of writing or they were deliberately entered this way. Whereas; the human beings were beset the lives that they lived on the rocks by the help of petroglyphs. This is a really curious subject why historians could not see this essence.

The next step from *petroglyphs* is *ideogram* (the sign that expresses the idea directly, a drawing which is symbolized the assets or described an idea). The more advanced and organized form is *pictograms* (hieroglyphics). The next phase of *pictograms* is the stamp period. The way from stamp to the language was developed as *syllable*, *semi-syllable* and *letter* in shape. The last phase of these milestones are the *Orkhon Inscriptions*.

"Three Sumer Hill" which is located at the peak of the Altai Mountains is considered the most sacred mountain. It appears that the tradition of painting of figures and drawings began to spread from Three Sumer Hill through all over the world.

After that; Turks placed the "Moon Motif" on the flags of their tribal chiefs and their battle flags. They also added star near it... They wanted some success from the moon when they went to a battle. The moon motifs which are placed on the flags today are the continuation of this forgotten faith system. At first, the Ottoman Empire, The Ghanavi, the Golden Horde Empire, the Republic of Turkey, Azerbaijan Republic, the Republic of Uzbekistan, Turkmenistan, Republic of East Turkistan, the Turks of Western Thrace, Karakalpakistan, Iraqi Turkmeni Karachai- Cherkess Republic... and it is so amazing... The flag of the Government of Trabzon which was claimed as a Greek origin in the 7.centuries B.C consisted of *Moon* and a *Star*. On some flags of Turkish states and tribes; there is a full moon... On some of them there is sun...On some of them there are some stars... .Kokturks put the moon and the star on their money too, like the money of the Republic of Turkey... In Old Altayca *Flag* means spirit.

When I started my scientific life and began to read Turkish history and its culture, I really began to wonder about two particular issues.

The first of them, in Asia, Europe, America and Africa, Turks wrote some writings on the rocks wherever they found. Although before the thousands of years there were not schools and teachers, where they learned how and whom to write and read?

The other issue is drawing pictures. Again, on some suitable places human figures...; they drew some animal pictures as horses, deers, goats, snakes etc and some plant figures. All the artists reflected social life, speakings, livings on the rocks. Singings by the Turks, as well as it did with chorus... They held hands and played games (such as folk dances of today)... These pictures are extremely clear stripe, plain but tell a lot. Yet, they did not have any art teacher. How and to whom could they learn to draw? Besides, all the writings and drawings are the same in four continents. Parralelism, likeness, sameness... In addition of these, these writings and pictures are all on brown and yellow rocks... Was there any characteristic thing about the colours of these rocks...

I would like to specify that although our researches and readings, we could not still find the answers of these questions that we wonder about.

1. The Entering of Turks to the Stage of History and Geography:

Many scientists have cogitated and spent a lot of ink for expressing the name of Turks, how to output the stage of history and their geography. On purpose; we would like to express that we are so far to introduce a new thought and to repeat the subjects that are known before. Unfortunately, we could not dram the line about some new issues. The name of Turks has expounded in some sacred books and it has been explained within the framework of the structure of Turkish. For entering the stage of history of Turks and its georaphy, presumably holy books could be the head of all resources.

In the Qur'an, there are many verse of Hazrat Noah, there is even Surah Nuh: In this verse; it is illuminated and believed that; Hazrat Noah was sent as a prophet, who lived 950 years (ankebut 14), to show people the right way, but nobody believes him, in order to punish the world God covered the world with water (Hud,44), Hazrat Noah made a ship with his believers in order to escape (Hud 37) and the world was established by the survivors (Hud,48). However, in the Qur'an there is not any information about his sons. In

the New Testament and the Torah; the adventures of Hazrat Noah is described, his sons Shem, Ham and Yafes/Yafet's names are counted (Matthew 24, Luke 17, 27, Peter 2, 20, 2, 5) and denoted how to survive with their wives (Tekfin 6-9).

In his *Şecere-i Terakime*, Ebul Gazi Bahadır expresses that how three sons and three brides of Hazrat Noah escaped from flood disaster, he sent *Ham* to India, sent *Shem* to Iran, sent *Yafes* (in some sources *Japheth*) to the North Pole. He narrates that Yafes located between *İtil* and *Yayık* rivers, his eight sons were born in there. Furthermore, he also narrates that while Yafes was being the point of death, he puts his son *Turk* instead of him. According to Ebulgazi Bahadır Han, Yafes invented the tent and he locates at the *Issığ Lake* (Ebulgazi Bahadır Han^{:24}).

Kaşgarlı Mahmud, in his *Divanü Lüğati't- Türk*; he describes that " *Actually, Turks are twenty tribes. All of them - God makes holy- it is appended from Yalavac son of Noah Yafes, to son of Yafes 'Turk'* " (Atalay, 1985: 28). Kaşgarlı predicates in another part of his work of art, according to the case of " *I have an army, I gave a name of Turks, I located it to the East.*", he arrogates that God gives the name of Turks by itself, they are located on some countries which has some beautiful weather by God and God says 'it is my own army' (Atalay, 1985: 28).

In the work of art of Yazıcıoğlu *Ali Tevarih-i Al-i Selçuk*: it is specified the entering of Turks to the stage of history and their spreading through out the world like that: "*(God) gave Eve to Adam as a wife. It spread two generations of them to the earth. It gave the Turkistan as a country to Japheth, one of the sons of Hazrat Noah in order to increase as a population, be some sultans to the other countries and wanted them to do some wars of religion*" (Yazıcıoğlu: 17b).

Although there is not very clear information in some holy books, in the other work of arts that were written later, it was written that Turks migrated to the North parts of somewhere and came from the son of Hazrat Noah Yafes/ Japheth. From all the things that was mentioned above, it could be understood that the homeland of Turks is the Tian Shan Mountains or the Altay Mountains or close to these places in the geography, perhaps more Northern regions.

Despite all these information, the years of the son of Yafes Turk when and where he lived could not be known. Therefore, for the early history of Turks, it is not possible to give an exact date. For giving approximate date, It could be possible, if various branches of science examine the pictures of rocks and writings with some Turkish characters by making some multi-faced researches.

Since ancient times, Turks has spread out all over the world part by part from the Tian Mountains and the Altai Mountains or close to these lands nearby. However, the ties between them have never been detached. The language, history and culture of the Turks are the most important unities for them.

In years of 2500 B.C. for the first written language of the world, which is in force, Sumerian, there have been many studies about the origin of it. Many scientists agree that this language is a part of the Ural-Altai languages. Osman Nedim Tuna proved that 165 Turkish words passed to Sumerian by examining the sound equality (Tuna, 1990). Even if there is a relationship between Sumerian and Turkish, it is clearly displayed that Turkish was being spoken in the years of 2500 B.C.

The first information about the persence of Turks in Turkey goes down to the years of 3 B.C. In Hattusas, it was put down in a document in 2200 B.C that Turks was in Turkey (Güterbock, 1938: 67-68), *their kings Ilisu Nail* wanted to enter to Anatolia and because of this he made a war with Akkads (Memiş, 1998: 35-40).

In the years of 2200 B.C. the Emperor of Akkad Naram-Sin went on an expedition to Anatolia. These military expeditions and wars are illuminated in the report which is known as *Sahtamhari Writings* (Memiş 2002: 441). In the text; it is described the battle which is actualized in between the Emperor of Akkad with the leader of the king of Hatti Pampa in Anatolia to 17 city state. On the 15.th line of this writing; it is described that *the King of Turki Ilisu-Nail* is in this union (Güterbock, 1938: 67-68).

Cimmerians belong to the Western branch of the steppe nomads and their origin comes from Ural-Altaiic. They are the first representatives of the Turkish cultural history at the Old Ages. By getting the information which were obtained from the archaeological findings show that they are one of the early Turkis states (Tarhan, 2002: 597).

The Saka Turks, which is named as Se, Sai(Sak) in Chinese; Saka in Persian, Skythai(Iskitler) in Greek; Sakhas in Hittite, remained possession of the field geography between the Caspian Sea with the Celestial Mountains. The word of Saka was used as the synonym of the Persian word of nomad (P'yankov, 2002, 616). They reached until the Tuna River in VII. century B.C. At a later time, they expanded their lands until Indian. All Iran was seized by them. Thus, they gained ascendancy over the biggest part of Middle Anantolia and they became a big empire.

The boundaries of Saka extended to the Black Sea Çay-Durmuş, 2002: 578). In the empire which they built up, they were the governor. Some various nations were under their governments. Among them, there was also Iranians. This is why some historians wanted to show them as the origin of Iranian. Whereas, the findings from the excavations made in Central Asia, the language and arts of Saka reveals that these are the parts of Turkish culture and language.

From the materials which were obtained from the excavations near the city of Almaty in Kazakhstan, it was understood that they used an alphabet similar to the alphabet of Kokturk. The writings on the folders which were taken off by the help of the excavations, the sentence "*Khan uya uc otuzı yok boltı utıgsa tozıldı* (three sons of Khan at twenty-three years old were dissapeared, (public) name was dissapeared, too)" are placed on them (süeymanov, 1970: 3). The heros who were named as *Alper Tunga* in some Iranian sagas like Afrasiyab, *Divanü Lugati't-Türk*, he was esteemed that he was the khan of Sakhas (Togan, 1981: 36). The name of Alper Tunga is fallen within *Şahname*, in the part of Iranian-Turan battle. Actually, this situation removes the doubts (Çay, 2002 575-596).

In history from time to time Sakhas settled in Anatolia (Durmuş 1993: 36). According to Ksenophan, in 400 B.C. they live in near Trabzon (Ksenophon, 1944: 184-232). Some important and detailed information about Cimmerians and Sakhas took place in the works of art *Ananbasis* (400-401 B.C.) of Ksrnophon (430-355 B.C.) who is from *Athens* (Kesenophon, 1944).

Sakhas has an important place at the east part of Turkey today (Işık, 2001: 16-18). *Phasian/Pasinler* which is the one of the tribes of Sakhas and their sub-branches *Orbets*, *Pasans*, *Gagavans*, *Kurmancs*, *Sahats*, *Chavdars* and *Shors* were setteled on the east part of Turkey. The tribes of Sakhas; *Karduks*, *Botils*, *Paktuk* and *Kurds* were settled on different

parts of Turkey. The place names in Turkey like; *Garzan, Arzan, Guran, Mukus, Albak, Akari (Hakkari), Zap, Usani, Botan, Kurd, Kardaki Kurdek* etc. and degenerated forms of these names are the heritages of their lineage and family names.

One of the interesting heritage of Sakhas is the capital city of Ankara of the Republic of Turkey and the name of Ankara. There is a city in Yakutia that has a name of *Angara* and it is famous with its Angora goat just as Ankara (Ak, 2002: 50-60).

Towards the end of II. century, Sakhas was getting weak and collapsed (Togan, 1987: 33) and they were involved to the Huns and other tribes. Few of them survived until the period of Mongol. They retreated to northward during the Mongol invasion. Today, Saha Turks which has a semi-independent states are descendants of the Scythians (Kirişcioğlu, 1999: 9).

One of the wellknown Turkish states is Huns. According to the sources, the Huns State was established in 220 B.C. It reached its real power at the time of Mete Han. When Mete Han died in 174 B.C., he left a state which has some high quality features means of civil and military potential, foreign policy and art. Later, this high quality features became the basis of the founded Turkish states.

The Huns entered into two branches to the west part. One of them flourished from the northern parts of Black Sea to the interior parts of Europe. The second part turned northern parts from Caucasus and entered Anatolia. The Roman Empire stayed between these two invasions was forced to pay tax.

The communities which are the precursors of Turks and have been scattered to the various parts of the world, of course, is not just about them. This issue that we discussed with the main lines is a separate research issues.

2. The Boundaries of The Turkish Culture:

Culture with a simple description, *"Within the process of historical and social development, it is a kind of phenomenon of all the materialistic and spiritual values. It gives all its properties to a nation or a civilization. It has never been found in another nation or it is found another equivalence in a nation or civilization. It has all the materialistic and spiritual values in its body. It is the features that distinguishes one nation from another"*. Language, government, agriculture, military, family structure, religion, music, law, literature, art... are the elements of a culture.

Even if their calendars and bayrams are in out-of-reach locations, they did not give up to keep in touch with each other. One of the common cultural values of the Turkish nation is *Twelve Animal Turkish Calendar* (Atalay, 1986: 344-347). In the years of 600 the Danube Bulgars (Tekin, 1987: 13-26) and in the years of 700 Kokturks, scraped this calendar on the rocks (Ergin, 1980: 30-31). In Anatolia Seljuks scraped this calendar on the rocks of *Sivas Gok Madrasa* and *Kayseri Karatay Inn*.

In Turks beliefs and practices which are related to Nevruz is known to exist since the time of Mete Khan in 3. century B.C. *The World of Muslim Turks, Christian Gagauz and Chuvash*, including *Shamanistic Saha Turks* continue to these beliefs and practices (Genç, 1995: 22-23). American Indian tribes accede the month of March as *"Beginning of the New Year"* and they celebrate it with the similar traditions like in the Central Asian (Arslan, 1995: 251-271). This makes it necessary to re-assessment of our knowledge about Turkish world history and culture.

One of the common cultural values of the Turkish nation is to be respectful to its dead. They put their deads to some graves called as *kurugan*. The graves of important person in the Turkish state is called Korgan. The origin of this word is korugan (koru-gan).

The Tree of Life pattern is common in all of the Turkish world. In their ancestral home, Turks are continuing to process "Tree of Life" patterns on almost every material they care. In addition to that the immigrants of them also carried it everywhere they immigrated.

In the Seljuk period in Sivas, on Gokmedrese, Tree of Life pattern is on it with its all its glory. Today, Cepni Turkmens who live in the Central Black Sea are still prossesing the same pattern on their rugs (Demir-Yerli, 1999: 101-110). It is supposed to Turanian, The Native American tribes protect the pattern of " Tree of Life" with a name of "Tree of Life as a leading cultural assests (Arslan, 2002: 897-912).

3. The Historical Depth of Rock Pictures with some Turkish Characters and the Patterns (Petroglyphs):

In the region of Irkuts, Siberian, the time of being drawn of the Lena rock pictures were recorded at a year of 14-12 thousand B.C. by the Russian archaeologists (Somuncuoğlu, 2008: 36-53). Throughout the history any other culture was not lived in this region except Turkish culture, and also it is far from the effect of other cultures. Scilicet, the rock pictures found in Siberia were drawn by Turks 15 thousand years ago¹.

The people who were spread out from the various regions of Siberia and Central Asia took their cultural items with them. They preserved their pictures, passwords and characters and they draw them wherever they went. We see Turks which is the origin of them in Asia, and we see them in North and South America, Africa and almost every corner of Europe since ancient times. The rock pictures which are found in Azerbaijan- Gobustan and Ordu-Mesudiye with the connection between the rock pictures in Scandinavian countries are suprised of everyone. The fact that rock pictures in Italy, Germany and Krygyzstan need to be addressed.

The oldest written sources, for now, do not go further than 3000 B.C. According as the scraching style of Lena rock pictures which is found in Irkuts region in Siberia are in back to the years of 14-12 thousand B.C, The period approximately the remaining 10 thousand years are need to be illuminated. One of the factors that could light up this dark period is the pictures, figures that Turks had drawn on the rocks namely petroglyphs. The other is showing the same character with petroglyphs.

4. The Expansion of the Areas of the Rock Pictures and Patterns (Petroglyphs) with Turkish Characters:

The rock pictures on which have some Turkish characters and which is the source of Turkish(Runic)² alphabet also reveals the diffusion areas of the Turks and the Turkish culture.

¹ The Lena rock pictures which are found in Irkuts religion in Siberia are the Turkish Cultural factors. They could be understood from their shape of antarsia and figures. The figures which are found in the pictures have a deep basic facilities in the Turkish culture.

² The Turkish charecterics writings were determined for the first time in the Scandinavian countries in the years of 1800, they are named as the words Runic with "secret, mystery, mystical, a secret of mysterious". When Orkhon inscriptions were found, because of similarity with the

We could show the detected fields and the boundaries of the rock pictures which were drawn on the rocks with some Turkish characters until now as follows: The strong possibility of the central part of it is Kazakhstan, China, Mongolia and the Altay region within the boundaries of the Russian Federation and Tian Shan Mountains. However, it is noteworthy that Siberia is the oldest samples of all. As the world of science accedes that there are thousands of samples it in the further, within the borders of Mongolia.

It extends to the further east until the edges of the Pasific Ocean (Doğan, 2002b: 161). It was announced in the various publications that there are numerous instances of which are located in Kazakhstan (Samashev, 2001: 151-220), Kyrgyzstan (Tashbayeva, 2001: 9-79), Turkmenistan, Uzbekistan (Khujanazarov, 2001: 80-121), and within the boundries of Tajikistan(Ranov, 2001: 122-150). In addition of these it was determined that there are lots of drawn Turkish character pictures and figures on the rocks in many parts of Azerbaijan and Nakhichevan. Even, in Gobustan which is located on the coasts of Caspian Sea is the most important station of the rock pictures and figurines with some Turkish characters (Cərəzadə, 1997).

China, India, Pakistan and Iran are in need of investigation. The samples in Arabian, because of they contain some Turkish scripts, is really very interesting (<http://mc2.vicnet.net.au/home/date/web/index.html> (2.5.2009).

Because of the findings, Turkey is the most rich abundant area. So far, in about 50 different places, various numbers of Turkish characters pictures and figurines with some inscriptions are found. As we mentioned above, with an identified knowledge of them, the descriptive ones in Soke, some academic researches have been done.

There are some Turkish characters pictures and figurines on the rocks (petroglyphs) in the countries where; Armenia (Ağasioğlu, 2008: 20-22), Georgia (Doğan, 2000a: 250), Russia (Bayçarov, 1996), Scandinavian countries(<http://www.euopreart.net/slide.htm> (31.05.2009), Denmark, Moldova, Romania, Hungary (Transylvania), Bulgaria, Kosova³, Germany, Australia, Italy, France and even in Spain.

As a brief, rock pictures and inscriptions which have some Turkish characters is widely seen in some majority parts of Asian an European continents and the northern parts of Africa.

Turks, almost every geographical places that they go, they scached all their identity cards in addition with the names of the places. *Ankara*, is a good example for this situation. *Ankara* is the capital city of the Republic of Turkey. There is a city which has a name of *Angara* in the south-west of the Lake of Baykal and it is famaous like Ankara with its angora goat. The same name is appeared in the south-west of the Lake of Baykal as *Angarsk*, in the south of Tashkent as *Angran*, in Latvia as *Engüre*, in the Spain as *Enguera*, in France as *Angers*, in the mid parts of Africa as *Angra*.

characters to those previously identified in Scandinavian countries, it was become widespread and nomenclatured with the name of *Runic*. Even the Orkhon Inscriptions were tried to be read with the writing system of Scandinavians.

³ While we were carrying out our researches that we know the existence of the inscriptions and rock pictures in the province of Dagdas, Prizren, Kosova and the region of Gora consisting of 20 villages, we were not able to reach them. We would like to thank Assoc. Dr. Ebubekir Sofuoğlu in Sakarya University for showing his kindness to provide us the photographs taken before.

By the parallelism of the geography of rock pictures and inccriptions with the Turkish characters spreading all over the world, the other thing that we are witnessing is an other element for a way of making buildings with timber. It is important for the Turkish history means of shape because they are making without using nails by carving the end of the wood, by shaping out with carving and by fixing square or rectangular in shape bounding with each other. The same structure is named in Turkey as *serendi/ serender, serene, seren, serenti, serenter, serentir, serentire* was emerged at the largest monument of the region of Seyhan- Altai in Arzhan⁴ which is located in the Tuva Republic (Marsadolov, 2001: 526-532). With its structure format which is made its base by driving with the stones and its walls with horizontal trees, it is known, the South Siberian Turks and Uighurs also made their homes like this (Ögel, 1991: 44,143,154). We could see the same style of architectural example in 400 B.C. in Anatolia. According to the information in the works of art of *Ksenophon, Anabasis*; while ten thousands were going (September - March 399 B.C.) from Trabzon to western parts, they came across with *Massagets* (Ksenophon, 215-223) between today's Giresun with Ordu. According to the information of Ksenophon, *Mossynoiks* were living in some houses which were made by the methods of the trees that stacked on the trees by overlapping.

This style of structure is an example and attracts the attention with an interesting wooden architecture, extending from a starting point Sinop to the gate of the Sarp border. It is very common from the coasts of Canik, Giresun, the steep Mountains of the Eastern Black Sea and in the villages which were set up sporadically. It has rarely been seen at the southern parts of the slopes of the mountains, Oltu, Senkaya, Olur ve in some villages in Tokat. One of the villages of Niksar is named as Serenli. This architectural style which we have seen in personally in Taurus, Bursa, Kastamonu and in some regions of Zonguldak is not limited only with Asia. Although, we know there are some structures in the same manner which are based on some rumors, in Ukraine, Austria and the Swiss Alps were observed by ourselves.

By a few of academic studies about the format of the structure is shared with the scientific community (Demir, 2005) to continue or research, covers the entire continents of Europe and Asia. If we consider that nothing in the world is not a coincidence, how do we explain the paralellism of the rock pictures, figures and the name of the places? Presumably, in this wonderful world of science there are still lots of things that is unable to solve. When all of these connections are examined and read correctly many dark spots will gain light certainly.

Considerin that nothing in the world is not a coincidence, how do we explain the parallelism of rock pictures, figures and writings and the names of the places? Presumably, there are a lot of things about Turks in the world of science... If all these connections, parallelisms, relationships are correctly examined and read or at least they are interpreted, it is certain that the world history will gain light on many dark spots.

5. The Petroglyphs of Turkey:

The major areas about petroglyphs in Turkey are: Ordu-Mesudiye Esatlı village, the district of Kemalije in Erzincan the Valley of Dilli, Aydın-Söke the Mountains of

⁴ *Arzihan*, is the name of a clan of Scythians. This name appears to be the old name of the River of Murat as *Arzani*.

Besparmak, the Cave of Cunni in Erzurum- Karayazi village, the village of district of Kağızman in Kars-Geyiklitepe, Ankara-Güdü-Salihler village. Some researches have been made at different times about these fields and the results were published.

The position of *Ordu-Mesudiye the village of Esatlı*: The distance of the village is 122 km to the city of Ordu and to Mesudiye is 7 km. It is the south of 5 km of Tokat-Ordu highway. The inscriptions after 5 centuries years ago before the Orkhon Scriptures and after them it is the second largest text books of the Orkhon Scriptures is in Ordu- Esatlı village. Written texts and inscriptions are found by us in 1994, after 10 years of some studies and read that were made by us, the alphabets of them were prepared. Moreover, Turkey is a kind of key position of rock pictures, figurines and the writings in Turkish character. The rock pictures and inscriptions with some Turkish characters in Esatlı vilage are clear that they are the parts of the Turkish culture. Besides, Turkey has a key position for rock pictures, figures (petroglyphs) and some writings with Turkish caharacters.

It is clearly indisputable that the rock pictures and inscriptions are in Turkish character and they are the parts of the Turkish culture. It is understood from the language which are found embodiment on the inscriptions, presumably, they could be written in I-II. century A.D. It is prominently striking that there are some similar figures on the rock pictures in Esatlı between on the large areas from Siberia to Portugal, from the Scandinavian countries to Arabian desrets.

Another important features of the rock pictures and inscriptions in Esatlı are to follow up the journey of *petroglyphs, ideogram, pictogram, stamp, syllables, half-syllables and letters*. So, it could be possible to be found here of the many stages of the journey petroglyphs to letters. The texts that are found here in terms of alphabet as in figures, play a key role in the Turkish World. In addition, the texts are extremely important about the development of Turkish Language and the remaining of the dark in terms of issues (Demir 2009/II, 3-30).

Erzincan- Kemaliye Dilli Valley: an article about the petroglyphs in *Erzincan-Kemaliye Dilli Valley*: An article which was about Erzincan-Kemaliye Dilli Valley was published by Dr. Osman Mert. The Dilli Valley which has some deer, the arrow throwing back the cavalry, elik/goat, sun, stars and seals as some figures on the rock, has a full partnership with its Turkish World petroglyphs (Mert 2006: 5-15).

District of Aydın-Söke/ Muğla-Milas district Besparmak Mountains: In the Soke-Milas Besparmak Mountains which is located in the west part of Turkey, the rock pictures were published by German Archaeologist Dr. Annelise Peschlow- Bindokat in 1998. According to Bindokat, the rock pictures which are found in this region are unique in style and subject in the world. The drawing of the pictures are thought to be in different times in 5 thousand year B.C (Peschlow-Bindokat²⁰⁰⁵).

Erzurum-Karayazi District Cunni Cave: it is located within the boundaries of Erzurum-Karayazi District Salyamac Village. The figures of elik/goat, horse, hunting and human are striking. Otherwise, we see various forms of the stamps of Oguz tribes⁵.

Kars-Kagizman District Geyiklitepe: it is located within the boundaries of Kars-Kagizman District Saban village, Calli village and Seksen District. According to the information which is given by Alpaslan Ceylan; the figures of mountain goats, deer, horses,

⁵ Our field research on March 18th, 2008.

camels, dogs, birds come forward. In addition, there are some writings in Kokturk letters (Ceylan, 2006: 32).

In addition of these, there are some areas which have some rock pictures, figurines, stamps and writings in the boundaries of Turkey like; *Van-Catak District Narli township Hus Hills and Tiririn Valley, Hakkari-Cilo Mountains, Van-Hosap township Rut village, Mardin-Silopi district Cudi Mountains, Van-Ozalp district Pagan village, Hakkari Sat Mountains Gevaruk Valley* (Alok, 2006), *the location of Kars-Dereici, Artvin-Yusufeli district Kilickaya town Bakirtepe Cave, Ordu-Cambasi Plateau, the city of Adiyaman center Palanlı village, bonded to Eskisehir-Seyitgazi district Kumbet village...* etc. These are not discussed in detail scientifically. Only small piece of information and albums were released by various researchers at various times.

Conclusion:

It's possible to say that there are lots of academic research about Ural-Altai people's art, history and culture. But these researches couldn't properly come to a conclusion because of unconnecting between research, nonuse of technology, restricted study scope, and lack of centre the informations.

Because of these reason above mentioned we couldn't have bulk data transmission about Ural-Altai people. Every discipline has been increasing informations but their connections between each other is weak. Because of that, language, history and culture notions couldn't analyse properly.

When petroglyphs and rock arts has analysed it has been possible to see interesting conclusion: For example, these figures show us that Ural-Altai people had been immigrated nearly 10.000 years. Also these figures has been given information about Ural-Altai people's arts.

It is clear that these figured given information about their arts will be source for other researches about art understanding about other people.

Accordingly, all of the informations about Ural-Altai people must be centred and all the cultural elements must determine. And the next phase, researchers should prepare a cultural map about Ural-Altai people via interdiscipliner projects. This is very important in terms of Ural-Altai people's unity and solidarity and their place in world.

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**TENGRİANSTVO AS NATIONAL AND STATE AND
NATIONAL RELIGION OF THE TURKO-MONGOLIAN
PEOPLE OF INTERNAL ASIA**

**ТЭНГРИАНСТВО КАК НАЦИОНАЛЬНАЯ И ГОСУДАРСТВЕННАЯ
РЕЛИГИЯ ТЮРКО-МОНГОЛОВ ЦЕНТРАЛЬНОЙ АЗИИ**

**ORTA ASYA TÜRK-MOGOLLARDA RESMİ VE MİLLİ DİN OLARAK
TENGRİZM**

Nikolai ABAEV*

ABSTRACT

The article deals with the synergetic role of Tengrian religion, influence of the ideology of “tengrism” on the processes of politogenesis of the Turkic-Mongolian people’s as well as the evolution of the imperial forms of statehood of the Hunnu (the Hunnu Empire) and the Great Mongolian Empire (Khamag Mongol Uls). It shows the role of tengrism in the process of social organization and self-organization in the nomadic civilization of the Turkic-Mongolian peoples of Central Asia.

Keywords: ideology of tengrism, “Tengrianstvo”, processes of social self-organisation, structurogenesis, the Statehood, Empire of Hunnu, Hamag Mongol Uls.

АННОТАЦИЯ

В данной статье рассматривается синергетическая роль тэнгрианской религии, влияние идеологии «тэнгризма» на процессы политогенеза тюрко-монгольских народов, а также на становление имперских форм государственности, в том числе на формирование государственности хунну (Империя Хунну) и Великой Монгольской Империи (Хамаг Монгол Улс), показана роль тэнгрианства в процессах социальной организации и самоорганизации в кочевнической цивилизации тюрко-монгольских народов Центральной Азии.

Ключевые слова: религия, идеология, тэнгрианская религия, синергетика, процесс социальной самоорганизации, самоорганизация, государственность, Империя Хунну, Хамаг Монгол Улс.

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ÖZET

Makalede Tengrizm'in sinerjik rolü, Tengrizm ideolojinin Türk-Mogol Halklarda siyasi yaradılış sürecine, Hunnu İmparatorluğu ile Büyük Mogol İmparatorluğun kurulmasında, genel anlamda imparatorlukların kuruluşunda etken olduğu tetkik edilmiştir. Orta Asya Göçebe Halkların hayat ve düzeninde Tengrizm'in rolü gösterilmiştir.

Anahtar kelimeler: din, ideoloji, Tengrizm, sinerji, hayat düzen süreci, düzen, devlet, Hunnu İmparatorluğu, Hamat Mogol Uls.

As an efficient means of social self-organization and self-regulation, in a way of a cosmic "sacred vertical", performing universal synergetic functions in the nomadic societies of the Turkic-Mongolian peoples of Central Asia and Altai-Baikal region, tengrism as well as a closely-related religion of the so-called "Arians", the first Indo-European nomads (ancient Iranians, Indoarians, Sarmats, Massagets, Scythians etc.), have from the very beginning and evolution of nomadic civilizations, performed the functions of nation-state religion, possessing its own religious and philosophical teaching, concerned with the metaphysical foundations of being (Abaev, 2002).

It is Tengrian Religion, underpinned by the idea of the organizing power of the "Eternally Blue Heaven", non-entropic by character, have determined the aspiration for the universal cosmic order, which found its expression in the sphere of social organization as the idea of the world empire, ruled by "the son of Heaven", the major or even the "only" (Bur.-Mongolian «**gansa**»; Tuvan-Turkic «**changys**») earthly embodiment of the universal principle of the "Single", expressed through the concept of Heavenly Circle ("khor", "khorai", "khorloo") in the religious-philosophical sphere. In the ethnic tradition of the Iranian-speaking Scythian-Arians the term "khor" derives from the name of the God-Sun, symbolizing the masculine element (er, ere, ir, ar, ur: cf. Ra, Yarilo), and includes a whole range of religious-mythological, cosmological and metaphysical concepts: cosmic universe circle, heaven circle, infinity, eternity, eternal circle of time, calendar circle, unlimited emptiness etc. As a symbol of solar, heavenly light, which is in dialectic opposition to the night darkness, the theonym "Khor" came to denote a more general luciferous heavenly manly element "Heaven-Tengri", consisting of two stems – "ten//tan//tian (cf. Slavic "den") and khor-gar-gur-gar-gor (Abaev N. V., Ayupov N. G., 2009).

This religious and philosophical conception was embodied in the name of the common Supreme Deity of the ancient Scythian-Arians, Iranians, Sogdians and "Turanic" peoples (i.e. Turkic-Mongolian and Ugro-finnish), including the Buryat-Mongols – Khormust-Tengri, one of the protagonists of the epic "Geser", which incorporated mythopoetic and religious-cosmological traditions of the Turkic-Mongolian and Iranian-speaking ethnic groups as well as Tibetans, Tanguts and other peoples of Central and Inner Asia. The theonym "Khor" came to be incorporated into many ethnonyms of the peoples of the Sayan-Altai, and in particular, of the Trans-Sayans and Circum-Baikalia (Khakhasian metaethnonym Khorai//Khongorai, Buryat-Mongolian ethnonyms Khongodor, Khoritumat, Khurhkuud, Guran, Dagur, Hunnu "Hun-Gorai"/Khungar, as well as Sayan-Altai Turkic and Mongolian ethnonyms "Uighur", "Uryankh", theonyms Kurbustu, Korbustan,

Kairakan//Khairkhan//Kheeragan//Khairyakan, Scythian-Arian and Iranian theonyms Khormazd//Urmazde//Ahura-Mazda//Ormuzd etc. (Abaev, 2004: p.226-237).

Considering the synergetic role and functions of the spiritual-cultural factors (in particular, Tengrism) in the process of self-regulation of complex systems, such as “nomadic” civilizations, it should be borne in mind that a high level of self-organization in “nomadic” societies is also sustained in the period of transition to the imperial forms of statehood, in which the aspiration for hard centralization around the supreme leader (kagan, khan, tzar) has gone dialectically hand in hand with the tendencies for self-regulation on the lower levels, which possessed communal forms of self-administration (Ayupov N. G., 2012).

The present-day ethno-political situation in the world, characterized with growing instability, chaos, social perturbations, has made prominent the social-regulatory role of ideology. In this respect, the rediscovery of the ancient religious ideologies, which could undoubtedly secure a relative stability of society, maintaining its order, without resorting to violence, atrocities, state sanctions on the whole (Feldman, 2009).

The ideological tasks in Central Asia and in the Turkic-Mongolian world have been vested in tengrianism. The rise of imperial statehood formations in Central Asia with the respective institutions of the supreme authorities and the formation of “tengrism” as predominantly a monotheistic ideology or having a tendency for monotheism and suppressing the original polytheistic intensions of the folk religion of the Turkic-Mongolian peoples, has been considered by us as cooperative, synergetic process, called into being not so much by external factors, as determined by the essential changes in the cultural-historical existence of traditional societies.

The major criterion of civilization, including the nomadic ones is the existence of certain spirituality, extending beyond its primordality (and by corollary its ethnicity), gaining in the process of development an institutionally formed interethnic, super-tribal and super-national character, inherent to such national-state (imperial) and world religions as tengrianism, which from the time immemorial, at least in the epoch of the Hunnu people (III BC) or even earlier, in the period of ancient Arian “nomadic” civilization at the beginning of the III century became widespread throughout the central part of Eurasia.

Tibetan-speaking, Scythian, Ugro-finnish, Turkic and Mongolian peoples of Central Asia and Sayan-Altai like many other peoples of the world passed through all the known stages in their historical development. Making transition to civilization they formed state formations in different historical forms, multiple forms of economic systems, created Runic and many other forms of writing and underwent a transformation of the system of religious-mythological outlook, which led to the transition from the archaic, early forms of religion (animism, totemism, magic, “shamanism” to the forms, typical for the “nomadic” civilization. They include the centrality of “tengrian religion” as a system-forming element in the traditional outlook of the Turkic-Mongolian peoples (Turk. Khan-Tigir, Tangara, Kudai-Deer, Tengri, Tengrikhan; Mong. Tenger, Bur.-Mong. Tengri – “Heaven”, “Heaven Deity”, “Lord”, “Supreme God-Father”) (Abaev N. V., 2004, p. 226 - 237; Abaeva L.L., 2004, p. 282-304).

The ideology, corresponding to tengrian religion is habitually termed as “tengrism”, and we also accept this term as convention, being aware that no “isms” existed in the East

at that time while what came to be known as “religious ideology” in the West was called “Teaching”, “Way”, “Law” etc. That is why, in the Russian language the name of the Tengrian religion, which was a dominant national-state religion of the Hunnu, Turkic peoples and Mongols, must be pronounced as “tengrianstvo”.

Tengri was the State national god of the Göktürks, described as the "god of the Turks" (Türük Tängrisi). The Göktürk khans based their power on a mandate from Tengri. These rulers were generally accepted as the sons of Tengri who represented him on Earth. They wore titles such as tengrikut, kutluğ or kotalmysh, based on the belief that they attained the kut, the mighty spirit granted to these rulers by Tengri (<http://en.wikipedia.org/wiki/Tengri>).

Tengri was the chief deity worshipped by the ruling class of the Central Asian steppe peoples in 6th to 9th centuries (Turkic peoples, Mongols and Hungarians). The worship of Tengri was brought into Eastern Europe by the Huns and early Bulgars. It lost its importance when the Uighuric kagans proclaimed Manichaeism the state religion in the 8th century. The Mongolian Great Khans of the 13th century ideologically based their power on a mandate from Tengri himself, and began their declarations with the words "by the will of Eternal [Blue] Heaven" (Bira Sh., 2013; Dashnyam L., 2011).

In the religion of nomadic peoples Tengri was the main god of the Turkic pantheon, controlling the celestial sphere.¹ The Turkic sky god Tengri is strikingly similar to the Indo-European sky god, *Dyeus, and the structure of the reconstructed Proto-Indo-European religion is closer to that of the early Turks than to the religion of any people of Near Eastern or Mediterranean antiquity (<http://en.wikipedia.org/wiki/Tengri>).

The philosophy of the National Religion of Buryat-Mongol was elaborated on the basis of the worship of Tengri, a fundamental concept of the ancient Tengrian folk religion of all the Mongolian and Turkic nomadic peoples of Inner and Central Asia. According to this religion Tengri is something like God, representing alone the supreme masculine power in the universe, ruling all natural and social phenomena on Earth. And in relation to Tengri, the Earth represents a subordinate feminine force called Etugen. The Mongolian saying, even today, calls on «etseg Tenggeri, Father Heaven, and eke gajar, Mother Earth». Nevertheless, the Tenggeri and khan concept was a political theory" (Bira Sh., 2013; Dashnyam L., 2011).

Most contemporary foreign travellers observed that the Mongols “believed in one God (Tengri), who is considered to be creator of happiness and sufferings in the world. This dualistic idea was further developed in most of the official documents produced during the Mongol Empire. For example, in the edit issued by Guyuk Khan (r.1246-1248) and attached by Baiju Noyan to his letter to Pope Innocent IV, and in letter brought by Rubruck, from Mongke Khan to Saint Louis of France, a very peculiar preamble is preserved in the Latin rendering . (Bira Sh. Mongolian tengrism and modern globalism//Tenggerizm and Mongols. – Ulaanbaatar, 2011).

The first preamble in the edict of Guyuk Khan runs as follows: “Per preceptum Dei vivi, Chingischan filius Dei dulcis et venerabilis dicer quid Deus excelsus super omnia, ipse, Dues immortalis et super terram Chingischan solus dominus”. The second preamble in the letter of Mongke Khan likewise stated: “preceptum etemi Dei est. In celo non est nisi unius Deus etemus, super terram non sit nisi unis dominuis Chingischan, Fili Dei... This is

the order of the everlasting God (Mongke Tenggeri). In heaven, there is only one eternal God; on earth there is only one lord Chinggis Khan. This is the world of the son of God, which is addressed to you” (Jean-Paul Roux, *Die alttürkische Mythologie*, p.255). On the seal from Güyüg Khan’s letter to Pope Innocent IV (1246) the first four words, from top to bottom, left to right, was written “mōngke tngri-yin küčündür” – “Under the power of the eternal heaven” (Bira Sh., 2011, c.20).

According to this, Tenggeri is the highest omnipotent divinity with absolute power in the universe, and, through His kucun or power, this protects and sanctifies the khan to act on His behalf and to realise His will on earth. Meanwhile, the khan is the absolute embodiment of Tenggeri on earth. It is the khan who, thanks to his suu jali or charisma, the gift of Heaven, can enjoy Tengri's favour and protection (Bira, *ibidem*).

Initially, Tenggerism developed elementary concepts, such as those of the divine origin of khanship, the dualistic nature of the khans power, his charisma and other related points. While the theory of divine origin of khanship was well known among nomadic peoples, it was the Mongols who not only kept the oldest version without interruption but also considerably developed it on the basis of their own perceptions and the achievements of more advanced civilizations.

For instance, at the time of the Yeke Mongol Ulus (the Great Mongol State) which was created by Chinggis Khan in 1206, the old Totemistic belief of the origin of a leading clan had changed into a concept of divine origin from Tenggeri (Heaven). Hence, the very beginning of *The Secret History of the Mongols* (dating from the thirteenth century) states that "The origin of Chinggis Khan is a bluish wolf born having destiny from Heaven above." A few lines afterwards, this notion of divine origin is, reinforced with information about another ancestor of Chinggis Khan Bodoncar, who was the youngest of three sons who were borne Alan-Gua after the death of her husband, Dobun-Mergen. In the words of Alan-gua herself, «Every night, a bright yellow man entered by the light of the hole at the top or [by that] of the door of the tent and rubbed my belly. His light was wont to sink into my belly... If one understands by that, [it is evident that] its sign is [that] they are sons of Heaven...» (Dashnyam L., 2011).

Therefore, in this unusual way, Alan-Gua, the ancestress of Mongols, gave birth to her three sons, the youngest of whom was considered to be the direct progenitor of Chinggis Khan's Golden Clan (Altan Urug). From the above quotations, it is obvious that the progenitor of the Mongolian leading clan was not an ordinary wolf, but one who was "born having destiny from Heaven above", or a wolf preordained by Heaven itself. Moreover, as this idea became much more sophisticated in terms of interpreting super-natural cosmic forces, it could, be called a Heaven-Light concept. This might have been the result of crosscurrents and the syntheses of nomadic civilization with sedentary ones, particularly Chinese Confucianism and Iranian. It is interesting to note that the Mongolian idea of the light-born ancestor of Chinggis Khan's Golden Clan reminds us of the biblical immaculate conception.” (Bira Sh., 2013).

From the ancient times till the 17-th century the dominant religion of Buryats was Tengrian religion, mixed with “shamanism”. But after the Buddhist peaceful “conquest” of Central Asia in period of Mongol Empire Nomadic Civilization in this part of Eurasia gradually became Tengrian-Buddhist Civilization. But more fundamentally speaking, these Tibetan-Mongolian, Mahayana-Buddhist ideas and rituals, connected with the cult of

Emperor as a World ruler, who follows the Universal Celestial Law or “orders and commandments of the Eternal Blue Sky”, were deeply influenced by the Tengrian religion of ancient Turkic-Mongolian peoples of Central Asia and Siberia (Trans-Sayania and Altai-Baikalian region) in which the legitimate ruler was always regarded and worshipped as the “Son of Heaven” (Abaev N.V., 2010)..

The Chinese Emperor also was respected as “Son of Heaven” (Tienzi) but as well as the very concept of Heaven this cult of the Universal ruler migrated from Central Asia with protochinese Yin and Zhou tribes, who from the very beginning were nomadic and essentially Tengrian (Bira Sh., 2011). By the way, “Tengrism” as national and state religion of ancient Turks and proto-Mongols had nothing common with Tungus-Manchurian “shamanism” which was exclusive prerogative of minor primitive ethnic groups with more archaic cults and beliefs in which they never considered ideas like “statehood” and “Transcendental Being”. Moreover, the idea of “Son of Heaven” was the central idea of the Tengrian religion as a spiritual and cultural basis of all the Nomadic Civilization which consequently can be considered as a Tengrian Civilization (Abaev N. V., Ayupov N. G., 2009).

In Turkic mythology Tengri is a pure, white goose that flies constantly over an endless expanse of water, which represents time. Beneath this water, Akh Ana ("White Mother") calls out to him saying "Create". To overcome his loneliness, Tengri creates Er Kishi, who is not as pure or as white as Tengri and together they set up the world. Er Kishi becomes a demonic character and strives to mislead people and draw them into its darkness. Tengri assumes the name Tengri Ülgen and withdraws into Heaven from which he tries to provide people with guidance through sacred animals that he sends among them. The Ak Tengris occupy the fifth level of Heaven. Shaman priests who want to reach Tengri Ülgen never get further than this level, where they convey their wishes to the divine guides. Returns to earth or to the human level take place in a goose-shaped vessel. According to Mahmud Kashgari, Tengri was known to make plants grow and the lightning flash. Turks used the adjective tengri which means "heavenly, divine", to label everything that seemed grandiose, such as a tree or a mountain, and they stooped to such entities (<http://en.wikipedia.org/wiki/Tengri>).

Researches of the last years showed that the Turkic-Mongolian Tengrian religion has close historical genetic linkages not only with "religion of arians" (ancient Iranians, skifo-arians of Sayano-Altai, hungarians and sogdians of Central Asia and East Turkestan, Indo-arians, etc.) (Ayupov, 2012).

In this regard the Kazakh scientist N.G.Ayupov noted that outlook of Turkic peoples, growing out of metaphysical thinking and knowledge, includes not only Turkic popular wisdom (falsafa), the millennia developing on the basis of informative practice and the strategy connected with traditions and customs and directed on knowledge of Space and the person, but also religious ideas. At different stages of the formation the Turkic religious spiritual culture accepted various forms. Through all transformations of religious ideas there passes "Tengeri's" idea as idea of depersonalized, transcendental and not defined Uniform God (but not god in Semitic religious tradition) (Ayupov, 2012).

Here it should be noted especially a role of the heroic epos of all mongolian "forest people" in formation and transfer of religious and philosophical ideas of a tengrian religion. The epos of the Turkic-Mongolian peoples of northern part of Internal Asia, Trans-Sayania

and Predbaykalie in general was directly connected with their tengrian religion and ideas about the supernatural force (back) of tengrian deities which, at the same time, it is allocated both the epos, and its performer (jangarchi).

So, known Kalmyk researchers E. Bakayeva in connection with the analysis of religious and mythological bases of the epos Dzhangar notes that Hormust-Tengri, could strike with "a thunderous arrow", and the White aged man was responsible for a rain and therefore him asked about a rain and posterity continuation, and that Dzhangar it is possible to consider as magic means "rain callings" (Bakayeva, 1996: p.26). Thus the author draws an important conclusion about religious character of the epos Dzhangar concerning and other types of heroic legends and Mongolian, and the Turkic people (for example, Sakha - the Yakut Olonkho).

In this case it is especially important to emphasize that "The white belief" (Akh-Chayaan or «Burhanism») of Altaians and Khakas, ethnogenetically connected with "religion of ariens" (by the way, this phrase can be translated literally "white belief") and in the ethnoconfessional relation representing more ancient option of the last, is also more ancient option of the Mongolian tengrianism or, at least, its religious and philosophical, metaphysical theory.

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POLYPREDICATE STRUCTURES WITH A SPATIAL MEANING IN YAKUT LANGUAGE

ПОЛИПРЕДИКАТИВНЫЕ КОНСТРУКЦИИ С ПРОСТРАНСТВЕННЫМ ЗНАЧЕНИЕМ В ЯКУТСКОМ ЯЗЫКЕ

YAKUT DİLİ'NDE GENİŞ ANLAMLI OLAN POLİYÜKLEMLİ TARZLAR

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ABSTRACT

In this article, we study polypredicate structures with spatial meanings in the Yakut language. They are divided into synthetic and analytic synthetical. Mostly, such sentences can be found in narrative texts. They have analytical, attributive and functional equivalents. Analytical equivalents can be found in an informal language. Attributive and functional equivalents are mono-subject structures with “compact” attributive predicates.

Key words: Polypredicate Structures, Spatiality, Synthetic, Analytic Synthetical, Semantics.

АННОТАЦИЯ

В данной статье рассматриваются полипредикативные конструкции якутского языка, выражающие пространственные отношения. Они подразделяются на синтетические и аналитико-синтетические. Подобные предложения встречаются в основном в повествовании – в художественных текстах. Они имеют аналитические и атрибутивные функциональные эквиваленты. При этом первые употребляются, прежде всего, в разговорной речи, вторые представляют собой моносубъектные конструкции со «свернутым» – атрибутивным – предикатом.

Ключевые слова: Полипредикативные Конструкции, Пространственность, Синтетический, Аналитико-Синтетический, Семантика.

ÖZET

Makalede geniş ilişkileri ifade eden Yakutça'nın poliyüklemlı yapıları tetkik edilmiştir. Onlar bireşimli ve tahlili-bireşimli olarak ikiye ayrılmaktadırlar. Benzeri cümleler genellikle edebi metinlerinin naklinde rasgelmektedirler. Onların bireşimli ve karakteristik

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görevsel mukabilleri vardır. Bununla birlikte ilkleri her şeyden önce konuşma dilinde kullanırlar, ikincileri ise tek özne yapısı olan halde “yuvarlak” öznevi yüklem olarak kullanılmaktadırlar.

Anahtar Kelimeler: Poliyüklemler, Geniş Anlamlılık, Bireşimli, Tahlili-Bireşimli, Anlam.

1. From The History Of Study The Composite Sentences With Spatial Meaning In Yakut Language.

In Yakut language polypredicate structures in the form of compound sentences were first found and described by E.I. Ubryatova (1976).

Elizaveta Ivanovna noted that such sentences are quite rare in Yakut language. She explained it with the fact that the definitive compound sentences with synthetic link are used to express the relation of place in Yakut language where words with spatial semantics stand up as defining words (eg. *sir* ‘world’, ‘land’, ‘place’, *tumul* ‘cape’) in dative or main case of personal possessive declension. For example:

Bulchut ygehin byhytynan, diahtar baar siriger tyataagy tuhunan kepsetillibet bagaiy.

bulchut ygehin byhytynan diahtar baar sir:i:ger tyataagy tuhunan.

Hunter custom: POSS.3SG POSTP the presence of woman: POSS.3Sg. DAT bear POSTP kepset:ill:ibet bagaiy

Talk: PASS: PAST.NEG PARTCL

‘The hunters’ custom is that you should never talk about bears in the presence of women’.

In her research work, E.I. Ubryatova looked into polypredicate structures of different subjects where dependent predicates are arranged with functional participial parts of the verb or the presence identifier (baar ‘is’ ‘have’) in the dative case of personal predicate declension. However, such structures are polyfunctional and their spatial relation is passed depending on the lexical filling of the structure. For example:

In the past research works of the syntax of Yakut language, compound sentences/polypredicate structures of the place were marked in the frame of defining compound sentences/polypredicate structures as singular defining compound sentences/polypredicate structures (Grammatica ..., 1995; Efremov, 1998). The predicate of the depending part of such sentences matches with postpositions and words with spatial meaning which usually have dative, initial cases.

Therefore, as we can see in the works of researchers, specialized models of complex sentences through which location relation could have been represented, were not established. They were classified as structures which function in defining compound sentences among dozens. And their elements characterized with the defining spatial meaning.

However, the results of our research let us state that complex sentences with spatial postpositions and auxiliary words acting as analytical synthetical clamp and some sentences with the case indicator are personal locative compound sentences.

2. Polypredicate structures with a spatial meaning in Yakut language

Let's have a look at other mentioned sentences. Meanwhile, let's not leave without a notice their functional alternatives which are represented with different structural semantical types: "extended" (bifinite, different subject, analytical) and "compressed" (monofinite, monosubject) locative polypredicate structures.

Let's state beforehand that the relation and link between events is represented with the first part (dependent predicate unit) in synthetic and analytical synthetic polypredicate structures, whereas in their alternatives – analytical polypredicate structures – only the predicate structure is described in the first part and the relation and link is marked with a pronominal clamp which is placed as part of the second predicate unit.

"Compressed" alternatives of synthetic and analytical synthetic polypredicate structures with a spatial meaning act as kernel structures of analytic polypredicate structures with a pronominal clamp. However, it is possible to transform mentioned polypredicate structures into analytic, but it is not always possible to do so with their transformations into "compressed". This will be shown in the process of the linguistic experiment below.

Personal locative compound sentences

Personal locative compound sentences are represented with the analytic synthetic and synthetic indicators structures.

Compound sentences with the analytic synthetic indicators

Such sentences are characterized with the means of communication such as postpositions and auxiliary words with spatial meanings. Unlike synthetic, analytic synthetic compound sentences describe locative meaning more in detail, which is defined by the semantics of postpositions and auxiliary words.

In our selection there are phrases which models are represented with postpositions of direction meaning (eg. *hotu* 'in the direction', 'there, where'; *dieki* 'there, where'), and also with auxiliary words of invariant locative semantics "*side lokuma*", which is represented depending on the situation (eg. *ettyger* 'by the side, where'; *annygar* 'under there').

The models of compound sentences T byt+//hotu (T – verbal base, byt – participle of the past perfect tense, // - person number of the subject, hotu – postposition). In sentences of such structure, the motion direction of the subject is usually represented in the main part which caused by the subject of the dependent predicate unit. This is the reason why the last mentioned can be characterized the shade of reasoning.

1 *Kini, uurbutterin qotu, qaaman iste* (Erlık Eristiin)

Kini uur=but=ter=in qotu qaam=an is=t=e

He turn out=PP=3PL=POSS.3SG POSTP go=CV AUX=PAST=3SG

'He went where he was turned out to'.

This sentence can only be reorganized according to the model of bifinite structures which is arranged in the form of compound sentence with a single pronominal clamp.

1a *Kinini uuren ispittere, ol qotu qaaman iste*

Kini=ni uur=en is=pit=tere ol qotu qaam=an is=t=e

He=ACC turn out=CV AUX=PP=3PL PRON POSTP go=CV AUX=PAST=3SG

‘He was turned out and in this direction he kept on going’.

T ar+//dieki. Here described the motion direction of the subject of dependent predicate unit, which defined by the reference subject placed (really and mentally) before the subject of the observation.

2 *Ujbaan, qaraña böhüölek uhugar suos-sohotoq tünnük simiktik sandaararın dieki elestene turda* (Hotugu Sulus)

ujbaan qaraña böhüölek uhugar suos-sohotoq tünnük simiktik

Ivan dark village POSTP only window deamly

sandaar=ar=ın dieki elesten=e tur=d=a

glow=PFUT=POSS.3SG POSTP quickly run=CV AUX=PAST=3SG

‘Ivan ran quickly to the other side of the dark village where the only window was glowing’.

Analytic alternative of the initial phrase is arranged with the bifinite predicate units which are linked with the single (two components) – pronominal clamp as part of a prepositive predicate unit. Finite forms are at the head of such predicate units and form a complex syntax unit or its part.

2a *Qaraña böhüölek uhugar suos-sohotoq tünnük simiktik sandaarar. Ujbaan ol dieki elestene turda.*

qaraña böhüölek uhugar suos-sohotoq tünnük simiktik sandaar=ar

dark village POSTP only window deamly glow=PFUT.3SG

ujbaan ol dieki elesten=e tur=d=a

ivan PRON POSTP quickly ran=CV AUX=PAST=3SG

‘The only window glows the only window on the other side of a dark village. Ivan quickly ran there’.

In this case, compressed predicate adverbial option of phrase structure is non-typical because such part of a unit can’t be a guideline of the motion. Compare:

2b * *Ujbaan qaraña böhüölek uhugar simiktik sandaarar suos-sohotoq tünnük dieki elestene turda*

ujbaan qaraña böhüölek uhugar simiktik sandaar=ar suos-sohotoq tünnük

ivan dark village POSTP demly glows=PFUT only window

dieki elesten=e tur=d=a

POSTP quickly run=CV AUX=PAST=3SG

‘*Ivan quickly ran in the direction of the only window which deamly glows on the other side of the dark village’.

T byt+//annygar. Here there is the location of the main part subject which is under the “supporting locum” (Nevskaya, 2005) and it’s the proposition of the dependent predicate unit.

3 *Balıktar ulaatinnaryllan ojuulammittarın annıgar kiniler d'ıñneeq keemejdere qara külügünen kördörüller* (D'ıktiler, d'iibeler, d'eebeler)

balık=tar ulaatınnar=ıll=an ojuula=m=mit=tarın annıgar kini=ler
 fish=PL increase=PASS=CV portray=PASS=PP=POSS.3PL POSTP he=PL
 d'ıñneeq keemej=dere qara külüg=ünen
 real size=POSS.3PL dark shadow=INSTR
 kördör=üll=er
 show=PASS=REFL=PFUT.3SG

'Real size fish in the form of shadows are shown under the place where increased size fish are portrayed'.

Dependent predicate unit of the above sentence can be transformed into singular predicate – compressed predicate adverbial structure. The result of such transformation is that it can be characterized as the adverbial version of the initial phrase not the complex one.

The predicate structure of this version has a definitive meaning.

3a *Balyktar ulaatynnaryllybyt oiuların annygar kiniler dienneh keemeidere hara lyluygyunen kyerderyuller*

balık=tar ulaatınnar=ıll=ıbit ojuu=ların annıgar kini=ler
 fish=PL increase=PASS=PP image=POSS.3PL POSTP he=PL
 d'ıñneeq keemej=dere qara külüg=ünen kördör=üll=er
 real size=POSS.3PL black shadow=INSTR show=PASS=PFUT.3SG

'Real size fish is shown in the increased size in the form of a shadow'.

The analytic version is characterized as a structure of combination of independent sentences through the single (multi component) clamp of a pronominal type. Such structure in a text can function as a complex syntax unit or its parts:

3b *Balıktar ulaatinnarıllan ojuulammıtta. Ol annıgar kiniler d'ıñneeq keemejdere qara külügünen kördörüller*

balık=tar ulaatınnar=ıll=an ojuula=m=mit=tar ol annıgar
 fish=PL increase=PASS=CV portray=PASS=PERF=3PL it POSTP
 kini=ler d'ıñneeq keemej=dere qara külüg=ünen
 he=PL real size=POSS.3PL dark shadow=INSTR
 kördör=üll=er
 show=REFL=PFUT.3SG

'Fish is shown in the increased size. So are shown its real size in the form of a shadow'.

T ar yeryut+//dative case. We have a sentence with such model where the dependent predicate unit functions as a component which specifies the adverbial modifier of time. An auxiliary word with a spatial meaning in the monofinite bipredicate structure serves as the means of communication between the dependent predicate unit and the main predicate unit.

This auxiliary word together with the participle component of the dependent predicate is the part of a locum where the event takes place.

4 *Tfal küölge, Tünkelej kühin kitta baliktü sild'ar öttüleriger, küüske baħajı üren sirileter* (Yus yutyuye algys)

tfal küöl=ge Tünkelej küh=ı=n kitta balikt=ıı

wind lake=DAT Tyunkelej girl=POSS.3SG=ACC POSTP to fish=CV

sild'=ar ött=üleri=ger küüske baħajı ür=en

AUX=PFUT side=POSS.3PL=DAT strongly PARTCL blow=CV

sirilet=er

with a force=PFUT.3SG

‘The wind blows strongly with a force on the side of the lake where Tyunkelei with a daughter go fishing’.

Such phrase only allows an analytic conversion which is a complex syntax where the second sentence begins with the single (multicomponent) pronominal clamp with an extended structure:

4a *Küölge Tünkelej kühin kitta baliktü sild'allar. Ol baliktü sild'ar öttüleriger fıalküüske baħajı üren sirileter.*

küöl=ge Tünkelej küh=ı=n kitta balikt=ıı

lake=DAT Tyunkelei girl=POSS.3SG=ACC POSTP fish=CV

sild'=al=lar ol balikt=ıı sild'=ar ött=üleri=ger tfal

AUX=PFUT=3PL it fish=CV AUX=PFUT side=POSS.3PL=DAT wind

küüske baħajı ür=en sirilet=er

strongly PARTCL blow=CV blow with a force=PFUT.3SG

‘Tyunkelei goes fishing on the lake with a daughter. The wind blows strongly with a force on that side of the lake where they go fishing’.

Compound sentences with synthetic (case) indicators

Structural models of such sentences are polysemantic, that is the reason why they express the spatial meaning depending on the lexical grammatical filling of the sentence structure.

According to the results of our research, the subject of the dependent predicate unit which forms locative polypredicate structure, stands out as one of the leading structural semantic component. And this subject of the dependent predicate unit must not only have a subject semantics but also a spatial one.

The models of the discussed sentences are presented with the structural patterns of the dependent predicates which are arranged with participles, words of presence in oblique cases – dative, instrumental and initial cases. In our selection, phrases which predicates are expressed with participles or words of presence in instrumental case (T participle+//instrumental case, Baar+// орудный case) have a locative meaning. Besides, structures with *baar* in dative case when the subject of the dependent part is expressed with

the spatial meaning noun (eg. *kyuel* ‘lake’) directly express a locative relation. Other phrases express a spatial meaning in the form of the additional semantics (models T ar//dative case, T byt+// initial case) because the subject of the dependent part is presented with the subject meaning noun.

T ar+// instrumental case of the dependent predicate unit is expressed with a route of the subject motion which is indicated with the main predicate unit.

5 *Ürdük d'ielər bīstarīnan lūḡkūrbūt kūhūḡḡü qallaan öröḡötö köstörünen arbaḡar bīlītтар bert tietelinen ustan külügüld'üheller* (Hotugu Sulus)

ürdük d'ie=ler bīstarīnan lūḡkūr=būt kūhūḡḡü qallaan

tall building=PL POSTP become dark=PERF autumn sky

öröḡö=tö köst=ör=ü=nen arbaḡar bīlīt=tar

lower part=POSS.3SG seen=PFUT=POSS.3SG=INSTR bushy cloud=PL

bert tietelinen ust=an külügüld'ü=h=el=ler

very quickly float=CV quickly fly by=RICEPR=PFUT=3PL

‘Torn clouds quickly fly by on the dark autumn sky which is seen between tall buildings’.

Analytic transformation of such structure is indicated with a single (one component) anaphoric clamp *ol* together with the participle with *-ar* in instrumental case.

5a *Ürdük d'ielər bīstarīnan lūḡkūrbūt kūhūḡḡü qallaan öröḡötö köstör. Ol köstörünen bert tietelinen arbaḡar r bīlītтар ustan külügüld'üheller*

‘There is a dull autumn sky between tall buildings. There you can see how quickly torn clouds fly by’.

The compressed version of the discussed compound sentence is passed by the model of the definitive structure which has a prepositive participial definitive structure.

You can translate this phrase the same way as the initial compound sentence.

5b *Ürdük d'ielər bīstarīnan köstör lūḡkūrbūt kūhūḡḡü qallaan öröḡötunen bert tietelinen arbaḡar bīlītтар ustan külügüld'üheller*

T ar+//dative case. The subject of the dependent predicate unit of a below stated compound sentence has a subject meaning and the adlocation relation is showed on the basis of an objective. The phrase has an informal shade because stylistically less informal structure would have an attributive structure (6a).

6 *Ypaachyi, hahsaibahtaan baran, munnukka urukmuonniuk turarygar tiide*

İpaačij qaqsajbaqtaan baran munnukka urukumuonn'uk turarigar tiijde (Uibaan Nuolur).

İpaačij qaqsaj=baqtaa=n baran munnuk=ka urukumuonn'uk

Ipaachiy cough strongly=INTEN=CV corner=DATwashstand

tur=ar= ĩgar tiij=d=e

stand=PFUT=POSS.3SG=DAT come=PAST=3SG

‘İpachiy coughed and then came to the washstand which stands in the corner’.

6a *İpaačij qaqsajbaqtaan baran, munnukka turar urukumuonn'ukka tiijde (the same translation)*

7 **T baar+//dative case.** This model expresses a locative meaning under the above stated condition, i.e. the subject of the dependent predicate unit must have a spatial meaning.

Sihii saqatigar qomus saqalaaq küöl baarigar, naliu uuga kustar ahaan ajaqtarin tiaha čaligiras (Hotugu Sulus)

sihii saqatigar qomus saqa=laaq küöl baar=i=gar naliu uu=ga

meadow POSTP rush hem=POSSV.3SG lake have=3SG=DAT shallow water=DAT

kus=tar ahaa=n ajaq=tarin tiaha=a čaligira=s

duck=PL eat=CV beak=POSS.3PL noise=POSS.3PL champ=RECIPR

‘Ducks are eating and champing at the shallow water lake hemmed with rushes on the outskirts of a meadow’.

Extended and compressed versions of such structure are formed with the similar patterns to the above stated.

3. Conclusion

Spatial polypredicate structures and compound sentences in Yakut language are described mainly with two structural types: synthetic, analytic synthetical. Synthetic compound sentence is polysemantic and the locative relation is expressed only when the subject of the dependent predicate unit has a spatial meaning. In sentences with the subject which has a subject meaning, the discussed meaning appears as an additional.

In fact, spatial meaning is expressed in compound sentences with a locative postpositional link indicator (analytic synthetical type). That is why such structures take up a central position in polypredicate locative structures.

Synthetic and analytic synthetical compound sentences with a spatial meaning have analytic equivalents – compound sentences which are their detailed transformations.

Unlike synthetic and analytic synthetical, such compound sentences can be observed mainly in informal style. They also can function in texts as complex syntax units or as their parts.

Monosubject bipredicate versions of the discussed compound sentences –attributive spatial structures – sometimes are more typical (stylistically neutral) structural semantic models of locative polypredicate structures than similar different subject structures.

Symbolic notation

Grammatical meanings in glosses and structural patterns:

1, 2, 3 – person; **SG** – singular, **PL** – plural; **ACC** – accusative case, **DAT** –dative, **INSTR** – instrumental; **CV** – adverbial participle; **AUX** – auxiliary verb; **INTEN** – rush form; **PAST** – past tense with *-t*; **PP** – past participle with *-byt*; **PFUT** – present future tense; **PERF** – perfect(has a predicate affix); **POSS** – possession form; **POSSV** –

possessive form (-*laah*); **POSTP** – postposition; **PARTCL** - participle; **PRON** – pronoun; **REFL** – refundable voice; **RECIPR** – reflexive voice.

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ETHNIC CULTURE AND MODERN MYTH**ЭТНИЧЕСКАЯ КУЛЬТУРА И СОВРЕМЕННЫЙ МИФ****ETNİK KÜLTÜR VE ÇAĞDAŞ EFSANE****Nikolay KOZHEVNİKOV* - Vera DANİLOVA******ABSTRACT**

The myth in the modern world has found new ways for its development. Its interactions with scientific concepts such as the "noosphere by V.I. Vernadsky", "ethnogenesis by L.N. Gumilev" illustrate its multidimensionality and flexibility. The main element of the myth, its fundamental unit is an archetype. We can consider the noosphere as the myth and that approach is justified, because the concept of noosphere is still incomplete by scientific justification. The set of archetypes for the noosphere are considered and they give a fairly complete picture of the problem and of the noospheregenesis processes. The archetypes set of the noosphere is an important subsystem of the contemporary cultural code.

Keywords: Noobiogeosphere, Noobiogeocenosis, Archetypes Of The Noosphere, Cultural Asceticism.

АННОТАЦИЯ

Миф в современных условиях нашел новые пути для своего развития. Его взаимодействия с научными концепциями такими как «ноосфера В.И. Вернадского», «этногенез Л.Н. Гумилева» иллюстрируют его многомерность, гибкость. Основным элементом мифа, его фундаментальной ячейкой является архетип. Развивается подход к ноосфере как к мифу, что вполне обосновано, поскольку эта концепция до сих пор имеет неполное научное обоснование. Рассмотрен набор архетипов для ноосферы, которые дают достаточно полное представление об этой проблеме и о процессах ноосферогенеза. Рассмотренные архетипы ноосферы являются важной подсистемой современного культурного кода.

Ключевые слова: Нообиогосфера, Нообиогеноз, Архетипы Ноосферы, Культурный Аскетизм.

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ÖZET

Efsane günümüz şartlarda gelişmenin yeni yollarını buldu. Onun “V.İ. Vernadsky’nin yeni alanı” ve L.N. Gumilev’in etnogenezi” gibi bilimsel kavrayışlarla etkileşimesi kendisinin esnek ve düzenli olduğunu belirtmektedir. Efsanenin esas unsuru ve çekirdeği arketiptir. Efsaneye yönelik yeni alana yaklaşımlar da gelişmektedir, çünkü anılan kavrayış henüz tamamen teyit edilmemiştir. Araştırılan konu ve yeni alan yaratılış hakkında bilgi edinmek için birtakım arketipler incelenmiştir. Tetkik edilen yeni alan arketipleri çağdaş kültür kodunun önemli parçalarını oluşturmaktadır.

Anahtar Kelimeler: Yeni Bio-Jeo-Alan, Yeni Bio-Jeo-Senoz, Yeni Alan Arketipleri, Kültürel Çilecilik.

Currently, the interest in myth is increased, which begin to replace religion, ideology, scientific concepts in many positions. It is the fact that a man has its roots in the sphere of transcendental, and someone trying to understand them. Religions offer one-sided, largely outmoded schemes for this; scientific concepts and ideologies are often too rational, too hard to adapt to personal qualities and world outlooks. Another matter is a myth, with its flexible, multidimensional, intertwined levels of interaction with endless options for further development. There are sufficiently acquainted with the latest achievements of modern literature, film, visual arts and other art forms to estimate the value of myth in the modern world.

An important function of the myth is throwing out a bridge from traditional to modern cultures. Many traditional myths used in the present, but in recent years an entirely new type of myth, which combines elements of science, culture, religion and other areas of the human spirit. The most striking example in this sphere is the concept of the noosphere and noospheregenesis. By the same region can be attributed sources of the concept of ethnogenesis of L.N. Gumilev, most of which simply stated, but unproven. This suggests that in these areas the level of science is still very immature; it is possible to consider it related to the field of "para science." For these modern myths is much easier to interact with traditional cultures than the special sciences. This will create a mechanism for bilateral cooperation between traditional and modern cultures each with other.

The concept of the noosphere, noospheregenesis, as well as noospherology science corresponding there, have made progress, but they are not scientific in the strict sense of the word, because not all the original notions of these concepts can be explained and justified. The development of scientific knowledge in this field we associate primarily with "noobiogeosphere", its basic unit "noobiogeocenosis" and the subject of noospheregenesis - "noobiogeosphere's personality." The noosphere concept is much more general than noobiogeosphere, but it is also more uncertain and even vague. In order to determine the destination of the noosphere, a general scheme of development, to establish links with the major cultural codes, you can take the point of view that the noosphere is largely a myth, and to consider this approach, relying, for example, the concept of archetypes. This approach has several advantages, as it allows a holistic view on the matter under consideration, to consider the genesis, the relationship with the unconscious. In the border areas of the myth of scientific concepts can be used for understanding the basic scenarios of basic cultural processes accompanying noospheregenesis.

Moreover, in modern philosophy are becoming increasingly important descriptive approaches, narratives. Literature in many areas recaptures its position in philosophy that was lost in the last two millennia. Famous American postmodernist Richard Rorty believes that the cognitional interest of modern Western intellectuals is now increasingly transferred from philosophy to literature. "In place of philosophy as a kind of synthesis of epistemology, the foundations of culture ("ideology") and "rigorous science", to be delivered by Richard Rorty, a comprehensive, indifferent to disciplinary and ideological divisions of the study of personality and society. Cements the idea that knowledge is only "the ubiquitous of language" as a comprehensive form of human experience, as well as the concept of man as a creative (i.e., create, and do not open the truth) being that realizes itself in language and semi creative as a kind of "text". The essence of a true humanitarian thinking must, therefore, is not the same as the essence of philosophy, literary criticism" (Postmodernism, 2002: 681).

The myth developed over many thousands of years, leading possibly originates from Neanderthals, i.e. meaning he was born, maybe even 100 thousand and even 200 thousand years ago. Its genesis is based on the fundamental rhythms of the cosmos, and during its development, he managed to create a system of feedback for these rhythms, which is crucial in the formation of the noosphere. The fundamental unit of the myth is the archetype that can be compared, for example, biogeocenosis (basic cell) for the biosphere and for noobiogeocenosis for the noobiogeosphere.

The archetypes of K. Jung - are the certain mythological themes of myth, for M. Eliade - it is imitation's patterns. K. Levi-Strauss sees in myth logical tool (mediation) for resolution of the fundamental contradictions and R. Barthes - communicative system. Yu. Lotman and V. Uspensky. Were defined the myth and the corresponding him thought as a common characteristic of human consciousness. "In general terms, we can conclude that 1) the myth is not "fiction", not a "relic of the past", but the primary language of a description in terms of which people from ancient times have modeled, classified and interpreted themselves, society and the world, 2) Myth has a peculiar logic" (Modern Philosophical Dictionary, 1996: 304). In this paper, we rely on the concept of Jung's archetypes, where this concept "mean the primary circuit of images reproduced unconsciously and prior-forming activity of the imagination, and therefore reveals in the myths and beliefs, in works of literature and art, dreams, fantasies and delusions ... However archetypes - it's not the images themselves, and the scheme of images, their psychological conditions, their ability ... The archetypes have not meaningful, but only a formal response, and that only in a very limited way. Meaningful characterization of the prototype is only when he gets into the mind and at the same time filled with the material of conscious experience" (Averincev, 2001: 110). Defining the essence of the myth T. Mann emphasizes "... in a typical always have a lot of mythical, mythical in the sense that the typical as any myth - is the original model, the original form of life, a timeless scheme, anciently given formula, which contains a self-aware life, vaguely seeking to regain once it is ordained of signs" (Mann, 1960: 175).

Below we use the archetypes that are the most natural way to interact with noobiogeosphere: pattern, path, track, the place, the middle, threshold, the crossing, selection, emptiness.

The pattern is directly related to the complexity of forming a «plectis», «twistness» in the terminology of the Gell-Mann (Gell-Mann, 1994). The number of patterns per unit area can be considered as the main characteristic of complexity. In the development of

noospheregenesis complexity increases, gradually moving into a new quality. The noosphere, its structure and basic concepts are extremely complex entities, so the methodology of the study should be appropriate: multi-leveled, mutual complementarily, based on the spatial and temporal coherences. For the pattern and the appropriate concept investigation may be used the integral parameter "connected substance", which covers all of the existing interaction that elements of the noosphere have with its environment. These are characteristic completeness of these interactions too. The main examples of such substances are - connected matter, connected energy, connected information, connected spirituality.

The path is a fundamental notion in many mythological texts, religions and philosophical systems. In many myths search for way associated with the search for ways of finding harmony with nature. Buddhism, Zen Buddhism extends these ideas; explain that way someone can start at any time and in any place. Someone can interact with the noosphere, but first he must heard neediness of it. The path to the noosphere should be such that it opened and was immediately accessible to everyone. One can come to the noosphere, developing sensory representation or using the abstract and theoretical models, as well as synthetic combined different variants of paths indeed. The path to the noosphere is through worldview universals, which are synthetic entities and form a universal criterion of modern philosophy. Worldview universals accumulate historical experience of life, and use their system a person of a certain culture evaluates, interprets and experiences the world. This person forms to the integrity of all aspects of reality that fall within the sphere of his experience. Interconnection and coupling cultural universals can be seen as a genotype of social life, the basis of cultural and genetic code. Worldview universals are much more accessible to people who do not have special theoretical training, compared with the philosophical categories and the common scientific notions. Because of this, each person can find their way to the noosphere, and he will not have to learn the methods to access it. The most important thing to know is feeling that there is a noosphere, and then it will ensure the existence of the individual in the "awake regime", sets it to their own rhythms, and will maintain a stable relationship with this person, more and more discovers for him.

Track has fundamental importance for the noosphere, so it's connected with the last results of the human life. In the process of becoming an individual personality a cell of the noosphere are formed. A cell of the noosphere, formed during the life of the individual, may exist after his death. In this sense we can speak of the immortality of persons in the noosphere.

Place in the context of the noosphere is for example, a project of the city of the future which is closely links with the concept of noobiogeocenosis, as a generalization of the biogeocenosis (ecosystem) and includes all kinds of human activities (Danilova, 2003: 108). Noobiogeocenosis contains no boundaries within itself; its integrity is ensured by steady streams of matter, energy, information. Human activity in it complements biogeocenosis without destroying it, as it is usually the case in modern reality. Cultural landscapes appropriate noobiogeocenosis offer the best combination of natural elements, man-made and information worlds. These cultural landscapes of the future are open systems where there are processes of self-organization. In noobiogeosphere's cultural landscape their consumption processes of various types of substances are combined with full processing and recycling of matter, energy, information, using a solar-active architecture, pure ecological materials, which ensures the safety of all technologies within it. At present, in connection with the increase of man-made and environmental problems

dramatically increases the importance of literature, since its field is not available neither philosophy nor science, but complements all of them.

The middle and the associated *threshold* are the characteristics of high-quality transitions of the noosphere. Particularly evident coordinate system associated with human fate, destiny, and here are the most striking examples can be drawn, of course, from the life of the philosophers. The philosopher feels like no other men pass key life when he did not begin to run from the birth, but run it from the date of death. This date, no one knows it is securely hidden from all living and that is quite right - people are afraid of death naturally. However, after this threshold, people begin to figure out their lives in accordance with that term, he begins to feel. Carried out a kind of "calibration" process of life - a signal sent off into the unknown, transcendent, comes back and lets us know that there is still time for such and such cases, specific creative boundaries, the development of something new, a remake of the old texts and so on. But all the excess associated with the bustle ruthlessly begins screened for, the line of life becomes clearer, the next calibration signal further made it more purest etc.

"Destiny" (the fate) is the notion of extremely complex, which has mythological, religious, scientific interpretation. On the basis of our understanding the fate of this man's is his life in the natural coordinate system, which is closely related to the noosphere. Someone may to join the stable cooperation once with it and further it is only widens and deepens. That is well expressed, for example, in the existential prayer where a person brings life in sacrifice to their destination, so that a person can be defined as "the willingness to sacrifice." Unlike from the usual fear (lost of life or life benefits), the ontological fear is a fear not find a worthy destination to sacrifice their lives and those benefits.

Crossroads (intersection) and the related *Choice*, are the key notion of noospheregenesis's concept. The development in such a complex system can go in many different ways. Moreover, the crossroads, the knot, which should be formed in the noosphere, is the main moment of its formation. It is often necessary to pass on the same road a few times to this path was actually disbursed. However, the path and the crossroads have properties of self-organization and stepped on the concrete path, reaching a particular intersection, you know where to go next.

The network has a lot of common with the complexity; however, such networks can be a lot in different areas of the human spirit (philosophical, religious, literary, etc.). The cell network can identify with the natural numbers e and π . One of the mythological network options for the noosphere can be represented as a "sacred tree", which develops as a crown and roots, and the person is in the middle of it. Emptiness in Taoism is one of the central concepts of this religion. "The Tao is empty, but because of it all are existence and there is not full" (Dao Da Czin, 1995: p. 13). "Thirty spokes in a wheel converge to the sleeve, the middle of which is empty, and because of this you can use the wheel. When the clay is shaped, making from her vessel, they do so in the middle of it was empty, and because of this you can use the vessel. When building a house, doing a windows and doors, leaving the middle empty, and because of this you can use the housing. And so filling - it's that generates income, desolation - that's what benefits» (Ibid: 23). Experience of an ascetic, which almost all religion attaches great importance, also confirms the fundamental importance of «emptiness».

All cultures should seek to identify its own asceticism, which can be a key element in establishing a dialogue between these cultures, contributing to the establishment of

planetary communicative reality, gradually turning into a planetary being. Importance of cultural and secular asceticism is increasing in recent years. It is a connected (bound) state of spirituality in the context of its ethnic and individual manifestations. Asceticism is able to make up the foundation of universal synthetic culture, so that all the unique and specific characteristics in different ethnos are already built on top of him. A set of these archetypes defines a mythological representation of the noosphere, and their meaning in modern conditions is expanding and deepening. They are included in the meta-languages and hiper-languages interconnecting different levels of organization of life through communication signs. The structure of the considered archetypes can be investigated further philosophical, linguistic, and other methods, as it is a modern cultural code.

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**COMMUNICATIVE PREVALENCE OF THE RUSSIAN
LANGUAGE IN THE REPUBLIC OF SAKHA (YAKUTIA)****КОММУНИКАТИВНОЕ ПРОСТРАНСТВО РУССКОГО ЯЗЫКА
В РЕСПУБЛИКЕ САХА (ЯКУТИЯ)****SAHA CUMHURİYETİ'NDE (YAKUTİSTAN) RUSÇA'NIN YAYILMA ALANI****Nina IVANOVA*****ABSTRACT**

The present article deals with the study results of basic characteristics of communicative prevalence of the Russian language (its functions, linguistic behavior, preference and positioning) on the basis of a specific sociolinguistic material – the inquiry of 14 settlements of Yakutia, 1829 respondents interrogated. There are data on linguistic identity, level of proficiency in evolution; positioning in the issues of interlanguage liaison. In the second part, the issues of modern functioning of the Russian language in comparison to similar data of various researches of 1968, 1980, 1985, 2008 are considered.

Key Words: Communicative Prevalence Of The Russian Language, Ethnolinguistic Identity, Direct Ethnolinguistic Identity, Level Of Proficiency In Languages, Spheres Of Communication

АННОТАЦИЯ

Статья посвящена результатам изучения основных характеристик коммуникативного пространства русского языка на конкретном социолингвистическом материале – обследований населения 14 населенных пунктов Якутии с охватом 1829 респондентов. Представлены данные о языковой идентичности, уровне владения языками в динамике; о позициях в вопросах межъязыкового взаимодействия. Во второй части рассматривается современное функционирование русского языка в регламентируемых и нерегламентируемых коммуникативных сферах, языковые ориентации населения в разрезе динамики изменений в сопоставлении с аналогичными данными различных исследований 1968, 1980, 1985, 2008 гг.

Ключевые Слова: Коммуникативное Пространство Русского Языка, Этноязыковая Идентичность, Прямая Этноязыковая Идентичность, Уровень Владения Языками, Сферы Общения.

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ÖZET

Makalede sosyolingvistik malzemelere (Yakutistan'ın 14 yerleşim yerinden 1829 kişi ile görüşmelerle) dayanarak Rusça'nın (fonksiyonu, dil kullanım şekli, tercih, yanlılık) yayılma alanı incelenmiştir. Ayrıca dil özdeşlemeler, dile sahip olmanın derecesi ile diller arası temaslar hakkında bilgiler ortaya koyulmuştur. İkinci bölümde günümüzde mecburi konuşulacak ve konuşması şart olmayan alanlarda, eğitim müesseslerine, medyada, halk arasında, görsel haberlerde Rusça'nın yayılma alanı tetkik edilmiştir. Bununla birlikte 1968, 1980, 1985, 2008 yıllarında yapılan araştırmalara karşılaştırılarak hizmet sektöründe, toplum arasında ve kişisel temaslarda dil kullanımının şekilleri tahlil edilmiştir.

Anahtar Kelimeler: Rusça'nın Yayılma Alanı, Etnik-Dil Özdeşleşmesi, Bilvasıta Etnik-Dil Özdeşleşmesi, Dile Sahip Olma Sevyesi, Temas Alanları.

There is an evident scientific resources movement in studying the indigenous peoples' languages and the study of the indigenous peoples themselves in the Yakut linguistic science. At the same time, there is a noticeable growing tendency toward studying the regional Russian language. However, there is still a problem in studying the peculiarities of the modern Russian language functioning, the transformations, narrowing, widening or preserving its communicative functions, necessities, preferences of the Russian-speaking (not only ethnic Russian) population of the Republic. The problem created a vacuum and it needs to be described, thought through and transferred immediately.

The ethnic, social, and linguistic reality change in the Republic, the demographic and migration data in particular, reflect the Russian-speaking communicative surroundings. In general, the reasons for such an occurrence are clear and objective in their sense: there is a new language balance, especially in the Republic's capital, and it should be noted that today it is closer to harmonic bilingualism by many features, than in the 70-90's period. Therefore, the Russians and the Yakut begin to adapt and their verbal behavior, language orientations and preferences start changing as well. In this situation, it is important to track how the Russian language status changes, if it changes at all, and what is the balance of Yakut and Russian language social functions in our everyday use.

The Russian language functions in the communicative surroundings in the Sakha Republic (Yakutia) as 1) a native language of the ethnic Russians and the representatives of other nationalities; 2) the first functional language for the majority of ethnic Russians and the Russian-speaking population of other nationalities; 3) the second language, the official language of communication of ethnic Yakuts with the Yakut and other languages, except for Russian; 4) the language of international communication for almost the entire population.

This article shows the main characteristics of the Russian language communicative surroundings based on a specific social and linguistic material – the population study of 14 Republic areas. We present the comparative data from the general Republic's figures as well as the figures of the Yakutsk town, the Vilyusky region, and the Oymyakonsky region. We also give the data about language identity, the dynamics of the language skills level, the positions and problems of interlanguage communication, the Russian language functioning in the regulated and non-regulated communicative spheres, the population's language preferences in education, mass media, mass visual media information use, verbal behavior

in the service spheres, preferences in public communication and personal communicative surroundings shown in the changing dynamics in comparison with the similar older research data. We also used the questionnaire material of both ethnic Russians and ethnic Yakuts with a straight, mixed and multiple (dual) identity, as well as the representatives of other ethnic groups, joined into one group of “Other”.

The peculiarities of the modern ethnic and linguistic situation in the Republic are in most cases formed by migration factors that define the new language balance formation: the Russian language surroundings narrowing in the Republic as a result of their mass migration to other regions; the increasing role of internal migration; the village population’s migration to the town areas. The 2010 census showed an increasing headcount of titled and indigenous population; the migration to other regions is moderation (37,022 people) in comparison with the 2002 census (almost 160,000 people).

Language identity. The questionnaire showed an identical national identity and native language among the Russians (95.7%) and the Yakuts (87.4%) Языковая идентификация. 2.8% claimed the Yakut language as their native language and 2.4% claimed both languages (Russian and Yakut) as their native language, 5.5% of Yakuts claimed the Russian language as their native, 10.3% claimed both languages as their native one. These are the figures with the prevailing straight language identity of the Russians.

Table 1. The Respondents’ native language in the Sakha Republic (Yakutia)

Your nationality

	Yakuts	Russians	Other
Yakut	84,5%	2,8%	27,8%
Russian	5,3%	95,7%	44,4%
Both Russian and Yakut	9,9%	2,4%	8,3%

The Russians (95.7%) and the Yakuts (5.3%) actively use the Russian language as a native language. There is a language shift of two types among the last group: those with maintained national language knowledge and those, who do not know their native language.

The technical indicator (acceptance of the non-ethnic language as the native one) shows that the language shift is more typical of the Yakuts. However, the shift to the Russian language is less than the indicators of numerous language identities that most of the Yakut youth has; and these indicators have a tendency to increase. It is interesting that the Yakuts with a language shift have different levels of Yakut language efficiency – from active fluent speech to an absolute inefficiency: 32.1% are completely or almost completely inefficient in the Yakut language; the remainder (67.9%) are fluent or have writing and speaking skills in Yakut. Among the Russians with the Yakut language as their native language 13.6% are active Yakut language speakers; 6.8% can explain things in Yakut; 5% have some difficulties with speaking in Russian. Thus, both, the ethnic identity and the language identity are not determined by the language competence. In the regions, where there is a contacting Russian and Yakut bilingualism, people often have difficulties with the ethnic self-identification (in the Tomtor village of the Oymyakonsky region, Vilyuisk, the Vilyuisk region); the majority of ethnic Russians accept the Yakut language as their native language, or both, the Russian and the Yakut language (in the Tomtor village – 7.7% and 7.7% correspondingly; in Vilyuisk – 6.7% and 6.7% correspondingly) in comparison with

the 2.8% in Yakutsk. In general, young people with high school education marked both languages as their native; this number decreases among the representatives with higher education. Therefore, there is a strong tendency among the youth toward using multiple language identities and this tendency is increasing.

At the same time, there is a very strong attempt to self-identification through the native language; it can be traced in the table, where among the three applicant groups, it is more important for the Yakuts to know the native language (73.2%) and to have a national identity and self-identification (51.6%) in defining their ethnic background; the Russians and other groups only pay special attention to native language knowledge, 62.1% and 45.3% correspondingly.

It is remarkable that the citizens of Yakutia pay very special attention to the linguistic and ethnic interaction. The ethnological studies (Tishkov, 2008: 36-37) note that the number of those, who do not accept multiple ethnic identity is bigger in Yakutsk, than in Grozny. Besides, the majority of Russian applicants (64%) and Yakut applicants (68%) answered that there can be only one ethnic identity for each person.

The majority of answers to our questionnaire seems to have the features of regional identity, generally typical of all the Yakutia citizens, both the Russians and the Yakuts. The study shows that the citizens of Yakutia, first of all, have an ethnic identity and only then, a regional one.

The level of language acquisition. 99.2% of Russians speak fluently, 99.6% speak very fluent Russian. The percentage of fluency is high among the other nationalities – 100%, including 94.4% - fluent speech, 97% - active speakers. 11.1% of the applicants have difficulties in speaking Russian, including Yakuts (8.7%), Russians (0.2%) and others (2.2%). It is also known that the number of fluent Yakut-speaking Russians has slightly increased: in 1989 – 1.4% and in 2002 – 2%. We managed to get more detailed data on the Yakut language involvement in the Russian linguistic competence: 41.2% of Russians speak the Yakut in this or that sense (fluent speakers (4.3%), active users (5.8%)), but the majority are passive speakers. This includes a significant part (25.5%) that understands the general meaning the message, but cannot speak the language and 58.8% can't speak the language.

Census data shows that the number of fluent Russian-speaking Yakuts is increasing: 1970 – 45,4%; 1979 – 60, 3%; 1989 - 65%; 2002 – 87,1%. 99.8% of the Yakuts speak Russian in some form; this includes those, who are fluent speakers (87.2%), active users (89.4%) and passive users (10.3%). Thus, the majority of the Yakut population is bilingual; moreover, the level of Russian language speakers is quite low, but at the same higher, than the number of native speakers. If we compare the results of the 1990 “Interpersonal relations” questionnaire, we will see the following qualitative changes: the number of fluent Russian-speaking Yakuts increased in 2.6 times, the number of those with some speaking difficulties reduced by 2.5 times, and the number of non-Russian speakers reduced by 1.5 times.

Finding out the tendency of compulsory or non-compulsory ethnic language speaking can help define the problem of language sustainability: in the Republic the following imperative is very important for the Yakuts (96.2%), relatively important for the Russians (83%) and for the representatives of other nationalities (86.7%). In order to figure out the strategies of inner ethnic language exceptions, we asked a question “How do feel about

people of your nationality, who don't speak the native language?"; the answers were quite different, from "negative" to "positive". This question was the hardest to define – the majority, mainly the Russians and the representatives of other nationalities could not give a definite answer; but the meaningful results show a tolerant attitude toward this matter: the Russians – 45.6%, the Yakuts – 39.4% and others – 38.8%.

The sphere of family communication. The family communication process is specific in terms of the family's ethnic group; a mixture of extralinguistic factors represents these specific features. The language is in stable and sustainable position among the Russians, there is a insignificant usage of the Yakut language (2.1%) in speaking with the elder relatives (grandmother of grandfather). The Yakuts most often use the Russian language as the language of communication between the generations of relatives (married couple).

Language distribution in public communication has a different rate of the social functions that the languages perform. Thus, the established social functions determine the language correspondence in referring to the government, in giving public speeches, i.e., by the major importance of the Russian language in office management: 47.7% of Yakuts refer to the government institutions in Russian, in official correspondence 81.0% of the people also use Russian. The oral and written form of speech plays a more significant role for the Yakuts and a less significant role for the Russians and other nationalities; that is 76.9%. There is a significant decrease in using the Yakut language and both languages in writing equally; this is an objective reality and it can be explained by the fact that the Yakut language official style and terminology is no so well developed. The oral form decreases the amount of using the Russian language, transferring a part of its functions onto bilingualism. The Yakut population is mostly oriented on the Russian language and bilingualism in the perception and making a public speech. The Russian language usage has increased by 3 and 6 times correspondingly since 1985 (Argunova,1992: 65).

There is a dependence on the language choice in terms of the oral or written form of speech organization, in the majority of Yakut population; there is also a stable Russian language usage in the official style and it has an increasing tendency.

The Russian language is important for the Russians in the service sphere and the Russian language prevails among others, bilingual communication is less significant. There are different language experiences among the Yakuts; they probably depend on the ethnic self-identification level in terms of the positive self-evaluation, on language loyalty established in the course of the communication's long period of time and on the language tolerance: in Yakutsk the Russian language prevails – 47.0%, in the Yakut language prevails in the Vilyusky region – 40.8%, the Oymyakonsky region is bilingual (46.3%). The service sphere in the existing research conditions makes maximum use of the parity Russian national and national Russian bilingualism: 4.3% of fluent Yakut-speaking Russians and 5.1% of colloquial Yakut language speakers use it in this sphere in Yakut (1.5%) and in the bilingual form (3.5%). 8.5% of the other ethnic groups speak Yakut and 14.8% use both Russian and Yakut languages, while their colloquial language knowledge is about 52.8%. The given level of Yakut language acquisition in its active form is only partially realized in every sphere; or the data were increased for subjective reasons.

The distribution in the personal communicative surrounding (personal correspondence, personal notes, diaries, poem and prose composition) is quite difficult, different and different factors define it. In Yakutsk the Russian language prevails in all 3 situations. A comparative analysis (Argunova,1992: 66) showed a negative tendency of using the Yakut

language and bilingualism in personal correspondence and a positive tendency in using the Russian language. In general, the Yakuts all over the Republic prefer to use the Russian language in the most intimate situations – in writing personal notes and diaries.

Tendencies in the educational sphere. The language preferences in secondary schools: the Yakuts tend to study in their native language with the Russian language study (30.0%); the Russians and others tend to study in Russian-speaking schools with an in-depth study of the foreign languages (40.2%; 31.1%) correspondingly. The young Yakut people found it difficult to choose the language of tutoring and teaching in a pre-school. In all the groups there is a strategy to learn another, foreign language, one of the Republic's predominant languages at an early age; thus in order to learn the Russian language at an early stage, the Yakuts choose Russian-speaking pre-schools for tutoring and studying and learning the native language. The Russians choose this variant to attach children to the local language and culture, the others choose it to attach to the socially popular language; this tendency is becoming more and more popular among the older generation. Using the Russian language for teaching and tutoring in pre-schools, with Yakut language learning, is predominant in all the age groups and increases with the older generation.

We also observe that the native village population sees their children's future in using their native language, but owing to the expansion of the communicative surroundings in the modern society, the parents also give special attention to the foreign languages. Therefore, in comparison with 1989 the Yakut parents were less oriented towards the Russian and Yakut language only; there is a shift toward foreign languages and a sustainable need for bilingual schools.

Language preferences in the TV and radio broadcasting. The Russians prefer to watch programs in the Russian language in obtaining information; they seldom watch programs in the Yakut or both languages. The majority of Yakuts watch TV programs broadcasted in both languages. The views are quite satisfied with the *NVK Sakha* local broadcasting network in Russian. The Yakut mostly read the press (newspapers and magazines) and literature in Russian. The problem of the TV and radio hosts' speech culture and the Republic printed press' literacy gave an opportunity to understand the lingual and ecological component of the Yakut language personality: the society is more concerned with the status of the Russian language rather than the Yakut. The local society pays twice less attention to the integrity of the Yakut language, than to the integrity of the Russian language. The majority of Yakut are satisfied with their Republic's press literacy level.

In terms of the languages' ranking in the visual media (signs, banners and ads) there is a lack of correspondence between the demand and supply of those informational products. All the interviewed groups agree on expanding the two languages usage; the Yakut language should be used sporadically, as a component of the foreign language and in contracting information in their Russian language only.

In our questionnaire we made an important conclusion that the Russian language functions steadily in all the communicative spheres. This is the evaluation of the majority among the three questioned groups.

Language learning motivation. The linguistic behavior in terms of acquisition (fluent speech acquisition) correlates with the level of language competence: the greater the language competence, the less the interest toward learning the language. In the ethnically homogeneous monoethnic Yakut surroundings, there is strong need in learning the Russian

language. The linguistic behavior is more complicated by the different language integration strategies in the ethnically heterogeneous societies due to prevalence and demographic and communicative strength of the Russian language in the region.

Creating a stable language situation with the existing typological features, such as cutlips minnow, multiple components, an active contact type of bilingualism, mostly Russian and Yakut languages, presupposes creating conditions for an oncoming bilingualism. When learning and using the Yakut language, the Russian population often moves from mono- and polyethnic components and from urbanization. As we can see, the Russian population living in the contact bilingual conditions has a greater desire to integrate using the language. The majority of the Russian population has a positive attitude toward the necessity to learn the Yakut language, which can be easily explained by the following: 1) in most cases from the civil awareness point of view “I live in Yakutia and I have to know the local language”; 2) the pragmatic aims – the titular nation language knowledge helps to improve social mobility; 3) psychological advantages - unlike the bilingual Yakut, the monolingual Russians have less access to attaining information in the Yakut language, information on the local popular themes and Yakut culture; all this has a negative effect on their psychological wellbeing.

In general, the answers reflected the different ethnic groups’ sincerity, quite a high ethnic and linguistic tolerance, and the strategic peculiarities in learning languages. The experimental research results of the Yakut language learning motivation showed that the potential conative structures are connected with the supralinguistic, social and psychological factors as well as inner individual preferences. The ethnic Yakuts that do not speak the Yakut language use a spectrum of motives in learning the Yakut language and it shows the respondents’ institutional needs – the appropriateness of communication in a multinational family, at work in a mixed or a predominantly Yakut-speaking staff. The ethnic identification necessity is not so significant and it is somewhat spontaneous. The exact ethnic identification need clearly shows among the elder generation respondents. The mixed Russian-Yakut marriages descendants have a rather realized civil point of view in terms of the bilingualism need, but it is not actualized in reality due to a low level of personal motivation toward learning and improving the Yakut language.

The other non-Yakut-speaking language carriers follow their institutional, linguistic and cultural needs, that is apart from the functional language usage, they want to know the language more fluently, for example, to understand humor.

In general, the field research showed an uncertainty of the linguistic and ethnic interaction in the region with a prevailing neutral attitude of the Russians; there was no visible interference in the general communicative space, but there was a clear problem that appeared in the answers to the following question: “Do you agree with the statement that the Yakut language can be used as a language of science, education, diplomacy, mass media, files management, legal procedures, business, interethnic communication, public administration, and service industry?” The majority of Russians gave a negative answer. It is clear that the answers do not reflect the existing social status of the language, but on explicitly express the ethnic and linguistic wellbeing. The Yakut people’s strive toward an equal language status contact creates such a tension due short-term adaptation period. The hetero stereotype as an identity element and a relations indicator is very illustrative in this case; the Yakut language has no ability to serve in a communicative sphere in terms of using the Yakut language in the spheres mentioned above and this marks a conflicting

genetic zone. At the same time, the Yakut auto stereotypes reflect the absence of ethnic self-recognition exaggeration that has a negative effect on tolerance – the estimations correspond to the existing functional state of the Yakut language in the spheres of life and these estimations give an objective value of an average Yakut-speaking citizen.

In conclusion, it should be noted that despite the changes in ethnic and lingual wellbeing of the Russians, the Russian language social status continues to grow, the Russian language competence increases as well, there is a strong need in studying the Russian language; the Russian language functions in most of the communicative spheres. The majority of the Yakuts pay special attention to regional identity. There are many common features in the strategies of choosing a language and there is also an ethnic and linguistic tolerance.

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**RELIGIOUS BELIEFS OF THE YAKUT PEOPLE
IN THE WEDDING CEREMONIAL POETRY (ALGYS)****РЕЛИГИОЗНЫЕ ВОЗЗРЕНИЯ ЯКУТОВ В СВАДЕБНЫХ АЛГЫСАХ****DÜĞÜN ALGISLARINDA YAKUTLARIN DİNSEL OLGULARI****Oksana DMITRIEVA *****ABSTRACT**

In this article, the wedding ceremonial poetry in a context of family-household folklore of Yakuts is considered. The wedding *algyses* are studied in terms of their semantic blocks and compositional structure. Examples of published field materials are used to identify mythological views and the pantheon of deities of the Yakuts.

Keywords: Ceremonial Poetry, A Wedding Ceremony, *Algys*, Spirit-Patron, A Deity, The Reference, An Entertainment, The Request, The Pantheon Of Deities.

АННОТАЦИЯ

В статье рассматривается свадебная обрядовая поэзия в контексте семейно-бытового фольклора якутов. Проанализированы свадебные *алгысы*, изучены их семантические блоки, композиционная структура. На примере опубликованных и полевых материалов выявлены мифологические воззрения, пантеон божеств якутов.

Ключевые Слова: Обрядовая Поэзия, Свадебный Обряд, *Алгыс*, Дух-Покровитель, Божество, Обращение, Угощение, Просьба, Пантеон Божеств.

ÖZET

Makalede Yakutların aile-hayatlarında önemli yer tutan düğünde sunulan merasim nazımları tetkik edilmiştir. Düğün algıları tetkik edilmiş, onların semantikselsel makaraları ve kompozisyon yapıları tahlil edilmiştir. Yayınlanmış ve Saha çalışmaları malzemelerine dayalı Yakutların mitoloji algıları ile tanrılar panteonu belirlenmiştir.

Anahtar Kelimeler: Merasim Nazımları, Düğün Merasimleri, Algıs, Koruyucu Ruh, Tanrı, Hitap, İkrâm, Rica, Tanrılar Panteonu.

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Presently the ceremonial poetry is acquiring a great deal of interest among many researchers. The reason of such interest refers to the fact that the ceremonial poetry is a piece of the unique heritage of each nation reflecting its oldest concepts, knowledge of people about the world, their interaction with the nature.

The problem of traditional beliefs, mythology, and particularly, the Siberian ceremonial poetry, was investigated by N.A. Alexeev (1975, 1980, 1984, 2008).

Nowadays we have very few myths about supernatural beings that remained in the course of time. However, some names of deities and spirits, their epithets and characteristics have been kept in hymns and *algys*-sorceries that were spelled during the rituals dedicated to them.

For the Yakuts *algys* was a constant attribute, every Yakut man had to know at least some kind of *algys* narration. Strong was his belief in the magic power of words that were meant to affect and conciliate the deities and spirits.

Almost all the wedding *algyses* of Yakut people begin with the address to the deities of Light, so called *ajyy*, and host-spirits *ichchi*, with begging for the good attitude to the people, or with the description of scarifying and treating, begging for the wealth, prosperity and happiness.

According to the mythological views of the Yakut people, the universe consists of three worlds: the upper, the middle and the lower. In the upper world there live good spirits *ajyylyar*. In the middle world there live people *jhonnor* and *ichchiler*, i.e. host-spirits or patron deities. The lower world is inhabited by evil spirits *abaasylyar*.

The Yakut people belong to the pagan nation who did not worship One God. Instead, they adored deities, so called *ajyy*, who patronized the legendary ancestors of the Yakut people. The only difference from other spirits was that *ajyy* lived in the nine layers of heavens and were characterized with better and kind temper. However, if they were not pleased, *ajyy* could instantly turn into the cruelest and revengeful demons.

The major deity among *ajyy* was considered to be *Urung Ajyy Tojon* (The Light great creator). When hanging *salama* (a hair rope with threaded gifts to the good and evil spirits), they first call to him:

Үүт таас олбохтоох	Having a milk-stone throne,
Сөгөлөннөөх түһэхтээх	Lucky fated,
Үрүң Айыы Тойон!	Urung Ajyy Tojon!

From these lines we see that he lives in the heavens. The milk-stoned throne stands for clouds. The Yakut people believed that the *Urung Ajyy* resided in the beautiful land, that is why they say about lucky fate. *Urung Ajyy Tojon* was believed to be the creator of the universe living in the ninth heaven, the other deities were called *ajyy* – his residents and servers (*oruoljuttar*). Among them: *Jhesegey Ajyy* (patron deity of horse-breeding), sir *Jhylgha Khaan* and lady *Chyngys biis* (patron deities of fate), *Khotoy Ajyy* (Eagle *ajyy*, patron deity of the eagles and some part of the Yakut people), sir *Barylyyr Baar Chankhar* and lady *Barylyyr Baar Chankhar* (white deities).

Urung Ajyy Tojon was considered to be the creator of souls of the humans, the cattle and others. All Yakut people called themselves *ajyy jhono* (people of *ajyy*). Let's take, for instance, *algys* to the host-spirit of the earth:

Арһабыттан тэһииннээх,	Reined with withers,
Аһыныылаах санаалаах	Kind-hearted and minded tribe,
Айыы Дьөһөгөй аймаһа.	Created by Jhesegey Ajyy.

According to the Yakut mythology, eagle was one of the major deities *ajyy*. Greater than Hawk-nosed (*Gorbonosy*) eagle *Khaan ajyy* there was only *Urung Ajyy Tojon*. For instance, we can see that in the spell to the host-spirit of fire, besides him they call to *Khotoy Ajyy* as well:

Эбирдээх таныылаах,	Having freckled nostrils,
Хотоостугас хоноруулаах,	Hawk-nosed,
Хотой Айыыһыт!	Khotoy Ajyysyt!

Among the other deities *ajyy*, called to during the wedding *algyses*, were *Isegey Ajyysyt* – patroness deity of the cattle, *Nelbey Ajyysyt* – patroness deity of the childbirth, *Iejiekhsit Khotun* – patroness deity of humans, horses and cattle. *Iejiekhsit* also helps in child delivery, she takes care of a mother and her new born child.

Iejiekhsit, in contrast to *Ajyysyt*, gave nothing to people, being only a provider and a patroness of some human or animal. For example, in blessing the bride’s mother, they said:

Аһыс кырыылаах	Having shiny
Аһынахтаах дьылбэктээх	Eight times anointed knees
Ахтар Айыыһыт хотун!	Reminiscent Lady Ajyysyt!

Another example is *algys* spelled before the leaving of the wedding cortege:

Налыгыр Айыыһыт аһаскыт аргыстаһын,	Let Dignified Ajyysyt be
	your companion!

Иһэһэй Иэйиэхсит эдьийигит энэрдэстин!	Let Virtuous Iejekhsit follow you!
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From the given examples we see that *ajyysyt* of a human was named *Akhtar Ajyysyt* (Reminiscent *Ajyysyt*), or *Nalygyr Ajyysyt* (Dignified *Ajyysyt*), or *Nelbey Ajyysyt* (Settled *Ajyysyt*); *Ajyysyt* of the cattle – *Isegey Iejiekhsit* (Virtuous *Iejiekhsit*); *ajyysyt* of the dogs – *Noroluya*. The fact that they live on the eastern part of the earth can be shown by the next example of *algys* spelled during the hanging of *salama*:

Имэннээх ытыстаах,	Having well-doing hands –
Илин диэки Иэйиэхсит эбэм!	Eastern Iejiekhsit - grandmother!

As the Yakut people didn’t have the ceremony devoted to all the creatures of the Upper world, the works of the ceremonial poetry cannot give it’s full and complete description. Any *algys*-teller could bring some changes into the standard traditional and mythological views on the creatures of the Upper world. The characteristics of the supernatural beings living in the Upper world were given mainly by sacrificers and shamans during the ceremonies devoted to the worship of deities *ajyy* and *abaasy* – demons of the Upper world.

The Yakut people believed that the true “knowledge” about *ajyy* and upper *abaasy* was a privilege of shamans and sacrificers only. They shared it with them in their prays and sorceries that later became the examples of the ceremonial poetry. During the performance

they told about which part of the Upper world was to be visited, who lived in there and so on.

The ancient Turkic views on the protection of humans by the local host-spirits, such as host-spirit of the family territory, supernatural hosts of the mountains, lakes situated near to the inhabited places, host-spirit of fire etc. have been preserved in Yakut *algyses*. According to the Yakut views, the happy life of a man and his family depends mainly on the good attitude of the host-spirits (*ichchi*) of house, hearth, yard, cowshed etc.

Ichchi spirits look like a human. The ancient Yakuts ascribed all animals and the nature some human qualities. *Ichchi* – an example of hominization of entire nature by ancient Yakut people. That is why the word *ichchi* was translated by prerevolutionary experts of Yakut history as *host-spirit*. The word implies that Yakut *ichchi* belonged neither to deities, nor natural creatures. The whole spiritual pantheon of Yakut religion was made up with those *ichchi* that were divided into good and evil. *Ichchi* inhabit the Middle world. They didn't have the power of deities, but they were responsible for protection of nature by different means.

The next spirit spelled in the wedding *algys* was the host-spirit of hearth or home-fire. According to the Yakut beliefs, fire had supernatural qualities to lay evil spirits. V.L. Seroshevsky wrote the following about the magic qualities of fire: “Fire can be of various types: ‘holy fire’ (*ajyy uota*) – the fire that is stroke over the fainted person by shaman. Also there is a fire – creation of *Uluu Tojon* – that is used in everyday life and sacrificed by a white horse. And, finally, there is a terrible fire, killing everything – creation of an old man from underground world (*allaraa oghonn'or ongoruulaakh uot ichchite*); it is sacrificed by a horse, red as blood, with dark back and white face” (Seroshevsky 1896:665).

As shown in the given examples, the Yakut people call the host-spirit of fire in different ways – *Aal Darkhan tojon* (Initial Great Sir), *Aal Ukhkhan* (Aal the Light), *Tuene Mongol*. As the Yakuts believed, this spirit appeared as a small white-bearded old man. Usually he came only in dreams. The host-spirit of the hearth had a plump and kind appearance for those who treated him well, and conversely, he appeared as skinny and angry for those who didn't treat him. He could take care of human soul, protect him from diseases and bad luck. This can explain the old Yakut belief about why “one cannot break coal in the hearth: because the souls, *kut* and *sur*, of babies, coming to birth are in there, and so, one can break them as well”.

It must be noted that the cult of the host-spirit of hearth remains widely used at present. The Yakut people sometimes “feed” the fire, many of them spelling *algys*.

The next patron spirit being called to at wedding ceremony was the host-spirits of house and the host-spirit of cowshed. Thus, every yurt or house had its own host-spirit, as the Yakuts believed. These spirits were called: *Djie Tangarata Djierde Bakhsyyla* (*Bakhsy*) (the house deity - *Djierde Bakhsyyla*) and *Ierime Djie ichchite Djiebe Bakhsyja khotun* (the host-spirit of prosperous house – lady *Djiebe Bakhsyja*). In their *algyses* the Yakuts called only to host-spirits of house. The host-spirit of cowshed was called *Bu Boguchai* or *N'aadjy Djankha khotun*. She was considered to be a daughter of *Uluu tojon* – the terrible heavenly deity. For instance, a bride in her first visit to her fiancé's house calls to her like this:

Иэримэ дьинэ иччитэ	The hostess of cozy house,
Дьибэ Бахсыйа хотун,	lady Djiebe Bakhsyja,

Хотон уорук иччитэ Host-spirit of cowshed,
Хотой Бахсы! Khotoy hostess!

The old family cult of patron spirits involved also the worship of host-spirit of family territory – *doydu ichchite*.

The Yakuts believed that happy life of people depended on good will of the host-spirit of the earth, and increase of cattle was gifted by patron deities of the cattle. That is why when a daughter-in-law is taken to her husband's house, having arrived at the end of the valley (where he lives), they make a stop at the very raise of the sun. Everybody gets off their horses and gets ready to the ceremony. Then the daughter-in-law cuts three bunches of hair from her horse and ties them to the lower thick branch of the larch that stands apart from the other trees. After that, she unties some part of the fir from her saddle, pours *kumys* into three-legged *choron*, comes to the larch where she previously tied the bunch of the horse hair, falls to her knees and spells *algys*, standing right in front of the East:

Аан дойдум иччитэ The host-spirit of my motherland,
Аан Алахчын хотун, Lady Aan Alakhchyn,
БЭГТЭХ КӨРӨН МИЧЭЭРДЭЭ! Stand in front of me and give me your shiny smile!

We see from the given *algys* that the host-spirit of the earth was called lady *Aan Alakhchyn*. In other materials she is called *Aan Darkhan khotun* (Initial Great lady), *Aan Aalay khotun* (Initial lady *Aalay*). According to the materials given by A.A. Popov, the Viluy Yakuts called her *Aan Doydu ichchite Nelberdeen* or *N'adjay Baraan khotun* – the hostess of the earth, *Ajyy Nelberdeen* or lady *N'adjay Baraan khotun*. In Yakut folklore she is a good spirit living in the sacred tree *Aal Luuk Mas*. In *Olonkho* she is the major protector of the bogatyr's land who gives him wise advice, blesses him before the journey and replaces him a mother. According to other materials, the same spirit of the territory was considered to be a bird nesting or having a rest on the specially marked tree of the given territory. Such a tree was to be the biggest tree growing on the edge of the most remarkable brow, or *oruk-tree*, or *aryk*, growing near the water. This tree was recognized by all its branches meeting at the top. They didn't just grow, but made a certain hat-like shape, so called *aryk*.

In the sorceries spelled during *delbirge* (a rope made of white horse hair for hanging the sacrificed animal to the patron spirit of the territory) hanging *algys*-teller, describing the host-spirit of the earth, uses epithets such as: having foamy bosom, having oily hands, having knees smoothed with grease. These epithets characterize her as a hardworking spirit. In all *algyses* she was represented as a white-haired old lady, living in old birches. That is why it was prohibited to cut old trees: the host-spirit of the earth could be offended and make harm to her offender. The children of the latter could die or he could lose his cattle. In fact, *Aan Darkhan* could do everything that she wished.

The study of the Yakut *algys* texts shows that the names of deities and spirits, their epithets, characteristics can be found in hymns and *algys* sorceries, spelled during the rituals devoted to them. The length and artistic value of the sorceries depended on the talent of their tellers. They believed that the more colorful is the description of a certain host-spirit, the more generous would be his or her regard. In the descriptions of deities and spirits there are used a lot of archaic words. It shows that traditional and mythological views remained in the course of time. The most archaic were the rituals connected with the

worship of the environment and the oldest spheres of human activity were: hunting, fishing and rituals connected with the cult of fire.

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**PROBLEMS OF THE FRENCH ORTHOGRAPHY IN THE
HETEROSTRUCTURAL LANGUAGES IN TEACHING OF THE
FRENCH LANGUAGE****ПРОБЛЕМЫ ФРАНЦУЗСКОЙ ОРФОГРАФИИ НА ГЕТЕРОСТРУКТУРНЫХ
ЯЗЫКАХ ПРЕПОДАВАНИЯ ФРАНЦУЗСКОГО ЯЗЫКА****FRANSIZCA ÖĞRETİMİNDE HETEROJEN-YAPILI DİLLERDE FRANSIZCA
FONETİĞİNİN SORUNLARI**

Oktyabrina KORNİLOVA*

ABSTRACT

The paper presents the work with bilinguals. Students are introduced to the French spelling on specific examples of the French open sound [ɛ], which is similar in pronunciation to the Yakut and Russian languages, but has a different spelling.

The task is to teach students to master the French spelling, using the computer and different types of dictations, as well as the Latin language.

Keywords: Orthography, Bilinguals, Heterostructural Languages, Diacritical Marks, Letter Combinations, Dictation-Transcription, Dictation-Translation, Phonetic Principle.

АННОТАЦИЯ

В статье показана работа с билингвами. Студентов знакомим с французской орфографией на конкретном доступном примере на французском открытом звуке [ɛ], который близок в произношении с якутским и русским языками, но имеет разное написание. Задача научить студентов освоить французскую орфографию, используя компьютер, и разные виды диктантов, и латинский язык.

Ключевые слова: Орфография, Билингвы, Инострантурные Языки, Диакритические Знаки, Буквосочетания, Диктант-Транскрипция, Диктант-Перевод, Фонетический Принцип.

ÖZET

Makalede iki dillilik üzerinde çalışmalar yapılmıştır. Öğrencilere farklı yazısı olan, ancak telaffuz olarak Rusça ve Yakutça'ya yakın olan Fransızca'nın açık [ɛ] sesini örnek

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alarak tanıtıyoruz. Vazifemiz öğrencilere Latince, bilgisayar, ve imla derslerini kullanarak Faransızca'nın imlasını öğretmektir.

Anahtar Kelimeler: İmla, İki Dillilik, Farklı Yapılı Diller, Tenkit İşaretleri, Harf Uyumu, İmla – Transkripsyon, İmla-Çeviri, Fonetik Prensipler.

Our time sees expanding international business relations of Russia and the Republic of Sakha (Yakutia) with other countries. We need to use writing in various fields more and more. Business and commercial correspondence is starting to play a greater role.

Students who graduate from the Institute of Foreign Philology and Regional Studies must learn not only to read, translate, speak to be understood by native speakers, but also write in French. This means that they must acquire strong spelling skills.

Most of our students are bilingual. The republic has a multi-ethnic population. The French language is taught in Russian (Slavic). Most students are Yakuts, whose native language is Turkic, but they learn French (Romanic). All the languages are different in terms of structure.

The word “orthography” (spelling) is derived from the Greek words *orthos* “correct” and *grapho* “I write”. It is a system of rules for the transmission of speech in writing to communicate at a distance.

The French spelling is difficult for Yakut and Russian speakers because of its conservatism. For centuries, it has not changed, while the pronunciation has. The result is a discrepancy between the pronunciation and the spelling. For example, there were diphthongs and triphthongs (**beaucoup, auditoire**), all final consonants were pronounced. In French, the same sound can be conveyed by different letters and letter combinations.

In Yakut one pronounces all the letters spelt, i.e. the letter corresponds to the sound. All the letters are pronounced.

Take, for example, the French sound [o], closed “o”, which does not exist in the Yakut and Russian languages. It can be expressed in writing in different ways: **ô, au, eau, eô, otion, os, osse, one, ome, ow, oa**.

It should be remembered that the **au** combination is written in the middle of a word, while the **eau** at the end of words. At the beginning of words one should write only **au**: l'**au**tomne, l'**au**trefois. The word **beaucoup** is spelled with the **eau**, because it consists of two words.

“Writing a larger or smaller number of words in languages usually does not cause any doubt, as it is not inconsistent with the rules of pronunciation and graphics: they spell what they say. So in the Russian language spelling of words such as **стол** (table), **бабушка** (grandmother), **уборка** (cleaning), **кукушка** (cuckoo), **стукнуть** (strike), **юла** (whirligig), **кую** (I'm forging), etc. ... the spelling of all these words corresponding to their pronunciation is based, as they say, on the phonetic principle, i.e. strictly speaking, it coincides with one of the possible (if there are several) graphical versions of the language.” [Matusevich, 1959: 118]

“The phonetic principle requires that the sound be represented by a letter or a complex grapheme (combination of letters) for which this value is basic. For instance, in the word

mur all the sounds are designated on the basis of the phonetic principle. However, in view of presence of unpronounceable letters, diacritics, and other phenomena, the possibilities of using the phonetic principles in the French spelling are limited and give way to the phonetic-graphic principle.” [Gak, 2005: 60]

The French sound [ɛ], the open “e”, is easy to pronounce for the Yakut and Russian speakers, easy to remember, when written as **e**. As **e** it is written before a consonant cluster: *chercher*, *fermer*, *rester* 2. Before double consonants: *professeur*, *cesser*, *terre*. 3. Before **x**: *exercice*. 4. Before **i**: *soleil*, *conseil*. 5. Before a final pronounced consonant: *cher*, *sec*, *sel*, *net* 6. Before an unpronounced final **t**: *buffet*, *tabouret*, *ballet*, *billet*, *bracelet*. [Tatiyeva, 1969: 223]. It is easy to guess which unpronounced consonant letter you should write, if you compare the word with its borrowed Russian equivalent (**буфет** (buffet), **табурет** (stool), **балет** (ballet), **билет** (ticket), **браслет** (bracelet)).

In contrast to the Yakut and Russian languages, that sound is conveyed by different letters one has to know. These are combinations of letters and **e** accented characters.

è is written in words before a consonant followed by an unpronounced vowel: *père*, *mère*, *frère*; before a group of indivisible consonants: *règle*, *chèvre*; before an unpronounced final **s**: *après*, *près*, *congrès*, *dès*, *progrès*, *très*.

ê can be explained etymologically, instead of a letter which has disappeared, for example: *fête* – festival, *bête* – bestial (Russian *бестия*), *arrêt* cf. arrestation (Russian *арест*), *intérêt* cf. (Russian *интерес*).

ai is often used in the alternation of French or Russian paronymous words: **caisse** (Russian *касса*), **fait** (Russian *факт*), **baisse** (Russian *бас*), **prolétaire** (prolétariat) (Russian *пролетарский*).

aî is often written in the following familiar words: **aîné**, **chaîne**, **fraîche**, **connaître**, **maître**, **maraîcher**, **naître**, **traîner**, **traître**.

ei *baleine*, *beige*, *enseigne*, *haleine*, **peigne**, *peine*, *reine*, *seigneur*, *seize*, *treize*.

ay, **ey** in borrowed words: *hockey*, *jockey*, *tramway*.

This example shows that “... one and the same sound can be displayed differently in the French language. Why in each case it is supposed to be written this way and not otherwise is determined by historical reasons: because it was thus written, and in most cases, it was thus said in former times. This is just what is called the historical spelling. So it is spelled **au**, and not **o**, because the word goes back to **a le** > **al**. Further, it is written **jour**, and not **geour**, as the first sound goes back to the Latin **di(urum)**, and not to the Latin **g**.

However, a lot is determined not only historically, but also etymologically. So **petit** is spelled with **t** at the end, as in the feminine gender it has the form **petite**; in **sans**, **dans** there is the **s** because the conjoint forms are «*sāz*, *dāz*»; **bruit** is spelled with **t**, since there is a verb **ébruiter**; **pied** is written with **d**, because the conjoint form is «*pjet*» (pied-à-terre); it is spelled as **pied**, and not **piet** for the reasons of the academic etymology (Latin **pedem**); **sabot** is not written with **au**, since the derived verb is «*sab□te*», and not «*sabo:te*»etc. [Scherba, 1953: 145]

“This seemingly strange historical and etymological spelling of French, however, has its certain internal justification, for it grows into “hieroglyphic” spelling. The fact is that the French language has many homonyms: so words like **sain**, **saint**, **sein**, **ceint**, **cing** (conjoint form), **seing** – are all pronounced «*sā*», etc.

So, the meaning of these words is directly related to the graphic character as we have in hieroglyphs.” [Scherba, 1953: 146]

At the initial stage of learning the French spelling, we can use the computer to work with difficult-to-remember orthograms in order to memorize the graphic images of the words. Students should repeat the rules explained by the teacher. The teacher should present exceptions to be memorized. It is recommended to have a special notebook for spelling.

Here are some sample exercises. For example, fill in the blanks in the words with the French sound [ɛ], the open “e”.

-ai	è	eû	Ê	Ei	et	ay
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1. le sal...re 2. l'...ne 3. la t...te 4. le...gne 5. cad... 6. la m...re 7. br...on 8. il n'os...t
9. tr...s 10. m...tre 11. pl...ne 12. chev... 13. vr...ment 14. apr...s 15. le p...sir 16. n...ge 17.
tabour 18. la sem...ne 19. le portr...t 20. l'obj... 21. la fen...tre 22. tramw...

Task (self-control): Fill in the gaps

ê	ai	È	aî	Ei
---	----	---	----	----

1. Martiniqu... se 2. le fr...re 3. elle f...t 4. l'e'...ve 5. f...te 6. la r...son 7. derni...re 8.
m...s 9. ...tes 10. une f...ve 11. la r...ne 12. pr...te 13. expr...s 14. lach...se 15. peut...tre 16.
soutr...te 17. j'esp...re 18. l'...nerez 19. tr...che 20. conn...sez 21. elle ach...te.

Control (task): Translate the following phrases.

1. I love ballet. 2. My older sister likes a beige jacket. 3. This woman is very beautiful.
4. There are sixteen windows in this auditorium. 5. He writes poems. 6. We are going to the
congress. 7. We often go to the forest. 8. Our youngest brother lives in the Far East. 9.
Raymond does not like it when it is snowing, but I am looking out the window with
pleasure. 10. He does not pay for dinner. 11. This is a fresh apple. 12. My dream is to work
in the theater.

A very useful exercise is to spell out phrases written in transcription and translate them.

1. [mə-vɛs-tɛ-bɛʒ-klɛ:r] 2. [sɛt-ʃɛ:r-dy-prɔ-fɛ-sø:r-ɛtã- ʃɛn-kl
klɛ:r] 3. [sə-vɛr-də-tɛ:rɛ:-rɛlə-vɛr-vɛ:r] 4. [ma-mɛ:r-ʒɛr-mɛ-nɛ-trɛ-
frɛl] 5. [i-rɛn-sil-vu-plɛ-fɛr-mɛ-sɛt-fnɛ:tr] 6. [pjɛrɛm-la-sɛn] 7. [lə-
pɛ-rɛ-trɛfjɛr-də-sa-ka-rjɛ:r]

For students of French, there is a program of self-control exercises for mastering the following orthograms:

1. ef, eds, rs, es, ai; 2. o, au, eau, ome, one, otion; 3. eu, œu; 4. -sion, -ssion, -tion, -
xion; 5. -ace, -cq; 6 -il, -ill; 7 -eur, -eure; 8 - am, an, em, en, -ien, -aon 9. oir, -oire; 10 -
ance, -ence.

In the first year of study, students learn Latin, so when explaining the rules the teacher must refer to Latin. For example, some students have great difficulty writing feminine nouns with the suffixes **-ance**, **-ence**. The choice of **-ance** or **-ence** depends on the original Latin word, from which the French word is derived: *constantia*>**constance**, *violentia*>**violence**, *exigentia*>**exigence**, *negligentia*>**négligence**.

To better understand the spelling of the infinitive form of some verbs, it would be useful to refer to the Latin language, which will give a clear idea of the etymology of the Latin verb forms of conjugations II or III, on which the presence or absence of the final **e** in French verbs depends; *sufficere*>*suffire*, *videre*>*voir*, *credere*>*croire*, *recipere*>*recevoir*.

French words which are verbal nouns are always written with the suffix **-ance**. For instance: *suffire-suffisant-suffisance*, *venger-vengeant-vengeance*.

Some difficulties are caused by French masculine nouns with the suffix **oire** and **oir**. In words of the French origin the suffix is attached mainly to the verbal stem **-oir**: *fumer-fumoir*, *trotter-trottoir*, words of the bookish educational origin are joined by the suffix **-(at)oire**: *laboratoire*, *observatoire*, *conservatoire*, *réfectoire*.

It should be noted that in derivative words with the prefix **ad-** there occurs a progressive consonant assimilation; *accrocher*, *affamer*, *aggraver*, *allonger*, *arrondir*, *assourdir*, *afferrir*.

So, when teaching to write in French, in order to understand some of the spelling features it is useful to make references to Latin.

At the initial stage of learning it is recommended to conduct written exercises. Attention should be paid to overcoming the basic spelling difficulties and fostering the skills of practical application.

A teacher should conduct written exercises of a preparatory nature, such as copying the most difficult specific orthograms, for example, combinations of letters, letters with diacritical marks corresponding to one sound: **oy, oi, ail, aille, as, oy, emm, enn, œ, ou, am, au, à, â**.

You can also conduct dictations for mastering the spelling of certain words and grammatical forms. Spelling dictations, both visual and auditory, are held in the auditorium. It is recommended to encourage periodical mutual testing of these dictations by the students themselves. When checking visual dictations, they are checked against the printed text. Dictations for certain orthograms, for example the sound [k] **c, ch, equ, qu, k, ck, cc** can be designed for certain phrases, words or connected text.

You should draw students' attention to the fact that **c** and **qu** are used most frequently. **C** before **a, o, u** and all the consonants. If it is necessary to convey the sound [k] with the help of **c** before **e, i** then **u** is inserted between them: *cueillir*. The double **cc** occurs at the junction of the prefix and the root *ac/compagner*. **qu** used before **e, i**: *expliquer, qui* and before other vowels: *quatre, nous marquons*. The letter **q** (without **u**) is written at the end: *cinq, le coq, ch, ck, k* in borrowed words: *le ski, la technique, la kopek*.

Dictations can also be explanatory ones for the prevention of errors. And unprepared dictation is used to check students' knowledge of spelling and grammatical rules. In the first year of study, dictation texts should be based on lexical and grammatical material familiar to the students. A dictation should not contain more than 3-5 words that students are unfamiliar with. The teacher writes them on the board and explains the spelling of these words. It is recommended to conduct dictation, transcription, phonetic dictation. Such dictation requires students to express spoken words in traditional writing, after which the results are given as appropriate marks.

Senior students can write a dictation-translation to check the spelling of the vocabulary learned. You can read Russian texts that students are supposed to immediately translate into French.

Only having mastered the spelling, you can write competently and maintain correspondence with foreigners. That is the role of writing in the communication activity.

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THE LOWER KOLYMA AND INDIGIRKA - LOCAL FOLK CULTURE**НИЖНЯЯ КОЛЫМА И ИНДИГИРКА – ЛОКАЛЬНАЯ ФОЛЬКЛОРНАЯ КУЛЬТУРА****AŞAĞI KOLIMA VE İNDİGİRKA – MAHALLİ FOLKLÖR KÜLTÜRÜ****Olga CHARINA *****ABSTRACT**

This article focuses on the peculiarities of Russian folklore in Yakutia, in North and in the middle of Lina river. Examples of bilingualism are analyzed in this study.

Keywords: Song, Bilina, Comparative Study Of Folklore, Bilingualism

АННОТАЦИЯ

В данной статье предпринята попытка рассмотреть особенности бытования русского фольклора в Якутии, на севере и в среднем течении реки Лены. В жанрах рассматриваются при- меры двуязычия.

Ключевые слова: песня, былина, сравнительное изучение фольклора, двуязычие

ÖZET

Makalede Yakutistan'da, Lena Irmağı'nın Kuzey ve orta bölgelerinde Rus Folklorü'nün yaşanma özelliklerin nitelenmesine bir girişim yapılmıştır. Türlerde iki dilli örnekler incelenmiştir.

Anahtar Kelimeler: Şarkı, Destan, Folklorün Karşılaştırılmalı İncelenmesi, İki Dillik

In 2001 and 2005 accordingly, there were folklore expeditions of Institute of the Humanities and the Indigenous Peoples of the North of the Siberian Branch of the Russian Academy of Sciences on the Indigirka and Kolyma. The Russians, having come to the river at about the 17th century, for a long time made contact with Yukagirs, Chukchi and Evens.

Allaikhovskiy and Nizhnekolymskiy regions are in the North-East of Yakutia, in Eastern Siberia is. As is known, the village of Russkoye Ustye, located at the confluence of the Arctic Ocean and the Indigirka river, is a place of pilgrimage for researchers of

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traditional Russian spiritual culture. The separate life of russkoustjinsi long time was remained untouched original phenomenon surrounded by other ethnic groups.

Aboriginal people are the yukaghir. Later came the evens and roughly in the middle of the 17th century in one locality — Russian Ustye — settled Russians, still later came the Yakuts. Part of the Yakuts have appeared here together with the new wave of Russians and other settlers, when settlement was constructed of Chokurdakh with industrial development area around the middle of the 20th century.

Pohodsk, respectively, is located at the confluence of the Kolyma river in the ocean. Just upstream, housed the Nizhnekolymsk (now almost abandoned settlement), number of villages based on plots and places of residence of Russian old residents.

Folklore of Russian oldresidents lower Indigirka river a long time was isolation from human folklore, had no public relations with the folklore of indigenous peoples, but recently things have changed. Folklore russkoustyincev loses those some genres, which he previously had, it is epic, historical songs. However, it remains visible culture not only in adherence to ancient songs, chastushki, riddles and gnomical genres. However, as is known, the influence of other ethnoses of language are especially prone to prose genres: memorats, legends, bylichki.

We recorded memories of older people about the former life: calendar of the ritual, daily life; love for animals, mostly dogs.

In the Chokurdakh and Pohodsk of Nizhnekolymski region some of native folklore were telling us stories about the old time, they time to time based on the Yakut lexicon, though the language is a little. It may be noted that this effect is much smaller than in Russian folklore pieces descendants of yamshchikov in Prilenie.

In the Allaihovskij ulus in 2001 we had a conversation with the local female residents about their memories of the previous life in his native Russian Ustye. This is the leader of the ensemble is Anna Kunakova (born in 1946), former kindergarten teacher, and a teacher of popular Russian culture – Yulia Kuzmishova, (born in 1938). In an ensemble are about ten people, but at the big festivals in the community attract other residents of Chokurdah, Russian Ustje: Elena Portnagina, Alexandra Soldatova, Anna Chikacheva, Maria Chikacheva, Varvara Omelchenko.

At the Nizhnekolymskij region we talked with Evdokia Paklina (45), Lilia Borisova, Zoya Robbek, Irina Nikiforova, Ekaterina Tretyakova (64), Valentina Korzavina (67), Maria Olshanseva, Irina Borisova, Evdokia Chepejlina (66).

So, as regards the calendar ceremonial character, at the Lena, how about your celebrations tell the Russians, and the Yakuts about Christmas, Baptism, Carnival, Easter, Annunciation Angel Trinity. In Lenskiy ulus told us respondent-yakutka "at the Annunciation (April 7) the damsel takes no scissors, no floor sweeps" and added that they always comply with this rule.

In General, it is noticeable that, located on the Kolyma and Indigirka, calendar ritual cycle several oiled because there not sowed, not plowed, had no home in the usual cattle. Therefore, it does not recall nor Egorij (April 23) nor the first day out on the field (in the garden), which necessarily committed in Olekminskiy and Lenskiy regions. The same phenomenon is observed in relation to the last snopu, who left the field in Unkur of Olemkinskiy region, there about it know in Amginskiy ulus.

A. Kunakova gladly recalled the "maskarad", when her mother, wrapped up in a blanket, walked through the village, it is not recognized and acknowledged only after she (MOM) took off, there was a familiar glove ring. People walked around the village, and in silence the hosts sang songs. In the Cherskiy on the Kolyma river three women: I. Nikiforova, V. Korzhavina, M. Olshanseva performed "Vinogradie":

Sir, master

Vinograd'e red-green,

As we walked,

Vinograd'e red-green,

The courtyard,

Yes, vinograd'e red-green.

Mr yard

The seven-ten. ..

Vinograd'e red-green,

On seven lesinah,

Vinograd'e red-green!

Nikiforova was born in the Kolyma, Korzhavina – Malchikovo, and Olshanseva – Russian Ustie. She lived at the Kolyma river from 1939 g. Korzhavina at that time was 67 years old, and Olshanseva 73, they remember the "Vinogradie" in his infancy unlike Nikiforova.

As we can see, recorded only one variant of single "Vinogradie". Performance of this work, most likely, have been treated, which produced an accomplished Music Director of the ensemble, as artists try to repeat the first verse. We, in turn, result in a sample entry of Russian folklore, D. Melikov made in 1893, where is the text of historical songs " Skopin's his rodna matushka govarivala:

Vinogradie krasnozelenoe!»

(Melikov 1893: 204-205].

Y.Smirnov treated with great attention to the Kolyma vinogradie, sought out records, made a classification and analysed possible origins of these songs (Smirnov 1990: 5-28).

Going back to the memories of the calendar cycle, remember that "Jordan" harvested in the fall, when getting up ice, ice hole cut out in the shape of a cross, and the ice stuck in the window. In summer closed the window, nalim's skin or bladder. On the night of Baptism to window ice cake painted crosses.

In General, prevails everywhere a utilitarian approach to the calendar, so, in preparation for Easter there was no question about any observance of lent, exactly tied to days of the week. By this time prepared bread, all the winter preparations, such as frozen eggs cooked for the fish dish is "barcha", which were pounded in a mortar from purified "jukola" relay event. The eggs are harvested in early summer, when migratory bird has deferred laying, gathered the whole family basically is a goose, duck, another not small birds, then frozen in glaciers. Eggs are not painted.

In allaihe A.Kunakova with conviction said that there are two Trinity — summer and winter, maybe she had summer and spring Nikola by association on the Trinity. In the Olekminski and Khangalassky regions the Yakut people was spend “Ysyakh”, It is holiday greeting of the summer. Russian residents engaged in ysyakh, dancing in osuohae (circular dance), but this was visible some of the Russian compalsory. Now, in the 2000 's. ysyakh is calmly perceived and performed with great pleasure.

Russkoustinsi and kolymchane have always celebrated the commemoration of the first output on the rivers and in the sea, 11 June at the Fedosja, to eat "svezinu". After the long winter months move out to sea, the river, lake, again take the tackle, catch live fish, all this was perceived as the beginning of a new life.

Summer and Autumn holidays, located on greased, remember that, for example, today is Peter's day, Ilyin day, but no special action is performed. Autumn holidays memorable at all. During this time, worked hard, fished, hunted and gathered berries. New year's Eve our respondents recall their youth came in 40-50 of 20 century, no night tree could not sleep, good cheer and walk in guests.

Mode of life of kolymchane and indigirshiki was simple and intricate. Much force took delivery, support of production had the heat in the House. Women sewed clothes, for example, “kukashki” from the reindeer hide is clothes, shoes, for example, from nerpich'e “skin-bronni” for work in water. In the House and around it there were a lot of dark forces, brownie was also called "Brownie" or "puzanka", also "dark wood-Goblin" and "tundra" man – “sendushnyj”.

As in V. Bogoraz and D. Melikov is pleased to note the special love to singing kolymchan. So, D.Melikov writes: "In conversation with the Philistines, what they come in long dark winter entertainment, they explained that no entertainment no, just go around to each other, gather and sing. Indeed, in the Srednekolymsk and Niznekolymsk no official, who would not have had a good voice and sang. In Niznekolymsk sing even more. Among residents of many singers improvises" (Melikov, 1893: 204).

V.Bogoraz in turn writes: "The conservation of songs contributed to the melodical of porechanin. Among the monotonous polar boredom, alien to any spiritual interest, devoid of variety and entertainment, the Russian people (and even obrusevsij inorodest) grabs the song, as the only possible way for him to break even for a minute of silence surrounding the fusion of the prison and call themselves the vision a half, more carefree and happy life» (Bogoraz, 1901: 165-166).

In the Chersky of Niznekolymskij region district recorded from Paklina (Daurova) (45 years old) sang song "the Kuksha":

The Kuksha, the Kuksha,

The Kuksha-ikroedka.

Кукша ты, кукша,

Кукша-икроедка.

Не на когти не попастьи,

На камен не попастьи,

Детушек достаети.

Я о чем тебе-ка дам.

Как же с мужем, ты же, я.

Я на явод прилечу,

Стану икру исти.

Ты меня ругала,

Палками стреляла.

Не дам тебе когти

Детушек достастаи.

Кукиша ты, кукиша.

Кукса-икроекда,

Дай мене-ка когти

На комени попасти.

Как же с мужем, как же я?

Я о чём тебе не дам.

Я на явор прилечу,

Стану икру исти.

Ты меня не ругая,

Пайкой не стлеляя.

На тебе-то поисти,

Детушек достастаи.

In conclusion she said, that it lullaby.

Recording of the same song from V. Bogoraz, see the "dictionary of the Kolyma Region of Russian adverbs":

Ah, the Kuksha

Ай кукиша, ты кукиша,

Ты дай мне когти,

На камен попасти,

Гагаглю¹ достастаи!

Кэйом да, кэйом да (2).

Пэтишка, пэтишка!

Ты дай мне когти,

На камен попасти.

Гагаглю достастаи!

Кэйом да, кэйом да (2).

¹ Winter clothes (foot-note from Bogoraz)

Какая удалая, какая бедоватая!

На камешек попала.

Вот удалы те попали,

Кисловаты те пропали.

Кэйом да, кэйом да (2).

(Bogoraz, 1901: 224-225).

In the "Dictionary" V. Bogoraz explains: "Gag(j)gla (gagagja) — clothes of reindeer skins (female)".

M. F. Druzhinina in his dictionary "dictionary of Russian dialects residents on territory of Yakutia» says: «SIBERIAN JAY (Kuksha)j. Forest bird with hohlatka on her head, with grey wings. — Ah, the Siberian Jay, Siberian Jay, give you me claws on stone popasti. Gagalu dostasti (of songs) (N.-Col., Poh.) (Druzhinina, 2007: 40].

As we can see, M.F. Druzhinina refers to a performance of the song in the same Nizhnekolymsk district, where we recorded the song "the Siberian Jay, but given her an excerpt of this song was previously recorded in the village and was more" sounds clear, where, apparently, the Siberian Jay struggles for children with "gagalja". Unfortunately, we not have this version of the song.

Special attention should be paid to the series of stories about dogs. And now on Cherskij and on Pohodsk, and on Chokurdah, and on Russian Ustje lazily go big shaggy dog. Only one Pohodske Chukchanka, E.Chepejlina, keeps the sled dogs. And before everyone had dogs, and driving, and for the home. The fact that dogs are the main animals that accompanied russkoustyinsev in everyday life — cattle (ckotinka). It was decided to give the little guys, everyone had his own dogs. The kids were growing up, dogs are getting old. Having lived a dog's age, dogs left to die in the tundra. This point was one of the memorable and sad for the kids. There are several reminiscences about dogs.

Here are memories of A.Fomina from Chersky, now dog as that pests. But earlier gave the dogs on your birthday. And when I was 14 years old, in 1936, was a plague for dogs. Murzej was black, became quite the grizzled, and here he contracted the plague. Simple dog 13- 14 years living and driving — 7-8.

With regard to the question of bilingualism works of folklore kolymchan and indigiršikov, while it was not actively in lyrical songs. Meanwhile, both in prose and in other lyrical genres it exists. So, not only in the Prilenje, in Khangalassky ulus, mandatory wedding song about moving chest sounds with obvious signs of previous performances of this song: "Yakut Trunk somewhere.., cotton pillowcase, cotton, something puhovoy" perinka (e. e. Filippova, Edej Hangalasskogo), while the recorded versions of this song in Bulgunnähtahe, where the songs descendants yamshchikov acted like so: "downy pillow case, Perinka Calico" (n. n. Vasileva) (Charina 2009, 22).

When viewed from the perspective of the introduction songs in äkutizmov text, then those borrowing more in častuškah. Participants of the ensemble love to sing ditties. These short songs sung drawl, slowly. Features of vocabulary in russkoust'inskih častuškah are shown in the following examples:

From sordonok (pike) shelter flowing,
drums bakes,

Drum burnt,

Vaska oldest was grow stupid

(Russian Folklore Ystja, 1986, 295).

Here "sordonka" — Pike, from Yakut "sordon». «Drum» — fried, fresh tortilla.

Or on average Lena in the village of Hangalasskij ulus Sinsk we met V. Kiselev from Russian Ustje, who sang a ditty:

Goodbye, Kolyma,

And steep mountains,

Adieu my,

Cute dogory (friends)!

(Folklore Russian population in Yakytia, 1993: 64).

Kolyma River in Northern, relatively close to the Indigirka River, where the Russians were living and which old-timers willingly went, in particular, to marry russkoustjinsy. «Dogory» from «dohoor» of the Yakut is a friend.

So, in CHokurdah A.Kunakova said, and previously lived together was called "dukaki", it is probably of Yukagir came, "she assured us. However, this word is the neighbors living in the same House, indoors, as it is of Yakut language. Because her family had Evens, Yukagirs, then their healers they easily called shamans, although it cannot be said that these shamans all those properties that have a Yakut, Yukaghir, and Evens shamans (A. Soldatova).

Different lexical borrowing associated with unforced replacement words, for example:

a) ignorance of the interlocutors from different languages;

b) place names, specifying the places;

c) clothing, food.

And lexical borrowing — the emotional cries as a way to attract the attention of listeners.

About borrowing genres, surely this is a vivid examples of borrowing in Yakut folklore —shastushka and has kolom and indigir Russian folklore — andylshina, their study T.S.Shentalskaja (Shentalinskaja, 1995: 140-151); A. Chikachev (Chikachev, 2002: 52); J. Lebedeva (Lebedeva, 1995: 36-48).

It is also noticeable that most were the Alliance works of folklore in Khangalasskiy and Olekminskom ulusah, roughly, to the village of Macha downstream. And Lenskiy ulus of Olekminskij ulus, above the village of Macha, did not have a strong convergence in the spiritual culture of the two peoples, the Yakuts and Russians. Although individual examples of interpenetration, particularly, in the household accounts are possible.

Because on arrival at another place, new settlers, especially if they are from small disparate groups of males, they are forced to learn the language of the local population and hence created the mundane: everyday Folklore stories related to the ability to distinguish between places, flora and fauna.

Therefore, we can see that both Russian and Yakut called one phenomenon, names of places, animals and plant life, and in English, and features.

Studies show that older performers (over 60 y.o.) prefer telling in the Yakut language (Russian and Yakut from Hangalasskij and Olekminskij regoins). Visit to the village Sinsk and Edej Hangalasskij ulus show that artist and now there prefer to speak in the Yakut language. In the Olekminskij ulus the picture changes.

The use of bilingualism is primarily due to the environment, all students bilingual native, but consumer speech Yakuts and Russians from Hangalasskij and part of Olekminskij uluses speech in Yakut. From here, the artist must consider the audience and perform works for a particular listener.

Use the second language in the speech or Yakut or Russian is because otherwise you can't use that leads to understanding, not least in the context of different ethnic groups.

As you can see, the folklore of Russian old-timers lower Indigirka and Kolyma river a long time were in isolation from human folklore, had no public relations with the folklore of indigenous peoples, but recently things have changed. Folklore of russkoustjinese loses those vintage genres, which he previously had, it is epic, historical songs. However, the native culture remains, it is not only the commitment to ancient songs, chastushka, riddles and gnomical genres. This is reflected, in particular, that many residents are now not only the most convenient as a genre of limericks in applications, but also compose songs about his beloved the Indigirka river, the native region, on the expensive ones.

In these genres of spoken, the most approximate to household speech we observe that the Russians and the Yakut called one phenomenon, names of places, animals and plant life.

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**ENUMERATION AS A SEMANTIC-SYNTACTIC STRATEGY OF
FICTIONAL DISCOURSE: A CASE STUDY OF FRENCH FICTION****ПЕРЕЧИСЛЕНИЕ КАК СЕМАНТИКО-СИНТАКСИЧЕСКАЯ СТРАТЕГИЯ
ХУДОЖЕСТВЕННОГО ДИСКУРСА: НА ПРИМЕРЕ ПРОИЗВЕДЕНИЙ
ФРАНЦУЗСКИХ ПИСАТЕЛЕЙ****ROMAN SÖYLEMLERİNDE ANLAMSAL DİLBİLİMSEL BİR YÖNTEM
OLARAK NUMARALANDIRMA: FRANSIZ ROMANI ÜZERİNE BİR DENEME****Olga MELNICHUK*****ABSTRACT**

This study focuses on the role of enumeration as an expressive semantic-syntactic device. Enumeration, being a dominant means in a work of fiction, is used in the creation of tactics that allow showing the oppositions I / another, we / they, peace / war. In addition, homologous enumerations create an image of France and the French. Entering the thematic strategies as their tactics, enumerations permeate the entire work of fiction, thus forming a semantic-syntactic strategy, which, in turn, participates in the formation of the novel's global strategy, which helps identify the main idea of the novel and the author's model of the world.

Keywords: Enumeration, Strategy, Fictional Discourse, Author's Consciousness

АННОТАЦИЯ

Данное исследование посвящено роли такого экспрессивного семантико-синтаксического средства, как перечисление. Перечисление, являясь доминантным средством в художественном произведении, используется в создании тактик, позволяющих показать оппозиции «я/другой», «свой/чужой», «мир/война». Кроме того, перечисления гомологического характера позволяют создать образ Франции и французов. Входя в тематические стратегии в качестве их тактик, перечисления пронизывают все произведение, формируя, таким образом, семантико-синтаксическую стратегию, участвующую в формировании глобальной стратегии произведения, способствующей выявлению основной идеи произведения и авторской модели мира.

Ключевые слова: Перечисление, Стратегия, Художественный Дискурс, Авторское Сознание

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ÖZET

İş bu çalışma taşkın anlam-sentaks aracı olan sayma üzerine yapılmıştır. Edebi eserde bariz nokta olan sayma farklı taktikler kurmak için kullanarak “ben/başkası”, “bizimki/yabancı”, “barış/savaş” gibi muhalefeti belirlemektedir. Ayrıca homolojiksel saymalar Fransa ile Fransız tipi hakkında düşünceleri oluşturmaktadır. Taktiklerden faydalanarak her hangi bir konuya girişimde bulunduğu saymalar bütün eseri değiştiriyor ve böylelikle anlam-sentaks stratejileri kurup yazar tarafından düşünülen alemin şekillendirmesi ile fikirlerinin ortaya koymasına yardımcı olmaktadır.

Anahtar Kelimeler: Sayma, Strateji, Edebi Tartışmalar, Yazarın Şuuru.

The purpose of this study is to identify the role of such an expressive syntax device as enumeration in creating the tactics that form the strategies of fictional discourse. The term *fictional discourse* is understood as a literary text in the process of a reader's cognitive-communicative activity of reconstructing the cognitive-communicative activity of the author.

Given that the text “is presented as a system of linguistic devices, structures, and forms, united by the author's communication strategy” (Černjavska, 2005:81), which helps to reach and control the optimal solution of communication tasks of the speaker (the tasks aimed at changing the world model of the recipient and transforming his/her conceptual consciousness) when there is a lack of information about the partner's actions (see Issers, 2008: 100-102), we suggest defining communication strategy in a literary text as the plan of speech actions and the implementation of such a plan in order to achieve the author's communication purpose of influencing the reader's world view and system of values. It seems that the implementation of this plan in a literary text is realized by means of discursive strategies, by which, based on the text strategy theories of Umberto Eco and Vincent Jouve (Eco, 1985: 65; Jouve, 1997: 107-111), we understand a series of tactics and techniques used by the author to program the reader's perception of the main idea of a work of fiction, the author's world view, and the author's intention. As shown by our analysis of literary texts, strategies can be of two types: **semantic** (or conceptual) and **formal-structural**.

Semantic strategies are divided into the **global** strategy (the strategy of expressing / formulating the main idea of the text) and **thematic** strategies (the strategies of expressing / formulating the individual themes of the work of fiction). Global strategy can be created by individual tactics and techniques as well as solely through overlapping or intercrossing of thematic and formal-structural strategies. Thematic strategies are formed mainly by a combination of various tactics, such as lexical, stylistic, syntactical, compositional, graphic, etc.

Formal-structural strategies are created with one-level linguistic means, which dominate a work of fiction. In our view, it is possible to speak of lexical, stylistic, syntactic (including punctuational), compositional strategies, etc. It should be noted, to paraphrase the words of Ilya Gal' perin on the interdependence of semantic and formal-structural categories of the text (Gal' perin, 2005: 5), that the formal-structural strategies are aimed

at expressing / formulating the semantics of a text, and semantic strategies, in turn, are expressed by structural forms.

Enumeration in linguistics refers to the type of repetition of linguistic units with similar semantic meaning. There are several types of enumeration:

- Enumerated homogeneous units have contrasting meaning (enumeration with antithesis);

- Enumerated homogeneous units are synonymous (geminative enumeration);

- Enumerated homogeneous units are placed in the climactic order (with increase in their emotive meaning) or anticlimactic order (with decrease in their emotive and semantic meaning);

- Enumerated homogeneous units are united not by a common meaning, but by the overall theme of the statement, or by a generic term or generalizing word (homologous series) (on enumeration and its types, see: Gardes-Tamine, 1996: 71).

This article deals with the use of enumeration in the tactics that form the thematic strategies. The study is based on two French works of fiction – *Suite française* by Irène Némirovsky and *Anielka* by François Taillandier. Both novels depict France and the French society: *Suite Française* is set in the period from 1939 to 1942, *Anielka* – in 1997.

Enumeration is the dominant syntactical means in Irene Nemirovsky's novel *Suite française*. Enumerations are found both in the narrator's speech in the third person narrative, and in the reported speech of the characters.

In the narrator's speech, enumerations are used as part of the following tactics:

1. Characters' feelings description tactics:

Un sentiment de colère, de chagrin et de honte l'envahissait, si violent qu'elle en éprouvait un mal physique, lancinant et aigu dans la région du cœur (Némirovsky, 2004: 98). *Dans son esprit jusque-là tendre et léger, plus jeune que son âge, s'éveillaient tout à coup les passions et les tourments d'un homme mûr: angoisse patriotique, désir brûlant de sacrifice, honte, douleur et colère* (ibid.:101).

The climactic enumeration in the first example shows the reaction of a simple woman from Paris to the news of the capitulation of France. Experiencing the same feelings is the young Hubert, who comes from a wealthy bourgeois family (Example 2). However, although the woman first feels anger, then grief, shame, and pain (anticlimax), which may indicate that she resigns herself to this fact, Hubert's feelings are listed in the order of increasing intensity of his feelings (climax): anxiety, the urge for self-sacrifice, shame, pain, and anger. The boy, who suddenly feels like a man, cannot accept the defeat of France, he is determined to fight and, as the further plot development shows, he runs away from home and joins a still resisting squad.

2. Social context description tactics:

The enumeration of synonymous homogeneous linguistic units is used to depict the reality surrounding the characters – France on the verge of capitulation:

La bataille n'avait pas cessé cependant. On défendait encore, sans tanks, sans artillerie, sans munitions, quelques mètres carrés de sol, une tête de pont alors que de toutes parts les Allemands vainqueurs déferlaient sur la France (Némirovsky, 2004: 117). *Sur la route passaient et passaient encore des autos fuyant Paris, Dijon, la*

Normandie, la Lorraine, la France entière (ibid.: 137). *Le village attendait les Allemands. (...) La veille, les fonctionnaires, les gendarmes, les employés de la poste avaient reçu l'ordre de partir* (ibid.: 123).

Enumerations with homologous series allow the author to describe the chaos that existed on the roads of France, when crowds of refugees, who, on foot or by cars, under the bombing from the German planes, were mixing with unarmed troops of the retreating French army:

Elles rebondissaient d'un côté à l'autre jusque dans les champs, éparpillant des bagages, des matelas, des cages d'oiseaux, des femmes blessées (Némirovsky, 2004: 142). (...) *tout tournait inlassablement dans sa tête: son rappel de permission de 15 mai, ces quatre jours à Angers, les trains ne marchant plus, les soldats couchés sur des planches, mangés de bêtes, puis les alertes, les bombardements, la bataille de Rethel, la retraite, la bataille de la Somme, la retraite encore, les jours où on avait fui de ville en ville, sans chefs, sans ordres, sans armes, et enfin ce wagon en flamme* (ibid.: 157). *La faim, la peur, l'épuisement les rendaient fous* (ibid.: 110).

3. Peace / war opposition tactics:

This tactics is implemented using two methods. The first method is the description of the wonderful summer nature in the occupied territory which does not at all fit in with the war, which has different colors, sounds and smells:

C'était le soir, un crépuscule délicieux, un air transparent, une ombre bleue, une dernière lueur de couchant caressant les roses (...), lorsque naquit et grandit sur la route un bruit qui ne ressemblait pas à celui de ces derniers jours, sourd, assuré, ce grondement semblait s'avancer sans hâte, d'une manière pesante et inexorable. Des camions roulaient vers le village (Némirovsky, 2004: 127). *Les rosiers plantés près du puits étaient couverts de fleurs épanouies; un parfum de sucre, de musc, de miel montait d'un massif de petites roses rouges (...)*(ibid.: 221). *Le soleil éclairait une terre chaude, moite et heureuse* (ibid.: 319).

The enumerations with homologous series create a striking contrast between the work of nature and the work of man. On the one hand, there is the delicious twilight; clear air; the smell of sugar, honey, and musk; the earth bright with rain. On the other hand, there is the menacing sound of German trucks, the prisoners, and prohibitions under the threat of execution.

The second method is the juxtaposition of life in unoccupied and occupied areas:

Les premiers instants avaient été remplis d'une joie telle, d'une paix champêtre si profonde qu'ils lui rappelaient les délices de l'enfance: le bonheur de manger une meringue glacée pleine de crème, de tremper ses pieds dans une source froide, de serrer dans son cœur un jouet neuf. Il n'avait plus ni désir, ni regret, ni angoisse. (...) Il se sentait flotter dans un élément liquide, tiède, qui caressait, chatouillait doucement sa peau, lavait sa poussière, sa sueur, s'insinuait entre ses orteils, glissait sous ses reins comme une mère soulève un enfant endormi. La salle de bain sentait le savon au goudron, la lotion pour les cheveux, l'eau de Cologne, l'eau de lavande (Némirovsky, 2004: 187).

One of the refugees, the writer Gabriel Corte, risked his life and took the dangerous road from Paris to Nîmes to finally find himself in safety and comfort. Enumerations with the homologous series, along with geminative enumerations, convey a sense of security and

comfort. Actions, sensations, and smells, which seemed commonplace and usually were not even noticed in the time of peace, bring special delight now that there is a war.

4. We / they opposition tactics:

We / they opposition is created in the context of «losers» and «winners». The winner is the invader, which means - the enemy. That is why, when the German soldiers entered the village, the peasants were waiting for them with fear, not knowing what to expect:

Que d'hommes! Les gens sortis (...) les regardaient, les écoutaient, essayaient en vain de dénombrer ce flot. (...) Le village depuis septembre, s'était déhabitué d'entendre des pas, des rires, des voix jeunes (...) Les Allemands (...) faisaient de grands gestes, ils chantaient, ils riaient aux femmes. Leur air de bonheur, leur ivresse de conquérants, leur fièvre, leur folie, leur félicité mêlée d'une sorte d'incrédulité (...) tout cela était d'une tension, d'un frémissement tels que les vaincus en oubliaient pendant quelques instants leur chagrin et leur rancune. (...) de la salle monta alors (...) ce bruit inoubliable que fait une troupe de soldats vainqueurs: cris, rires, chants et le piétinement des bottes et le choc des lourds pistolets jetés sur les tables de marbre, et le fracas des casques heurtant les plaques de métal des ceinturons, et ce grondement joyeux qui sort d'une foule heureuse, fière, ivre de sa conquête (Némirovsky, 2004: 127-128, 129).

Enumerations with homologous series show the German soldiers as they were perceived by the residents of the French village, when seen for the first time: on the one hand, they were cheerful, arrogant, and noisy, obviously intoxicated by their victory. On the other hand, they were young men, and there was a shortage of young men in the village after the mobilization; besides, they did not act hostile or aggressive, in fact, they were polite, trying to win the favor of the local people. Therefore, the attitude of the villagers to the German soldiers turned out to be twofold. Young women, longing for young men, in spite of the condemnation, expressed sympathy for the German soldiers and officers, many of whom were well-educated and well-mannered:

Plus loin, des ombres erraient; on voyait vaguement la blancheur d'un corsage, un nœud dans des cheveux dénoués, le miroitement d'une botte et d'un ceinturon (Némirovsky, 2004: 291). *Puis l'Allemand parla de son pays, des grandes avenues de Berlin, l'hiver, sous la neige, de cet air âpre et vif qui souffle sur les plaines de l'Europe centrale, des lacs profonds, des bois de sapins et des sablonnières*(ibid.: 298).

However, the majority of the locals felt defensive and tensed: some, such as the First World War veterans, or those who had relatives imprisoned in the concentration camps, were hostile; others felt humiliated by their position of “losers”:

Certains Allemands savaient mettre dans leur salut aux Français (ou peut-être cela semblait-il ainsi au vaincu, aigri, humilié, plein de colère?) une affectation de politesse. Ce n'était plus la courtoisie due à un semblable, mais celle que l'on témoigne à un cadavre (...)(Némirovsky, 2004: 254).

(...) elle ne haïssait personne, mais la vue de cet uniforme semblait faire d'elle, jusqu'ici libre et fière, une sorte d'esclave, pleine de ruse, de prudence et de peur (...) (ibid.: 256).

German soldiers and officers were trying to win the favor of the villagers and behaved extremely polite, trying to erase the boundaries in the we / they opposition, trying to

understand what the attitude of the residents of the occupied village was – did they hate the occupants, tolerate them, or love them? This is expressed by enumeration with antithesis:

(...) *ils cherchaient à deviner s'ils étaient haïs, tolérés, aimés par ces vaincus?* (Némirovsky, 2004: 245).

Nevertheless, the general attitude towards the Germans, expressed in the text by the means of geminative enumerations, was negative: fear, respect and hostility – on the one hand, and desire to get the better of them, to trick them, to become rich at the Germans' expense – on the other:

Aux habitants des pays occupés, les Allemands inspiraient de la peur, du respect, de l'aversion et le désir taquin de les rouler, de profiter d'eux, de s'emparer de leur argent (ibid.: 239).

5. I / another opposition tactics:

This tactics is formed through the portrayal of the French characters, mainly via the indirect speech of the characters. Since Irène Némirovsky gives a panoramic picture of the French society, both in Paris and the countryside, her novel has many characters. Here are a few illustrative examples.

Young Hubert Péricand, a boy from a wealthy bourgeois family, who has not yet reached military age, but is eager to join the still resisting French army, tells his mother about his intention:

Hubert, les lèvres tremblantes, s'écarta de ce groupe confus, gesticulant, échevelé, de vieilles femmes. Elles ne comprenaient donc rien? La vie était shakespearienne, admirable et tragique, et elles la rabaissaient à plaisir (...) Créatures inférieures, elles n'avaient ni héroïsme ni grandeur, ni foi ni esprit de sacrifice (Némirovsky, 2004: 103).

According to Hubert, his mother and other women who sheltered the Péricand family during their flight do not behave in a noble manner (they are gesticulating too much, their hair is a mess, etc.). Those women do not understand the Shakespearean beauty and tragedy of life, they possess neither heroism nor greatness; neither faith nor the spirit of self-sacrifice. He feels like a hero of a tragic drama, attributing himself those qualities that are listed in the negative form in geminative enumeration.

Having run away from home, he gets into a war squad stuck in the flow of refugees; he is faced for the first time with a life different from the one he has led so far, and the one he has imagined in his dreams:

Les hommes... un troupeau de bêtes sauvages et lâches (...) (...)ceux qui bourraient leurs voitures de bagages, de paquets, de provisions, de meubles même (...). Ces valises de cuir fauve et ces femmes peintes sur un camion plein d'officiers, tant d'égoïsme, de lâcheté, de cruauté féroce et vaine l'écoeuraient. Et le plus affreux était qu'il ne pouvait ignorer ni les sacrifices, ni l'héroïsme, ni la bonté de certains(Némirovsky, 2004: 107).

He feels contempt for the pettiness of those who filled their cars with baggage, packages, even furniture. He is disgusted by the selfishness, meanness, and cruelty he has encountered. He can not, however, deny the sacrifice, heroism, and kindness of some people – and that is the most terrible realization for him. Life, in the end, was not what he thought it would be; it was much more complicated.

Another character is Charles Langelet, an esthete, a cynical, selfish bourgeois, who has a collection of art:

*Il était toujours scandalisé et affligé lorsqu'il découvrait l'univers réel peuplé de malheureux qui n'ont jamais vu **une cathédrale, une statue, un tableau.** (...) Il se comparait en esprit à un Romain fuyant la lave et la cendre de Pompéi ayant abandonné ses esclaves, sa maison, son or, mais emportant avec lui, dans les plis de sa tunique, **quelque statuette de terre cuite, quelque vase de forme parfaite, quelque coupe moulée sur un beau sein.** (...) De quoi se préoccupaient-ils? de ce qu'ils mangeraient, de ce qu'ils boiraient? Lui, il pensait **à la cathédrale de Rouen, aux châteaux de la Loire, au Louvre.** Une seule de ces pierres vénérables valait mille vies humaines (Némirovsky, 141).*

Others might have never seen cathedrals, statues, paintings, but for him they represent the only value in life. When other people think about what they will eat and drink, he thinks about perfectly shaped vases, the Loire castles, or the Louvre. Leaving Paris, most people take with them mattresses, blankets, food baskets, while he takes works of art, comparing himself with a Roman, fleeing from Pompeii. Enumerations with homologous series, with the common semantic meaning "work of art", portray this character as an expert and connoisseur of the true art; but there is something deliberate about him, something snobbish and cynical (one of those venerable stones is worth a thousand of human lives). Once in the forest after the bombing, without a drop of gasoline in the car, he commits an act far from esthetic, basely deceiving a young couple and stealing their canister of gasoline in order to get back to occupied Paris.

Thus, enumerations in Irene Nemirovsky's novel *Suite française* are mainly of homologous and geminative character. Along with other linguistic devices, they participate in the creation of tactics that form the thematic strategies, allowing the author to portray France during the Second World War, to show the attitudes of different classes of the French society towards the capitulation of France, and their behavior during the occupation, as well as the anti-human nature of the war, which warped the lives of both "losers" and "winners".

The main character in the novel by François Taillandier is a young woman named Anielka.

1. I / another tactics:

Since enumeration is only used in the first person narrator's speech, the I / another tactics is presented through the opposition Anielka / another. It is conveyed by means of characterization.

Description of one of the characters, François, is given through homologous enumerations describing his apartment, job, and hobbies:

*Dans son bel appartement moderne où se marquait son goût **des meubles anciens, des tableaux, des livres, de la musique,** François amenait avec lui **l'image de bureaux rue de Berri et à la Défense, de voyages en TGV et en avion, d'ordinateurs portables, de revues boursières, de parts de marché, de stratégie de développement, de prise de contrôle, de pourcentages, d'objectifs, de résultats.** (...) Il bossait dans les **chiffres, l'économie, l'entreprise, et en même temps c'était un amoureux des poèmes. Il savait par coeur du Marot, du Malherbe, du Valéry** (Taillandier, 1999: 18, 56).*

François, occupying a high position in the company, has a cozy modern apartment and is fond of art. For him, passion for literature was not merely a tribute to fashion or a pastime of a manager with sophisticated taste. Literature opened another world to him, made up for what he lacked at work, became, in a way, the second scale pan that gave the balance to his inner world. These "two scales" are depicted in the novel by the opposition of homologous enumerations united by two general themes of business / art.

Another character, Will, is also portrayed through enumeration with homologous series:

Will tournait le dos, s'éloignait, emportant avec lui ses théories, sa mythomanie, le mystère de Virginie, ses affairments de revue, de production théâtrale, ses coups de fil et ses rendez-vous, tous ces accessoires qui était sa vie, à quoi il s'identifiait (ibid.: 159-160).

The characterization of François is given, as a rule, through enumeration of concrete nouns. On the contrary, the nouns used in the characterization of Will are mostly abstract and do not give an exact picture of him. Confusing and elusive is how the main character Anielka and the narrator perceive Will. After meeting Will, Anielka leaves François. Neither Anielka nor the narrator understands what attracts her to rough and selfish Will, who is the complete opposite of François:

Donc: François rassurant, Will inquietant; François tendre et demandant la réciproque, Will aisément dur ou cynique, et insaisissable; François repérable et identifié, avec des goûts, des points d'appui, une existence prévisible; Will dans la vie extérieure, multiple, féconde, changeante et par le théâtre indéfiniment multiplié (Taillandier, 1999: 57).

Parallel structures and enumerations help create the antithesis of the characters. In the course of the story, the narrator comes to the conclusion that Anielka is going to leave François because they are alike. Only when faced with merciless Will will she be able to understand herself, her problems and fears.

2. Social context description tactics:

Descriptions are given by means of numerous enumerations with homologous series. First of all, these are the descriptions of Paris and life there, for example:

Paris 1997. On dit Paris, et l'on voit d'abord des rues, des couloirs de métro, de l'agitation, de la circulation, des millions de pas et de klaxons qui vont quelque part (...) On voit d'abord des signes, de l'expression, de l'interpellation. Paris univertexte. Sémio-polis. Des millions de coups de fil, de rendez-vous, de transactions, de projets, de conflits, de dates inscrites sur des agendas, de regards d'hommes sur des femmes, de regards de femmes sur des hommes. Ils ont des entretiens, des déjeuners professionnels, des urgences, des priorités(...)

Paris 1997. On épilogue, opine, prophétise, admoneste, polémique sur la monnaie unique, la Yougoslavie, Internet, l'ESB: tout ce qui est déjà là, ce qui est déjà dépassé tout le monde. Beaucoup de manif's, de prides et de citrouilles, de journées de femmes, des droits de l'enfant, du patrimoine, de la bicyclette, de ceci, de cela. Beaucoup de rollers et de masques anti-pollution. Beaucoup d'événements organisés, des sculptures modernes sur les Champs, des patinoires et des crèches place de l'Hôtel-de-Ville (Taillandier, 1999: 48-50).

Changing the number of words used in enumerations and using nominative sentences allow the author to escape the monotony of the narrative. Homologous series create the effect of randomness, fussiness, and many-sidedness of urban life and are very economical in showing the multi-faceted panorama of contemporary Parisian life. This is the part of the author's world view which coincides with the world in the literary work. This is the rhythm of Anielka's life and of the lives of surrounding characters, who do not leave this cycle and do not think about their essence until some event beats them out of their rut; until they, like the main character, "fall from life, like people fall from a ship" (Elle était tombée de sa vie comme on tombe d'un bateau, *ibid.*: 213).

3. Woman image creating tactics:

One of the issues raised in the novel is the question "What made her the way she is?" placed in the titles of two chapters. Reflecting on the fate of Anielka, the author also reflects on the fate of all her female contemporaries. Large role in shaping the image of a modern woman is assigned to advertizing and women's magazines. The author gives an example of two advertizing posters seen on the street. The first one shows a woman with her son in her arms, the inscription says: "I want to make sure that he eats":

Son air déterminé, intraitable, sûre de son bon droit de nourricière. Bon. Et puis un peu plus loin une autre affiche, une publicité pour des sous-vêtements. Là, c'est une femme plus jeune, vingt-cinq ans, sensuelle, féline, souple, fragile, qui suggère tous les tourments délicieux du désir, de la passion, du rêve.

Remettons ces deux images dans l'ordre chronologique. Première séquence: la jolie cocotte est dans la séduction, les rencontres, le libertinage, le cache-cache du sentiment et du désir. Coupez ! Deuxième séquence: dix ans plus tard. (...) La belle est devenue une néo-matrone... qui veut « être sûre de ce qu'il mange ». Ajoutez entre les deux une pub pour téléphone mobile, tailleur Chanel, dossier sous le bras, coupe de cheveux chez un bon coiffeur, séduction discrète, en un mot la vie professionnelle, et vous avez en résumé le destin des femmes tel que se le figure la Marchandise (Taillandier, 1999: 91-92).

Geminative and homologous enumerations help create the image of the "ideal" woman - seductive femme fatale with a career - created by commercial advertizing. Advertisement and women's magazines dictate not only the image of such a woman, but her life style:

*Il est expressément conseillé aux lectrices de désirer: un homme, des enfants, un boulot, une maison, des vacances. Une fois tous ces biens obtenus, les mêmes lectrices se voient dans l'obligation de: réussir dans leur travail, tenir et décorer leur maison, s'occuper des enfants, surveiller les devoirs (ou la baby-sitter qui surveille les devoirs), organiser les vacances, contrôler leurs kilos, rester sexy; concilier tout cela et pardessus le marché « trouver du temps pour souffler », ce qui en effet, compte tenu de ce cahier des charges à faire crever un cheval de trait, relève de l'exploit (*ibid.*: 203).*

What made Anielka the way she is - resigned, hiding her problems and fears deep inside; why did her story take place at all? She did not have the heart and the courage to be herself; she was what her mother, husband, friends, Francois, advertisement wanted her to be. The same was her friend Sophie, who had all the things and relations at home and at work perfectly in place, just like commercials said it should be. Annick, her colleague, was like that, too. However, Annick is trying to fight, inventing a double of hers, Aurora, and playing two parts alternately.

4. Characters' feelings and inner world description tactics:

All the characters of the novel, one way or another, experience emotional crisis and disappointment with their way of life, including the narrator, who suffers from loneliness and the throes of creation, and, like other characters, tries to comprehend himself:

Ce que j'ai pu aimer Paris au hasard, n'importe où, et marcher des journées entières jusqu' à l'épuisement, à la saoulerie, à l'état d'hypoglycémie qui parfois me guette, et me précipiter alors dans le premier troquet, pour manger quelque chose et repartir.

Dégommer. Dénoncer. Tirer sur le pianiste. *Qu'il ne reste rien ! mais rien. (...) Le portable et ces lignes, écrire ces lignes, avec le même bonheur fondamental que celui d'allumer une cigarette, autant de cigarettes qu'on veut. De lire un journal qu'on ne lit jamais, Le Soir de Bruxelles. De se mettre la figure au soleil. De regarder une rétrospective Claude François à la télé. D'être dans un train* (Taillandier, 129-130)

In the first case of enumeration there is the climax showing the interrelation between the mental and physical condition of the narrator. The second case is the anti-climactic enumeration. Enumeration of mononuclear infinitive sentences adds a particular expression to the statement. Each infinitive is separated by a full point, thus becoming more distinct, more notable. If, for the sake of comparison, we allow ourselves a little transformation, for example, *il faut dégommer, dénoncer, tirer sur le pianiste*, it becomes clear that the enumeration of mononuclear infinitive sentences, as opposed to mere listing of infinitives, shows the narrator's determination to act, his confidence in the way he should act to survive.

The third case of enumeration is a homologous series of definitions expressed by prepositional infinitives. Enumerated units are parcellated structures; this tactics allows the author to allocate them in such a way that each action is compared one by one with the happiness of writing the lines, the happiness of creation, separate from the other actions, complementing each other. If the actions were not expressed via parcellated structures (e.g., *écrire ces lignes, avec le même bonheur fondamental que celui d'allumer une cigarette ..., de lire un journal ..., de se mettre la figure au soleil, de regarder une rétrospective Claude François*, etc.), this statement could be understood as follows: writing the lines is like smoking a cigarette, or reading a newspaper, or bathing your face in the sunlight, etc. Placing the enumerated units in parcellated structures, in our view, expands the idea: writing the lines is like smoking a cigarette, it is like reading a newspaper, it is like bathing your face in the sunlight, etc. That is, the action of writing incorporates the enjoyment of all of the listed actions together.

Ces êtres que tu projettes devant toi, dans les rues et les appartements de Paris, en quoi es-tu habilité à dire ce qu'ils sont, ce qu'ils vivent? A énoncer les causes, les objectifs, enjeux perçus, atouts et handicaps, culture, stratégie? A obtenir du lecteur, fût-ce passagèrement, fût-ce sous condition, un assentiment et un crédit? (Taillandier, 1999: 71).

This is a reflection of the author-narrator on his eligibility to create a literary work, on his responsibility to the reader. On the one hand, this is one of the means of making a novelistic pact with the reader; on the other – the author-narrator's reflection on the creative process.

Thus, enumerations in the novel *Anielka* by François Taillandier, used in the above tactics, are involved in the formation of two thematic strategies, the first of which can be called the *world modeling strategy*. For the formation of the strategy, the author uses, along with other linguistic means, enumerations with homologous series in order to portray the

modern France and everyday life of Parisians and provincials; the problems that concern them; the role of advertizing in their lives. We are shown a real picture of the Parisian society of 1997. Enumerations with homologous series, often expressed via nominative sentences, are among the dominant means of expression of the author's world model; they allow enumerating homogeneous members not united by the same meaning, and, because of that, representing various aspects of life.

This world model highlights two major issues. The first issue (or theme) is self-knowledge, a search for another inside oneself. Almost all the characters of the novel, and the narrator, go through this experience. Talking about this problem, the author uses, in the first place, the climactic enumerations (mostly when showing emotional experiences), as well as enumerations with antithesis (doubts) and homologous series (reflections).

The second issue can be called *a woman in today's society*. The author reflects on the achievements of technical progress; on the achievements in the sphere of women rights; on their impact on women's life and formation of a new image of a woman' on the correspondence between an ideal woman from a commercial and a real woman. In order to express this theme, the author mainly uses enumerations with homologous series and geminative enumerations.

Two main thematic strategies together form the global strategy that leads the reader to the understanding of the main idea of the novel: self-knowledge of a woman in contemporary society.

Thus, enumerations in the novels under study, along with other linguistic means (especially the means of expressive syntax: repetitions, parallel structures, mononuclear sentences, parenthesis, etc.), are involved in the creation of tactics of several thematic strategies. However, being the linguistic dominant, they permeate the whole novel and create a semantic-syntactic strategy, which is also involved in the formation of the global strategy, which helps identify the category of the author's consciousness in the literary work, i.e. the author's intentions, the author's world model, and the main idea of the novel.

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**GEORGIAN PRESS ABOUT FIGHTS FOR PORT – ARTHUR IN THE
WAR BETWEEN RUSSIA AND JAPAN
(ACCORDING TO THE DATA OF NEWSPAPER “IVERIA”)**

**ГРУЗИНСКАЯ ПРЕССА О БИТВАХ ЗА ПОРТ-АРТУР В РУССКО-
ЯПОНСКОЙ ВОЙНЕ
(ПО МАТЕРИАЛАМ ГАЗЕТЫ “ИВЕРИЯ”)**

**RUS-JAPON SAVAŞINDA PORT-ARTHUR CEPHESİNE DAİR GÜRCÜ BASINI
 (“İVERİA” GAZETESİ HABERLERİNE GÖRE)**

Roin KAVRELISHVILI*

ABSTRACT

This article discusses and evaluates the data of Georgian newspaper “IVERIA” about fights for Port Arthur in the war between Russia and Japan. Information and news published in the newspaper about the war between Russia and Japan are quite a big material in the point of view of historical research. These news and publications in the newspaper yield a valuable source for the evaluation of the course followed in this war and revive the events that took place in the past.

Keywords: Iveria, Togo, Stessel, Port-Arthur, Chifu.

АННОТАЦИЯ

В статье рассматриваются материалы грузинской газеты “Иверия” о битвах за Порт-Артур в русско-японской войне. Газетные статьи ценны для исследования истории этой войны и дают возможность для восстановления картины прошедших событий.

Ключевые слова: Иверия, Того, Стессел, Порт-Артур, Чифу.

ÖZET

Makalede Gürcü Gazetesi “İveria”da Rus-Japon savaşında Port-Artur cephesi hakkında yayımlanan haberler tetkik edilmiştir. Söz konusu haberler, anılan savaşın tarihinin incelenmesi açısından değerli olup geçmiş olayların seyirini yeniden gözden geçirmek için önemlidir.

Anahtar Kelimeler: İveria, Togo, Stessel, Port-Artur, Çifu.

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In January 27, 1904 under the leadership of Admiral Togo at Port Arthur squadron by Japanese fleet led by Vice Admiral Stark from the day of unexpected attack [1, p. 258] Georgian publicists used to pay special attention to the facts taking place in the war fought between Russia and Japan.

Daily newspaper "Iveria" was widely publishing ongoing fights for Port Arthur. It had its own reporters, who indeed were providing information not directly from Port Arthur, but from the line of battle. Newspaper also was publishing information from Russian - 'Новости~ (News), 'Новоевремя~ (New Time), 'Русскийинвалид~ (Russian Invalid), 'Русскаяведомость~ (Russian Report), 'Новыйкрай~ (New Land), 'новостидня~ (Daily News), 'Русскоеслово~ (Russian Word) and periodic editions of foreign countries – American "Morning Post~, 'Times~, German 'National Zeitung~, 'Volf~, French 'Tan~, English Agencies 'DeyliTelegraf~, 'Reiter~ and newspapers 'DeyliKronik~, 'DeyliEkspress~, 'Standart~.

Herein is to be noted that unfortunately it was not possible to timely inform reader regarding the course of war between Russian and Japan, about that itself newspaper was noting. Though, immediately after the beginning of war "Iveria" successively used to manage essential objectivity for serious publication that was quite difficult, especially at that time, when it actually was in one of the fighter's party - namely in Russian camp.

"Iveria" actively reacted on the defense of Port Arthur besieged by Russian army and fleet and to all military assaults of Japanese army and fleet to Russian positions.

On July 13 Japanese people launched great attack towards the "Green Mountains". They managed to break through Russian positions, who receded to "Wolf Mountains", but in July 17 they consolidated in stronghold region. From this day was begun defense of Port Arthur [1, p. 261].

Process of military assault begun in July 13 is in details described in "Iveria". Newspaper provides information about military losses of parties in the fights taken place on July 13. Herein is noted that the military assault was led personally by Marshal Ojima. Newspaper well analyzes military strategies of fighting parties, both in land and maritime fights. There are listed all of these points, where were going all hostilities, both on land and sea. There is information about arms. There are listed all of those warships participating in maritime fights [2, 20-21 July].

As it is found from the newspaper the information about the facts taking place in Port Arthur was spread from city Chifu, where were placed various agencies. They used to find information from diplomats, military men, Chinese people run from war arrived to Chifu from Port Arthur and then spread it.

Commander of consolidated region of Kvantun, General Stesseli was leading defense for Port Arthur. The first assault of Port Arthur was begun in August 6. After 5 days heated fights Japanese people managed to invade deeply into the Russian forces. Though their assault was cast away. The first assault of Japanese people was ended ineffectively [1, p. 261].

The next editions of newspaper include description on movement of Japanese troops towards Port Arthur, transportation and placement of military equipment before the beginning of assault for hampering advancing of Japanese troops from Russian side on executed defensive actions [2, 1-10 August].

“Iveria” published those conditions offered by Japanese party to General Stesseli, if Russians would cede a stronghold. Conditions were as follows: “prison guards will leave prison under military honor and join the army of General Kuropatkin. Seven ships, namely “Retvizan”, “Sevastopol”, “Pobeda”, “Peresvet”, “Poltava”, Baian” and “Palada”, 12 Counter-torpedo boats and fourline boats are to be delivered to Japanese people”. General Stesseli was very enraged by this suggestion, broke a silence and began to and fro walking in the room. He politely acted towards Japanese messenger, who was ordered to conduct negotiation on voluntary ceding of prison, he acted very politely and afterwards answered “till even one man remains in last stronghold, then Port Arthur will have a guard” [2,2-8 August].

The second assault of Japanese people was launched on September 3 and lasted till September 9 [1,262]. Under the basis of information agencies, “Iveria” spreads information that “major attack of Japanese people will be directed to “Erlushan” and “Dzigushin” forts. Hills, where are located these forts are full of Japanese people. Attack will be very horrible. Japanese people do their best for this reason. On this place are two divisions under the leadership of Oshima and Toshima. At all 80 thousand soldiers” [2, 1 September].

There is information regarding defensive actions of Russian people: “near Port Arthur, on the ridge of cross, Russians made a fort with a new system, foundation was completely filled with cement mortar. Canons were equipped with special iron armors. If the enemy dilapidates this fort, small canon directed towards the prison is also placed on a fort in order to attack to coming enemy. Numbers of forts are changed by Russians in order to deceive Japanese spies. Stronger forts are directed towards the east, forts are merged with ditches and wire entanglement to the north and north-east side” [2, 3 September].

According to the information provided from the newspaper, Japanese people attacked on September 3, began in the morning from Shusstun and Palujan. There is described the course of fights for each fort [2,7-22 September].

The third assault of Japanese people was taking place in October 17-18 that was also repulsed by Russians [1, p. 262]. Pursuant to the information provided from the newspaper “Specially arrived people from Dalni to Chifusay that fights taking place till October 16-20 exceeded all attacks with its fervency” [2, 2-24 October].

Information provided from the reporter of `Русская ведомость~ (Russian Report), named S. K. that published in the newspaper about Port Arthur. He applies information provided from Japanese people, analyzes attack of General Nogi on Port Arthur and talks about formed condition [2, 31 October – 2 November].

Major attack on main sites of defense of Port Arthur was launched by General Nogi on November 13-22 at the time of the fourth assault. According to the information provided from the newspaper “Russians several times made Japanese people to go back, though they still managed to take the ditches”[2, 18 November].

“Iveria” continues narration on the course of fights and publishes information from English newspaper “Standard”: “After Japanese people took 203 meters heightmountain, the case of Port Arthur is fallen, now the squadron is to be exploded or if possible go to the sea and fight against Togo squadron” [1, 30 November].

In editions of “Iveria” dated by December there are furnished opinion of military reporter, named P. D. K. of newspaper “Daily News”. He notes about strategic importance of 203 meters “High Mountain” and reviews tactics taking place around it. Pursuant to the

information furnished from the newspaper, fight for 203 meters height lasted for 5 days. Military reporter of newspaper “Russian Report”, named V. M expounds regarding the squadron of Port Arthur and concludes under the basis of information furnished from Japanese and European people that squadron of Port Arthur actually does not exist anymore. Military reporter of “Russian Word”, named B. Rossi widely writes about destruction of Port Arthur’s fleet and taking Kikvanshan fort by Japanese people and talks about its importance [1, 1-21 December].

It is known that on December 19 after the assault of Japanese people the defenders of Port Arthur retreated on the third final defensive line. In such conditions General Stesseli considered it nonsense to further resist them and on December 2 signed on capitulation [1, p. 263].

“Iveria” provides information to its reader regarding fall of Port Arthur and also publishes message of General Stesseli written to Russian emperor: “Your Majesty, judge us, but criticize with mercy”. Newspaper writes that “according to the laws of Russia the warden, who actually defended prison with great courage, but as yielded and surrendered is to be brought to trial, the court has to ascertain if Stesseli could be more consolidated and do not give prison to Japanese people, if it was impossible to defend the prison and even defenders have to perform surrender to Japanese people. Court will also pass sentence according to aforesaid” [1, 24 December].

Newspaper does not neglect the reasons on defeat with Port Arthur and publishes conclusions made by military reporters: 1) disclosure of military secret; 2) lack of military material and provisions; 3) incorrect relation of press to the troops on not praising and increasing whim; 4) defeat of General Kuropatkin on September 22, when he departed to defeat Port Arthur; 5) assault launched by general Nogi on December 16; 6) fate of Port Arthur was decided not at the walls of prison, but in the fields of Manjuria and in Finshuin gorge [2, December].

Newspaper expounds and positively characterizes General Stesseli and his family. “Iveria” side by side spreads information of one of the Swiss newspaper and Russian newspaper “News” about origin of Stesseli” “General Stesseli, hero of Port Arthur appeared to be Swiss – says one of the Swiss newspaper. He was born in Canton of Zurich and till 1888 was working as engineer at railway trains’ plant. Afterwards moved to the military plant of St. Petersburg. In 1890 became Russian citizen and went to Russian army. Still general loved his homeland and in summers for two months he used to be in Switzerland. His father is still alive and lives in Fulfingen. It was said that general has one brother in Switzerland.

This information is not right, says “News”. General Stesseli was born in Russia in 1848 and grew up in Paul’s military building” [2, 9 July].

It is written in the newspaper that “Defender of Port Arthur, General Stesseli was no such a commandant to wait for enemy without any action, let us see when he is able to assault. He does not let any enemy come close and adroitly repulses enemy. Some people do not like General Stesseli’s action, because as if he is in parts killing the strength of prison guards. But they should not forget that the strength of prison guards is formed not only by multitude, but solidity of soul and heart to that is more contributing active operation” [2, 11 August].

Newspaper includes opinion of reporter of “Russian Report” about Stesseli “You will any time manage to see General Stesseli and if anybody has to tell a little, is it possible to address him without hindrance, he is experienced general in war cases, is 50 years old, with a strong temper, he is well aware in his force and completely hopes on his troops” [2, 13 July].

Moreover, “General Stesseli’s wife leads Red Cross Institution. Herself examines wounded persons and has a hard work. But still she finds time to help orphans and pay attention to making bandages. Soldiers consider him as their patron angel” [2, 9 September].

According to the information provided from the newspaper “Stesseli actually was injured during the fight, but he did not leave the battlefield and again led military forces” [2, 12 November].

Having studied materials provided from “Iveria” revealed that it followed ongoing cases of international life, namely the course of military operations conducted between Russia and Japan and as a result of peaceful negotiations taking place after the war, it systematically furnished interesting and objective information. Information published in “Iveria” regarding the war between Russia and Japan is quite arich material from the standpoint of historical research. It once more states possibility on retrieving uninterrupted image of past development at the time of research of newspaper in history.

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THE “HOUSE/HOME” AND “HOMELAND” ASSOCIATIVE FIELDS IN THE YAKUT AND RUSSIAN LINGUISTIC CONSCIOUSNESSES

ОБРАЗЫ «ДОМ» И «РОДИНА» В ЯЗЫКОВОМ СОЗНАНИИ НОСИТЕЛЕЙ РУССКОЙ И ЯКУТСКОЙ КУЛЬТУР

YAKUT VE RUS DİL BİLİNCİNDE “EV/YUVA” VE “VATAN” KAVRAMLARININ TEZAHÜRÜ

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ABSTRACT

The article is concerned with the images constituting the consciousnesses of the Yakut and Russian people, living in the Republic of Sakha (Yakutia), analysing verbal associations for the word-stimuli “home” and “Homeland”. The choice of word-stimuli is determined by the fact that the images existing in the linguistic consciousnesses of the Yakut and Sakha experimental subjects, living in the Republic of Sakha (Yakutia) and uniting by the territorial unity, are of great interest now. The results of the research can be used as a way to illustrate different variations in the everyday consciousnesses of different ethnic cultures.

Keywords: Verbal Associations, Associative Meaning, Linguistic Consciousness, Correlates.

АННОТАЦИЯ

Статья посвящена исследованию образов мира якутов и русских, проживающих в Якутии, посредством анализа вербальных ассоциаций на слова-стимулы «дом» и «родина». Выбор слов-стимулов определяется тем, что большой интерес вызывают образы, которые существуют в языковом сознании русских и якутских испытуемых, живущих в Якутии и объединенных пространственным единством. Результаты подобных исследований применимы в качестве иллюстрации различных вариантов обыденного сознания представителей разных этнических культур.

Ключевые слова: Вербальные Ассоциации, Ассоциативное Значение, Языковое Сознание, Корреляты.

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ÖZET

Makalede “ev” ve “vatan” teşvik kelimeleri içeren angaje cümlelerin tahlili üzerine Yakutistan’da oturan Yakut ve Rusların hayal dünyası incelenmiştir. Teşvik kelimelerin seçilmesi Yakutya’da aynı ortamda yaşayan Rus ve Yakutların dilsel şuurlarında bulunan dikkat çekici şekillerden seçilmiştir. Benzeri araştırmaların sonuçları çeşitli etnik kültürlerin ortak bilinçleri olarak gösterilebilir.

Anahtar Kelimeler: Sözcük Çağrışımları, Ortak Anlam, Dilsel Şuur, Bağdaştırmalar.

Analysis of verbal association norms, gathered experimentally, is one of the most popular methods of studying fragments of verbal memory of a person which cause the inclusion of the word-stimulus within a particular system of relations, characteristic of a given ethnic or social group. The experimentally acquired associative field is not only a fragment of a person's verbal memory, but is also a glimpse into a given ethnic group's world, as reflected in the consciousness of the bearers of a given culture and revealed within a system of motives, values and cultural (Ufimtseva, 1996: 140).

The linguistic consciousnesses of the Yakut and the Russian peoples were investigated on the basis of the material from the free-associative experiment, conducted by us in the Republic of Sakha (Yakutia) according to the internationally accepted methodological standards of performance of the associative experiment. Our subjects were the students of higher educational institutions of Yakutsk City – the bearers of the Russian and the Yakut cultures.

The experimental subjects consisted of three groups:

1. the bearers of the Russian culture, living in the same socio-cultural milieu as the bearers of the Yakut culture;
2. the bearers of the Yakut culture, who considered Russian as their main or the only language of communication (City Yakut);
3. the bearers of the Yakut culture, who considered their native language as the main language of communication (Village Yakut).

For the last group of subjects the initial list of the word-stimuli was translated into the Yakut language.

Each group consists of approximately 230 people.

For the purposes of convenience of presentation and ease of understanding, all word-stimuli are in bold and verbal reactions are in italics (note: instead of the associative words in the Russian and Yakut languages, their English correlates are given). Also, the first experimental group is labeled the Russian Subjects, the second, the City Yakut, and the third group is dubbed the Village Yakut. In accordance with this, the following abbreviations are used in the text: RAF – Russian Associative Field; CYAF – City Yakut Associative Field; and VYAF – Village Yakut Associative Field.

The content analysis of the frequencies of the associative verbal reactions making up the associative fields for the stimulus **home** shows that in the linguistic consciousness of the Russian subjects the given stimulus is associated with the word *family* (26). For them home is *big* (12), *own* (8), *old* (4), *cosy* (3), *native* (2). In the linguistic consciousnesses of the Russian-speaking subjects **home** is also associated with the word *family* (18) but this reaction is not the most frequent one. The most frequent reaction is *comfort*. In this group **home** is *big* (11), *own* (5), *log* (2), *stone* (2), *paternal* (2). In the Village Yakut **home/house**

elicits first of all the following reactions: *hearth (fire)/uot (54) and spouse/kerghen (32)*. Note that in the case with the word *kerghen* we cannot use it as an equivalent to the words “wife” or “husband” as this word together with the world **dgıye** (home/house) denotes family. So we regard this reaction as a correlate to the Russian associate *family*. It is interesting to note that the Village Yakut produced the reaction *mother/iya (11)* which was not denoted among the frequencies of other associative fields.

Speaking about qualitative characteristics of the world **home/house** we can find such reactions as *warm (12), hot (5), big (4), wooden (4), new (2)*.

In the Russian Subjects home/house is associated with *comfort (18), hearth (15)*, as well as *warmth (12),homeland (3), protection (2), cleanliness (2)*. **Home/house** is *roof (12), flat (10), castle (9), hut (khata) (7), cottage (5), accommodation (4), room (3), inner porch (seni) (2)*. Such reactions as *happiness (1), love (1)* are single. For the City Yakut home/house is *comfort (20), hearth (16), warmth (15), homeland (7), happiness (3) and joy (2)*.It is also associated with *roof (10), castle (8), flat (7), summer cottage (datcha) (6), hut (khata) (5), chimney (4), door (3), accommodation (3), building (2), peasant’s house (izba) (2), small hut (izbushka)(2), barn (2), hovel (2)*. In the Village Yakuts **home/house** is associated with the words *farmstead (9), hearth (fire)(2), life (3), homeland (2)*,as well as with *happiness (2)*. In this group of experimental subjects **home/house** elicits the following reactions: *booth/yurt (13), residence (5), door (2), window (2), outdoors (2), room (2), castle (2)*.

The comparative analysis of the frequencies of the associative verbal reactions making up the associative fields allowed us to derive the table of correlations. Note that single-frequency responses are not included.

RAF	CYAF	VYAF
<i>family 26</i>	<i>family18</i>	<i>spouse 32 family 3</i>
<i>comfort 18 comfortable 3</i>	<i>comfort 20</i>	
<i>hearth 15</i>	<i>hearth 16</i>	<i>hearth 54 fire 2</i>
<i>big 12</i>	<i>big 11</i>	<i>big 4</i>
<i>roof 12</i>	<i>roof 10</i>	
<i>warmth 12</i>	<i>warmth 15</i>	<i>warmth 12 heat 5</i>
<i>flat 10</i>	<i>flat 7</i>	
<i>castle 9</i>	<i>castle 8</i>	<i>castle 2</i>
<i>own 8 native 2</i>	<i>native 5</i>	<i>farmstead 9</i>
<i>hut (khata) 7</i>	<i>hut (khata) 5</i>	
<i>accommodation 4</i>	<i>accommodation 3</i>	<i>accommodation 5</i>
<i>room 3</i>		<i>room 2</i>
<i>homeland 3</i>	<i>homeland 7</i>	<i>homeland 2</i>
	<i>door 3</i>	<i>door 2</i>
	<i>happiness 3</i>	<i>happiness 2</i>
	<i>log 2</i>	<i>log 4</i>
	<i>rest 2</i>	<i>rest 2</i>

The analysis of the most frequent reactions allows us to make a preliminary conclusion that for both Russian and Yakut experimental subjects **home/house** is a symbolic substitute of the word *family* and the symbol of **home/house** is a *hearth*.

The following table presents response frequencies for which comparative correlations were not found.

RAF	CYAF	VYAF
<i>cottage 5, old 4, burnt 3, protection 2, old people's house 2, inner porch (seni) 2, cleanliness 2</i>	<i>summer cottage (datcha) 6, chimney 4, fireplace 3, my 3, building 2, peasant's house (izba) 2, small hut (izbushka) 2, stone 2, bed 2, paternal 2, joy 2, barn 2, sleep 2, hovel 2</i>	<i>booth (yurt) 13 mother 11, I live, life 3 yard 3 belongings 2 he/she lives 2 new 2 window 2 outdoors 2 nest/kennel 2 cowshed 2</i>

The reactions *yard* and *outdoors* attract attention as very interesting. In villages the Yakuts live mainly in wooden houses so a yard and a house are closely connected. We regard the word *outdoors* as opposite to the word *house* as a person, who live in rural area, when leaving his/her house happens to become outdoors and so identifies him/herself as being outside his/her own house. And this was reflected in their associative field as opposition **home/house** – *outdoors*.

Content analysis of frequencies of associative fields of the stimulus **homeland** showed that in the linguistic consciousness of the Russian experimental subjects the connections of the words **homeland** and mother are very strong – *mother* (66). In the City Yakuts the reaction *mother* (32) is also the most frequent one, despite the fact that the frequency of this reaction is twice as fewer than in the Russian subjects. As we can see, in the linguistic consciousnesses of the Russian and the City Yakut subjects the associative connection of the stimulus **homeland** with *mother* is very strong while the reaction *mother* should be more likely regarded not in the literal but in figurative sense – as “the source, the beginning of something, as well as something that is dear, close to everybody” (Ozhegov, 1999: 346). In the Village Yakuts linguistic consciousness the connection **homeland** – *mother* (6) is not so strong, furthermore, it differs from the connection **homeland** – *mother* in Russian language. We can observe the reaction *mother* along with the reaction *father* (5), *relatives* (3) because **homeland** is associated with the place where their relatives live (parents and relatives). We should keep in mind that the Village Yakuts were questioned in Yakutsk where they were studying, so they regarded as their homeland a place where their close relatives lived. In the Russian subjects **homeland** is *Russia* (27), *house/home* (20), *land* (15), *country* (11), *motherland* (9), *native land* (5), *my* (6), *Yakutia* (3), *region (kray)* (2), *world* (2), *the Ukraine* (2). The following associates are connected with word **homeland** - *patriot* (4), *patriotism* (4), *protection* (2), *responsibility* (2). In the City Yakuts homeland evokes the following reactions *land* (24), *house/home* (17), *Yakutia* (14), *Russia* (12), *my* (9), *country* (9), *city/town* (7), *motherland* (7), *region (kray)* (4), *native land* (2), *village* (2), *forest* (2), *nature* (2), *patriotism* (6) and *patriot* (6). In the linguistic consciousness of the Village Yakuts homeland is *land* (37), *homeland* (27), *Yakutia* (18), *native land* (12), *field*

(*alaas*) (9), *land* (8), *village* (6). The following reactions are also constituted in this group: *paternal land* (4), *region (kray)* (5), *house/home* (3), *world* (3), *my soul* (2), *nature* (2), *republic* (2), *Russia* (2), *region, uluus* (2).

In the linguistic consciousness of the Russian subjects the given stimulus evokes the following qualitative reactions: *native* (3), *big* (2), *beloved* (2), also it correlates with the word *love* (7). For the City Yakuts **homeland** is *beloved* (2) *native* (2), it is associated, like in the Russian subjects, with *love* (4). For the Village Yakuts **homeland** is *beautiful* (4), *big* (4), *nice* (2), *spacious* (2), *clean* (2). It is associated with *love* (4), as well as with *homesickness* (2).

Associative fields reveals many correlations which can be seen in the table.

RAF	CYAF	VYAF
<i>mother</i> 66	<i>mother</i> 32 <i>Mom</i> 5	<i>mother</i> 6
<i>Russia</i> 27	<i>Russia</i> 12	<i>Russia</i> 2
<i>house/home</i> 20	<i>house/home</i> 17	<i>house/home</i> 3
<i>land</i> 15	<i>land</i> 24	<i>land</i> 37 <i>soil</i> 8
<i>country</i> 11 <i>region</i> (<i>kray</i>) 2	<i>country</i> 9 <i>region (kray)</i> 4	<i>country</i> 5
<i>native country</i> 9	<i>native country</i> 7	<i>native country</i> 27
<i>native land</i> 5	<i>native land</i> 2	<i>mother land</i> 12 <i>fatherland</i> 4
<i>love</i> 7	<i>love</i> 4	<i>love</i> 4
<i>my</i> 6	<i>my</i> 9	
<i>patriot</i> 4	<i>patriot</i> 6	
<i>patriotism</i> 4	<i>patriotism</i> 6	
<i>war</i> 3		<i>war</i> 5
<i>native</i> 3	<i>native</i> 2	
<i>Yakutia</i> 3	<i>Yakutia</i> 14	<i>Yakutia</i> 18
<i>big</i> 2		<i>big</i> 4
<i>beloved</i> 2	<i>beloved</i> 2	
<i>world</i> 2		<i>world</i> 3
	<i>village</i> 2	<i>village</i> 6
	<i>nature</i> 2	<i>nature</i> 2

Yakut reactions *native land* 27, *motherland* 12, *fatherland* 4 are the synonyms of a word-stimulus **homeland**, and they are considered to be the correlates of the reaction *native country*. It is interesting to note that in VYAF there are no correlates of the reactions *patriot*, *patriotism*. All fields contain reactions *Yakutia* and *Russia* but in CYAF the frequency of the reactions *Russia* (12) and *Yakutia* (14) is almost the same while in RAF the frequency of the reaction *Russia* (27) is several times more of the frequency of the reaction *Yakutia* (3). In VYAF the frequency characteristics also differ - *Russia* (2) and *Yakutia* (18). So we come to the conclusion that for the Russian experimental subjects **homeland** is first of all *Russia*, for the Village Yakuts it is *Yakutia* and for the City Yakuts **homeland** is both *Yakutia* and *Russia*.

The following table presents response frequencies for which comparative correlations were not found.

RAF	CYAF	VYAF
<i>foreign land 3, protection 2 responsibility 2 Soviet 2, the Ukraine 2, Golliwog (urodina) 2</i>	<i>city/town 7, forest 2, freedom 2</i>	<i>field (alaas) 9, father 5, beautiful 4, relatives 3, homesickness 2, nice 2, spacious 2, my soul 2, republic 2, region (uluus) 2, clean 2</i>

It is interesting to point out that in RAF the reaction *foreign land* is observed while in CYAF and VYAF opposite to word-stimulus reactions (opposites) are not observed at all. Furthermore, in the Village Yakuts the stimulus **homeland** evokes such reactions as *farther* and *relatives* while in other groups of experimental subjects such associative connection is absent.

The analysis of associative fields of the stimuli **house/home** and **homeland** reveals that in RAF and CYAF the associative relationship **homeland** – *house/home* turns to be very strong and reverse associative relationship **house/home** – *homeland* is considerably weaker. According to the researchers, territorial unity corresponds to blood-related unity (Razumova, 2001: 125). For relatives and friends territorial unity is “homeland”, for a family it is an accommodation or a house. Cohabitation is one of the main features of the identification of a family group. What is more, “the principle of locality is much more important than the principle of housekeeping as the last one cannot always be regarded as the basis of a nuclear family” (Razumova, 2001: 125). If family is “social equivalent of home” (Tokarev, 1970: 15), then “home” is symbolic substitute of “family”. The stability of the given association in the language was observed in our research as well. Ancestral home keeps and accumulates the characteristic features of national culture. The kin territory, according to Razumova, is organized around one centre: definite location or “ancestral home”/homeland where the closest elder relatives live and where relatives usually come to meet. (Razumova, 2001: 126). After the death of old people or the loss of “ancestral home” the image of “homeland” becomes memorial. From time to time but very rarely relatives go there to a symbolic trip and bring the soil of “native hearth”(Razumova, 2001: 126).

The ideas of home are closely connected with land/soil which is regarded as saint and ritually pure (reactions *land, soil*). Before leaving for a foreign land immigrants used to take a handful of native soil with them to settle down successfully in a new place (Vinogradova, 2002: 182). Female symbolism of land is revealed through the metaphor of maternity and the ability to harvest. That’s why, in our opinion, the associative relation **homeland** – *mother* is very strong. The other reason lies in the fact that almost every Russian-speaking person is well acquainted with the poster of the ages of Great Patriotic War which was very popular and is still used in social nets. The poster was created in 1941 by Irakli Toidze and was used as a symbol of generalized character of a mother who appealed to her sons and daughters asking them to protect their motherland. In this poster we can see an image of a woman with a slogan which can be translated as “Mother Motherland is calling!” (Rodina-mat’ zovet!). This image has been used many times and is being actively used now as well as numerous interpretations and parodies in art, sculpture, advertisement.

Before the arrival of the Russian people the Yakuts “had rather vague notion of a territory, and they didn’t have the idea of borders and land properties (Seroshevskiy, 1993: 490), which could be explained by a nomadic way of life of the ancestors of the Yakuts. In all probability, ancestral societies had their own favourite camping grounds which had been considered as being theirs due to the length of ownership and permanent lodging. In addition there was separation into paternal and maternal kin who lived quite far away from each other. Women were mainly alien, and the kin, which they belonged to, was called “iya-usa” (maternal kin), respectively, paternal kin was called “aga-usa” (paternal kin) (Seroshevskiy, 1993: 491). Therefore, homeland according to traditional philosophy of the Yakuts is compared with their parents and relatives. That’s why in Yakut language the words fatherland and motherland can be used though they lost their primary meaning and are used as synonyms. Herewith, homeland in Yakut culture as well as in Russian culture is closely connected with home and native hearth (reactions *home, hearth, house, fire*).

Home is a symbol of family well-being and fortune; it is opposed to outer world and so it is the object of various magic rituals aimed at protection from evil forces (Sleptsov, 1989: 70). Starting the building of the house people put coins and horsehair into the first pole holes. Having fixed the main poles, the Yakuts arranged a feast devoted to the spirit – the host of the house: they set a fire and “treated” it with butter and pieces of meat. The meaning of the ritual is to ask the spirit of this territory to settle down with this family and protect and bless it. The second feast was arranged after the construction of a fire (reaction *fire*): the Yakuts slaughtered cattle and sprinkled ceiling and floor around the fire with its blood. According to researchers this moment was considered as the most important because the fire was not only the source of warmth but also the source of light (Sleptsov, 1989: 70). The Yakut fire was a central detail of interior of a yurt (*balagan* is one of the ancient types of the dwellings of the Yakut people). It was not just a place where food was cooked but also the source of light and warmth (reactions *warmth, heat*), and was considered as a sacred place of the house and was “treated” with the best food (Khatylaeva, 1994: 6).

In Russian culture a fire is also regarded as a symbol of home. It symbolizes the unifying center of a house, “the symbol of spiritual and material unity of relatives living together, the source of life” (Plotnikova, 2002: 142). The elements, which fence the house from the outer world (*roof, walls*), are opposed to the elements providing its connection with the outer world (*door, windows*). According to folk belief, the well-being of a house and household depended on domestic spirits (*domovoys*) who lived in every house under a fire or a doorstep. In modern life, as researchers note, beliefs about *domovoys* are reflected in rituals preserved in traditions of moving to a new place (Razumova, 2001: 136).

In scientific researches a traditional village house is studied quite well, while a city house is not studied enough especially from the viewpoint of its spatial organization and symbolic significance of some parts. According to the scientists’ point of view it is a kitchen which is the main part of a house as here the symbol of a house – a hearth - is placed (Budina, Shmeleva, 1989: 98-100).

Thus, the comparative analysis of Russian and Yakut associative fields of the stimuli **house/home** and **homeland** shows that similarities and differences of the images of consciousnesses of bearers of Russian and Yakut languages are determined by linguistic and cultural reasons. The use of Russian language by the Yakut people as their main or the only language of communication leads to the convergence of their linguistic consciousness with the linguistic consciousness of the Russian people, the use by the Yakut people of their

native language as the main means of communication allows them to preserve the specificity of their linguistic consciousness.

The images of house/home and homeland in linguistic consciousness of the Village Yakuts include specific elements of their traditional world-view established in the form of fixed verbal associations. The City Yakuts preserved the elements of traditional world-view in a lesser degree because the same environment (city) and urban way of life bring together linguistic consciousnesses of the Russian and Russian-speaking City Yakuts.

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**EDUCATING AN INDIVIDUAL
IN A POLYLINGUAL ENVIRONMENT YAKUTIA – AS A CASE STUDY****СТАНОВЛЕНИЕ ЛИЧНОСТИ
В ПОЛИЛИНГВАЛЬНОЙ ОБРАЗОВАТЕЛЬНОЙ СРЕДЕ ЯКУТИИ****YAKUTİSTANDA ÇOKDİLLİ BİR EĞİTİM ORTAMINDA BİREYİN EĞİTİMİ****Svetlana PANINA* - Svetlana ZALUTSKAYA******ABSTRACT**

This article depicts the characteristics of the educational environment conditions, which play an important role in preparing students for a productive intercultural communication. Modern civilization and processes of globalization require the young generation to be prepared for everyday and professional life in an open multinational, polycultural society, which is represented by people speaking different languages, with different traditions, customs, mentality and religion. The authors present some ways of upbringing a linguistic personality, considering the peculiar features of higher professional education in Yakutia, which is one of the largest regions in Russia. They also describe the methods of working with the students of the North-Eastern Federal University.

Keywords: Education, Polylingual, Cultural Dialogue, The Methods Of Upbringing A Linguistic Personality.

АННОТАЦИЯ

В статье представлена характеристика условий образовательного пространства, активно влияющих на подготовку обучающихся к продуктивному межкультурному взаимодействию. Современная цивилизация, процессы глобализации требуют от молодежи готовность к жизни и профессиональной деятельности в открытом многонациональном, поликультурном обществе, которое представляют люди – носители разных языков, традиций, обычаев, ментальностей, религий. Авторы предлагают некоторые способы формирования языковой личности с учётом особенностей высшего профессионального образования в Якутии – одном из крупнейших регионов России. Описываются методы работы со студентами Северо-Восточного федерального университета.

Ключевые Слова: Образование, Полилингвальный, Диалог Культур, Методы Формирования Языковой Личности.

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ÖZET

Makalede kültürler arası ilişkilerini öğrenenleri etkileyen eğitim şartları nitelenmiştir. Günümüz medeniyette küreselleşme süreçleri gençlerden hayata hazır olmak ve çok milletli, farklı dillerde konuşan, farklı gelenekleri ve inançları taşıyan yarıkültürel toplumda kendi alanında çalışmak için hazır olmalarını talep ediyor. Yazarlar Rusya'nın en büyük bir bölgelerinden olan Yakutistan'da mesleki yüksek eğitimin ayrıntılarına dayalı dil bireylerin oluşma şart ve yollarını açıklamaktadırlar. Güney Doğu Federal Üniversitesi öğrencileri üzerine yapılan çalışma metotları betimlenmiştir.

Anahtar Kelimeler: Eğitim, Çokdillilik, Kültürler Arası Diyalog, Dil Bireylerinin Oluşturma Metotları.

That type of dynamism of modern society development demands reconsideration of modern education challenges. Personality development, his/her creative manner, enhancement and realization of students' essential forces are becoming the leading strategic trend of educational system. Social, economic, culture- historical, political and other circumstances have a great effect on a new pattern personality formation, that is on the environment in an extended sense.

The content analysis of scientific researches persuades that modern scientists realize the importance and urgency of the solution of general-theoretical problems of intercultural communication in the context of philosophical theories: dialogue and dialogue thinking (S. Kierkegor, S.L. Frank, F.V.Yi. Schelling, F. Rosenzweig, O. Rozenshtok-Hyussi, M. Boober, M. M. Bakhtin, V. S. Bibler), communication (K. Jaspers), dialogue hermeneutics (V. Diltey, H.G. Gadamer, E.Gusserl), etc. Theoretical bases of personality formation in the multicultural educational environment rely on the researches devoted to the nature of pedagogical knowledge (V.V. Krayevsky), integrity of educational process (V. S. Ilyin), in their methodology they reflect a natural-science approach to education.

For understanding the essence of personality phenomenon being taught in multicultural environment S.M. Arutyunyan, E.A. Bagramova and Yu.V. Bromley's ethnological theories and conceptions have considerable importance. Studying of substantial and functional bases of multicultural education, presented in M. N. Kuzmin, V. V. Makayev, Z.A. Malkova and L.L. Suprunova's works, and also the problems of national pedagogics in K.Sh. Akhiyarova, G.N. Volkov, T.F. Kuzina and others scientific researchers are essential.

As valuable priorities of education in multicultural context researchers reveal the following:

– person's ability to live in harmony with people without deindividuation, the ability which reflect the organic unity of West individualism and East collectivism, «I-thinking and We-thinking»;

– interrelation of universal and national values in education;

– broad fundamental education and ways of creative operating by cultural heritage, orientation to personality inherent worth and creation of best conditions for self-development;

– education orientation on patriotism, democratism and humanity values;

– taking into account today's main keynote – education socializing to the person, society, world; education culture congruity according to geopolitical and socio-cultural factors of modern civilization;

– principle of social justice personification in educational system;

– humane orientation.

Hence, researches characterize multicultural educational environment as a combination of all conditions of vital activity in which integration of common cultural, social and personal source are carried out. This peculiar environment of a lifestyle of a community, living in a certain area, encompassing such forms of organization as practiced by this community, the basic methods of production and household activities, interaction with nature, and various social institutions, language, religious beliefs, customs, habits and tradition, art, science, mythology, and distinctive features of mindset and self-expression, patterns of interpersonal behavior. A person, living in this environment, should be ready to adequate perception of proceeding changes, continuous renewal, innovations acceptance and producing, and also fruitful intercultural interaction in difficult conditions of modern civilization development.

At present Russia is the conglomerate of various cultures. According to the All-Russian 2011 census there are 128 ethnic groups in the structure of the population of Russia, 89 of them are indigenous. Local and structural features are specific for multicultural environment. Such heterogeneity especially appears within multiethnic settlement; therefore it is necessary to distinguish the general multicultural environment of the country as a whole and its options for specific residential districts (regions) in particular.

Apart from mentioned features there are a lot of peculiar, unique specificities inherited to every district/region. For example, the Republic of Sakha (Yakutia) is the multinational republic by ethnic structure, today it is one of the multiethnic regions of the Russian Federation, among them, the Sakha (Yakuts) - 47 %, Russians – 40.1%, Ukrainians – 3.6%, the Yukhagirs – 1.9%, the Evens – 1.2%, Tatars –1.1%, Dolgans, Chukchis, Yukhagirs – 0.1%, other nationalities – 5.2%. According to the Law «On languages in the Republic of Sakha (Yakutia)» the state languages are Yakut and Russian, Evenk, Even, Yukagir, Dolgan and Chukchi have the status of official languages in the places of compact dwelling of these people. The native language which promotes ethnic health and nation spirituality, 44 % of the Even, 25 % of the Evenk, 70 % of the Yukagir, 82 % of the Chukchi children study at school. The most effective and perspective language of communication, considering the customary traditional ties and population mentality, for the people of Yakutia is Russian, its uniting source is immense, therefore the functional positions of Russian in the republic are steadily constant. For example, since November 19th, 2001, the birthday of M.V. Lomonosov, the author of the First Russian grammar, has been declared as the Day of Russian language in Yakutia. The competence in Russian as means of interethnic, international communication is the possibility for development of a circumpolar civilization in the context of the world information globalization.

As one can see, in the multinational republic as the subject of Russian Federation the language policy is an integral part of the state policy and is directed to the development and interaction of languages in all spheres of society life, creating the conditions for harmonious interaction of Russian with other republic's languages. It is proved by the fact that in order to assist the development of the native language and writing of indigenous

people of Yakutia by the Decree of the President of the Republic from February 9th, 1996, the 13th of February is declared as the Day of native language and writing. The Decree of the Republic Government from September 11th, 1998 «On introduction the state languages of the Republic of Sakha (Yakutia) in the paperwork of state authorities, enterprises, establishments, organizations» was accepted. Competent development of languages of indigenous people of the North in the status of official languages is guaranteed by the Constitution of the Republic of Sakha (Yakutia).

Today active centers of national ethnogeny the Russian Community, the Ukrainian Cultural Association "Krinitsa", the Buryat association "Baikal", the Union of Armenians, the Moldavian Association, the Finnish Cultural Community, the Kazakh Community "Ana Zer", the Tataro-Bashkir Community "Yaktas", the Azerbaijan community "Khazar", the Mongolian Community, the Korean Community, the Lithuanian Community "Gintaras", the Polish Public Association "Polonia" and others can tell about the development of cultures of the people living in the territory of the region. The region's multiethnicity is intensified by the existence of various concessions. Along with Christian beliefs, Orthodoxy which is specific for Russia, Catholicism, Muslim, Judaic, various east beliefs, are also developing in the republic. Historically developed that as a result of many decades peaceful co-existence of various ethnic groups the multicultural or mixed family has become the specific feature of the region.

The development of education in multicultural region assumes the formation of students' outlook on the basis of universal and national values; the correspondence of the education content to modern level of scientific and technical progress, political, social, economic realities, specific to the community at the level of ethnos, region, country and universe. It is necessary to form world culture, tolerance, active intercultural communication, spirit of the international cooperation, ability to cultures dialogue at youth, and on this basis – readiness for life and professional activity in the open multinational, multicultural society which is represented by people - carriers of different languages, traditions, customs, mentalities, religions.

Within the multiculturalism the education system functions and develops as the open multilevel and manifold culture corresponding process. " Multiculturalism " of educational environment assumes the formation of students' competence defining his or her readiness to perceive universal (panhuman), special (all-Russian) without personality's roots denial (ethnic national characteristic) and student's ability to operate according to acquired cultural values as sovereign representative of the world, Europe, Asia, Russia and region. The multicultural approach in education activates the community and personal variety potential and therefore serves as a factor of success of personality's educational activity, idea formation of many-sided nature, complex hierarchy, diversity and variety of world around, and then – his/her accelerated, favorably proceeding adaptation to changing living conditions and work.

«At present the multicultural educational environment of the Republic of Sakha (Yakutia) is presented by structural components in macro, meso and micro levels. Macrolevel of multicultural educational environment is the personality's interaction with such factors, as higher education institutions, colleges, informal groups, mass media, and centers of national ethnogeny. Sports, music, art schools, formal children's associations, leisure centers, museums, law enforcement authorities, services of social and psychological support represent the mesolevel factors. Microlevel is represented by entourage: family,

neighbors, friends, relatives, kindergarten, school, college where a personality's development is taking place. As far as multicultural environment of educational institution is concerned, it is possible to present the interaction of several main components:

- multicultural multinational group of pupils;
- multicultural structure of teaching staff;
- crosscultural nature of pedagogical process» [Panina, Zalutskaya, 2012: 50-51].

Thus, multicultural environment of educational institution is not only cultures dialogue, networking between people's communities, but it is also communication, ability to react adequately to manifestation of other culture and, at the same time, development of one's own personal culture, beneficence of one's own spiritual world, each other, world, friendship's tolerant attitude.

The republican multicultural environment assumes responsibility on school, family and community to introduce culture, traditions and customs of the different nations through joint affairs, charity work, solution of social problems, mutual support. Within modern realities the multicultural educational environment of school, its diversity and multifunctionality opens a lot of various possibilities for person's self-realization and self-development, expand the environment for development the activity of students' personality.

Existing multilanguage situation within region's multicultural is presented by factors which influence the personality, society as a whole, relationships between ethnic groups, and, therefore, already creating a certain environment where conceptual approaches for solution of these or those problems of sociopolitical, psychological, moral, economic and educational order are approved. The multicultural (multilingual) educational environment becomes a basis for actualization the culturological sense of human knowledge, develops by educational processes and participates in the formation of new generation of the professionals demonstrating themselves as « linguistic identity».

Linguistic identity, acting as the most important component of multicultural educational environment, causes the necessity to form educational process on principles of humanistic pedagogics, «culture of personality dignity» (A.G. Asmolov, E.V. Bondarevskaya, A.B. Orlov, A.P. Petrovsky, V. V. Serikov).

The first reference to linguistic identity is connected with the name of German scientist I. Veysgerber. In Russian linguistics the first steps in this area were made by V. V. Vinogradov; A.A. Leontyev wrote about speaking identity. G.I. Bogin began to develop the concept of the linguistic identity, he created the model of the linguistic identity where the person is represented from the point of view of his readiness to make speech acts, create and accept speech.

It was Yu.N. Karaulov who introduced this concept into wide scientific use, he considers that linguistic identity is the person who has the ability to create and perceive text which differ by: « a) degree of structural and language complexity; b) depth and accuracy of reality reflection; c) certain goal». The linguistic identity, in his opinion, has three structural levels. The first level – the verbal- semantic (semantic-structural, invariant), reflects the level of everyday language proficiency. The second level – the cognitive where actualization and identification of relevant knowledge and representations inherited to society (linguistic identity) and creating collective and (or) individual cognitive environment are taking place. This level assumes reflection of language model of

personality world, its thesaurus and culture. Finally, the third level – the highest level is the pragmatical. It includes identification, reasons and aims characteristics, motivating the development of linguistic identity (Karaulov, 2010).

Thus, the linguistic identity is the carrier of language consciousness, i.e. the person living in the concrete language space – in communication, in stereotypes of behavior fixed in the language, in values of linguistic units, texts contexts.

Experts include individual linguistic mentality, individual linguistic thesaurus and individual language status in the structure of the linguistic identity. So, the individual linguistic mentality is shown through associative person's thinking, through reflection of general and essential properties, relations, regularities, inclusion of his/her participation experience into various types and nature of activity. «External manifestation of linguistic mentality is speech, speech activity, personality's level of linguistic culture as a part of general culture» (Ter-Minasova, 2000: 234). The individual linguistic thesaurus represents the system of concepts, representations, views, cultural values finding reflection in personality's language concepts. In its turn, the individual language status characterizes and forms personality's thematic repertoire, finds the reflection in person's communicative strategy. Developed in the course of multilanguage and polyphonic interaction of direct participants of communication, individual lingua-didactic strategies allow the person to be guided in multicultural environment on higher, creative, individually conscious level. They give an originality and uniqueness of linguistic identity.

There is the individual multilanguage sphere of concepts, characterizing the structure, coherence and integrity at the heart of personal multicultural environment. N.E. Bulanckina considers that the multilanguage sphere of concepts is « the complex of various language concepts assuming the formation of world outlook and attitude by means of lingua-didactic strategies (speech and communicative culture)» (Bulanckina, 2002: 28). However, psychological mechanisms of human activity development (mnemic, speech-cognitive, motivational, self-control) form the basis of self-developing program of formation of personal multicultural environment.

In the variety and diversity of the elements of multicultural and multilanguage environment we see the future of a well-educated person. The solution of educational task of what and how to teach in this variety is done by taking into account the diversity of languages and within multicultural and educational space. Mastering expressive means and languages in order to form experiences, learn the wealth of cultural concepts, facts and realities of human activities, and enhance the semantic field of activity for the real language of communication is an important step towards the formation of personality in culture.

The formation of linguistic personality in the polylingual educational environment possible in the educational practice organization of students-linguists, preparing them for the dialogue of cultures and holding measures, for example, the Festival "University: uniting the nation. The festival involved a "round table", where were discussed the problems of student's adaptation speaking different languages, to the rules of co-education, language barriers, climate, living condition. The students from other countries (South Korea, USA, China, Turkey, Canada and Iceland) told about their first impressions of Yakutia, difficulties in language, funny cases in linguistic and cultural adaptation. Also there was held a mix concert (music and dance) of people learning in the North-Eastern Federal University (NEFU). The students exchanges handmade souvenirs with symbols of their native countries, booklets and books in their native languages. According to the

member's evaluation such measures give a unique opportunity to conduct an equal dialogue in different languages between peers in an informal setting about what unites them and what makes them unique and therefore interesting to each other. The received knowledge and experience of intercultural and linguistic communication used by them in the process of the training and the cultural development.

The joint project activities in the socio-cultural sphere are also effective for the formation of linguistic identity. For example, the project "Wipe dust – save the culture!". The objectives of the measure: actualization of national and cultural valuables of the Republic Sakha (Yakutia), increase the awareness of students about cultural heritage and linguistic diversity of Yakutia. This yearly project let to decide some practical tasks: to put in order the monuments and plaques of Yakutsk by the students, collect and transmit useful information among the public about the prominent figures of culture, science and art who lived in Yakutsk; organize street youth concert on their works in Russian, Yakut, English, Chinese, Korean and Japanese. The project is also focused on education the students' tolerance, patriotism, pride of talented multi-ethnic people of the republic. Main members of the measure are the first year students who are at the adaptation stage to the educational environment of the university.

There is the project "Teachers-volunteers are to the children of Asia" implemented during the International Sports Game "Children of Asia" the objective of which to establish friendly communication between athletes-students from 26 countries. Here students of linguistic have a unique practice in a professional level, accessible and interesting to present the culture and languages of the peoples of Yakutia and learn more about the cultural characteristics of the representatives of the Asia-Pacific region. The project involves several stages of students' preparation for the intercultural interaction with school age athletes in polilingual environment.

At the first stage volunteers develop tourist routes on the cultural and historical places interesting to visitors of the country. Next, they prepare their own regional studies material about Russia, Yakutia and Yakutsk as the capital of the region. Guided material must include only information geographical, economic information, but also reveal features of scientific, educational, sports, social, ethnic and cultural life of the country. In this case, volunteers visit libraries, museums, exhibitions, explore popular science material which presented at the specialized sites on the Internet, organize consultations of expert in ethnography, cultural studies, linguists, historians and art critics. At the second stage the students are engaged in translation of the text from Russian into Yakut and the languages of the countries which will be presented during international competitions. Improve the quality of translation help them teachers of the Institute of Foreign Philology and Regional Studies. The third stage, there are memorizing texts by heart, training in rhetoric and business games in the format of press conferences, dialogues and guide tourists during the real or virtual tours. The fourth stage, there are gathering information and comparative analysis of the cultural characteristics of the country, with representatives of which will work volunteers. Such projects greatly enrich the students' cross-cultural vocabulary, knowledge of languages, cultures and customs of other nations, expand their interethnic communication practice, form stable skills a particular language.

One of the most effective forms of students' linguistic competence formation is the pedagogical practice, during this practice young teachers construct language lessons using new methods and technologies of education. For example, the student of the 3d year FFL

Zolotareva N. created lessons on English language for the pupils of the 8th form using web quest on theme “Mass Media”. Use of web quest in teaching foreign languages orients on the high level of motivation, initiative, willingness to empathize and imagination, merges pupils for the joint group cooperation, verbal and substantive interaction, which are intended to solve problems. During the presentation of the work product pupils improve their ability to speak in public and defend their views. As a platform for this web quest she used a popular social network vk.com, where the web quest placed as an arrangement page (the address: <http://vk.com/event51217600>). Introduction gives information about material on new theme. Then task comes – discussing the good and bad parts of mass media and how it has an influence on the social life. Then the process comes, which has three steps in it: on the first step the pupils must answer 5 questions in written form, discuss the problem questions. Also we can point that there are some references on the resources which can be used by the pupils. On the second step there are reference on the video in “Youtube”, and pupils must watch this video and discuss the problem question, which is given in web quest on this step. The third step is basic, in which pupils must divide into four groups and use the information they found and make presentations on their topics: “Television”, “Press”, “Radio” and “The Internet”. Then you can see a table of giving marks (evaluation) and conclusion. The goals of using web quests in education are: the development of foreign language communication, increasing the motivation of studying the subject “English language”, expanding knowledge of the regional study, the development of personal qualities, contribution of the improvement of ability to communicate actively and friendly, to search and find right information by themselves and perform tasks and goals, to be responsible for your own function in group work.

The personality of a teacher and his/her professional status are the leading factor in the integration of language and essence of multicultural educational environment, implementation of the strategic lines of creativity training through creative tasks aimed at formation of student's readiness to continuous development in a multicultural and multilanguage educational environment, improving individual language area of the students, and their personal multilanguage environment, forming their linguistic identity.

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**ACTUAL PROBLEMS OF TEACHING RUSSIAN
AS A FOREIGN LANGUAGE IN A CHANGING WORLD**

**АКТУАЛЬНЫЕ ПРОБЛЕМЫ ПРЕПОДАВАНИЯ РУССКОГО ЯЗЫКА
КАК ИНОСТРАННОГО В ИЗМЕНЯЮЩЕМСЯ МИРЕ**

**DEĞİŞEN DÜNYADA YABANCI DİL OLARAK RUSÇA ÖĞRETİMİNİN
GÜNCEL SORUNLARI**

Svetlana PETROVA*

ABSTRACT

The article deals with current problems of teaching Russian as a foreign language, referring to an interdisciplinary approach. Approved by the positive role of treatment of Russian literary works for the development of the cognitive activity of students, the author's technique of graphic and symbolic analysis of literary works, which showed its effectiveness in practice of teaching Russian to foreign students studying in NEFU, is proposed as model in language teaching.

Keywords: Russian As A Foreign Language, Interdisciplinary Approach, Synergetics, Linguoculturology, Cross-Cultural Communication, Russian Literature, Semiotics, Graphic-Symbolical Analysis Of Literary Texts.

АННОТАЦИЯ

В статье рассматриваются актуальные проблемы преподавания русского языка как иностранного, говорится о междисциплинарном подходе к ним. Утверждается положительная роль обращения к произведениям русской литературы для развития познавательной деятельности обучающихся. Предлагается авторская методика графико-символического анализа художественного произведения, показавшая свою эффективность на практике обучения русскому языку иностранных граждан, обучавшихся в СВФУ.

Ключевые Слова: Русский Язык Как Иностранный, Междисциплинарный Подход, Синергетика, Лингвокультурология, Межкультурная Коммуникация, Русская Литература, Семиотика, Графико-Символический Анализ Художественного Произведения.

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ÖZET

Makalede yabancı dil olarak Rusça'nın öğretmesine dair güncel konular ve disiplinler arası yaklaşımlar tetkik edilmiştir. Öğrencilerin algılama faaliyetlerini geliştirmek için Rus Edebiyatının olumlu etken olduğu ispat edilmiştir. Kuzey Doğu Federal Üniversitesinde Rus Dilini öğrenen yabancı öğrenciler örnek olarak yazar tarafından edebi eserlerin tahlilinde kullanılan şema-semboliksel metotların ne kadar etkili olduğu gösterilmiştir.

Anahtar Kelimeler: Yabancı Dil Olarak Rusça, Disiplinler Arası Yaklaşım, Sinerjetik, Kültürdilbilimi, Kültürler Arası İlişkiler, Rus Edebiyatı, Semiotik, Edebi Eserlerinin Şema-Semboliksel Tahlili.

The actual problem of teaching Russian as a foreign language is to find new means, forms, methods, adequate goals in development of the modern educational process. Russian as a Foreign Language (RFL) as the philological discipline is actively developing field of science of the Russian language (Vishnjakov S.A., 1998: 15). Teaching Russian as a foreign language at the present stage of development of society should reflect the new geopolitical situation of the global social linguistic situation, new language processes in the Russian language. Teaching Russian as a foreign language is intended to carry a creative and innovative character and should be based on a truly scientific basis: it should be varied, and adequate to human cultural diversity, to meet the comprehensive needs of ethno-cultural, social, professional, confessional groups.

Many have long spoken about the need to change teaching of RFL (Kolshansky G. V., 2010: 10). The focus should be about effective techniques to help for a short time to get to foreigners language skills and verbal competence in the Russian language. To solve the problems we face require unconventional, innovative approaches to the teaching of the discipline. The changes taking place in Russia, require an active search for societal benchmarks that reflect the continuity of the historical development, the achievements of world civilization and identity of national culture.

The problem of teaching Russian as a foreign language at the present has interdisciplinary character, due to the characteristics of the educational system, which is characterized, on the one hand, the pursuit of globalization, on the other hand, to preserve the national identity of a language. Growing importance of intercultural communication tends to create a language of lingvosynergetic (Borbotko V.G., 2011: 288). For the theory of intercultural synergy is important because it provides the description of the behavior of complex systems. Each lesson in Russian as a foreign language - is the practice of cross-cultural communication, because the input words reflect the world of foreign and foreign culture (Zinchenko V.G. etc, 2007: 23).

Changed the social and historical context of the communication dictates a new modality of presentation of teaching (Using..., 2011: 144). One of the perspective directions in RFL teaching – ethno methodical aspect (Balykhina T.M. Zhao Yuytzyan, 2012: 17). In the methodology of teaching RFL is important to consider national and cultural identity of language. In modern lingvotechnique recognized the need to include national-cultural component in language teaching as one of the most important ways of transmission of national culture. The search for effective ways of teaching Russian to foreigners led to the development of linguistic-cultural approach, which focuses on the idea of an interconnected learning the language, culture and literature. Lingvoculturology

studies language as a cultural phenomenon (Maslow V.A., 2011: 25), and is a particular vision of the world through the prism of the national language, when language acts as the spokesman of a special national mentality. Cultural linguistics, intercultural communication, ethno psychology, ethno linguistics and others as educational disciplines occupy a worthy place in the curriculum of preparation of teachers of RFL, which is of great interest to the national universities of the Russian Federation, where the problem is particularly actual.

The Republic of Sakha (Yakutia) is the largest in the Northeast region of the Russian Federation. In recent years, increasing attention of people from different countries is attracted by the North, with its geographical exotic, ethnic customs and traditions. Culture-center of international importance is considered to be the North-Eastern Federal University named after M.K.Ammosov (NEFU), focused on solving geopolitical problems in the field of education and satisfaction of personnel requirements of major inter-regional investment projects. NEFU becomes the center of approbation of new social and humanitarian practices, ethno-cultural, historical researches. Our university has a wide experience in teaching Russian to foreigners. Foreign citizens from many countries of Europe, Asia, and Latin America pass training, professional development, learning there. They learn not only Russian, but also Yakut, and the languages of small nations of the Republic of Sakha (Yakutia).

The establishment of the Faculty of Philology Department "Russian as a foreign language" (RFL) confronts us with new goals and objectives. Recently, due to the increased attention to the processes and ways of communication, signed communication, the value of semiotics increases - the science of signs, the study of the effectiveness of which is important not only in theory but also for a number of practical problems (Mechkovskaya N.B., 2008: 265). New technologies of training are urged to significantly increase the speed of understanding, perception, and the acquisition by the huge array of knowledge (Salmina N.G., 1988: 288). We are witnessing the phenomenon - the gradual transition from a text civilization to a civilization of the image (V. Kolevatov). According to the "Concept of modernization of Russian education", "realization of the principle of cultural conformity of modern education is not possible without the guidance of students with a huge reservoir of graphic culture that will contribute to the mastery of verbal and non-verbal means of communication that allow for free communication in Russian, native and foreign languages ... The study of graphic language as a synergistic language that has its own semantic framework is necessary because it is the international language of communication".

Among the actual problems of teaching Russian as a foreign language can rightly be considered appeal to the literature, which is most evident philosophy of the Russian language, history, culture, traditions and customs of the Russian people. In modern methods of teaching RFL literary texts are considered as the means of forming the individual, provides insights into the diversity of linguistic forms, to comprehend the wealth of the target language. Work with the literary text promotes high level of knowledge of language and its understanding as cultural code (Plotnikov B.A., 1992: 39).

The teacher should look toward to form a complete image of the students of Russian literature, i.e. create the image of Russia, which will promote the most a positive motivation in the study of Russian literature and prepare them to adequate perception of vital values and reference points based on knowledge of national cultural stereotypes.

In the process of learning Russian to foreigners we used our author's method of graphic and symbolic analysis of the work of art that is based on semiotics, mnemonics, ergonomics (Petrova S.M., 2009: 185). The substantial part of our technique consists in depth study of the era, the personality of the writer, in the slow reading of a literary text. A special role is played by the new approaches to dictionary and phraseological work, where, in addition to supporting traditional and keywords so-called sign words that reveal the idea of the work are offered. Searching and finding of it's become result of search and research work of students, during which they are comprehended especially Russian language, its poetics and philosophy.

Using a process of learning Russian language for foreigners of our author's method has shown its efficiency and contributed to the development of communicative skills of students, more meaningful understanding of the national characteristics of works of Russian classics.

Reading a literary text becomes a stimulus to the development of cognitive activity. The researchers rightly believe that "each person has another image of the world – the self-sign in which the world is represented ... in the texts of literary works. Literature has special advantages for the study of national perception and transformation of the world. It has its own *peculiar logic*: it is becoming more *interactive*. Such interactivity is consonant with the nature of literature, which is based on the principle of a *global inter-text*, where there are plenty of options for experiencing and reading all the previous literary tradition (Denisova G.V., 2003: 167). The modality of the text's existence, its nature is changing thanks to the Internet. Today, in view of the science of the text are only verbal (word) signs, but the *"true reality of the text are also many non-verbal cues (numbers, symbols, pictures, graphics, etc.)"* (B.A. Plotnikov, emphases by us- S.P.). Features of the national mentality (Malyshev V.N., 2009:153), the perception of Different Ethnic literature through art images have a profound emotional impact on the reader, introduces his to new reality.

It is time for the analysis of the literary text must be creative, using innovative technology, where semiotics would take its rightful place. To do this, it is important to understand the semiotics as "a method of treatment of signs (Mamardashvili M.K., Piatigorsky A.M.). Findings of scientists that "education must conform to the principles of the brain" are very important for the practical work (Kosilova M.F., 2006: 7), because the ability to process visual images related to the anatomical structure of the human brain (Berger A., 2005: 40).

The author's method of graphic and symbolic analysis of a literary text - is an attempt not only to understand the phenomena occurring in the modern educational process, but also to show how innovative educational technology can be applied not only to the training of future teachers of language and literature in the national region but also to teaching Russian to foreigners. At the heart of our author's graphic and symbolic methods of analysis of literary text is understanding the philosophy of the study period, in-depth knowledge of the history of creation, understanding the moral and ideological position of the author.

An important role in understanding the ideas of being studied text plays, not only use of modern means of visual expression, but also *new* approaches to phraseological dictionary-work, in which the semantic meaning are searching for *support* (tireh tyllar), *key* (tutah tyllar) and, most importantly, the *iconic* (belie tyllar) words that reflect the idea of the work of art.

The teaching process is organized on the basis of literary texts by immersing students in the concept sphere of Russian language and Russian literature. Working with the literary text reveals the linguistic, lingvostilistic, lingvocultural text features that form the "image of the Russian literary text", to define "the concept of a text."

Graphic symbolism of literary text is not an invention of the teacher or the students, and is derived from the text of art, mainly by finding keywords that lead to finding the "sign word", it creates the outline. This approach helps foreigners meaningful reading, studying, analyzing the text of art, develops visual memory, promotes the art of "seeing" the literary text in it's compositional logic.

Russian literature was a reflection of the spiritual quest of writers of different eras and trends. Russia as a country of wandering and searching God's truth. Truth searching - the eternal traditional theme in Russian literature. Large foreign interest is work of the Great Russian writer, N.V. Gogol. Familiarity with the school program literary text of the writer's poem "Mertvie doushi (Dead Souls)" by introducing them to the hitherto unknown world of Russian reality, the first half of the XIX century. Use of our author's technique helps them to better understand not only the poem, but the specific of world of Russian literature. Not by chance, N.V. Gogol was called as the first "semiotic" writer of Russian literature. He has neither the image, the symbol (e.g. Sobakevich, Manilow, Plyushkin et al.). But it's better to enter foreigners into the world of Russian literature with an introduction to the era in which the writer lived, with the presentation of the phenomena that create the national color of the studied time. This is not only a "comprehensive commentary," which reflected the social and political (*the autocracy, the poll tax, census tales* etc.), historical and literary (*romanticism, critical realism, a poem in prose, irony*), individually-psychological (*frustration, ambition, hypocrisy*), attitudinal ("*darling*", "*crook*", "*dust*") language, but the dictionary table, which presents concepts that reflect the era of Gogol (*department chief, chief of police, policeman, cloak, etc.*), as well as the 14 steps of the social ladder, the conquest of which reflected the psychology of the characters of literary works of the time. Such chapters as "Gogol's Russia", "Gogol's literary masters", "Features of Romanticism as a literary movement," "National characteristics of Russian Romanticism," with reproductions of paintings and an appeal to the works of Russian artists are includes in the work on the topic. Work on a literary text is preceded by an elaborate system of assignments, contributing to the development of oral coherent speech, vocabulary enrichment of foreigners, and the ability to construct sentences. With great interest, students learn the history of the poem "In the 1830 years in Russia *there was a phenomenon that has caused great indignation among the people. Landowners to get land from the government did registry. They recorded their dead peasants as the living. Soon it became known to the king. And these landlords have tried. Alexander Sergeyevich Pushkin wanted to write a novel about this phenomenon. But then he decided to give this story to Nikolai Gogol. When Gogol wrote several chapters and read them to Pushkin, Pushkin said, "God, how sad our Russia!" And Gogol decided to "show all Russia" in his novel.*

Now about the *genre* of the novel. Although this *text* is written in *prose*, Gogol called it's as *poem*. There are many *thoughts of the writer* of Russian *character*, of the Russian language, the *role* of the writer in society, about Russia, about life, etc. These thoughts are called "*digression*". Gogol began to write a poem in 1836; in 1842 the first volume of poems was published.

Students complete the following tasks:

1. **Find highlighted words in the dictionary:** *history, create, poem, occur, a phenomenon, cause, outrage, people, the landowner, the government, the land, postscript, to die, a farmer, live, tell, novel, story, sad, decide, genre, literary work, prose, poem, reflection, writer, character, role, life, society, lyrical digression.*

2. **Make sentences with the following words:** 1830s, Russia, occur, a phenomenon, cause big outrage, people. The landlords, to get, government, land, do registry. They, write, their, to die, peasants, live. Soon, this, to become, known, the king. Such, landlords, to judge.

Alexander Sergeyevich Pushkin, want, to write, a novel, this, a phenomenon. But, then, to decide, to give, this, plot, Nikolai Gogol. When, Gogol, to write, a few, chapter, and read it, they, Pushkin, Pushkin said, "God, how sad, our, Russia!" Gogol, to decide, its, novel, "to show, the whole, Russia."

Now, a genre, novel. Although, literary work, to write, prose, Gogol, to call it, a poem. Here, many, thought, writer, Russian, character, Russian language, the role, writer, life, society, Russia, life etc. These, meditation, known as, a lyrical, retreat. Gogol, to start, writ, poem, 1836, 1842, year, issue, first, volume, the poem.

Reading the text of the poem, students are introduced to the style of the writer; enrich their vocabulary, improve oral connected speech. "Chapter 1. Chitchikov arrived to the city N. *The collegiate counselor* Pavel Ivanovich Chichikov *entered* the city in a beautiful *chaise*. He stayed at a *hotel* with his *servants*: Selifan *coachman* and *footman* Petrushka. According to Gogol, on the face of it was not "handsome, but not bad, not fat, but not thin, not old, but not young."

The city had *bad roads*, *stunted trees*. *Stone houses were painted yellow*. A *wood* – gray.

Chichikov decided *to visit the principal officials* of the city - *governor, prosecutor, police chief, architect* etc. The *owners* of city liked Chichikov, because it all praise, all flattered.

Chichikov *was invited to the party*. Here, *old men playing cards*. Young men danced with the ladies. Chichikov *met many landlords* - Manilow, Sobakevich, Nozdrev et all. All were invited Chichikov to his guests.

The task.

1. **Found selected words of the text in the dictionary:** *collegiate counselor, enter, the chaise. The hotel, a servant, a footman. Bad, road, stunted, wood. Stone, paint, yellow paint. Wooden - gray. Visit the main, the official, governor, prosecutor, police chief, architect. The owner, to catch the fancy, gives praise, all, flattering. Invite, a party. The elderly, devil's books, dating. Guest.*

2. **Make sentences with the words:** The collegiate counselor Pavel Ivanovich Chichikov, to enter, the city, a nice chaise. He, to stay, hotels, own, servants: Selifan coachman, the footman Petrushka. According to Gogol, on the face of it was not "handsome, but not bad, not fat, but not thin, not old, but not young."

City, to be, bad roads, stunted, trees. Stone, houses, to be, to paint, yellow paint. And wood - gray paint.

Chichikov, to decide, to visit, the chief, the officials, the city governor, prosecutor, police chief, architect etc. Owners, the city, Chichikov, to catch the fancy, he, all praise, all flattering.

Chichikov, to invite, party. Elderly, men, to play, devil's books. A young, men, to dance, ladies. Chichikov, to meet, many, landlords, - Manilow, Sobakevich, Nosedrew et all. All, become, invite, Chichikov, himself, guests.

Experience has shown that students with great interest acquainted with the material, expand their understanding of Russian literature, improved oral skills of connected speech produced by the lessons of Russian language, learned the "the soul of Russian literature" through its characters.

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ANALYSIS OF COHESION AND COHERENCE IN IN THE SHADOW OF NO TOWERS: A GRAPHIC NOVEL BY ART SPIEGELMAN**КОГЕЗИЯ И КОГЕРЕНТНОСТЬ В ГРАФИЧЕСКОМ РОМАНЕ (НА ПРИМЕРЕ IN THE SHADOWS OF NO TOWERS А. ШПИГЕЛЬМАНА)****A. ŞPIGELMAN'IN IN THE SHADOWS OF NO TOWERS ADLI ROMANINA GÖRE ÇİZGİ ROMANDA BÜTÜNLÜK VE TUTARLILIK****Tatiana MELNICHUK****ABSTRACT**

Cohesion and coherence are two inherent textual characteristics that together form the connectedness of the text, thus creating a meaningful, integral and complete text. The graphic novel, being a polycode text, also possesses the category of connectedness. However, the heterogeneous verbal-visual structure of the graphic novel determines certain distinctive aspects of the realization of the category of connectedness. The present article focuses on the linguistic and non-linguistic devices that are used to form cohesion and coherence of a graphic novel.

Keywords: cohesion, coherence, graphic novel, nonverbal text components.

АННОТАЦИЯ

Когезия и когерентность, являясь ключевыми свойствами текста и образуя категорию текстовой связности, способствуют созданию структурной и смысловой целостности и завершенности текста. Графический роман как поликодовое текстовое произведение также обладает категорией связности. Тем не менее, гетерогенная вербально-визуальная структура графического романа определяет некоторые отличительные особенности реализации связности. В настоящей статье делается обзор языковых и неязыковых средств формирования когезии и когерентности в графическом романе.

Ключевые слова: когезия, когерентность, графический роман, невербальный компонент текста.

ÖZET

Kogezia ve kogerelik esas özellikler olarak bağlamı sağladığında metnin yapısını, anlam bütünlüğü ile sonucunu oluşturmaktadır. Polikod uslubu ile yazılı metinde çizgi romana has olan bağlam kategorileri de mevcuttur. Fakat çizgi roman heterojen sözlü ve

vizüyal yapıyı bağlamın gerçekleştirilmesindeki bazı özel farklılıkları belirlemektedir. Makalede çizgi romanda muhafaza edilen kogeziya ile kogerlenliği oluşturan dilsel ve diğer araçların yorumu yapılmıştır.

Anahtar Kelimeler: Kogeziya, kogerlenlik, çizgi roman, metnin sözsüz unsuru.

Connectedness is considered by many a fundamental text category, as it implies meaningfulness and communicativeness of a text – the two qualities that, in turn, form the basis of textuality itself. It is generally accepted to distinguish two text levels at which the connectedness of a verbal text is actualized. The first level is the so-called “surface” level, the external structure of a text; this surface level is formed by lexical and grammatical linguistic means. This external level of a text connectedness is called *cohesion*. The second level of a text at which the category of connectedness is realized involves “deeper”, semantic relation between text parts; this second level is created by various means that help conveying the narrator’s attitude to the situation presented in the text. The semantic level of textual connectedness is called *coherence*. Together cohesion and coherence form the integrity of a text. There are different linguistic approaches to what the cohesion and coherence of the text essentially are, and how exactly these types of connectedness are related to each other.

Cohesion of the English text was thoroughly studied by M.A.K. Halliday and Ruqaiya Hasan (1976), who introduced the concept of *texture* as being the essence of the text, something that makes a text a *text*, and identified a system of lexical and grammatical cohesive devices which create the texture of every text: “If a passage of English containing more than one sentence is perceived as a text, there will be certain linguistic features present in that passage which can be identified as contributing to its total unity and giving it texture” (Halliday, Hasan, 1976: 2). Cohesion is a relation between two elements of a text where one textual element cannot be interpreted without reference to the other. Thus, cohesion is an imperative tool for the understanding of a text. Cohesion is the textual characteristics contributing to the text’s wholeness and meaningfulness; it is important both for the structure and semantics of a text. Despite all this, Halliday and Hasan warned against viewing cohesion as the only condition for the text creation, noting that the *continuity* that cohesion provides “is not the whole of texture” (Halliday, Hasan, 1976: 299). Today, many linguists agree that cohesion applies to smaller parts of the text and is responsible for local connectedness, so to say, while the conceptual and semantic unity of a text is conditioned by *coherence*.

Coherence is mostly understood as a semantic, substantial integrity, constituting the deeper basis of a text. Coherence is sometimes referred to as the vertical connectedness of a text as compared to cohesion - the horizontal connectedness. Vertical connectedness depends on the non-linear nature of coherence, opposed to the linear nature of cohesion. While cohesion of a verbal text is created using lexical and grammatical, i.e. verbal, means and devices, coherence is realized through situational relations in the world of a literary work. Gennadij Kolshansky, a Russian linguist, compared cohesive and coherent relationships within the text and noted the importance of coherence for the interpretation of a text: “Text generation in real communicative processes occurs not by mechanical concatenation of utterances, but in a “downward” manner through the expansion of the

dominant semantic core. Therefore, the linear text sequence cannot serve as an adequate basis for the analysis of a text, it being a communicative formation. The text's linear nature itself can only be adequately characterized in relation to surface units' functioning within the dominant semantic structure" (Kolshanskij, 1984: 119).

The category of connectedness of a graphic novel is characterized by certain specific features of a graphic novel as a type of text. The structure of a graphic novel involves two different codes, – verbal and non-verbal (e.g., graphics drawings, paralinguistic elements and other non-linguistic means). Verbal and non-verbal structural components of a graphic novel do not really function separately from each other, as they only can create the textual integrity together. Accordingly, verbal and visual components jointly participate in the formation of cohesion and coherence. It is assumed that the graphic novel “does not differ fundamentally from the homogeneous verbal text; it possesses the same textual categories” (Anisimova, 1999: 25). However, it is obvious that the textual categories of a graphic novel are realized in a different way if compared to the homogeneous verbal text, which can partly be explained by the integrative relation between the verbal and non-verbal means of textual integrity. Non-verbal components of the graphic novel are as active agents of text categories formation as verbal components; besides, verbal and non-verbal components of the graphic novel are constantly interacting. The very semantic and structural integrity of a graphic novel depends on the interaction between verbal and non-verbal components. It is interesting to see how connectedness is actualized in a text made of both words and pictures.

The graphic novel under study here, *In the Shadow of No Towers* by Art Spiegelman (Spiegelman, 2004), is an autobiographical narration of what happened on September 11, 2001, and what followed; a reflection on how the tragedy had affected lives of the American people and the narrator. The novel consists of ten parts/pages that were written from 2002 to 2004. All ten parts of the novel were published in a newspaper piece by piece as they were created, hence the newspaper page format of each part of the novel. In 2004, the novel was also published as a separate large size book under the title *In the Shadow of No Towers*. The title implies one major theme – the world after the 9/11 that has been defined by the tragedy. Although the time has passed and the terrorist attack is in the past, the shadow of what happened is still cast upon the United States, if not the whole world. Thus, there is one global theme uniting all ten parts of the novel - the aftermath of 9/11. The towers that are no more still overshadow the lives of American people. *In the Shadow of No Towers* is an attempt to understand what happened, why it happened, and what the right things to do next are. At the same time, in spite of the presence one global theme, the way it is unfolded in the novel through the sub-themes does not imply such a definite semantic unity. The theme of the novel – life after 9/11 – is too multi-faceted to be easily sorted and arranged. In addition to that, this graphic novel was created in the time period from 2002 to 2004, which means the wound was fresh and it probably was too early for closure.

The structure of the narration in *In the Shadow of No Towers* is of particular interest because of its seeming deliberate randomness. Structurally, the novel consists of a few individual strips and cartoons, united by the common theme, but differing in such aspects as the style of drawing, the characters, the sub-themes, etc. Each of the ten pages or parts of the novel includes from 3 to 5 comic strips and/or cartoons. Some strips and images are recurring and go through the whole novel, while others are only encountered once. By the

recurring comic strips we mean those strips that occur on more than one page of the novel and possess thematic and graphic integrity, i.e. tell the continuing story with the same characters and settings. Such comic strips are not visually uninterrupted; they are usually structurally separated from each other by other strips, or even placed a few pages from each other. At first glance, it may seem that the semantic and structural means are used by the author in a certain way in order to *distort* the connectedness and integrity of the story rather than build it. Such a narration manner choice can in part be explained by the fact that such a seemingly disorganized narrative structure is designed to reflect the chaos that exists in the thoughts and feelings of the narrator. The narrator is trying to comprehend the tragedy of September 11, 2001, and he sees several challenges on the road to such comprehension. These challenges are expressed in the sub-themes of the novel: the nightmarish fright of a direct witness of those events (i.e. the subjectivity of perception); successful attempts of the U.S. government to manipulate people through fear (i.e. the distortion of truth in favor of the "right" point of view and in order to achieve particular goals); the repetition of history, especially the history of Nazism when a certain group of people is accused of crimes they did not commit solely on the basis of their national identity (the theme of the racial discrimination and Holocaust had been raised by the author in his earlier award-winning novel *Maus: A Survivor's Tale*).

Thematic discord and structural disorder are closely interrelated in this graphic novel, as its main idea is actualized through both verbal and non-verbal devices. The surface structure is very important here, and the way those verbal and non-verbal devices are positioned on each book page and inside the frame of every cartoon is directly related to the unfolding of themes, messages and issues in the novel. As the author himself put it, "comic pages are architectural structures..." (Spiegelman, 2004: 24). In the graphic novel, as opposed to the verbal text, the nonlinearity of the text presents a good opportunity to play with the external structure of the literary work. At the same time, the presence of one global theme of the novel, following this logic, entails a certain structural unity. How, then, are verbal and visual devices involved in the expression of the variety of novel's messages and themes, and how do they create the cohesion and coherence of a graphic novel? How is the semantic and structural unity created in a non-linear narrative combining verbal and visual components? Unfortunately, the format of this article does not allow a detailed analysis of the whole novel. Instead an analytical description of the first page of the novel is presented to give a general idea of the structure of the narrative in the novel, then the analysis of some cohesive and coherence devices and their functioning follows.

The global theme of the novel is realized through a number of recurring strips and cartoons. Each recurring strip has a unique style of drawing and a storyline that is somewhat different from other strips. The graphic novel is non-linear not only because it has non-linear elements – drawings, images, pictures – as part of its structure, but also because all individual strips and/or cartoons on each page together do not form a strictly sequential narration, neither chronologically, nor semantically. It is obvious that those individual strips are connected, but they are not obviously sequential. The first page of the ten pages of the novel presents a typical example of this appearing structural disconnectedness.

At the very top of the first page of the novel there is a horizontal comic strip consisting of three cartoons with a title *The New Normal*. The strip shows a family of three sitting on a couch in front of their TV (we do not see what is on it). The first cartoon of the strip shows

a calendar on the wall behind the family showing the date, September 10; the family are sleeping on the couch in front of a TV. The second cartoon shows the same wall calendar with the altered date, September 11, the family is staring into the TV-set with their eyes and mouths wide open and their hair standing on end. The third shows the US flag on the wall that replaced the calendar, and the family with their hair still standing on end are again sleeping on the couch in front of the TV.

The next horizontal comic strip is right below the previous one, it is titled *Etymological Vaudeville* and has a subtitle: “Revealed: 19th century source for 21st century dominant metaphor!” The strip includes 12 cartoons and presents a literal illustration of the idiom “waiting for the other shoe to drop”. It shows a man who returns to his apartment on the second floor of a house late at night, in a tipsy state, and starts to undress. He throws his first shoe on the floor with a loud knocking sound, gets frightened that he could wake the neighbors below, and gently and quietly removes the other shoe. He falls asleep, and suddenly hears shouts from the apartment below, his neighbors are cursing him. The hero jumps up in surprise, and hears his neighbors shout: “Drop the other @ * \$! shoe so we can go to sleep!” The first two strips represent a kind of prologue to the main story.

The third horizontal comic strip is placed right under the second one and includes three cartoons. The first two cartoons show a picture of a TV screen. The first cartoon shows the plane crashing into the first of the two twin towers, the narrator's comment under the picture reads: “Those crumbling towers burned their way into every brain, but I live on the outskirts of Ground zero and first saw it all live - unmediated .” The second cartoon shows the face of Dan Rather, the news anchor, with the following comment by the narrator: “Maybe it's just a question of scale. Even on a large TV, the towers aren't much bigger than, say, Dan Rather's head ...” The last cartoon presumably shows the narrator's character, who is sitting on the floor, looking lost in front of his large TV, the plane is crashing at the side of the TV, and the star-spangled banner matching the size of the whole screen is shown on TV. The comment under the picture says: “Logos, on the other hand, look **enormous** on television; it's a medium almost as well suited as comics for dealing in abstractions.” This strip, presumably, can be called the beginning of the main narration line. Here the narrator's character is visually introduced for the first time in the novel.

At the bottom of the page, in the center, a single cartoon placed, with the words written at the top of it: “Waiting for that other shoe to drop!” The drawing shows a crowd of people scattering in panic in the streets of New York, looking in horror at a boot falling on them from the sky. The boot has a lighted Bickford fuse attached to its heel. Another caption is located in a separate rectangular frame and resembles an advertisement: “New! Improved! JIHAD brand footwear ® All manmade materials. (Extra-large sizes only.) Available in finer shops near you!”

The whole right side of the page, and the lower left half of the page, is given to a vertical strip consisting of seven cartoons (five on the right, two on the left), showing the smoldering glowing carcass of one of the towers. The smoldering carcass is graphically positioned so that the image of the whole tower passes through all the seven cartoons of this strip, each cartoon containing a part of this tower, so the seven images do not differ from each other visually and semantically. Each has a caption with comments by the narrator, which together form a coherent narrative: “Synopsis: In our last episode, as you might remember, the world ended ...” / “My wife, my daughter and I are rushing from the bomb site. We hear a roar, like a waterfall, and look back. The air smells of death –” / “Many

months have passed. It's time to move on ... I guess I'm finally up to about September 20th.” / “Okay! Let's say it's NOT September anymore ... I'm hunched over the drawing table in my Lower Manhattan studio, with my fingers tightly crossed ...” / “... It's hard to hold a pen this way but I'd feel like such a jerk if a new disaster strikes while I'm still chipping away at the last one ...” / “I still see the glowing tower, awesome as it collapses –” / “I was sure we were going to die! I've always sorta suspected it, but that morning really convinced me ...” This strip with the smoldering tower recurs on each of the ten pages of the novel. The drawing of the tower varies only slightly, the angle might vary or a close-up shot might change to a wide shot, but little more than that. However, sometimes other details are added to the image of the glowing tower, for example, the image of the narrator's character falling from the tower (page 6).

Thus, we see that each of the four strips and one cartoon are not directly structurally and/or semantically sequential. They are united by one global theme, expressed through the novel's title, which is repeated on every page. Within this global theme, however, they do not appear to be immediately dependent on each other, structurally or semantically. The situation is getting even more complicated with the fact that the style, the manner of drawings is unique in each of the strips and the individual cartoon on this page; the drawings do not resemble each other, although some of them will occur again later in the novel (and some other drawing styles will be introduced as well). The lack of a single recognizable style of drawing in all the strips on the page adds to the seeming explicit graphic randomness.

Next, let us consider the first page of the graphic novel an example of how the global and local themes are realized through cohesive and coherence devices into a connected narration.

Cohesion of a graphic novel.

The following groups of cohesive devices can be found in this graphic novel:

a) Verbal cohesive devices.

Functioning of verbal cohesive devices in a graphic novel is determined by the structural and semantic nature of this text type. In most cases, the cohesion is created between the verbal text and the visual images of the drawings, the cohesion between the verbal clauses or sentence members is not prevailing. This is especially true for the demonstrative reference cohesive device. This is due to the fact that the verbal text and image in the graphic novel are not parallel functioning; they are constantly interwoven and form a coherent whole as a combination only. Consequently, it is impossible to separate the verbal text from the picture without destroying the narrative. The most common verbal cohesive devices are different types of reference and conjunction. Reference is a type of relationship between parts of a text where the meaning of a unit of an utterance is detected by referring to another unit that stands for it (Abdul Rahman Ahmed, 2008: 65). Conjunction is a relationship between two clauses (Halliday, Hasan, 1976: 226). The examples below are all taken from the first of the ten parts of *In the Shadow of No Towers* (Spiegelman, 2004: 4-5).

Personal reference

“I still see the glowing tower, awesome as it collapses.” “It” references the “glowing tower” in the first clause.

“Logos, on the other hand, look enormous on television; it’s a medium almost as well suited as comics for dealing in abstractions.” Here “it” references the “television” in the first clause.

“Those crumbling towers burned their way into every brain, but I live on the outskirts of Ground Zero and first saw it all alive – unmediated.” In this example “it” stands for the “crumbling towers”.

In all the three examples the reference is also made to the image represented in the cartoon captioned: the image of the glowing tower carcass in the first and third examples, and the image of a television set in the second.

Demonstrative reference

“Waiting for that other shoe to drop!” “That” refers to the image of the falling shoe, shown in the cartoon.

“Those crumbling towers burned their way into every brain, but I live on the outskirts of Ground Zero and first saw it all alive – unmediated.” “Those” refers to the image of the two towers under attack from the cartoon captioned.

Comparative reference

“Drop the other @*#! shoe so we can go to sleep!” Here “the other shoe” references the non-verbal image of the first shoe that was dropped.

Conjunction

“We hear a roar, like a waterfall, and look back.”

“Those crumbling towers burned their way into every brain, but I live on the outskirts of Ground Zero and first saw it all alive – unmediated.”

Prevalence of reference is due to the fact that the verbal text in a graphic novel often complements the visual images by narrowing the interpretation of a drawing. When functioning as the narrator’s commentary, verbal text provides an additional description of the drawing as a whole; when functioning as the characters’ direct speech, verbal text refers to any element of the drawing it is part of. Thus, the verbal text references the picture. Wide occurrence of conjunction is explained by the fact that a large proportion of the text in this graphic novel is given to the verbal description of the events in the narrator’s monologue; there are continuous sequences of verbal narration, therefore, there is the necessary conjunction between the clauses.

b) Visual (non-verbal) cohesive devices.

Visual cohesive devices may include the style and manner of the drawing; the visual, non-linguistic characteristics of the verbal component; the placement of the text and the picture on the page and the positioning of cartoons relative to one another; design of the cartoon frame, etc. At the non-verbal level, cohesion is related to the visual recognition of characters, background, fonts, etc. Some of the non-verbal cohesive devices in *In the Shadow of No Towers* are:

The style of drawing. As it was mentioned earlier, the comic strips and cartoons of *In the Shadow of No Towers* are not drawn in one unified style as is usually the case with graphic novels. This graphic novel is characterized by a variety of drawing styles, including allusions to other comics and graphic novels, such as *Maus*, another famous novel by Art Spiegelman, and the use of images and characters from the newspaper comic supplements

of the early 20th century to represent the narrator's character and the settings (e.g., *Katzenjammer Kids* by Rudolf Dirck, *Krazy Kat* by George Herriman, and other). Besides, different drawing styles can be mixed within one strip. For example, the final strip of the novel (p. 10), where the narrator's character is visually presented alternately as a man resembling the author himself and as the main character of the comic strip *Happy Hooligan* by Frederick Burr Opper. Despite the changing appearance of the narrator's character in this strip, the reader recognizes the narrator due to those visual characteristics that the autobiographical narrator possesses throughout the entire novel (e.g., a shirt and a black jacket, unshaven face with a certain haircut, a smoking cigarette).

Positioning of verbal and non-verbal components on a page.

Connectedness and integrity of a graphic novel largely depends on the spatial organization of verbal and visual components of the text. As part of cohesion, this is the structural division of a comic strip into cartoons; position of cartoons on a page (horizontal, vertical, in relation to one another); varying size and shape of cartoons and their frames; presence or absence of a frame; shape of the speech balloons; position and size of the verbal text within a cartoon.

Each of the ten parts of the novel consists of a one newspaper page format. Structurally independent comic strips and cartoon are arranged on each page in a varying order. In some cases (pp. 3, 9) one strip may be interrupted by other strips, alternating with them. Sometimes it is not completely clear in what order the strips and cartoons on each page should be read. The question is: how strict is the reading order and how important is it to understand the author's intention? Is the order of the strips in this case one of the means to create connectedness, or, on the other hand, to deliberately create structural and semantic chaos of certain degree, and if so, how does it work?

Non-verbal characteristics of the verbal component. Verbal component in different strips and cartoons can have varying non-verbal characteristics. Non-verbal, or graphic characteristics of the verbal text may include its position in relation to the drawing, shape and size of speech balloons, font variation, the use of color, etc.

For example, the narrator's comments in different strips are decorated in a different way; the background color and the font color inside a rectangular box containing the comment may vary. The unity of the comments' design within a strip with one storyline creates the external structural connectedness of the text. Differences in the design of comments of separate strips emphasize the strips' separation from one another. In addition, the change of the comments' design within one strip may indicate a change in the narrative from the first to the second person and back (see below).

Coherence of a graphic novel.

Coherence devices in a graphic novel may include the title, key images, narration type and narrator's character, system of characters, chronotope, etc. Let us describe some of the coherence devices of the graphic novel *In the Shadow of No Towers*.

a) Narration type and narrator's character.

The present graphic novel is a combination of event narrative and reflections, personal experiences. The narration in different strips is either first-person or second-person, but the two types of narration can also alternate within the same strip. For example, the verbal narration in the recurrent strip with the image of the glowing tower carcass in the

background changes from the first person (pages 1-2, 5, 9) to the second person (pages 3-4, 6-8) and back. As the narration type changes, the visual characteristics of the verbal component change as well: in the first-person narration, the font of the verbal text is colored blue and placed in a blue rectangular well-defined frame; in the third-person narration the font of the verbal text is colored black and placed against a white rectangular box not enclosed in a frame. There is only one case in this strip where the third-person narration is graphically presented as the first-person narration text (blue font, blue frame) (page 7). In this case, such imposition of the third-person narration on the graphic design characteristic of the first-person narration helps to emphasize the transition from the objective impartial narration (second-person) to the subjective experience of the hero of the story (first-person) as the image of the narrator's character appears in the third cartoon of the strip with the glowing tower carcass, the character's face is contorted with emotion. The narration gradually becomes the narration by this character and switches to the first-person again. This is a very significant segment of the novel as it also reflects the inner doubts and conflicting emotions of the author-narrator and the difficulties that he experiences unfolding the main theme of the story.

The character of the narrator of the novel is either not presented visually in the form of a character, in this case his verbal narration is expressed in the form of narrator's commentaries; or introduced into the story visually as a character. The autobiographical narrator's character is visually present in this graphic novel as at least eight different graphic images (e.g., man visually resembling the actual author of the novel, Art Spiegelman; animalistic image of the narrator from the graphic novel *Maus*; narrator represented through the characters of the early 20th century newspaper comic supplements), but it is essentially one and the same narrator, which the reader understands through the combination of the verbal text and visual external elements, such as clothing, hairstyle, a cigarette in his mouth. Thus, the narrator is presented in the novel both verbally and visually.

b) Title.

The general title of the novel is repeated on each of the ten pages of the novel. The title of a graphic novel always contains non-verbal elements along with the verbal ones, which means that the semantic meaning of the title is not expressed solely through words, but through graphics as well, and the combination of those. Some strips and cartoons of this graphic novel also have their own titles. Repeating the title "In the Shadow of No Towers" is partly due to the fact that the novel was created and published page by page during three years. Nevertheless, the title repeated on each of the ten pages serves as an additional coherence device. The general title has a unique design on each page, with varying font, color, position on the page, etc. This gives the title from a particular role of simultaneously delivering the message of the whole novel and conveying the local themes of every of the ten parts of the novel.

c) Key signs and key images.

Key signs are the parts of a text that are the most important for its interpretation; they are the unique reference points in the text. Their role is somewhat similar to the role of a title which is also considered a strong position of a text. Both the title and the key signs are used to direct the process of text understanding, but they function differently: while the perception of the title is prospective, the perception of a key sign is retrospective, so to

understand its meaning it is necessary to refer to the already read text (Lukin, 2005: 182). Key images are understood here as the non-verbal key signs in a graphic novel.

Arguably, the most important key image of *In the Shadow of No Towers* is the twin towers. The image of two ghost towers goes through the whole novel from the first to the last page: they are referenced in the title; the image of the glowing carcass of a tower is present on every page of the novel; moreover, the towers are also personified in this graphic novel as its characters - a few strips are drawn in the style of the *Katzenjammer Kids* comic strip, only each of the two main characters is drawn with a tower on the top of his head, thus representing personified twin-towers.

The image of the glowing carcass of a tower is, perhaps, the most powerful visual image of the novel: a smoldering tower is not a tower anymore, just a silhouette, a ghost, that is so vividly imprinted in the memory of the narrator.

Another important key image is the falling shoe. As we have mentioned earlier, this image is first seen on the first page of the novel in the comic strip illustrating the idiom, and in a separate cartoon. This “waiting for the other shoe to fall” motif encloses the narration on the last page of the novel as a cartoon resembling the one on the first page, only instead of people from the first cartoon, there are early 20th century comics characters and zoomorphic characters from *Maus* by Art Spiegelman panicking in the street. And it's not an army shoe with a Bickford fuse falling on them from the sky, but dozens of golden cowboy boots. This key image renders the theme of the attitude of the American Government, the American people and the author-narrator to the tragedy.

Thus, cohesion and coherence in the graphic novel have a number of specific features. The actualization of *cohesion* in a homogeneous verbal text and a verbal-visual text of a graphic novel is different in a number of ways:

1) the presence of a non-verbal component of the text implies the use of nonverbal cohesive devices along with verbal;

2) the verbal cohesive devices in the graphic novel also have some specific characteristics due to the specifics of the verbal component, i.e. usually the largest part of the verbal text is the dialogical and monological direct speech of characters; the rest of the verbal text is introduced through the title, the narrator's comments, onomatopoeia and the inscriptions on the items within cartoon drawings;

3) the verbal text in a graphic novel partially loses its linearity as it is presented in the format of discreet verbal lines intertwined with the non-verbal components;

4) the close relationship and interdependence between verbal and non-verbal components in a nonlinear narration of a graphic novel greatly affects the ability of cohesion realization. Verbal and non-verbal components cannot be actually separated from each other without destroying the connectedness of the narration. Consequently, in many cases verbal and nonverbal cohesive devices function in cooperation with each other and are not perceived separately.

Unlike cohesion, coherence of a graphic novel is not fundamentally different from that of a homogeneous verbal text, although the means and devices of its expression can also be verbal and non-verbal. This is due to the nature of coherence, which operates at the semantic level of the text. The specifics of coherence of a graphic novel lie in the fact that

the main components of the semantic coherence of the text are expressed though both verbal and non-verbal means, and the combination of such.

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**PHARYNGEALIZATION IN THE SIBERIAN TARTARS' LANGUAGE
(MRI INVESTIGATION)****ФАРИНГАЛИЗАЦИЯ В ЯЗЫКЕ СИБИРСКИХ ТАТАР (ПО ДАННЫМ МРТ)****MRI VERİLERİNE GÖRE SİBİRYA TATARLARIN GİRTLAK SESLETİMLERİ****Tatiana RYZHIKOVA^{*} - Iraida SELYUTINA^{**}
Nikolai URTEGESHEV^{***} - Andrey LETYAGIN^{****}****ABSTRACT**

Three Western-Siberian Tartar dialects (Tobol-Irtysh, Tom and Baraba) have been studied by the magnetic-resonance imaging technique, the results of this investigation are presented and discussed. The pharyngealization functions in all the dialects but has a different status: in Baraba-Tartar it is the main constitutive-differential feature of the consonantal system, in the Tom dialect it is a variant of pronunciation; in the Tobol sub-dialect its status is not clear. The presence of pharyngealization in all Siberian-Tartar dialects proves their close relation to other Southern-Siberian Turkic languages.

Keywords: Phonetics, Consonantism, Pharyngealization, Turkic Languages, Siberian-Tartars' Language.

АННОТАЦИЯ

С помощью магнитно-резонансного томографирования были изучены три диалекта западно-сибирских татар; представлены результаты данного исследования и их обсуждение. Фарингализация функционирует во всех трех диалектах, но в каждом имеет свой статус: в барабинско-татарском она является основным конститутивно-дифференциальным признаком консонантизма, в томском диалекте она – вариант произнесения, в тобольском говоре ее статус пока не установлен. Существование фарингализации в диалектах сибирских татар доказывает их близкое родство с другими тюркскими языками Южной Сибири.

Ключевые Слова: Фонетика, Консонантизм, Фарингализация, Тюркские Языки, Язык Сибирских Татар.

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ÖZET

Magnetik-rezonans tomografi kullanılarak Batı Sibirya Tatarlarının üç ağızı üzerine araştırmalar yapılmıştır. Makalede araştırma sonuçları ile ilgili yorumlar ileri sürülmüştür. Her üç ağızda gırtlak kullanımı bulunur, ancak her birinde gırtlak sesletimi farklı olarak gözlemlenmiştir. Barabin-Tatar ağızında gırtlak sesletimi sessiz harfler sisteminin esas belirleyicisi; Tomsk ağızında sesletimin farklılaşması iken, Tobol ağızında ise statüsü daha belirlenmiş değildir. Sibirya Tatarların ağızlarında gırtlak sesletiminin var oluşu Güney Sibirya'nın diğer Türk Ağızları ile akrabalığını göstermektedir.

Anahtar Kelimeler: Fonetik, sessiz harfler sistemi, faringalizasyon, Türk Dilleri, Sibirya Tatarların dili.

On the territory of the Russian Federation there live more than 180 peoples, the minority ones being 63 and the most part of whom live behind the Urals – in Siberia, in the North and in the Far East (Cheremisina, 1992).

The Siberian, or Western-Siberian, Tartars inhabit the forest and steppe area of Western Siberia and are divided into three main groups: Tobol-Irtysh, Tom and Baraba Tartars. The first group occupies territories of Tyumen and Omsk regions, the second – of Tomsk, Novosibirsk and Kemerovo regions, the third one is found in Novosibirsk region. If ethnic-linguistic parameters are to be taken into account, the Tobol-Irtysh Tartars can be sub-divided into Tyumen, Tobol, Zabolotny, Tevriz and Tara Tartars; Tom people – into Eushtas, Chats and Kalmaks; the Baraba Tartars comprise more or less homogenous compact ethnic unity (Tumasheva, 1977: 11–12). The scientific investigation of the Tartar dialects of Siberia is considered to be initiated by V.V. Radloff, who published some Siberian dialectological texts and used the Siberian-Tartars' phonetic material in his "Comparative Grammar of the Turkic Languages" (Radloff, 1882–1883), though paying special attention to their ethnic composition. It was he who worked out the first scientific classification of the Siberian-Tartars' dialects, which has become an essential and important part of any linguistic investigation (Tumasheva, 1977: 7). It is to be pointed out, however, that the first records concerning "non-Russians" in Siberia date back to the 18th century and can be found in the reports of I. Strahlenberg, G.Ph. Miller, B.G. Georgi, P.S.Pallas. Those works had only a descriptive character and concentrated not on the linguistic problems but rather on the everyday life of the aborigines.

Hitherto, there is a heated scientific discussion of the Siberian-Tartars' genesis and the typological belonging of their language.

Within the Integration Project of the SB RAS Presidium our research team managed to carry out a tomography investigation of the articulatory peculiarities of the Kalmak, Baraba and Tobol dialect pronunciations of the Siberian-Tartar language bearers.

MRI Experiment

The tomographic non-invasive experiments providing the information on the organ of speech activity when articulating the speech sounds were carried out at the Laboratory of Medical Diagnostics (International Tomography Center SB RAS) on Philips Achieva Nova Dual 1.5 T scanner with Head/Neck synergy SENSE coil (Philips medical systems; Eindhoven, Netherlands). The graphic processing, archiving and a morphometry of MR-images were done at the working Philips ViewForum RS.1 (Dell) station.

Specially taught volunteers – the bearers of the aforementioned dialects of the Siberian-Tartar language – took part in the experiments. For each dialect a programme was worked out containing 40 lexical units. Image data were acquired by repeated sound pronouncing (the vowels and fricative consonants were captured for 20–25 sec.) or by post-sound fixation of vocal organs position (used for occlusive consonants during 6–9 sec.) after a sufficiently deep breath.

T₂-weighted images (T₂W TSE SENSE) were obtained in three projections with the parameters as follows: FOV – 250 mm, FOV reduction – 90%, Reconstruction 256x256, Scan% – 80, Slice thickness – 6 mm, Flip angle = 90, TR/TE = 1000/80.0. To make a detailed study of all the vocal organ positions while articulating separate sounds and to take into account the articulation peculiarities the scans were obtained in three orthogonal slice orientations: the sagittal sequences were captured along the median plane (orientating on the nose tip and taking the hard palate, basis cranii, vocal cords), the slice width was equal to that of the mouth cavity; the frontal sequence was done along the central pharyngeal-laryngeal axis with the width from the lips up to the back side of pharynx; the axial slices were taken along the cutting edge of the teeth from the vocal cords up to the nasopharynx and the hard palate (Fig. 1) (Letyagin et al., 2012).

Then, the decoding of the tomograms obtained was done and dialect articulation peculiarities were described at the Nadelyayev's Laboratory of Experimental-Phonetic Researches (LEPR IP SB RAS).

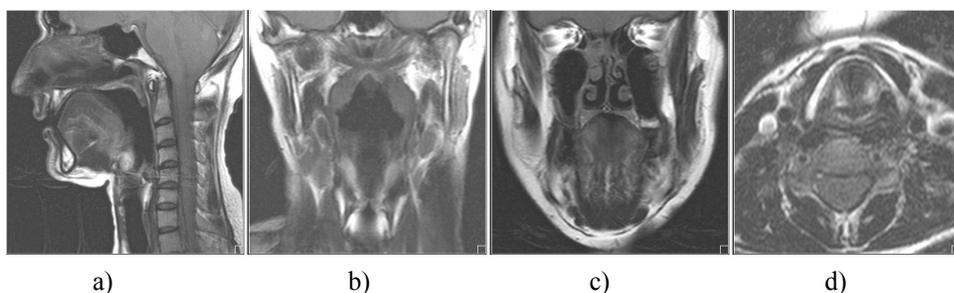


Figure 1: Tomogram of an articulatory organ when producing Shor vowel /i/: a) sagittal slice; b) frontal slice; c) frontal pharyngeal slice; d) axial slice

Results and Discussion

Pharyngealization functioning very actively in the Southern-Siberian Turkic languages has been studied by the scientists since the mid-twentieth century (Nadelyaev, 1980: 37–39), though special attention has been paid to the Tuvan vocal system where this phenomenon is especially pronounced due to glottal, palatal and labial vowel harmony. Only 15 years ago pharyngealization was proved to function in a consonantal system as well (on the basis of the Shor language (Urtegeshev, 2002, 2004)).

We consider pharyngealization as a complex tuning of the articulatory organ, which is characterized by the speech apparatus tenseness, the considerable backward root position relative to the back pharynx side which is in its turn moves forward toward the tongue root. The larynx rises or lowers. The strong velarization and uvularization of a tuning is

witnessed. Acoustically the sound pharyngealization is perceived as rough, constrained and low-timber pronunciation.

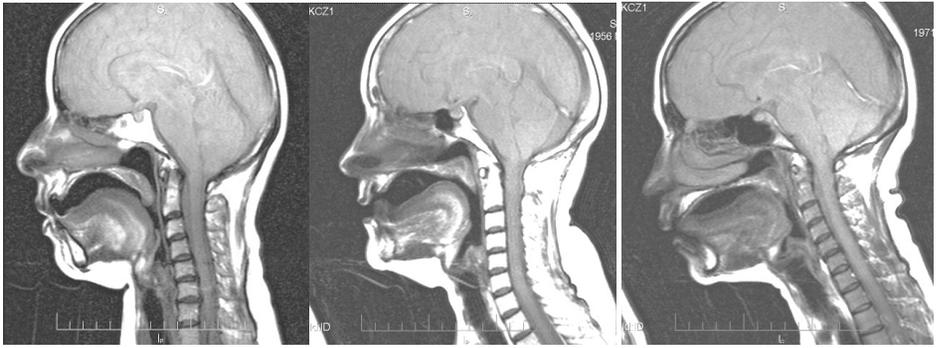
The problem of this phenomenon origin in the Turkic languages of Southern Siberia remains unsolved, though there exist several hypotheses concerning it (refer to, e.g., Selyutina, 2008: 69–75). The most acceptable, in our opinion, idea of pharyngealization appearing was proposed by V.M. Nadelyayev and claimed that the phenomenon was a substrate heritage of some Baikal-Sayan regional languages comprising a Circum-Baikal language union (Nadelyaev, 1986).

The experimental-phonetic research of the Baraba-Tartars' consonantism carried out previously proved that pharyngealization is the main constitutive-differential feature (CDF) of the Baraba consonantal phonemes. An analogous situation is in the Shor language, while in Tuvan this is an allophonic characteristic (Ryzhikova, 2005; Urtegeshev, 2002, 2004; Kechil-ool, 2006). It is interesting to point out, that in 1947 T.A. Trofimova claimed that the Baraba Tartars had more mongoloid traits in comparison with other groups of Siberian Tartars and were close to Shor and Tuvan peoples (Trofimova, 1947), this statement being proved at the linguistic level.

In the Kalmak dialect the cases of pharyngealization have been fixed by MRI investigation, but pharyngealized sounds function in the sub-system of less-noise consonantism and have the status of the facultative variants. In another Tom sub-dialect – in Chat – pharyngealization is characteristic only of forelingual (laminal) noise occlusive consonants (Selyutina et al., 2011: 338).

The latest tomographic data of the Tobol dialect of the Tobol-Irtysh language prove that pharyngealization is being actively utilized in both sub-classes of noise and less-noise consonants. At present the question of its status remains unsettled: whether the consonantal characteristic in accordance with pharyngealization / non-pharyngealization be one of the phonemic features, structuring the whole Tobol consonantism or it should be considered as an allophonic (supersegmental) parameter. If we are to suggest that the Tobol consonants are opposed by voicedness / voicelessness with voiceless phonemes being pharyngealized and voiced ones – not, than pharyngealization is one of the consonantal system CDFs. If the presence / absence of an additional pharyngealized colouring correlate with the word-form palatal row – in back row word-forms the consonantal components become pharyngealized, in front row sets the complementary work of pharyngeal / laryngeal part of the speech apparatus is lacking, than the feature under discussion should be qualified as allophonic, in accordance with the additional distribution parameter.

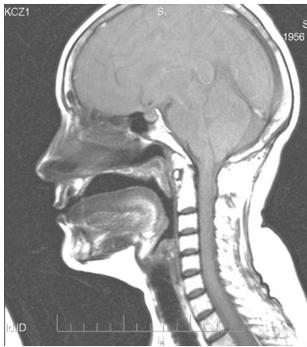
Presented in Figure 2 are tomograms of different Siberian-Tartar articulations.



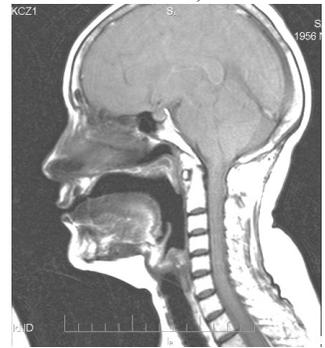
a)

b)

c)



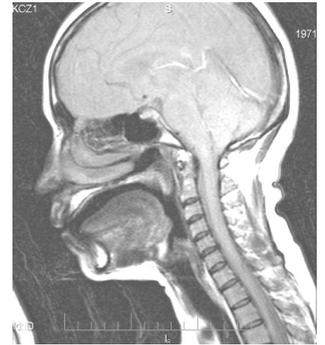
d)



e)



f)



g)

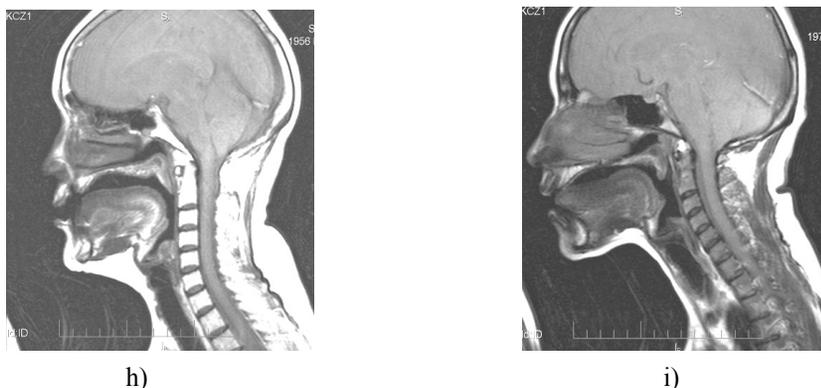


Figure 2: a) pharyngealized less-noise consonant /ɭ/ in Kalmak word-form **al** ‘Take!’, b) non-pharyngealized less-noise consonant /l/ in Baraba-Tartars’ word-form **al** ‘Take!’, c) pharyngealized less-noise consonant /ɭ/ in Tobol-Tartar word-form **al** ‘Take!’, d) pharyngealized noise consonant /ʈ/ in Baraba-Tartars’ word-form **aty** ‘horse=his’, e) non-pharyngealized noise consonant /t/ in Baraba-Tartars’ word-form **butaj** ‘wheat’, f) Tobol pharyngealized voiceless noise consonant /p̥/ in a word-form **apa** ‘woman’, g) Tobol non-pharyngealized voiced noise consonant /b/ in a word-form **aba** ‘older sister’, h) pharyngealized noise affricate /ʈʂ/ in Baraba-Tartars’ word-form **ach** ‘hungry’, i) non-pharyngealized noise affricate /ts/ in Tobol word-form **tsats** ‘hair’

The contrastive analysis of the Siberian Peoples’ languages consonantisms carried out on the data obtained by both conventional and modern experimental-phonetic techniques has allowed establishing general and specific traits in pharyngealized consonants manifesting. In the Tobol dialect of the Tobol-Irtysh Tartar language as well as in the Shor language (Mrass dialect), pharyngealization is being realized phonologically in both noise and less-noise consonantal sub-systems. In the Kalmak language pharyngealization functions only within the less-noise sub-system. In Baraba-Tartar pharyngealization, being the main CDF of the system, appears systematically in the sub-class of the noise phonemes, never occurring with the less-noise consonants. If further investigations prove our hypothesis concerning the pharyngealization / non-pharyngealization correlation with the palatal vowel harmony, it will become possible to conclude that in the Tobol-Tartars’ dialect there does exist glottal vowel harmony similar to that of the Tuvan language though having its specificity in Tobol-Tartar.

Conclusions

The results of the instrumental investigation of the Siberian Tartars’ dialects phonetics let us conclude that the specific phenomenon of pharyngealization that has been fixed in some Siberian Turkic languages actively functions in Tobol, Baraba and Kalmak dialects. This fact proves the close relation of Siberian-Tartar with other Southern-Siberian languages rather than with literary Tartar whose dialects they have been considered to be for quite a long period of time. Further complex study of the Tartar dialects of Siberia, using purely linguistic and experimental-phonetic methods, will aid in establishing peculiarities of historical and linguistic contacts of the ethnic groups that used to live on the vast Siberian territory and emerged into independent nationalities with their own languages during long ethnogenesis process.

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INTERJECTION IN A NON-VERBAL COMMUNICATION OF YAKUTS**МЕЖДОМЕТИЕ В НЕВЕРБАЛЬНОМ ОБЩЕНИИ ЯКУТОВ****YAKUTLARIN SÖZEL OLMAYAN İLETİŞİMİNDE ÜNLEM****Tatyana NIKOLAEVA*****ABSTRACT**

The paper attempts to clarify the semantic differentiations of polysemantic interjections in the Yakut language, depending on the situation of communication and general context. Intonation, gestures and facial expressions of communicants are particularly important for an adequate perception of diffused interjections which in their turn can also be polysemantic. Fiction literature is a rich source to define more exactly not only the meanings of interjections, but the description of the sphere of these units' functions.

Keywords: Interjection, Non-Verbal Communication, Emotional State, Context, A Communicant.

АННОТАЦИЯ

В статье предпринята попытка уточнения смысловых дифференциаций многозначных междометий якутского языка в зависимости от ситуации общения и общего контекста. Для адекватного восприятия диффузных междометий особое значение приобретают интонация, жесты и мимика коммуникантов, которые, в свою очередь, могут быть тоже многозначными. Художественная (классическая) литература является богатым источником для уточнения не только значения междометий, но и описания сферы функционирования данных единиц.

Ключевые Слова: Междометие, Невербальное Общение, Эмоциональное Состояние, Контекст, Коммуникант.

ÖZET

Makalede ilişkiler ve genel iletişim bağlamında Yakutça'nın çok anlamlı ünlemin farklı anlamlarının tespiti üzerine durulmuştur. Farklı ünlemlerin aynı şekilde anlaşılması için konuşmacıların çok anlamlı olabilen cümle tonlamaları, jestler ve mimiklerine dikkat

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etmeleri önem kazanmaktadır. Klasik edebiyat gerek ünlemin anlamını tespit etmek ve gerekse anılan kaideleri açıklamak için kaynak olarak kullanılmaktadır.

Anahtar Kelimeler: Ünlem, Sözel Olmayan İletişim, Heyecan Durumu, Anlam, Bağlam.

The Yakut interjections are defined as *sana allayyy*, i.e. they are the inalterable words which serve for direct expression of emotional and volitional reactions of the subject to the reality (1:386). The intonation, gestures and facial expressions as well as the context and the overall situation are particularly important for the structure and design of the semantic content of interjections. This is due to the fact interjections are used for emotional expressions (often involuntary) and volitional impulses the subject having at any given time under the influence of a strong stimulus. Having a real, conscious public semantic content interjections have a communicative function and serve as means of communication between people. Like other parts of speech interjections have the property of reproducibility although they are quite unstable in their phonetic structure.

This article attempts to define the interjections accompanied by such kinds of non-verbal communication as gesture, facial expression, and motion of the body. In fact, non-verbal forms of communication include all forms of human expression, in spite of the language and culture. People of any cultures use gestures and tactile movements, and facial expressions, but the role of non-verbal communication can be quite different.

As already mentioned, the interjection can interact with other non-linguistic phenomena involved in the information transmission. One and the same interjection can express approval and disapproval, fear and joy, admiration and contempt, etc.

To define the differentiations of polysemantic interjections more exactly about 150 of contexts with interjections were analyzed. The interjections in the book "Stories and Essays" and the novel "Springtime" by People's Writer of Yakutia N.E.Mordinov (Amma Achchygyya) served as material for the study of the functioning of these interjections. This collection and the famous novel "Springtime" were issued exactly 30 years ago.

Approximately 500 of interjections are available in these works and more than 100 interjections are accompanied by various types of non-verbal means of communication. The author used mostly non-derivative interjections such as *aa, a, oh-oh, oh, e-eh, eh, i-i, uh-uh, yh-yh, yh, uo*. The most frequent of them are *e-eh, eh, oh-oh, oh, i-i*.

The following one-, two-or even three-syllable interjections are non-derivative. They are: *dje!, eh, paa!, tyyh!, chee!, es!, e-eh!, nuo!, ok-sie!, pakhay!, tui-sie!, ar-djaalyh!* etc.

There are often "doḡor" (friend), "ölyḡ" (death, misfortune, bad luck) among the derivatives of interjections. They are usually nouns which in certain speech situations partially or completely lose the function of naming and can express different feelings and volitional emotions.

The most frequent interjections can be named are *e-eh, chee, oh-oh, tyyh, dje* which express various emotions and the will of the speaker.

According to the semantic function all interjections in the Yakut language can be divided into the following semantic-level functionality:

- 1) interjections expressing emotions and feelings;
- 2) interjections expressing subject relationship to the environment.

It is believed the interjections expressing emotions and feelings belong to the largest group of interjections. Many of these interjections are ambiguous. But ambiguity of these interjections depends on the situational context which reflects the lexical-semantic nature of direct feelings and emotions of the speaker. Depending on the intonation, facial expressions, gestures, these interjections are able to express a wide variety of meanings.

Setting clear boundaries between invariants of the interjections subclass mentioned is sometimes associated with certain difficulties, because the majority of them are characterized by the semantic context-dependence, i.e. one and the same interjection can transmit different intonations, often contrary emotions due to the ambivalence of the emotions themselves. Therefore, for a complete description of interjections in terms of expression and in terms of content Parsieva L. K.' classification was used. This classification distinguishes 3 categories of interjections: emotional, volitional and cognitive ones (*Parsieva: 19*).

Most interjections were both frequent and polysemantic. However, the ambiguity of interjections has no difficulties for native speaker because it becomes clear from context, intonation and paralinguistic means.

For example, the interjection *e-eh* expresses an emotional state at the positive tone of the words of admiration, praise, clearly made with high spirits, which is accompanied by an additional interjection **dje**: *e-eh dje maladyas kihi, doƒor!* - *Ohonoos hayƒaan saƒu allaya tyste*. Well done, my boy! - Afanas exclaimed praising. The interjection *doƒor* gives the increased meaning, it usually takes a final position in such proposals and thus loses its original meaning "friend".

The negative attitude of the character can be expressed through this interjection too, but it is very important to identify the key of the context. For example: *e-eh, buollaƒa ... - Aramaan tobugun imerimmehteete, saryyh tireƒseleeh tizileƒinen siri toƒsuybahtaata, sa□ata suoh taƒary eƒƒyƒn olorbohtooto*. Well ... - Roman rubbed his knee and tapped the back of the torbasa (national type of shoes) down the ground, sat silently with his head down. In this example, the interjection expresses despair, anxiety, and is accompanied by gestures such as hand stroking the knee, tapping the ground with heel part of torbasa and silent posture that reinforce negative reaction to the incident of the hero.

This interjection can be included in the category of cognitive interjections as it reflects a certain perception of the information for the subject. For example: *e-eh, soluuta suoh baƒayy! .. - Diete kƒrƒochchy don innileriger siis tuttan turbut Ohonoos*. A little help! - Afanasy said, standing with his hands crossed behind his back to the audience. Interjection *e-eh* expresses a negative emotional-evaluative attitude towards the situation of communication, as in the present context posture - standing with his hands crossed behind his back in front of someone – which means dissatisfaction with something or expresses disapproval and condemnation.

Sometimes the interjection *e-eh* may be volitional, i.e. expressing an appeal to anyone. It may take a soft tone, depending on the situation: *E-eh, chee, doƒoor, baryahha!* - *Kirgieley orguuy syarƒaƒa olordo*. Well, my friend, let's go! - Gregory sat quietly in his sleigh. In this case, the location of the characters felt good to each other, although the

appeal enhanced by the presence of another interjection *chee*, the context itself containing this kind of non-verbal communication and the pose to "sit in silence," confirms a calm tone of a given situation.

Another example of the same volitional interjection is a call in a rough manner accompanied by an appropriate gesture - a sharp movement of the back of the hand.

E-eh, lakhsyyyma! - *Emeehsin iliitin tahynan tuora sadyytalaan kebiste.* Ah, shut your mouth! - the old woman flapped with her hand sharply aside.

The interjection *chee* occupies a special place in Yakut language, having mainly a function of influence the recipient or the communication partner. As the material shows this interjection can be classified as volitional kind according to its semantics: *Emeehsin kyryytynan kørøn olorbohtoon ram kytaanahtyk ette: - Jae, kyrda□aas, ereydenen kør.* The old woman, glancing sideways, sat for a while, then strictly said: Well, old man, agonize. This example of volitional interjection *chee* expresses the speaker's appeal to their partner, which is supported by facial expressions, posture, and the harsh tone in his voice. One can also observe the imperative variant of *chee, chee*, prompting to any action or interaction: *Chee-chee, adjaray, iyefer dyly syreǰeldeen, sybe bulun turum, taǰys ... Haya, noho!* - *Holloj, kuolutunan, syrdeeh baǰayytk ørø købyölүү tyste.*

Come on, come on, come out, hell, don't dare to do anything, you're a couch potato as a mother ... Well, you! - *Holloj* began to scream in his usual manner.

Interjection *chee* can be considered as cognitive interjection expressing conjecture, guess, doubt:

Chee, kim biler onu! - *dee-dee, beyetin kytta sehergeher kurduk, botuguruu ispitee.*

Well, who knows! – he went talking to himself.

Thus there is an emotionally estimated interjection *chee* shows the subject's attitude to the reality: *Chee, iti tyllara iti baar ... - Nicholas keleybittii antah hayysta.* Well, that is what they've said... - Nicholas turned away disappointed. The gesture – “turn away from someone” with a sense of disappointment gives greater expressiveness to the negative tone of the interjections.

In its emotional potential interjection *oh-oh* unlikely gives way to another interjection. Since this is a polysemantic interjection expressing a variety of sometimes conflicting feelings, you should catch the light tone, raising or lowering the tone, as well as the situation itself. There are the example of exclamations with a positive tone: *Habyryys hara□a wattana, wattana, kepseen debiliter. - Oh, noholoor, dje dulaan kyys!*

Gabriel's eyes lit up and he began to talk excitedly: Oh, guys, it's a terrible power!

The negative tone is achieved through the use of additional interjections, for example, can be accompanied by *oo* derivatives of interjections *өлүү* and *доҕор*:

Onton uol alta hommutugar ys syyhy kordyyllerin isten sheep, Keene de yksyy tyste. - Oh, өлүү ebit доҕор!

When he heard that six nights cost three hundred, he was seriously confused. - Oh, woe!

The combination of this meanings can express regret, resentment, frustration or irritation: *Oh, dje, barys, baryta!* - *Maabyra emeehsin saǰata oronuttan kutaalana tyher.*

Well, all sorts of things! - old woman Mahrs' voice was hearing from the bed.

Depending on the speech situation, this pronoun can contain both cognitive and emotive components of meanings: *Oh, hahan ere oy kiiirer buolla? Atyn don oḡoloro eydərə, kəssyölere toḡo ychygeyey!* - *Dianne baran aḡalara balaḡanygar kiiren haalar.*

Oh, when will grow wiser? How smart and quiet the other people's children are! - said the father enters the hut.

In this example the interjection *oh* expresses the reaction of disagreement with the situation, it becomes clear from the context. The feeling of irritation and displeasure reflected in this example, underlines with the fact that the hero, expressing his annoyance, leaves and enters his hut, which can be estimated as a failure to communicate, to continue the communication.

Saahyn tuhary Suudap hamnachchyta Sappyyrap oḡonnor, tyrytтыbyт kulun tiriite bergehetin kыḡmachchy uurunan turan kychchaḡar harahtaryn kyryylarynan wal sireyiger өһөldүde: - Oh, boo dyḡymmytynen ohsuharbyт baar uh yeah!

Old servant Sapyrov with his old foal torn hat cocked to one side, peered his slanted eyes in the face of the boy: - Oh, are you going to fight this way!

In the example of irony and contempt mentioned above, one can observe the diffused functions of interjections, expressed not only by his slanted eyes, but with the movement of the head to one side.

The combination of two non-derivative *oh-oh*, and one derived *dje doḡor* interjections can be considered normal linguistic phenomenon for the Yakut native speaker and means disappointment, reproach, even irritation: *Oh, dje bystybyт kihigin, doḡor! - suruyan badaalata oloror harandaahyn talyr gyna byraḡaat, oyon turan erchimneehtik ergillimehten kebiher.*

Oh, poor are you, friend! - he jumps up and turns vigorously snapping his pencil sharply.

Interjection *tyyh* is considered as expressing different emotional states of a person depending on the situation of communication. For example, this interjection expresses great surprise, amazement, fear and even fright: *Tyyh, doḡoor! Yrbaahyta suoh ebikkin duo? - Uybaan uchuutal sohuya tyste, onton toḡo ere kulḡaahтарын төбөлөрттөн саḡalaan iedestere, moonno bytynnyḡ өтөн kytaran bardylar.*

Ugh, you! Without a shirt or what? - Master Ivan wondered then for some reason started to blush at first edges of ears, and then to his cheeks and neck.

Tyyh, metodikata suoh satammat! It is absolutely clear! .. - Inspector olus sohuyan-dulayan, saharhay haraḡyn tiere көрөн tahaarda.

No, you can not work without methodology! It is absolutely clear!.. - with astonishment and surprise, the inspector widened his brown eyes.

Tyyh da, bu tylyn! - *Daaryya emeehsin uolun tylyttan dulayar.*

Oh, what way are you speaking! - Daria was afraid of the words of his son.

Repetition of this interjection means the emotional state of the speaker, it express his opinion distracting about the incident. The fact that the speaker is dissatisfied with something, or even upset underlines with a hand gesture.

Dje, bu kihibit adjas tradesman buolan erer - Dianne ram ilgisten kebiher. Ebeter saħata suoh tiihin byyhynan chypchyrnan kebihen baran sannyn ygdachchy tuttari.

Well, our man is turning into quite a petty bourgeois - he said, shaking his head and shrugs splitting through his teeth.

This context makes it clear modal-logical assessment of the situation. in connection with the expression of the negative tone of the speaker's emotions. The way he shook his head, shrugged his shoulders, silently split through clenched teeth, all movements that express criticism, resentment of a person.

Interjection *dje* can mean the moment of idea concentration in order to appeal to the attention of the interlocutor. In the following context raised shoulders express surprise of a speaker, maybe even with a hint of resentment or indignation:

Dje, ochcho Ɔo en kimħiny? - Suudap sannyn ygdachchy tuttubutunan oyono turda.

Well, then who are you? - Sudov jumps with his shoulders raised

Noteworthy function of non-derivative interjection that expresses more with irony and sarcasm is accompanied by certain phonetic, graphics and kinetic means.

For example: *i-i, saħara oloroohotoohhun yeah! - o Ɔonnor oħsur Ɔalanan kebiher.*

Oh, you have something to say! - The old man shuddered.

I-i, dögörketten baƆas tugu tuhanaary! Sobus-soƆotoh ynahtaah - diete dieleeh emeehsin.

Uh-uh, what is the use of Egordan? A single cow - said the woman.

Dögögkən soƆotoh ynahtaahryn diebet, hut toyottorgo dor Ɔoyor! - O Ɔonnor siileen saħarda. Egordan does not cry that he had a cow, it is still fresh with the heads! - Said the old man scornfully.

I-i! - Ohonoos Olus omnuolaabytyk yyylyy tyste uonna hamsatyn umatyna o Ɔusta.

Uh-uh! - Afanas surprised accusingly and lit his pipe.

In the examples mentioned above the use of interjections is justified in order to give the speaker ironic attitude, impish mockery towards the object of conversation. The operation of this interjection is necessarily accompanied by certain kinetic means and is pronounced almost always stretched with a certain sardonic tone, thus, as it were uttered through clenched teeth interjection *i-i* always contains negative meaning depending on the context and situation. Sometimes it can be used to express affection and tenderness toward a very close person, for example:

I-i, o Ɔom Mikiite baar ebikkin duo!? .. - O Ɔonnor taħna oħson, harbyalahan kelen Mikiiteni sannytan harbaabytnan oloro tyheet, kulгаа Ɔar sibigineyen a Ɔylastaabytnan barda.

I-i, Nikita, son, here you're! - Old man, quickly dressed and hurried to Nikita, grabbed him by the shoulders and just sat down and began to whisper in his ear.

Interjection *i-i* highlights a certain distance between the speaker and the addressee, which, in its turn, is determined primarily by the speaker in relation to the interlocutor. It can be assumed that the interjection *i-i* contains the meaning of “small” and context directs to the meaning either positive or negative emotional relationship to the object.

Thus, in this article we examined the most frequent polysemantic interjections which are widely used both in the spoken language of communicators and in the written language of the Sakha people. To understand and clarify the interjection semantics units was drawn to illustrate. The context was used to understand and clarify the interjection semantics units with proper verbal communication gestures, facial expressions and body movements of a speaker. The main function of the analyzed interjections in Yakut language is the verbalization of emotions. Among emotive interjection units the interjections have positive or negative connotation that's why they can bear the contrary meanings. The kinetic means following these interjections may be gestures, facial expressions, body movements that are "tied" to the different feelings, and a state of speakers. More precise interjection definition is very important in the context because the gestures may have different meanings, i.e. they can be used for expression of two or more of the senses, emotions, etc.

The concrete interjections like *oh*, *but*, *nuo*, *bay da*, expressing surprise or astonishment; *kər ere manyyh*, *ar-djaaly*, *uh-uh*, *tysie* expressing anger, frustration, resentment may be studied further. They may also be followed by certain kinetic means appearing in the situation of the communication.

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**THE ARTISTIC PATH AND DEVELOPMENT OF THE ARTISTIC
CONSCIOUSNESS OF YAKUT NOVELIST N. LUGINOV****ТВОРЧИТЕСКИЙ ПУТЬ И РАЗВИТИЕ ХУДОЖЕСТВЕННОГО
СОЗНАНИЯ Н.ЛУГИНОВА****YAKUT ROMANCI N. LUGUNOV'UN SANATININ GELİŞİMİ VE
ÖZELLİKLERİ****Tuiara PERMYAKOVA *****ABSTRACT**

This article attempts to define the artistic path and development of the artistic consciousness of the Yakut national writer of the Republic of Sakha (Yakutia), Nikolai A. Luginov. The rise of the novella genre started having effect on the release of popular literature. Novellas as a genre became especially popular in the 1970s and 1980s. The artistic path of N. Luginov began in the middle of 1970s, when the Yakut literature novel began in the 1970-80s became particularly popular. The article considers the early works of N.Luginov, which, in our opinion, reveal the quality of N. Luginov as a novelist.

Keywords: Artistic Path, Artistic Consciousness, Novel, Philosophy, Socio-Psychological Novel

АННОТАЦИЯ

В данной статье предпринимается попытка анализа творчества и развития художественного своеобразия якутского прозаика, народного писателя Республики Саха (Якутия) Николая Алексеевича Лугинова. Выход прозы на первый план и взлет жанра повести начался со времен «оттепели» во всей советской литературе. Творчество Н.Лугинова началось в середине 1970-х годов, когда в якутской литературе повесть стала в 1970-80-х годах особенно популярной. В статье рассматривается повесть Н.Лугинова, которое, на наш взгляд, раскрывает Н.Лугинова как романиста.

Ключевые Слова: Творческий Путь, Художественное Своеобразие, Повесть, Философские, Социально-Психологические Повести

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ÖZET

Makalede Yakut Yazarı Nikolay Aleksseviç Luginov'un sanat gücünün ve özelliklerinin tahlil edilmesi amaçlanmıştır. Nesrin ön plana çıkarılması ve hikaye türünün gelişmesi Sovyet Edebiyatı'nda "don çözülmesi" denilen dönemden itibaren başlamıştır. N. Luginov 1970-80'li yıllardan itibaren yani Yakut edebiyatında nesir popülerlik kazandıktan sonra çalışmalarına başlamıştır. Makalede N. Luginov'un hikayeciliğini özellikleriyle açıklayan araştırmalar yapılmıştır.

Anahtar Kelimeler: Sanat gücünün gelişimi, edebi çeşitlilik, hikaye, felsefevi, sosyal-psikolojoksel hikayeler.

As for the Yakut literature, works of such novelists as Amma Achygyia, Afanasiy Fyodorov, Anastasiya Syromyatnikova, Nikolay Zabolockiy, Nikolay Yakutskiy, Sofron Danilov, Nikolay Gabyshev, Vasiliy Yakovlev played a huge role in making novellas the leading genre in literature. In their oeuvre, just like the 1930s' novelists, they had worked their way, which started with tales, leading them to writing novellas and then novels.

During the 1970-1980s, novellas became the main medium for showing the contemporary realities. In his works, "Flowers of Kolyma" (1967) and "Autumn rainbow" (1988) writer N.A. Gabyshev shows the working and everyday life, as well as interests and inner world of the modern man. In his novella 1966 novella "Trouble" Amma Achygyia explores man in extreme situations, author looks to understand man's capabilities, both moral and physical.

One of the most rapidly developing up-and-coming story is that of writer Sofr. P. Danilov. After his books of tales and novellas had been released in 1940s and 1950s, in 1967 comes out his novel "While the heart's beating", which became a notable event in Yakut prose and the first socio-moral novel in Yakut literature. Literal portrayal of the contemporary life and of the society's today problems in Yakut literature became possible after the release of this novel, whose author displayed the Khrushchev Thaw, writing about the changes that took place in the society at that time. Asking questions of morality in epic literary works becomes topical and takes prominent place in Soviet literature of 1960-70s. Discussion of said problems continues in Sofr.P. Danilov's novellas. The 1967 novella "Bringing people joy" author, similar to his novel, together with traditional for Soviet literature social conflict, brings up the morality issue. Its characters do not only fight for justice, but, first and foremost – are faced with the unsolvable dilemma – to be or not to be? Meaning the author is more attentive to the protagonist's soul's inner conflict, he pays more attention to disclosing the character's psyche. Such concept of an author is achieved in such novellas as "Fire" (1980), "Tomorrow shall come" (1980), "Plough" (1986). The author believes in mankind, in its moral high ground that is capable of bettering reality, of changing the world. These qualities apply to its characters – Alasov, Unarova, Natasha, Dariya, Basykka among others.

With their versatile library and their pioneer literary work Sofr.P. Danilov and N.A. Gabyshev had made a colossal impact on the development of modern Yakut prose during the 1970-80s. They had also played an ample role in encouraging the younger writers, their works having inspired them. While Russian authors proclaim, that they "have come out of the "The Overcoat" by N.V. Gogol and fell out of M. Gorky's wide sleeves", the young

Yakut novelists of the 1970-80s had been, indubitably, inspired by the work of Sofr.P. Danilov and N.A. Gabyshev.

In 1970-80s the Yakut literature welcomed a new generation of novelists, writers working in the genre of novella, whose names had started to gain fame – P.D. Avvakumov, N.A. Luginov, E.D. Sokolov, V.N. Titov, E.P. Neymohov, V.N. Gavrileva, I.G. Ivanov-Nuolur, S.A. Popov-Tumat, I.E. Fedoseev-Dooso, V.S. Yakovlev-Dalan, V.N. Egorov-Tumarcha, P.A. Prokopyev-Chuukaar, as well as others.

V.N. Gavrilyeva began her literary career because of the impressions that N.A. Gabyshev's romantic stories had left in her. V.N. Gavrileva's draft period falls on her debut storybook – "My dear bearchtree" (1967). Author admires her characters' beautiful inner worlds, she shows her love for people with delicate, sensitive souls. Yet, already in her next book "Rose" (1969) the author finds her own style of prose, which keeps on developing in her next novellas – "Foolish woman's love", "Love in autumn-time", "The Road" (1977). Her distinction is a peculiar artistic concept of a man and the reality. There were times when the author was reproached for sneaking in foreign artistic techniques into the Yakut literature. V.N. Gavrilyeva takes a few steps away from the central line of literature of the socialist regime, so to speak, and demonstrates not the imagery of the communist, and not even of the average man, who was the main theme of the 1960s prose, but of "the fool", i.e. an oddball, lonely, restless, and not suited to the regular life. The appearance of the misfit image in contemporary Russian literature is credited to V.M. Shukhin, whose works had characters not fitting into the norms of social interactions and society's rules. His works were interpreted as a metamorphosis of the critical realism's "small" man. V.N. Gavrilyeva's characters too fall out of the natural stream of modern life, they live inside their dreams, thoughts, only listening to their gut feelings, living by their own principals in their made-up reality while being completely uninterested in the outside world. Only V.N. Gavrilyeva sets a moral problematic of modernity, opposing her odd birds to the characters with philistine life attitude, to those who worship materialistic values and enjoy passing interests.

E.P. Neyhomov's artistic concept of a man in his novellas "Encounter" (1983), "Takeoff" (1986) is a portrayal of today's positive character. Similarly to a journalist, he searched them in real life, his novellas prototypes were famous wrestlers, singers, people who contributed to the development of sports and arts of not only the Republic, but also of the entire country. In 1988 his detective story "Case near the Saysary lake" is published, where the main protagonists touches present modern society's problems as he's solving the crime.

E.D. Sokolov portrayed modern man's fate in his novellas "Inseparable companions" (1981), "Happiness" (1985), "Odinets with an unhappy life", "Guilty" (1989). The image of a "small", always guilty man comes to life in his novellas. But his characters don't give up because of life's hardships and struggle for their happiness, for the triumph of justice. His last works saw the appearance of characters from a time period known as "Perestroika". It would seem that the time of man's freedom finally came to be, but the "small" man can't find his truth or his happiness here either, he becomes redundant. In author's artistic concept the cornerstone is the idea that all times, wheels of state and all social conventions or orders are inimical to the common man, and in that sense "Perestroika" changing anything isn't highly plausible.

Although it seems that young writers are continuing the traditions of major novelists by concerning moral problems of the man and the society in their works, they have also introduced a fresh outlook and their groundbreaking researches. What distinguishes them from works of A.I. Fyodorov, A.S. Syromyatnikova, N.A. Gabysheva, Sofr.P. Danilova is that while the works of before-mentioned authors were heavily labeled with signs of the Khrushchev Thaw, the young novelists are now portraying different times. In their novellas we find the people and the problems of the so-called “stagnant” society. From there we have the characteristics of its characters’ individualization. If the Thaw’s authors believed in the idea of a better future society and a new face of Communism, the young writers, having lost faith in that, show, on the contrary, the “small” man and his tribulations. Innovation of the young writers and their novellas’ distinctive feature became a structured organization of the product. First of all, this meant short volumes, contractedness and plot’s conciseness. This explains the volume and the economy of artistic techniques, the metaphoric and symbolic imagery.

When the novellas of 1970-80s had been displaying the contemporary reality, the 1990s novellas, of what is known as the “Post-Perestroika” period are filled with new themes, problems, images and genre diversity. We witness an increase in interest towards the early history of Russians, and towards the missing pieces of Soviet society’s history, society’s vexed problems also prove to be a point of interest. Such are the novellas by E.P. Neymohov, N.G. Zolotaryov-Yakutskiy, G.I. Borisov, V.N. Titov, E.D. Sokolov, K.S. Everstov and others. In 2000s, at the beginning of the XXI century the all-male novelists squad is joined by voices of female authors – Kuorsunnah, Sayya, Venera, A.E. Varlamova-Ayyshaany, T.P. Nakhodkina, G.V. Nelbisova, amongst others.

Writers who had been working in the genre of novella during the 1970-80s began publishing in the novel genre in the 1990s: P.D. Avvakumov, E.D. Sokolov, V.N. Titov wrote psychosocial novels, while N.A. Luginov and E.P. Neymohov had created historical novels.

Nikolay Alekseevich Luginov (born 1948) is national author of the Sakha (Yakutia) Republic, an “Alzhir on the intersections of culture” international literary award laureate, a Republic of Kazakhstan’s “Alash” literary award laureate, an honored artist of the Sakha (Yakutia) Republic. He became part of the USSR Union of Writers in 1979. Nikolay graduated from the faculty of physics and mathematics of the Yakut state university, worked as a teacher, an All-Union Leninist Young Communist League’s provincial committee’s instructor, is currently director of the Literary museum named after P.A. Ojunskiy. He finished higher literary courses of the Literary institute named after M. Gorky. He was elected secretary of the board of directors of the Russian Union of Writers, vice-chairman of the board of directors of the Yakutian Union of Writers, member of the editorial board of the “Literary Russia” newspaper, the “Northern World” and the “Polar Star” magazines. Presently he is co-chairman of the Russian Union of Writers. He is also Sakha (Yakutia) Republic’s spirituality academy’s academician. The up-and-coming of a writer is strongly dependent on his surroundings. N.A. Luginov had been “stewing” in a literary environment. In 1975 he took part in the VI All-Union Young Writers Conference, and there, as he himself noted, he became sure of his choice’s rightfulness. Young artist’s creations were supported by such Yakut authors as S.P. Danilov, Kyunnyuk Urastyrov, Sofr.P. Danilov, I.M. Gogolev, P.D. Avvakumov and others. As soon as in 1978 works by N.A. Luginov were up for discussion at the Council of young writers with the Russian

Soviet Federative Socialist Republic's Union of Writers. Speeches from Moscow writers and critics like G. Drobot, B. Kostyukovsky, V. Chukreev, G. Moskovskaya, I. Burkova and others took place during that council. They admired N.A. Luginov's novella called "Nuoraldzhim's grove" and suggest it for printing in Russian language so it would become available for the rest of the Union.

N.A. Luginov is a famous, major novelist of Yakut literature, author of novellas and a trilogy novel "By Genghis Khan's will" (1997-2005). He is viewed as a writer who contributed not only towards the Yakut, but also all of the Soviet literature. The works of N.A. Luginov are translated by Semyon Shurtakov, Pyotr Krasnov, Vladimir Karpov, Nikolay Shipilov and Anna Dmitrieva.

N.A. Luginov began his literary career in the middle of the 1970s. His first book, "Stories", was released in 1976, though the author decided to not spend any time with the small genre, immediately turning to novellas. One after another come out his books of novellas: "Sergelekh" ("At Sergelekh") (1978), "Nuoraldzhim's grove" (1979), "Combat" (1981), "Taas Tumus ("Stone beak")" (1984), "Leaf fall flood" (1986), "High islands" (1988), "Sky's axis" (1992), "Kustuk ("War arrow")" (1999), "Hunnish stories" (2010) and novels "Floors" (1980), "Chyys haan yyaahynan ("The sky knows")" (1997, 2000, 2005). The following works of N.A. Luginov had been translated into Russian language: "Nuoraldzhim's grove" (1981), "Song of the white cranes" (1982), "House on the tiny river" (1988), "By Genghis Khan's will" (1988), "Hunnish stories" (2010), and the "Taas Tumus ("Stone beak")" novella, after it was translated into English and French, became part of the worldwide readers' heritage. His novel to this day is the high-point of his literary achievements and of all present Yakut literature: "Novel "By Genghis Khan's will" marked a new countdown, a new level of quality of Yakutia's culture"(Sidorov, 2010: 51). As visible from the stated above, the writer works indefatigably, precipitously and fruitfully.

In his first novella, "At Sergelekh" N.A. Luginov demonstrates the life of today's youth. A friendship of fellows: Sergey, Mikhail, Semyon, Nikita and Ayaan – began in the student years, they were bonded by a life in a shared room of the university's dormitory and by studies at the faculty of mathematics. Despite common interests, the lads all possess different characters. Mikhail, although a capable and well-rounded man, leads a light-hearted, merry way of life. Semyon has a hard time with his studies, he is showing average abilities. Nikita, being the oldest of them, is purposeful, he is preparing to become a complete master of his destiny. Ayaan, since he is very sick, has a strong passion for life. Sergey is the youngest, slightly careless, your everyday student. What are their morals? Young people are maximalists; they all want to be the positive modern-day heroes. Mikhail, who is talented in every field (he dreamt of becoming an artist), says man must be versatile, all-around wholesomely developed. He is the one advocating theatre-outings and familiarizing themselves with the high culture. Semyon likes getting stubborn, arguing and finding faults in everything. Nikita and Ayyan, on the other hand, are more realist-like, they talk about how there is no such thing as perfect people and how life is extremely difficult. Now, the question is, who do they become? In his student years Sergey finds the love of his life, whom he marries happily and is successful in his career. Nikita loves only once during his life in the university, though unhappily. He dedicates his life to the thing he loves the most – sports and becomes a triumphant coach. Ayyaan was able to cure his disease and is now doing science. Semyon grows up to be an innovative teacher who is embedding scientific advances into the educational process, is very involved with his work and isn't

married. And Mikhail becomes a major scientist who is opening up horizons for modern science. His personal life is complicated, but he does meet his love. All of the friends acknowledge that they became good specialists and better people thanks to the university, Sergelekh. It's their most beloved place; one that pulls them in, it's a starting point of all their accomplishments, happiness, and life. They all dream of Sergelekh, it appears to them as a small spot of warmth and light in this world. Sergey, finding himself at the end of the world, in Far North, often reminisces of Sergelekh, and Mikhail, who is a teacher, envies his students, their carefree life. The novella is written by a recent university graduate and is illumined with a light of student years nostalgia. This work attracted readers with its thematic novelty and became a sui generis ode to studentship.

The novella "At Sergelekh" is N.A. Luginov first students' book, and perhaps the subject of student life, that nostalgia brought him into the pen work.

In his second novella, "Nuoraldzhim's grove" (1979) the author once again demonstrates a wondrous time of man's life, only this time it's childhood. Nyurgun – an eight years old bubbly growing up in his native alas (village): he plays and runs around outside, studies, helps with work and hunts. The novella creates two images, one of an old grandmother and one of a grandson, their relationship is developed. Grandmother had to send seven of her sons to war, only two of them came back. Her life ends with her waiting. Waiting for her young, healthy children to come back, build their own lives so that the family endures. She longs to see their vigorous, productive lives. She waits for her oldest son to beget her grandson so that Nyurgun won't have to be lonely.

Nyurgun grows up, but the scenes of life are forever imprinted into his soul, because every man's life starts with his home. Young men of author's first novella view the beginning of their life to be the years they've spent in the university, in this sense making it a students' book; "Nuoraldzhim's grove", however, became a turning point in his career. Here he discovers his literary trail, his unique style of prose and took his place as a writer with his own concept of man and reality: "Of course, my vision of the world grew strong from a deep national peculiarity of an artistic perception of the world" (Sidorov, 2010: 126-127). Writer, as a creative artist, deeply understands art's essence, which is why he says, that the most valuable are "a national perception, particular qualities of a national world perception, and things that distinguish us from others" (Sidorov, 2010: 129). This is why literary researcher A.A. Burtsev considers this the author's "programming creation" (Burtsev, 2004: 175).

The youthful theme is continued in the "Combat" (1981) novella. Author takes up a sports thematic, shows us an image of an international competition's champion and a world-recognized athlete. The subject of sports and of the champion was inviting and untried in Yakut literature, since it was caused by the huge success of Yakut wrestlers at the world arena in the 70s.

The "Taas Tumus ("Stone beak")" (1984) novella drew the attention of not only its readers, critics and literary experts, but was also recognized abroad. The novella was translated into French language by Jacques Carro together with Lina Sabaraykina. For this work N.A. Luginov had received the highest award as he became a laureate of the international literary award known as "Alzhir at the intersections of culture". Writer portrays the painful fates of different people who are united by a single event. Toybol lost his child, Odon found him and Mikhey became a go-between. Toybol, as did the grandmother from the "Nuoraldzhim's grove" novella, spends his life waiting for the

child's return. Characters' life becomes a struggle, with which each of them deals in their own way. Before he passes away, Odon repents for his deeds, while Mikhey is always happy with himself and life. Just as with "Nuoraldzhim's grove", the author displays the post-war life and people from the war generation. "Taas Tumus" also became a significant and turning point novella in N.A. Luginov's work as he turns to the philosophical novella.

Later on the socio-philosophical novella work continues in his next titles: "Dance" (1984), "Leaf fall flood", "Old man's smile", "House on the tiny river" (1986), "High islands" (1988).

In his novella "Dance" the main heroine Anne, a war widow, raises a child on her own, but as old age approached she was faced with a possibility of being all alone. She couldn't come to terms with the youngsters, her son and his bride, who don't want to let them into their life, having a different view on how things are. Anna feels unneeded in today's society. Only art can lift her spirit and help her overcome the difficulties, to love life.

In "Leaf fall flood" we witness the haying time. A young lad is beside his elders, he follows their conversations, relationships, learns labor and life. But mentally he sees himself in far-away places, where he will definitely travel in pursuit of his dream. The writer states that only by growing up will he realize what an unimaginable and joyful summer he spent alongside congeners and on his native land.

In "Old man's smile" man is living in Tundra; he loves his native lands and never wants to leave it. He remembers his southern recreations with a shiver, he can't bear any other place but home. He can rejoice only when he's sighting his beloved trees, snow and deers.

"House on the tiny river" is a voluminous novella where the writer describes the fate of not only the protagonist, but of the supporting characters too. Makar spends his entire life in expeditions and thinks of himself as of an elated, happy man. But in his old age his son finds him, they build a house together and in that time a change in his attitude towards life occurs.

The final N.A. Luginov's socio-philosophical novella is "High islands" (1988). In this novella the writer explores the spirit of people who had been through war, they are all dealing with vast challenges in their lives. Every character holds a different position in life, and as their time comes they look back on their lives in order to reassess them.

A special group of novellas consists of N.A. Luginov's philosophical works, such as "Kustuk ("War arrow")" (1984), "Raven" (1984) and "Serge ("Hitching post")" (1987). In these author's philosophical novellas the main characters are unusual imagery – a dog, a raven and a hitching post-serge. All of them were personified by the author; they are thinking, conscious beings that are evaluating the world. These philosophical novellas showcase the author's concept of man and reality the most.

Philosophical novellas hold a primary place in N.A. Luginova's literary career and reveal his mastery growth, generally speaking, the author's maturity. Many researchers say that novella is a step to novel. N.A. Luginova, too, becomes a novel-writer in his middle years.

In the end of 1970 – the beginning of 1980s all of Soviet literature was going through sever times. After the "Perestroika" and the era of free publicity that came with it, the literature world had to face the need of revision of its principals and values. An

abandonment of socialist regime's methods, of principals of Soviet literature that put writers under certain restrictions and into a dependency on the authorities, which lead to a loss of national literature's singularity, has begun. During these years the writers' thrive for freedom of expression was unprecedentedly close to fruition. It seemed at that time that all literature had come to a halt and stopped for some period of time. National literatures had been slowly and painfully recovering from said state. But in the 1990s begins the dawning of new literature, named the "post-modernist" literature. N.A. Luginov's work also comes to a temporary break off, a respite time, when the writer rethinks his art, concludes what he has accomplished and looks for new paths, new themes and images. Creative searches are inseparable from doubts, difficulties. The writer, celebrating his 60 year anniversary in 2008, noted: "Real literature is hard work... I did all I could. To this day... I'm satisfied with it. Everything I've planned – I've done" (Sidorov, 2010: 137-138). In that time N.A. Luginov absorbedly studied the histories Asian and Eurasian peoples, he had a sweeping range of interests. First his friend presented him a book – "The sacred knowledge of Mongolians", then Genghis Khan's bloodline had been discovered, thus the writer gradually was pulled into long-past centuries' history. He went through a lot of archives, found plenty of documents. Sometimes it would appear that he's working on a historical piece, but the writer is endlessly glad that his work turned into a work of fiction about a historical figure and time of heroes" (Haritonov, 2008: 84).

The historical novel "By Genghis Khan's will" by Nikolay Alekseevich Luginov greatly credits his philosophical novellas. Although this novel's content is completely different from the writer's previous works. On one hand, such an overruling change in his work is explained by the "Post-Perestroika" literature's demand of freedom of writers' creative process. The new literature is also responsible for initiating Yakut literature's unheard-of interest in Yakut people's ancient history and in the historical genre in general. The first historical novel-writer is Dalan, who in his novels "Backwater Viluy" (1984), "Tygyn Darkhan" (1993) wrote about age-old time of intergeneric dissensions on Yakutia's territory. On the other hand, N.A. Luginov, as an author of philosophical novellas, became interested in humanity's global historical problems, in the sources of statehood, army, border and wars and in that chaos found a matching image – that of Genghis Khan. Writer's artistic concept is that Genghis Khan, the great general and emperor who changed the map of the world couldn't have been not implicated in Yakut people's history, who were taken from their ancestors and forced so far into the North. Also the poetry of his philosophical novellas was carried forward into this novel – those are parables about man's purpose and the meaning of his life, symbolic, archetypical imagery and plot motives that echo in his panoramic epic canvas. That is why the novel doesn't just have historical content, but it also has a philosophical ringing to it. O.G. Sidorov, seeing A. Kulakovsky traditions in the novel, called it "modernity's philosophical treatise" (Sidorov, 2010: 50).

While working on the novel, N.A. Luginov kept saying that he would definitely go back to writing his novellas (Haritonov, 2008: 85). By this he meant nothing but his philosophical novellas. Year 2010 saw the release of the "Hunnish stories", in which the writer stays loyal to the subject of his novel. This is the history of a Chinese state before the Genghis Khan era. Writer's artistic concept is that every nation, native land or even man's inner world have their boundaries, which must guarded advertently and bravely protected from an outer invasion. The author sees the meaning of life and man's duty in that defense. In this novella the symbolic imagery and philosophical sounding play a more profound role

compared to the previous work. N.A. Luginov, as he had planned, continues to create his philosophical novellas.

Such are the stages of the artistic path and of the development of an artistic consciousness of Yakut literature's leading novelist Nikolay Luginov.

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THE ANALYSIS OF REPRODUCTION PROCESSES OF INDIGENOUS LANGUAGES IN REPUBLIC OF SAKHA (YAKUTIA)**АНАЛИЗ ПРОЦЕССОВ ВОСПРОИЗВОДСТВА ЯЗЫКОВ КОРЕННЫХ НАРОДОВ РЕСПУБЛИКИ САХА (ЯКУТИЯ)****SAHA (YAKUTİSTAN) YERLİ HALKLARI DİLLERİNİN YENİDEN ÜRETİM SÜREÇLERİNİN TAHLİLİ****Ulyana SEMENOVA BORISOVA****ABSTRACT**

In this paper, the processes of reproduction of indigenous languages of the Republic of Sakha Yakutia are examined. The empirical basis of the results were attained in a survey conducted by the North-Eastern Federal University named after M. K. Ammosova jointly with the Center for Strategic Research and Development of the Siberian Federal University from 5 to 10 October 2011 in 16 of the 34 districts of the Republic of Sakha (Yakutia). The study involves representatives of indigenous peoples and of Sakha (Yakuts) (№ 1982), who live in the Arctic 6 encampments (districts), 3 agricultural towns and 7 cities of the Republic.

Keywords: Sociological Study, The Indigenous Minorities Of The North, The People Of The Sakha

АННОТАЦИЯ

В данной статье предпринят анализ процессов воспроизводства языков коренных народов Республики Саха Якутия. Эмпирическую основу составили результаты комплексного социологического исследования, проведенного Северо-Восточным федеральным университетом имени М.К. Аммосова совместно с Центром стратегических исследований и разработок Сибирского федерального университета с 5 по 10 октября 2011 года в 16 районах из 34 Республики Саха (Якутия). В исследовании приняли участие представители коренных малочисленных народов и саха (якуты) (№1982), которые проживают в 6 арктических улусах (районах), 3 сельскохозяйственных и 7 городах республики.

Ключевые Слова: Социологическое Исследование, Коренные Малочисленные Народы Севера, Народ Саха

ÖZET

Makalede Saha (Yakutistan)'nın yerli halkların dillerinin yeniden canlandırma süreçleri tahlil edilmiştir. Saha (Yakutya)'nın 34 cumhuriyetinin 16 bölgesinde 5-10 Ekim 2001 yılında M.K. Ammosov Kuzey-Doğu Federal Üniversitesi ve Sibirya Federal Üniversitesi Stratejik Araştırmalar Merkezi tarafından ortaklaşa yaptıkları genel sosyolojik araştırma sonuçları bu çalışmanın deneysel esaslarını oluşturmaktadır. Araştırma Saha (Yakutistan)'nın (No 1982) az sayıda olan 6 Arktik bölgede, 3 zirai alan ve 7 şehirde oturan yerli halk üzerinde yapılmıştır.

Anahtar Kelimeler: Sosyolojik Araştırmalar, Kuzeyin Yerli Az Sayıda Olan Halkları, Saha Halkı.

The complexity of the language situation in Yakutia also confirmed by the fact that the UNESCO Atlas of the World's Languages in Danger of extinction, including all languages of Indigenous Peoples of the North - Even, Evenki, Dolgan, Chukchi, Yukaghir (Tundra Yukaghir, Kolyma Yukaghir) - the official languages, and the Yakut language, which is the official language of the Republic of Sakha (Yakutia).

Ethnosociological comprehensive survey was conducted of the North-Eastern Federal University im.M.K.Ammosova within foresight studies, the overall objective of which is to build a forecast scenarios for the future of the Sakha Republic in 2050.

The study was conducted in 16 of the 34 districts of the republic, from 5 to 10 October 2011 in order to identify and analyze the mechanisms of reproduction etnosotsiokulturnyh processes is the Yakut people (sugars) and the Indigenous Peoples of the North.

The sample been selected four types regions: mononational, Yakut, which historically inhabited by 80-100% representatives of the sakha people, russian-speaking territories on which focused mainly representatives Slavs mixed in ethnic composition and arctic regions in which they live and work small indigenous peoples North, as well as sakha and russians.

The results of Russian Census in 2010 demonstrate that the total population of the Republic of Sakha (Yakutia) amounted to 958.3 thousand people. Specific gravity of the urban population - 614.4 thousand people, the rural population - 343.9 thousand people. Ethnic composition: sakha - 466942 (48.7%), Russian - 353649 (36.9%), the number of small indigenous people of the North (Dolgan, Even, Evenk, Chukchi, Yukagirs) is 39936 people (4.17%) and other (Nacional'nyj sostav i vladenie jazykami..., 2013).

Yakuts, self - sakha - Turkic people, the indigenous population the Republic of Sakha (Yakutia). The main traditional activity is sedentary cattle (horse breeding), as well as fishing and hunting. As holistic ethnos sakha formed on the territory of Yakutia in close contact with the local indigenous people.

Multistep typological Quota sampling stratification has been used. All were interviewed 1982 people, including in the capital city of Yakutsk - 504 people. The national composition of the respondents 84.4% - 15.6% and sugars - the representatives of indigenous peoples (indigenous): 12.8% - Evenki (253 people), 1.2% - Dolgan (24 people), 0, 9% - Evens (18 patients), 0.7% - Yukagirs (13 people).

Polled 45.1% of men and 54.9% women. Were also obtained representative proportions of age generations: 28.3% - from 18 to 29 years, 34.4% - from 30 to 44 years, 29% of respondents 45 to 60 years and 8.3% of those 60 years and above .

The vast majority of respondents are of the mono-ethnic families: 83.6% of respondents have (or had) a mother and father's nationality sugars. In 12.0% of the respondents, and the mother and father are indigenous. 4.4% of respondents were born in inter-ethnic families: Russian mother and father - Sakha or vice versa. However, the respondents themselves prefer to identify themselves as Sakha. This can be explained by the increased national awareness Sakha and so many "sahalyary" seek to associate themselves more with the people Sakha than Russian (specify that twenty or more years ago, the opposite trend).

The questionnaire was asked a factual question about the nationality of the spouse (s). In the inter-ethnic marriages is 6.5% of the respondents who took the survey. And here is an interesting fact. In a family where the father, for example, Russian, and his mother - Sakha, the eldest child may consider themselves Russian and the other identifies with Sakha. A similar pattern is observed in the Arctic encampments, where ethnic violence eldest child identifies himself as Evenk (both male), and the youngest - Sakha (my mother).

Our research revealed that the vast majority of all respondents (87.8%) believe their mother tongue Yakut language. 16.7% of respondents reported as their native language Russian language.

It is necessary to clarify the next moment that the results of the responses exceeds 100% because some respondents *deliberately* and *persistently* mentioned as a mother tongue 2 languages, such as Russian and Yakut, and Evenk and Yakut. This case can be attributed to the positive zone of the two supplies cultural boundaries. Or are we witnessing the phenomenon of "floating of ethnicity" (Golovnev A. V., 2009). One of the main mechanisms of drift ethnicity is ethnic marriage, creating an alternative to ethnicity in children.

Analysis of the responses and correlation dependencies led us to the conclusion that recognition as a "native" language of their own nationality often does not reflect the fact their mother tongue, and the commitment of human of certain cultural values, which appears as language.

90.6% of the representatives of the Yakut nationality mark in the Yakut language as their mother tongue, 15.6% - Russian language. If you look at the Indigenous Peoples of the North: 72.7% Yakut called mother tongue, 23,7,0% - indigenous languages, 22.7% - Russian language. This exceeds 100% because some respondents as their mother tongue at the same time pointed out the two languages.

Thus, the analysis of the responses and correlations led us to the conclusion that recognition as a "native" language often does not reflect the fact their mother tongue, and the commitment of people of certain cultural values, which presents language.

Sociocultural space of Yakutia is characterized by strong dispersion medium of language use. In this case, all the ethno-linguistic processes are in polylingual environment where the language of the indigenous ethnic group (especially indigenous peoples) is in the position of the nondominant. The complexity of the language situation, manifested in the predominance of the process of assimilation, is expressed in the restriction of social

functions and reducing the social prestige of minority languages. In the places of residence of numerically small peoples of the North – situation observed three languages.

Answers to the question "To what extent do you and your family own national (native) language?" Define and fix the following real language situation in the country: the degree of native language is directly correlated with the age of the carriers. For example, fluent (owned) national language (speak, write, read), the overwhelming majority of the parents of the respondents (88.2%), as do 74.1% of the respondents who participated in the survey. Only 59.8% of the older children speak freely, and younger children, free to owning their own language - 54.9% (see table 1).

Table 1

Answers to the question

"To what extent do you and your family own national (native) language?"

	fluent	can speak	at the household level	know a few words	None	In total, in%
You yourself	74,1	10,0	8,0	4,6	3,2	100,0
Your spouse	75,9	9,5	5,2	3,3	6,1	100,0
Your parents	88,2	0,1	6,2	2,6	1,2	100,0
Your older kids	59,8	12,0	12,6	7,7	7,0	100,0
Your younger children	54,9	9,4	12,1	11,1	12,4	100,0

The data in Table 1 actually show that the generational gap is in the possession of the mother tongue: the children of the respondents are less fluent in the language, know the words or not speak at all.

Language component of ethnic culture includes such language for – indicators of the mother tongue, the language of childhood, the degree of knowledge of languages – Cove ethnic partners, the language used by a person at home, in an educational institution in the field of formal and informal communication.

Currently, the country has developed typical of many regions of the country national language situation - – one party (the national Russian) bilingualism, language understanding providing discounts and forming positive inter-ethnic relations. Prevails among the residents developed type of bilingualism, carriers are increasingly advanced types of Yakut-Russian bilingualism, and so – same person, speak Russian better than their native language. National-Russian bilingualism is widely penetrated in a traditional sphere of application of the native language as the family home (see Table 2).

Table 2

The distribution of responses on a question

"What language is mainly discussed domestic and personal affairs?"

	On the Russian	On native
1. Your spouse	25,8	74,2
2. Your parents to each other	10,2	89,8
3. Your children to each other	36,4	63,6

Analysis of the results of the study showed that the intergenerational dynamics of the discussion experience in Russian and its domestic affairs goes upwards: from 10.2% of the parents of respondents to 36.4% in children. This fact is very illustrative indicator that the language can serve as a major symbolic markers that support ethnic boundaries, but it can not perform the functions of communication in the community.

One of the crucial periods in the life of the indigenous languages of the North, Siberia and the Far East came when bilinguals are equally owning families and Russian languages, went to the Russian language between them. Thus was set communicative stereotype for all other representatives of ethnic groups. According to researchers, the crisis in the language begins not when it does not know and do not absorb the children, and when it no longer speak highly educated adults. It is a small layer of indigenous persons responsible officials at various levels, people with higher and secondary vocational education, other social groups previously mastered the Russian language in the 1940s showed a departure from the use of their language and turning it into an object purely professional (Burykin A.A. Nekotorye problemy ..., 2002).

When language shift change community of its speakers (mean age of carriers endangered language increases with the development of language shift, there are many different kinds of incompetent media that during the life may like to improve and worsen its command of your native language), and change the language settings of the community in relation to a given language.

The question, "Will you teach your children to speak at the national (native) language?" Revealed that overall 89.7% of the Sakha respondents plan teach their children to speak the national (native) language. Do not intend to teach - 3.6%. Have not decided yet - 6.7% of the respondents.

Causing some concern that younger respondents between 18 and 29 years (11.7%) do not know yet (not yet decided), will they teach their children to speak the national (native) language. The indicator in this group is higher than in other age groups.

Answers to the question "What language do you think you need to start teaching a child in first grade?" showed that the majority (61.8%) of respondents believe that "we need to start teaching a child in the first grade at the same time in the Yakut and Russian languages. "24.1% think that the first class should be taught only in their native language. The remaining 9.8% of the adherents of training in first class only in Russian, and 3.9% of respondents were undecided.

The majority (59.9%) of the respondents opposed the teaching of core subjects at school (mathematics, physics, chemistry) in their native language. Only 24.9% agree with the teaching of core subjects in school, other 12.8% were undecided.

In the republic understanding the indigenous people of the Republic remains objective necessity in the possession of the Russian language as the language of higher levels of education and related social and professional perspectives.

French researchers have explained this situation as follows: "Loyalty to one's language is justified by political or cultural reasons, prefer a different language settles professional success, or future children." The desire to speak properly "can be directed at both languages , but can be limited, and one of them" (Siguan M., Makki U.F. *Obrazovanie i dvujazychie...*, 1990).

Most read newspapers, magazines, fiction in the native language of the respondents older than 45 years of age and older, it is mostly rural. 56.3% of young people surveyed between the ages of 18 and 30 read in their native language, but rarely.

The study found that leaders in viewing TV programs in their native language are residents of rural areas (49.3%, mainly Sakha). Residents are mostly from urban and industrial areas ignore the television broadcasts in their native language. We believe that the Yakut national television can perform critical mission to preserve and strengthen the cultural values of the people.

At the present stage of the education system of the Republic can be called a system of bilingual (bilingual education), as simultaneous use of two languages as languages of instruction, which is transformed into polylingual. Possession of a few linguistic cultures enhances ethnic identity of indigenous peoples of the North and promotes educational and professional competitiveness youth. A mother tongue for indigenous people gradually lose the functionality of the communication and turns into a kind of ethnic marker, indicating guide to the speaker's affiliation to a particular ethnic group.

We agree with researchers who believe that the individual (personal) level of language policy is necessary to ensure the priority of the native language in socialization. Only a person that has developed mainly in their own linguistic and cultural environment, to receive education in their native language, able to lift their linguistic self-consciousness to a level that ensures the actual functioning of the language in all spheres of social life (education, power structures, scientific activity), and thereby become basis for the preservation and development of the native language.

Thus, the study found increasing trend to polylingual orientation of the population against the background of increasing the value of the native language of the indigenous peoples of Yakutia.

The results of the last four censuses, the Russian population is the official source of linguistic processes of research show that the increase in the number of those who consider themselves to sakha, is reducing the number of people who consider the native their ethnic language. Particularly rapid rate this process goes in sakha residing in urban areas that are Russian-speaking.

At present the republic has developed typical of many regions of the country national language situation - single (national-Russian) bilingual, providing the linguistic understanding without intermediaries. In cities and industrial uluses prevails developed

type of bilingualism, carriers are increasingly advanced types of Yakut-Russian of bilingualism.

The reproduction of the national language is essentially dependent upon the intent of the parent to teach (or learn) their children to speak that language. Without the active position of the parents, but at the expense of teaching children the basics the national language in school, you can't save it as a "living" language. Today, the education system the Republic of Sakha can be called a system of bilingual (diglot) education, as simultaneous use of two languages as languages of instruction. Answers to the question «*Will you teach your children to speak at the national (native) language?*» Showed that the vast majority (89.7%) of respondents plan to teach their children to speak the Yakut language.

Don't plan to teach their children to speak in their mother tongue - only 3.6% of people. Find it difficult accurately answer - 6.7% of the respondents. There are many young people: young respondents between 18 and 29 years (11.7%) do not know yet (not yet decided), will they teach their children to speak the national (native) language. It is gratifying to note that the high level of education of the respondent contributes to the preservation of the Yakut language through the education of children in the family.

Answers to the question «*What language do you think you need to start teaching a child in first grade?*» Showed that the absolute majority of 61. 8% of the respondents consider that it is important to educate children in first grade the same time in the Yakut and Russian languages – 61. 8% of the surveyed population. Tuition only their native language – 24. 1%, only in Russian – 9. 8%, with a choice of difficulty – 3. 9% of the respondents.

The majority of the respondents (59.9%) oppose the teaching of core subjects at school (mathematics, physics, chemistry) in the native language, for - 24.9%, 12.8% were undecided respondents.

Answers to the question «*How often do you read newspapers, magazines, art books in their native language?*» shows that respondents often read over 45 years of age and older. Most read newspapers, magazines, fiction in their native language, mainly rural population (43.3%). Young people aged 18 to 30 years are rare, but read in their native language - 56.3%. Don't read newspapers, magazines, fiction in the native language of - 27.8% of youth aged 18 to 30 years. Thus, in the cities are becoming less of readers of books in the native languages.

We believe that the Yakut national television can perform in our society responsible mission to preserve and strengthen the cultural values of the people. We found that the leaders on how to view TV programs in the native language are residents of rural areas (49.3%).

For the current generation of the sakha practically there aren't noticeable problems in mastering the Russian language is a growing trend to increased polylingual installations. In the republic remains understanding the original inhabitants of the republic of objective necessity in the possession of the Russian language as the language of higher levels of education and related social and professional perspectives.

Thus, today, the Yakut language acts are functionally dominant language, along with Russian, having full repertoire of social functions. Results of the study show that the Yakut language while obviously not threatened language shift. Modern Yakut language is stored

as a living language of everyday communication, including a generation of children. But also note that the level of sakha in the native language decreases, despite the consistent state language policy, especially in education.

For conservation and sustainable development of the Yakut language is necessary to unite the efforts of the state government, local government and civil society, including NGOs.

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**STRATEGIES IN FOREIGN LANGUAGE LEARNING AND
TEACHING IN THE SAKHA REPUBLIC (YAKUTIA)****УЧЕБНЫЕ СТРАТЕГИИ В ИЗУЧЕНИИ И ОБУЧЕНИИ ИНОСТРАННЫМ
ЯЗЫКАМ В РЕСПУБЛИКЕ САХА (ЯКУТИЯ)****SAHA CUMHURİYETİ'NDE (YAKUTİSTAN) YABANCI DİL ÖĞRETİMİNDE
KULLANILAN STRATEJİLER****Valentina GRIGOREVA*****ABSTRACT**

A foreign language usage becomes a real need for the people to communicate. In the Sakha Republic (Yakutia), teachers of foreign languages look for innovative types of teaching based on the recent achievements of science in order to provide high quality education. On the achievements of psycholinguistic, cognitive science, methodology and pedagogical approaches, our attention is directed to language learning strategies that help to learn and teach foreign languages.

Key Words: Language Learning Strategies, Foreign Language, Learning And Teaching Process

АННОТАЦИЯ

Практическое использование иностранного языка стало реальной необходимостью для общения людей. В республике Саха (Якутия) учителя иностранных языков находятся в поиске инновационных форм обучения, основанных на достижениях науки с целью повышения качества образования. На основе научных результатов психолингвистики, когнитивных исследований, методики и педагогики наше внимание привлекают учебные стратегии в изучении и обучении иностранным языкам.

Ключевые Слова: Учебные Стратегии, Иностранный Язык, Образовательный Процесс.

ÖZET

İnsanların iletişimi için yabancı dilin gerekli olduğu açıktır. Saha Cumhuriyeti'nde (Yakutistan) yabancı dil öğretmenleri eğitim kalitesini yükseltmek üzere bilimsel çalışmalara dayalı eğitim için yeni metotlar araştırmaktadırlar. Psikodilbilim, bilişsel araştırmalar, metodoloji ve pedagojinin bilimsel sonuçlarına dayalı yabancı dil öğretiminde eğitim stratejiler dikkatimizi çekmektedir.

Anahtar Kelimeler: Eğitim Stratejileri, Yabancı Dil, Eğitim Süreci.

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The process of globalization reaches the farthest parts of the world. With the help of mass media, Internet, open borders, economical interactions, cultural diversity, travelling, service and other devices globalization has won the world and people living on the Earth. So a foreign language usage becomes a real need for the people to communicate. Any language plays a great role in human activity and as a result it can be viewed from many angles. Nowadays traditional learning and teaching are no longer needed, peoples require new styles and types of learning and teaching.

In the Sakha republic (Yakutia) teachers of foreign languages seek for innovative types of teaching based on the recent achievements of science in order to provide high quality of education. As it is mentioned by Ana Gimeno "the professional world and labour market require students to possess a good command not only of technical content and knowledge but also of personal and professional skills" (Gimeno, 2009:3170).

Russian scientists as A.A.Leotiev, A.N.Leontiev, P.Y.Galperin, L.S.Vygotsky, N.V.Ufimtseva, A.Z.Zak, I.A.Zimnaya, N.V.Imedadze, E.Y.Protasova, A.A.Raikhshtein, S.L.Rubinshtein, Y.A.Sorokin, E.F.Tarasov, A.M.Shakhnorovich held a lot of researchers in the field of cognitive science, psychology and education. Their works are wide known all over the world. Teaching and learning strategies are developed on the base of their researchers. Teachers, researchers and scientists use and approve various methodological and pedagogical concepts as Brain-based Language Learning, Communicative teaching and active learning methodologies, Content and Language Integrated Learning (CLIL) in the Sakha republic (Yakutia). A great attention is paid to CLIL because this theory integrates process of both learning and teaching. For teachers and learners it is important to achieve a good knowledge and fluent use of a foreign language.

Brain-based Language Learning is developed from the achievements in using new technologies in Cognitive Science, Biology and Physiology. For example, Brent De Chene from Waseda University, Japan focuses his research on the linguistic ability of the individual and gives hypothesis that that ability has a biological basis. He looks first at the acquisition of language by children, considering both the gap between the input and the output of acquisition and the automatic but age-limited nature of the process. Brent De Chene underlines that one of the main lines of argument pointing to the conclusion that there must be a genetic or biological basis for human linguistic capabilities is that the linguistic ability and knowledge of individual far surpass what explicable on the basis of the data she is exposed to in childhood and that forms the basis for language acquisition (De Chene, 2012:6).

Another scientist, who visited our republic, Kee-Ho Kim from Korea University, Korea connects foreign language learning with the work of brain. He informs that "modern technologies such as fMRI and PET are providing new insights into the functioning of the brain". It was traditionally thought that each of the hemispheres of the brain is specialized for certain behaviours and cognitive functions. But Kee-Ho Kim proves that "fMRI images are now showing that the notion of a clear dichotomy between the roles of the hemispheres is an oversimplification. The corpus callosum, the nerve fibers connecting the hemispheres, allows each side of the brain to exchange data relatively freely. as a result, even though the left and right hemispheres may be respectively associated with math and music, it is now known that while beginners at math use the left brain more, high level mathematicians and chess champions actually use more of the right brain. Similarly, notice musicians use their

right brain more, but trained musicians can be seen to access the left. In other words, those accomplished in their field, regardless of their expertise, make extensive use of both sides of their brains" (Kim, 2012:24).

In the Sakha republic (Yakutia) there are investigations on ethnolinguistic mentality of the Northern peoples. Scientists have held researches of associations of the Northern peoples and compare with other peoples' associations. So their results are taken into consideration for teaching and learning foreign languages. Brain-based Language Learning concept is not so spread in the Republic, but some attempts are made for its existence.

Communicative teaching and active learning methodologies are widely used in the Sakha republic (Yakutia) due to the development of this theory in the works of Russian scientists as E.I.Passov, V.S.Korostyliov, I.L.Bim, M.Z.Biboletova, E.M.Vereshagin, V.G.Kostomarov, N.D.Galskova, Z.N.Nikitenko. Communicative teaching and active learning methodologies is fully regarded by Ana Gimeno and et. They underline that "active learner roles can only be attained through active teaching and learning that imply a radical shift away from traditional learning attitudes where the teacher or instructor played the main role in the process and the student was regarded as a mere receiver of static knowledge. A collection of diverse teaching and learning methods and philosophies advocate a more active role of the language learner, some of which are included in the following list:

a. Communicative Language Teaching: language is ideally (or even only) taught, learnt and practiced through the continuous and active use and communicative interaction, rather than by formal instruction, since the latter would only lead to a situation of *language as usage*, as opposed to *language as use*.

b. Learning by doing: it involves a type of learning which is basically experiential, whereby learners, instead of facing theoretical knowledge, follow a more practical approach and carry out specific and authentic tasks and projects that help them acquire certain skills.

c. Collaborative and cooperative learning: collaboration is a type of interaction among learners in order to

achieve a common goal or deal with a common task or problem. Therefore, this sort of learning has a lot to do, on the one hand, with communicative interaction – key to language development – and, on the other hand, with teamwork, which is one of the personal skills that are most demanded by the professional world and the labour market.

d. Cultural exchange: language is culture, so when learning a language, learners should be, by some means, encouraged to get in contact with the corresponding L2 language" (Gimeno, 2009:3172).

Scientists from the Sakha republic (Yakutia) (M.M.Fomin, E.D.Nelunova, L. S. Zamorshikova, V. V. Grigoreva, L. M. Nevorotova, S. F. Gabysheva, N. V. Belotserkovskaya, et.) are interested in Content and Language Integrated Learning. As it is mentioned by Ana Gimeno, Content and Language Integrated Learning (CLIL) "refers to situations where subjects, or parts of subjects, are taught through a foreign language with dual-focused aims, namely the learning of content, and the simultaneous learning of a foreign language" (Marsh 1994). According to this researcher, as it said by Ana Gimeno, CLIL has also a very strong motivational component, since learners feel they can successfully *do* things – and acquire real content knowledge – with language (Marsh 2000).

In fact, with CLIL, students are playing an active role and taking part in two totally different learning tasks, with different goals, content and methods: learning a language and a different subject simultaneously. In this respect, it has a lot in common with the learning of a Language for Specific Purposes (LSP), where students learn a target language *in the context of* a specific subject matter, rather than *through* the first-hand acquisition of that subject matter (content knowledge). Therefore, CLIL could be seen as a step ahead of traditional LSP, since it activates both professional and personal skills, which are traditionally dealt with separately (Gimeno, 2009: 3172).

As for the researchers of Yakutia this theory is understood as teaching and learning a foreign language through content. Educators and scientists of Yakutia (M.M.Fomin, E.D.Nelunova, L.S.Zamorshikova, V.V.Grigoreva, L.M.Nevorotova, S.F.Gabysheva, N.V.Belotserkovskaya, et.) are sure that the information which is included into the content of texts or conversations are important for learners. They learn a foreign language and at the same time learn about their subject. So they learn language with the help of their subject and learn their subject with the help of a target language.

Such position help to develop language learning strategies which have crucial values for a foreign language learners because nowadays we speak about communicative competences. Russian school of psycholinguistics (A.A.Leotiev, A.N.Leontiev, P. Y. Galperin, L. S. Vygotsky, N. V. Ufimtseva, I. A. Zimnaya, N. V. Imedadze, S. L. Rubinshtein, Y. A. Sorokin, E. F. Tarasov, A. M. Shakhnorovich et) view of language in two angles: the inner, conceptual language and the outer, formal language, which is used in communication. The results of psycholinguists gave an impact for changed language research way of thinking about language learning strategies, conceptions about the teaching – learning process changed in many ways due to the switch from behaviour learning theories to cognitive learning theories. The cognitive learning theories recognize that learners more passive recipients who only receive information given by the teacher. But according to psycholinguistics now learners are regarded as active language learners due to the concept of individualization of education. Learners are involved into active and creative process based on mental processing of information and thoughts.

Recent investigations of Masoud Gholamali Lavasani and Fereshteh Faryadres show that foreign language learners use less language learning strategies than second language learners. Their investigations have been influenced by cognitive psychology. In their article they made evolution and classification of language learning strategies based on different perspectives and explanations six types of language learning strategies according to Oxford categorization (1990) are mentioned. To our mind, Oxford categorization and their andragogy theory and a suggested model is interesting for teachers of foreign languages in our republic.

Masoud Gholamali Lavasani and Fereshteh Faryadres are completely right when they say that "second or foreign language learning are one of the most important education matters in most of school in throughout the world. There has been a prominent shift within the field of language education over the last twenty years with greater emphasis being put on learners and learning rather than on teachers and teaching" (Lavasani & Faryadres, 2011:191). These scientists highlight that "extensive investigation has shown the importance of language learning strategies in making language learning more efficient and in producing a positive effect on learners language use. Foreign or second language (LS)

learning strategies are specific actions, behaviors, steps or techniques students use often consciously to improve their progress in apprehending, internalizing, and using the L2 (Oxford, 1994). Research indicates that language learners at all level use strategies but that some or most learners are not fully aware of the strategies they use or the strategies that might be most beneficial to employ (Oxford, 1989). Rubin (1975) who along with Stern (1975) was one of the first to undertake research in this area, describes language learning strategies as skills utilized by a learner to attain knowledge (Magogwe & Oliver, 2007). The term LLS is used more generally for all strategies are that L2/FL learners use in learning the target language, and communication strategies are therefore just one type LLS. For all L2 teachers who aim to help develop their students communicative competence and language learning, then, an understanding of LLS is critical. LLS are important because research suggests that training students to use LLS can help them become better language learners (Clouston, 1997)" (Lavasani & Faryadres, 2011:191-192).

As it is noticed by Masoud Gholamali Lavasani and Fereshteh Faryadres " Language learning strategies have been classified by many scholars (Rubin 1987, O'Malley and Chamot 1990 and Oxford 1990). According to Rubin, there are three types of Strategies used by learners that contribute directly or indirectly to language learning (Hismanoglu, 2009). According to O'Malley and Chamot (1990), teaching

strategies can be classified into three generic categories: metcognitive strategies, cognitive strategies and social /affective strategies (Chang, 2009)" (Lavasani & Faryadres, 2011:192).

In the article of Lavasani and Faryadres there is Oxford's (1990) classification of language learning strategies. According to Oxford's (1990) definition, Language learning strategies which directly involve the target language are called direct strategies. These strategies include memory, cognitive, and compensation strategies. All of these direct strategies involve mental processing of language. On the other hand, indirect strategies are metacognitive, affective, and social strategies and they provide indirect support for language learning through focusing, planning, evaluating, seeking opportunities, controlling anxiety, increasing cooperation and empathy, and other means (Oxford,1990:151).

According to Oxford (1990), direct strategies are memory, cognitive, and compensation strategies:

1. Memory strategies are employed for storing and retrieving new information. The principle of memory strategies is meaning. All the steps that the learner adopts relating to memory strategies have to be personally meaningful to the learner in order to make the strategies work. An example of memory strategy is "I use new English words in a sentence so I can remember them" (Oxford, 1990:294). Under this category, there are for subsets of strategies: creating mental linkages, applying images and sound, reviewing well, and employing action. Each subset has different approaches/specific strategies which helps the language learners to learn better. The use of memory strategies are most frequently applied in the beginning process of language learning.

2. Cognitive strategies have a unified common function: manipulating or transforming the target language. There are various approaches under this category, however, the common function is manipulating or transforming the target language by the learner. An example of cognitive strategies is "I try to talk like native English speakers"

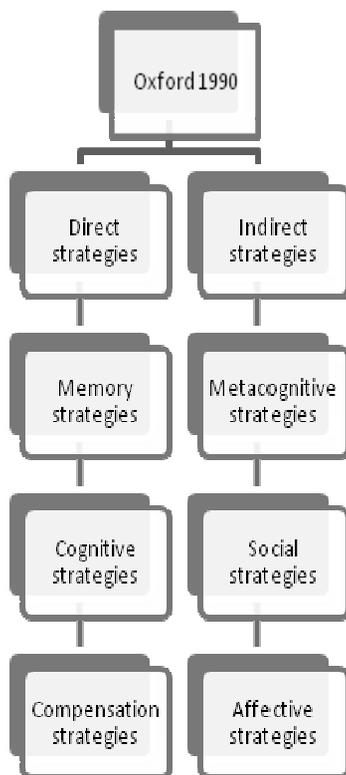
(Oxford,1990:295). There are four subsets of cognitive strategies: practicing, receiving and sending message, analyzing and reasoning, and creating structure for input and output. Each set has different approaches/specific strategies. The adult's learners commonly use analyzing and reasoning strategies. These are used to understand the meaning and expression of the target language.

3. Compensation strategies are used to help learners use the new language for comprehension and production regardless of the limited knowledge learners have with the new language. Making up for an inadequate repertoire of grammar, and especially vocabulary, is the purpose of compensation strategies. An example of compensation strategy is "to understand unfamiliar English word, I make guesses" (Oxford,1990:295) . Guessing intelligently in listening and reading, and overcoming limitations in speaking and writing are the two subsets of compensation strategies. Within the two subsets, there are ten approaches/specific strategies.

The Oxford (1990) views indirect strategies are metacognitive, affective, social strategies.

1. Metacognitive strategies are "actions which go beyond purely cognitive devices, and which provides a way for learners to coordinate their own learning process" (Oxford, 1990:137). An example of metacognitive strategies is "I pay attention when someone is speaking English". There are three subsets of strategies within metacognitive strategies: accumulating learning is to give a focus to the learner so that the attention could be directed toward certain language activities or skills, arranging and planning ones learning helps learners to organize so they may get maximum benefit from their energy and effort, and evaluating learning helps learners with problems like monitoring errors and evaluation of progress.

2. Affective strategies refer to learners emotional, attitudes, motivation and values. Suggested that through affective strategies language learners can gain control over the above factors. She also suggested that good language learners are often the ones who know how to control their emotions and attitudes towards learning. An example of an affective strategy is "I encourage myself to speak English even when I am afraid of making mistake" (Oxford,1990:296). The subsets include lowering ones anxiety, encourage oneself, and taking ones emotional temperature.

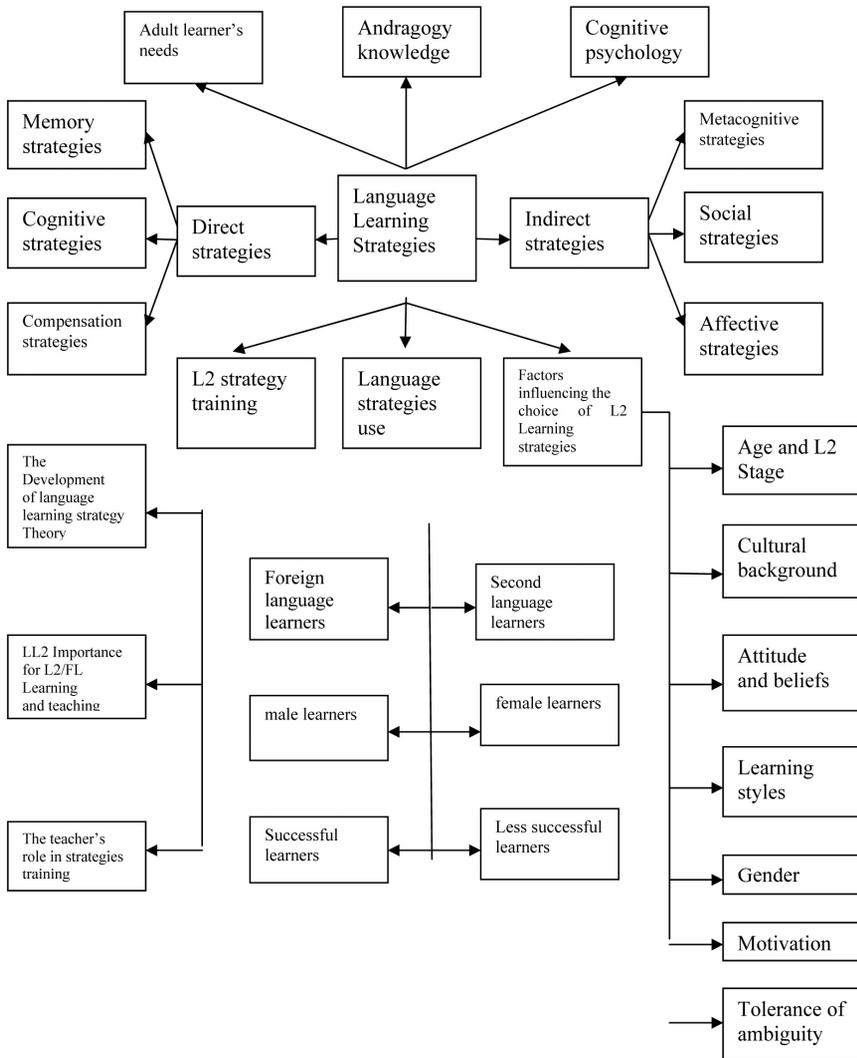


Pic.1. Oxford's (1990) classification of language learning strategies

3. Social strategies refer to learner's communication with people who use the target language. An example of a social strategy is "I try to learn about the cultures of English speakers" (Oxford, 1990:296). There are three subsets of social strategies and each subset consists of two specific strategies. The three subsets strategies are as following: asking question, cooperating with others, and empathizing with others. Among the three, asking question is the most helpful and comes closest to understanding the meaning. It also helps in conversation by generating response from the partner and shows interest and involvement. Cooperating with others eliminates competition and in its place brings group spirit. Empathy means to put oneself in someone else's situation to understand that person's point of view. Learners can use social strategies to develop cultural understanding and become aware of thoughts and feeling of others.

According to our research in the republic Sakha (Yakutia) foreign language learners mainly use memory, cognitive, social and compensation strategies. Metacognitive and affective strategies are used less frequently by learners. But foreign language teachers use all strategies in teaching but by intuition. So this work should be continued.

Lavasani and Faryadres working with adults have suggested a model in processes of learning language which is shown in Picture 2.



Picture 2. Suggested Model in Adults Processes of Learning Language by Lavasani and Faryadres

Now let's have a look which strategies are frequently used by learners and which strategies usually are used by teachers in foreign language learning and teaching process in the Sakha republic (Yakutia). According to our questionnaire more language learners at schools use direct strategies then indirect. They try to memorize words and word combinations, create mental linkages, apply images and sound, review, and use English in reading, writing, listening and speaking. This strategy is widely use at kindergarten and school level.

Schoolchildren in Yakutia feel some difficulties in practicing, receiving and sending message, analyzing and reasoning, and creating structure for input and output when they learn a foreign language. But some of them are quite good at cognitive strategies because of bilingual nature of their existence.

Compensation strategies are helpful for foreign language learners of Yakutia and most of schoolchildren use them without hesitation. They often use gestures, body language and sounds. Guessing intelligently in listening and reading, and overcoming limitations in speaking and writing are the main methods in teaching foreign languages as well as affective strategies.

But learners are not very good at encouraging oneself and very shy from their nature. So while teachers use affective strategies in teaching learners are not so enthusiastic in this strategy. Social strategies are used by both teachers and learners. For teachers these strategies are very helpful for creating dialogues, conversations, situations, et. But for learners there are some difficulties for asking question, cooperating with others, and empathizing with others.

Teachers activities are aimed to accumulate learning process in such a way that helps to give a focus to the learner to practice certain language activities or skills which is one of subsets of metacognitive strategies. Learners now try to arrange and plan their learning. They organize it so they may get maximum benefit from their energy and effort. The most difficult is evaluation learning which helps learners with problems like monitoring errors and evaluation of progress .

So, the problem of developing language learning strategies in teaching foreign languages is only at the beginning of our research and we are planning to continue it.

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INFLUENCE OF YAKUT PHILOSOPHY ON ALAMP'S POETRY**ВЛИЯНИЕ МИРОВОЗЗРЕНИЯ НАРОДА САХА НА ПОЭЗИЮ АЛАМПА****ALAMP ŞİİRLERİNE SAHA HALK FELSEFESİNİN ETKİSİ****Valentina SEMYONOVA*****ABSTRACT**

Alampa is the pioneer of social and philosophical lyric poetry in Yakutia. He shows in his works a complex world of his time, on the basis of folk wisdom and worldview of Yakut people. The character and mentality of the Yakut nation are clearly reflected in his poetry. The poet thinks a lot about the meaning of life, a man's place in the world and his essence, the problem of an individual and his role in society. He sees the destiny of a man, the meaning of his life in a peaceful, happy life with his family, in satisfaction of his urgent needs and procreation, which corresponds to national notions of happiness.

Keywords: Yakut Poetry, Pantheism, The Meaning Of Life, Human Values.

АННОТАЦИЯ

Алампа – зачинатель социально-философской лирики в якутской поэзии. В своих произведениях он показал сложный мир своего времени на основе народной мудрости, мировоззрения народа саха. В его поэзии ярко отразился характер, менталитет якутской нации. Поэт много думал о смысле жизни, сущности, месте человека в этом мире, проблеме личности, его роли в обществе. Он видел назначение человека, смысл его жизни в мирной, счастливой жизни в кругу семьи, в удовлетворении его насущных потребностей и продолжении рода, что соответствует народным представлениям о счастье.

Ключевые Слова: Якутская Поэзия, Пантеизм, Смысл Жизни, Общечеловеческие Ценности.

ÖZET

Alampa – Yakut şiirciliğinde sosyal-felsefevi lirikin kurucusudur. Kendisi eserlerinde Sahaların dünya görüşlerine ve hikmetine dayalı yaşadığı dönemin karmakarışık halini sergiler. Şiirlerinde Yakut milletinin karakteri ile mentalitesini ortaya koyulmuştur. Şair hayatın önemi, anlamı, insanın bu alemdeki görevi ve toplumdaki yeri, birey problemi hakkında fazlasıyla düşünmüştür. Kendisine göre halk düşüncelerinde olduğu gibi insanın

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görevi ve hayatın anlamı aile ortamında mutluluk içerisinde yaşamak, güncel problemleri çözmek ve nesileri devam ettirmektir.

Anahtar Kelimeler: Yakut Şiiri, Panteizm, Hayat Anlamı, İnsanlığa Ait Genel Değerler.

According to researchers, the power of a great master is not in a perception and embodiment of existing concepts, but in his independent search of a most truthful and impressive reflection of reality, a distinctive disclosure of its new aspects, and its development. Anempodist Ivanovich Sofronov - Alampa is the considered a founder of the social and philosophical lyric poetry of Yakutia, who affected in his poems such philosophical questions as issues of morality, patriotism and civic duty. The researchers also noted a conscious historicism, high artistry, intense psychology and national identity of Alampa's poetry, and perceive him as one of the first artists of the Yakut words, who expressed national mentality.

The founder of the Yakut drama, a talented poet and prose writer, literary critic, translator, journalist – Anempodist Sofronov (1886-1935) shared the sad fate of his generation of writers whose works did not fit the Procrustean bed of political ideology. The writer was born in Boturussky ulus in a family of a prosperous farmer. Before the Revolution, he served as a clerk of a fish merchant. In the years 1912-1913 in a magazine "Voice of the Yakut," where he was in the Editorial Board, were printed his first literary works: the poem "Homeland", short stories, translations of Ivan Krylov, Vyacheslav Shishkov. In 1914 he wrote the drama "Poor Jacob." After the revolution of 1917, Alampa productively engaged in socio-political, cultural and educational work: he was chairman of the Cultural and Educational Society "Sakha Omuk", chairman of the association "Down with Illiteracy!", a member of the Council on the organization of the Yakut literature, a member of the Research Society "Sakha Keskile ", editor of the first newspaper of the Yakut - "Manchary ", editor of the literary and social magazine "Cholbon". He was the founder and first director of the Yakut theater and State cinema. Alampa was also a delegate to the first Congress of Soviets, a member of the 2nd convocation of Yakutian Central Executive Committee, delegate to the 1stTurkological congress, held in Baku. In 1927 Anempodist Sofronov was arrested on false charges of involvement in the "conspiracy of confederalists" and exiled from the Republic. He was held in Novosibirsk, Kazan then Butyrskaya prisons and served a five-year exile in the Arkhangelsk and Irkutsk provinces. In 1933, he returned home seriously ill with tuberculosis. Anempodist Sofronov died October 24, 1935. He was reinstated for lack of evidence in November 15, 1962.

Yakut writer lived and worked in a complex historical era - the era of radical change in the destiny of the country and its people, which naturally was reflected in his deeply original works. This led to the formation of his perception of the world and had left its tragic mark on his artistic and personal destiny. In fact, he shared the sad fate of his generation of writers whose works could not fit the Procrustean bed of political ideology. His name for decades was derived from the literary process. It was only in the mid 90's, that readers and researchers were finally able to fully embrace his creative legacy.

Like no one else in the Yakut literature Sofronov-writer was a spokesman of the innermost thoughts, anguishes and hopes of his people. His prose, drama and poetry played

a fundamental role in the establishment and further development of Yakut literature. And as a poet, not only he succeeded to convey his attitude, his sense and comprehension of life that goes back to the traditional world and the spiritual heritage of the Yakut people in a clearly defined national form, but also he managed to do an enormous job to upgrade, and define identity of the Yakut verse. Particularly in the lyric poetry, which is distinguished by a high artistic level, are reflected the moral and philosophical views, ethical principles and aesthetic values of the writer.

Sofronov is representative of the poetry of natural philosophy, which is based on the pantheistic worldview. According to the beliefs of the Yakuts, everything surrounding a human being in this world is animated, whether it's a fire in the fireside, yurt, grass, flowers, forest, or a mountain. "Yakut does not consider himself the master of nature, he is only a part of it, and everything around him is treated with respect, pantheistic faith in an animate nature" (Semyonova, 2011: 127). Yakut idea about nature, where man appears as an integral part of the infinite space and time, were a specific key to understanding the world for the poet. In his works the poet reflected the fusion of nature and the inner world of a man. For example:

In the blue sky I shall ascend,
And will get to the heavenly stars...
I will wake up the stellar silence.
I will stroke the moon with my hand...
I'll find the deepest point
Of the Blue Ocean
And get an armful of
Fish and underwater monsters...
And then I'm going to whisper...
With the most matchless
Decoration of the earth -
With flowers ...

(Transl. Listen. V.Solouhina) (Sofronov, 1984: 74)

The deification of nature, the inspiration by his powers, the spiritual unity of man and nature - these are the views embodied in the works of Alampa. He compares man's life to the fate of a fir-tree ("Spruce"), the larch ("Deadwood ", "Whirlwind"), the flower ("In the rays of the sun"), the falcon ("Falcon"), etc. Poet idealized worship of nature as a symbol of eternal epitome of beauty and harmony, and thus, compared the image of a woman with a snowdrop or birch, her hair to rainbow and her gait to the stream. The natural is often endowed with features and qualities of the lyrical persona

Material and the spiritual are closely intertwined in his poetry. According to Sofronov, everything in the world has a common natural basis, everything that surrounds us is a living and intelligent, every object has a soul. The soul can live a separate life: soar in the clouds, enter the water, and it can also feel the invisible. Thus, in his early poem "Homesickness" a

soul of the lyrical persona, in a form of an eagle reaches the native Alas¹ and admires the beauty of the wide open spaces dear to his heart. It was also noted by the researcher N.N.Toburokov: "The poet does not turn himself into a wise bird, as it is done folk tales, but reaches his native alas with "power of thought" and imagination". (Toburokov, 1993: 117).

In his poetry sometimes one can detect a concern that the natural and living might be replaced by the mechanical and artificial. He does not want to be separated from the land, to lose touch with his roots. In his works, like in the works of the anti-urban-minded peasant writers, always lives the dream of returning to his homeland and the desire to live the life of the common people. This is reflected in the poem "From the other countries" (1925), "Letter to Father" (1926), "Dream" (1926). For example:

I would escape, I would leave
 The treacherous,
 The bustling city...
 Would spend the rest of life,
 In a low and miserable
 Yakut yurt,
 Covered with manure,
 I would drink milk
 And avoid the needless*.

(Dream)

* (Further my interlinear)

And in the poem "Harmony" (1926), he explicitly says that it is impossible to connect the incompatible, artificially regulate natural process and the nature. The poet seeks harmony of social and community life and the individuals.

Many researchers of Sofronov's poetry highlight the fact that the character and mentality of the Yakut nation were especially vividly reflected in his lyric poems. However he was a great writer, and did not limit the scope of his subjects by the national issues, but moved on, rethinking the eternal questions that preoccupied all the humanity for eternity. He thought a lot about the essence of a man's place in the world, the problem of an individual and his role in society, the meaning of life. For example, in the poem "The Man" (1921) he states that the person in this world is a guest, as we are all mortal. That is why during our brief stay on earth we should live without strife, peacefully:

In those few days
 of existence on earth
 it would be good

¹Alas - a steep-sided depression formed by the melting of permafrost which is found primarily in Yakutia; it contains a lake and is covered with grasses and other herbaceous vegetation. Alases are often used for pasturage for horses as well as hay-fields and thus usually inhabited by farmers (translator's note).

to feed and live,

swearing no one, not being angry.

The main object of Alampa's poetry is a human life, with its contradictory manifestations. Internal genetic predisposition to the spiritual teachings of his people is reflected in his work. Thus in Sofronov's poetry a prominent place is occupied by poems about morality, about human behavior in different situations. If you connect all those elements of world perception, that are scattered in various works of the poet, and arrange them into a harmonious system, you can get a code of traditional morality, which reflects the philosophical, ethical, aesthetic and pedagogical views of the Yakut people. Thus the poet's works represent a record of the living memory of the people. These concepts are based on the everyday folk wisdom, and it is no mere chance that they sound and are understood as proverbs; the Yakut philosopher Teris calls them "notch verses": "Truth is gold", "Name and rank in this world are a powerful team," "In the woods trees are not the same", "The past, even alarming, is more precious than gold" etc. Alampa saw the destiny of man, the meaning of his life in a peaceful, happy life within his family, in satisfaction of his urgent needs and the reproduction of the kin, which corresponds to the national representations of happiness.

And for the comprehension of human happiness it is necessary to eliminate the evil. According to Sofronov, the evil in the bloodshed, violence, envy, oppression, lies, selfishness, betrayal, drinking, which come from the depravity of the world. Teris, who believed Sofronov to be one of the founders of the "Kut-sur" teaching - an Ethical school of Yakuts, writes: "Why do we call his poetry a teaching? Because Alampa teaches us how to live. He points out that the lie has many faces. The man in this life cannot escape losses. But do not lie, do not make evil. The person should be honest. Life is the service of Truth" (Afanasyev-Teris, 1995:4).

As is known, "Yakut philosophy, with its whole being and its whole essence, exalts the man, helps him find his spiritual niche in a changing world, providing moral and ethical guideline" (Utkin, 2000:177).

The same way in the poetry of Alampa one can distinguish poems-teaching. In such didactic writings is clearly seen the value orientation of the poet: the purpose of man on earth - to do good, to improve spiritually, reach enlightenment. Poems-teaching helps to understand man's place in the world, to realize the inestimable value of life, to abstain from immoral behavior, instruct people on the good way.

The problem of relationship between the individual and society Alampa considers basing on eternal concepts of folk wisdom. In Yakut folklore there are many proverbs that express the idea that a man can not be separated from society, "Rabbit in the forest will not perish, a man among men will not die", "Man is alive by people", "Fish in the water does not sink, a person with family and friends, does not experience hardships", etc. A human being can not exist apart. The poet celebrates the dependence of an individual from others. He will fail or succeed depending on how the people around will treat him. Alampa shows the negative role of human vices and bad consequences in the life of man in verses "Slandered", "Whose fun ...", "To be slandered..." and others. Warning against dangerous vices: drinking, gambling, greed is expressed in his great poem "Brothers". These works help the reader understand inestimable value of life and the necessity of refraining from immoral acts. Poems "Irkutsk" (1931), "The warm shrug" etc. tell about kind attitude of a

man to man, sympathy and support which inspire optimism and confidence. However in poetry of Sofronov people are not divided into good or bad. There are character traits that merely do not conform to the ideal of the poet, but the person is always more important to him than his beliefs. His views on the concepts of good and evil are reflected in his poem "Conversation of a man with a boy".

The depth and significance of the poet's attitude are reflected as well in philosophical poems dedicated to the eternal themes of life. Reflections on the fate of man, the meaning of his life, mental suffering, death and new life can be traced in many of his works. Alampa explores life in all its manifestations, raising the eternal in people's philosophy questions of life and death, good and evil, immortality, and the frailty of human existence. He meditated a lot on such timeless concepts as life and death. The poet also approaches the death from the point of view of his ancestors, who claim that "one does not die together with the dead". According to the beliefs of the Yakuts, death is a necessary reality, the condition of the appearance of a new human being. In the poem "If you think," it is stated that death is terrible and woeful. But if you think about it, there is nothing on the Earth, "in the Middle world" that does not die, that is not exhausted. And thus it is concluded:

One should not strongly grieve
About the deceased,
It is no good in crying
For the dead.

Each phenomenon poet perceives dialectically, from different points of view. For example, in the works "Being a merchant," "Still" "Money", is being stated the idea that there is no evil without good, and no good without evil; that being rich and famous is good, but all this tinsel leads also to disaster, misfortune:

An abundance of money is good,
But the fever of money
Is wild and rampant.
To have the power
Is useful sometimes,
But if you think about it,
Happiness is not here.
(Being a merchant)

However, being poor while free, is also bad. And Alampa indicates the middle way, the best way out - to live, without being carried away, without transient things. In many works, he points out a pattern of alternation of good and evil in the life - internal movement and development of a person as a continuous sequence of ups and downs, rises and crises. Grief and sorrow stimulate thought and feeling:

When you are in grief and trouble,
When you sit in sorrow,
Hearty, stout verse,
Is suddenly born.

And if you
Joyful and glad
And if you
Play and have fun,
And everything is easy,
Nothing and no one to be afraid of
The bright, colorful thoughts
Will not be born in my head,
The passionate, hot feelings
Will not be swarming in my soul...
("When you are in grief and trouble")

In this respect, the Yakut people have their views expressed in proverbs and sayings: "The difficulties teach a lot", "The hardships will teach anyone anything". On this basis, Sofronov argues, that the difficulties temper a person, he becomes wiser. These poems are written in the form of an argument with oneself. Many philosophical works of Alampa are written in a form of a dialogue, where the lyrical theme is solved in an antinomy, a collision of two points of view, and in these doubts and contradictions is born a movement of thought ("Happiness and Woe", "Conversation between two people", "Talk between Sacred Mountains," etc.) .

Sofronov was the first to introduce into the structure of the literary works so-called "notch formula", or resistant formula - ethical concepts of the Yakut people carrying the ideological and aesthetic functions. The ancient folk wisdom contained in these formulas often becomes the main carrier of the semantic load of the work. They reflect the philosophical and ideological views, moral, ethical and pedagogical views of the people. The famous Yakut researcher P.A.Sleptsov first noted the presence of poems in Alampa's work, which is almost entirely composed of a measured stanzas of aphoristic content that are inextricably linked with the realities of life and folklore formulas (Sleptsov, 1986:91). Teris said: "The Yakut people enclosed their thoughts concluded in notch-verses. There are plenty of such verses. They were created over thousands of years and have concentrated in themselves the knowledge of nature and of human nature. Alampa understood the meaning of notch-verses and created his works using them "Afanasyev-Teris, 1995: 11). Here are some of them:

In the Middle world
All that is made falls,
All that is created dies,
Eternity does not dominate,
Unbreakable is not created,
All that is bequeathed is worn out.
Happiness comes
From there, where one was born,

Glory depends
 On one's native land,
 Name is heard,
 Depending on the kin.

Formulaic expressions, perfected by people over the centuries, Sofronov remade, according to his own views and put into a poetic turn of speech, filling them with a new social content.

In the work Alampa sometimes are noted some existential motifs. The idea of the tragic existence of the individual in the world, which is present in his poetry, is closely linked with the social disasters of the time, the confusion in personal life of the writer and, finally, the endless harassment and groundless arrests and exiles. This fact was noted by critics of past years: Kyunde - fatalism and mysticism (Kyunde, 1926: 3), G.M.Vasilev-pessimism (Vasilev, 1965: 4). Still, in poetry of Alampa through dramatic pathos and high tragic intensity, can be traced love to life and the life-affirming principle. Realistically reflecting the life, the author emphasizes the resilience and nobility of a man, his spirit and greatness of mind. In the poem "Letter to Father" (1928-1929), written in prison in Novosibirsk, the poet says that no matter how hard and difficult, life really is beautiful and worth living, and there is always hope for the best:

I threw away the rope,
 Properly tightened,
 Pushed away
 Blade, cutting my throat.
 Preferred to spend life
 In the battle,
 I reached for the sun,
 Raving the light.

One may note the multiple aspects of content of the works of the Yakut poet, which is also inspired by the traditions and folklore. Some of the work is a deployed allegory with figurative description: "Talk between Sacred Mountains", "The answer to the picture", "Guess".

In poetry of Alampa are reflected echoes of ancient Eastern beliefs, which genetically stored in the historical memory of the people. These are the pantheistic attitude toward nature, the law of karma retribution (Upanishads), one of the tenets of Buddhism - life is suffering. According to Buddhism troubles and misfortunes of people are caused by their desires, and desires are endless, and the subject of them tends to change. According to Sofronov, life is not easy, because:

Everyone having a head
 Wishes for honor,
 All the two-legged
 Strive for fame...

He advises in many works to live according to conscience, life of a person depends on himself. For example:

You will be fed if

You work without distractions;

If you create

Your happiness,

By yourself, you will

Go up in the world.

(Conversation of a man with a boy)

Eastern philosophy draws attention to the inner world of the individual. Creative work of Alampa comes in touch with it on this side; he is regarded as a philosopher, researcher of the soul, the nature of man. All of this came from the depths of his understanding of the world, from the innate aesthetic criteria, the genesis of which is associated with ancient memory kept in the blood. The aesthetic ideals of the people, at the same time, form the writer's own notions about Fine. The philosophical aspects of Alampa's creative work are becoming increasingly important in the modern era of spiritual rebirth of the people. His works open up new possibilities in the artistic comprehension of the philosophical depths of the human being and allow to open, to show the complex world of his time on the basis of the people's wisdom and philosophy of the Yakut people.

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THE WAYS TO RENDER THE PAIRED WORDS (I.E., WORDS USED NEXT TO EACH OTHER) INTO RUSSIAN AND FRENCH LANGUAGES BASED ON THE *OLONGKHO*, HEROIC EPIC, "NJURGUN, THE IMPETUOUS WARRIOR" BY K.G. OROSIN

СПОСОБЫ ПЕРЕДАЧИ ПАРНЫХ СЛОВ С ЯКУТСКОГО НА РУССКИЙ И ФРАНЦУЗСКИЙ ЯЗЫКИ НА МАТЕРИАЛЕ ГЕРОИЧЕСКОГО ЭПОСА ОЛОНХО К.Г. ОРОСИНА «НЮРГУН БООТУР СТРЕМИТЕЛЬНЫЙ»

K.G. OROSIN'İN "ÇEVİK NURGUN BOOTUR" ADLI OLONHO KAHRAMANLIK DESTANINA GÖRE YAKUT DİLİNİN İKİLEMELERİNİN RUSÇA VE FRANZIZCA'YA AKTARMA TARZLARI

Valentina SHAPOSHNIKOVA*

ABSTRACT

The aim of this article is to find out the expressivity of the paired words in the Yakut language, used in the *Olongkho* epic text by K.G.Orosin, and how these words are rendered into French language via an intermediary language, (Russian).

Keywords: Translation, Paired Words, Olongkho, Expressivity.

АННОТАЦИЯ

В данной статье предпринята попытка выявления экспрессивности парных слов якутского языка в эпическом тексте олонхо К.Г. Оросина и их передача на французский язык через язык посредник (русский).

Ключевые Слова: Перевод, Парные Слова, Олонхо, Экспрессивность.

ÖZET

Makalede K.G. Orosin'in olonho epik metninde Yakut diline ait taşkın ikilemelerinin tespiti ve aracı dil olarak Rusça kullanılarak Fransızca'ya aktarıma metodlarının tahlil tecrübesi yapılmıştır.

Anahtar Kelimeler: Çeviri, İkilemler, Olonho, Taşkınlık.

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The most detailed description of the issues surrounding expressivity issues was first given by a French and Swiss linguist Charles Bally in his works, "French Stylistics" (1909), "Language and life"(1913), "Common linguistics and French language issues" (1932).

V.V.Vinogradov, V.A.Zvegintsev, O.S.Akhmatova and others paid much attention to the evocative and expressive side of a language. E.M.Galkina-Fedoruk, A.N.Gvozdev, A.D.Grigoriev, L.L.Kim devoted their works to this problem as well. The researches in this field covers a wide range of problems (V.G.Gak, M.N.Kozhina, A.Lukjanova, V.N.Teliya, T.A.Tripolskaya, V.K.Kharchenko, M.I.Cheremisina, V.I.Shakhovskiy and others)

As for Yakut linguistics, the issue of expressivity issues has been studied since the nineties. (P.A.Sleptsov, P.S.Afanasiev, V.I.Likhanov and others).The Yakut standard language has rich expressive resources, especially in the language of fiction and the colloquial language.

It was V.I. Likhanov who made the first specialised research into the expressivity category in Yakut linguistics.

The paired words have a special place in a special vocabulary of the Yakut language's expressive fund. As it is noted in the Yakut language Grammar:"The words of such type have not been studied enough. There are only some preparatory observations. So it is possible to make just some common remarks about such words. The paired words are widely used in poetry, fiction and in colloquial speech".(Grammar,1982: 113).

In the Yakut language, any concept can be expressed using the paired words. As Kharitonov L.N. defines, "the paired words are a grammatically equal or parallel combination of two words, belonging to the same part of speech and representing one lexical item. (Kharitonov, 1947: 113)

Depending on their lexical-semantic structure the paired words are divided into three kinds:

1. Combination words, consisting of two full words; this category can be further divided into the following subsets:

- a)The combination of synonyms;
- b) The combination of antonyms;
- c) The combination in which the general meaning is the sum of its components;
- e) the paired words-doublets. Such words normally express multiplicity.

2. Combination words in which the second component does not have a separate meaning and use;

3. Combination words in which the two components are not used separately; it is characteristic for the two component words to rhyme. rhyming of the two component is characteristic for such group.

It is assumed, that "the meaning of a paired word to a greater extent depends on the meaning of its every component and the sense relation to each other. The amplitude of a paired word meaning seems to depend on the contrast degree of the two components' meanings. These two components are somehow the two opposite poles of a paired word sense range. Contrast type combination usually obtain collective generalizing meaning: *хаар-самыыр*, snow-rain (here these paired words mean precipitation as a whole). The combinations of a flat type, i.e. those which have similar meaning, also have a collective generalizing meaning. (Grammar,1982: 114).

It is to be noted that the majority of the paired combinations that describe an animate object, has a collective generalizing meaning independently of their structure. In the combinations of synonyms and in those combinations, in which one component does not have its own meaning (especially verbs and adjectives), the second component almost always shows emphatic characteristic or action denoted by the first word of a pair. Different kinds of emotional emphatic and specification of the main component meaning exist in this process. "The phonetic doublet in a paired word, despite the absence of its own independent meaning, has a certain semantic load in a combination. It gives an additional hint to the main component of the combination.(normally of an emphatic character)" (Grammar;1982, 115).

As E.I. Ubryatova notes, "the parallelism in a shape of the paired combination members is caused by aspiration to assonance, which plays a very big role in some languages. The assonance is recognized as one of the main organizing moments of the paired words in these languages. (Ubryatova,1948: 300) E.I.Ubryatova also notes that the Yakut language, keeping many ancient characteristics, is tightly connected to ancient Turkic languages in formation of paired words.

Paired words enable to create vertical and horizontal alliterations in the epic works as well as parallel constructions, which have much significance in the epic formulas. "In any paired word the second member of the pair clearly demonstrates an increment, quantitative or qualitative intensity of the first one and gives to the semantics of a combination the emphatic subtleties", i.e. all paired words contain expressive meaning. However, paired words make up an independent, special layer of evocative dictionary, and their research is among the further tasks of the Yakut linguistics". (Ubryatova,1948: 300)

As the research shows, in olongkho "Njurgun, the Impetuous Warrior" by K.G. Orosin among the common quantity of the paired words, used in this olongkho, 36% are nouns,17% are verbs,25% are participles,12% are adverbs,10% are adjectives.

Lexical and semantic analyses of the paired words revealed the following:

1. The paired words, used in this olongkho, are remarkable for their expressivity. Their general meaning is wider and richer than a simple valuated sum of their components.

2. In the olongkho being researched the phonetic doublets are encountered most of all in the paired participles. The second component has a certain semantic load in a combination. It gives an additional hint of an emphatic character to the main component of the combination.(«уруйдуу-уруйдуу»- glorifying-glorifying, «унаарыта-унаарыта»-holding out hands.

3. The paired adjectives, the first member of which is an emphatic prepositive, fixed to bases are encountered most of all in this olongkho. The morphological peculiarity of such adjectives is an emphatic particle, expressing uniqueness or special character of the feature. (кип-килэккий- very shiny)

4. The group of paired adjectives is the most various one. There are numerous onomatopoeic adverbs in this group, consisting of doubled and onomatopoeic uninflected words. The characteristic feature of this group is that the components are rhymed and the two components are not used separately. The paired onomatopoeic words are coupled with the verb, thus functioning as manner adverbs. When used with full verbs they function as adverbial modifier of manner.

Let us bring an example in which a paired word in olongkho is used to describe a talk and at the same time to show the expressivity of talkers' voices and their behaviour:

«Сибир-сабыр кэпсэтэллэрэбит,

үөмэс-аамас сүбэлэхэллэрэбит.

Two paired adverbs are used here :

«сибир-сабыр»- quietly, in a low murmur.

«үөмэс-аамас»-something noisy, chaotic, disordered

Onomatopoeic paired word **сибир-сабыр** reproduces low whisper. In this case repetition transfers a faltering voice and creates the speaking people's way of behaviour. The word «сибир» consists of root «сиб» and affix «ир».The consonants «с» and «б» are the model of the root «сиб» main meaning.

(«The composition of consonants, lying in the base of descriptive words and containing meaning is called a model» (Afanasiev, 1947: 9).

Idiophoneme «с» in its initial position creates a wide form. Idiophoneme «б»shows volume, bulge, big size. Sound «и» softens the form.

(The model in speech works via vocalization. Depending on which vowels are in the model, the image, put into it, gets the corresponding spatial content.

The word «сабыр»,made by vocalization of the model «сб» is a variant of the word «сибир».The sound «а» shows a very big volume. However, the sound «ы» makes it smaller.

Thus, every sound of the paired word «сибир-сабыр» has some separate element of imagery and helps to create an imaginative content of this word. Together these sounds show the behaviour of people, talking in a low murmur.

The paired word «үөмэс-аамас» creates the image of evil spirits called *abaakhy*, moving in a chaotic way. In the paired descriptive word «үөмэс-аамас» every sound has its notional meaning. The phonetic and semantic analysis reveals the meaning of this word.

The word «үөмэс»begins with the diphthong «үө» consisting of two vowels. In this diphthong narrow vowel «ү» is said first followed by the wide sound «ө».When these vowels are said together, the spatial meanings of «ү» and «ө» fuse.

As a result, the form, expressed by diphthong, gets changing spatial expansion, thus becoming soft and shapeless. Besides, the diphthong shows slowness and flowing. The model «м» shows bulgy shape and the model «с» has the idea of a bulky shape.

In the word «аамас» there is lengthening of a vowel «а» (aa), which underlines the slow and clumsy character of movement. The Concise Yakut-Russian dictionary by T.I. Petrova defines the paired word «үөмэс-аамас» as movements of a tall, lean creature *abaakhy* with repugnant appearance. Thus we can say that the semantics of the paired words, which were formed from onomatopoeic words, has figurative meaning. Such words in olongkho give affective evaluation and intensity of action.

The research of the ways to translate the paired words in olongkho "Njurgun the Impetuous Warrior" by K.G. Orosin from Russian into English allows us to make the following conclusions:

1. While translating olongkho from Russian into English a translator G.U. Ergis had to create paired words himself, since there are no such equivalents in Russian language. The paired words, created by a translator G.U. Ergis, make up 10,3 % («киэбэ-киэлитэ»-«форма-вид»)

2. 23 % of the paired words are translated into Russian with the use of two words, joined by conjunction «и». («ыйаага-оноруута»-«предназначения и закона»)

3. 7 % of the paired words are translated into Russian with the use of two words, interpointed by comma «,». («куннун-ыйгын»- «солнцем,месяцем»)

4. In 33% one of the paired word components was omitted, e.g.:

«...хаана-сиинэ хамнаата да

Атын үрдүгэр битигирэйэн кэлэн

«хап» гына олоро түстэ...»

«...кровь закипела в его жилах,

подбежал к коню своему

и ловко вскочил в седло,

сел со стуком «хап».

The word «хаан» means in Russian «кровь, румянец», the word «сиин» does not have its own meaning and is not used separately. However, it emphasizes the meaning of the paired word.

In the given example the first component of the paired word is translated with the word «кровь» which is equivalent to a Yakut word «хаан». The second component «сиин», emphasizing the paired word, is omitted.

5. The next 18% of the paired words are translated in a descriptive way. They include onomatopoeic and image-bearing words.

Let us consider the following example:

«Онуоха анараа киһи

чыр-чар силилэйтэ,

тыр-тар

сыынтаата...»

«На это тот человек

Поплевал с тонким присвистом,

посморкался звонко, четко...»

The Yakut dictionary by E.K. Pekarskiy defines onomatopoeic word «чыр-чар» as follows:

"Чыр-чар" is a sound when a thin trickle liquid knocks at a birchbark bottom of a vessel. The word «тыр-тар» in the same dictionary is defined as "loudly" (when blowing nose). The paired words «чыр-чар» and «тыр-тар» are translated into Russian as «поплевал с тонким присвистом, посморкался звонко, четко».

6. The lexical substitutions of one of the components make up 36%.

here is an example of such substitution:

«өлүү-бөгөдъэ үтүрүөтэ,

алдырхай-бөгөдъэ ааннаата»

«смерть-страдание вот надвигается,
беда-несчастье вот наступает

In this example the word «бөгө», meaning "a lot of", is used as the second component. In Russian version it is substituted by words «страдание»и «несчастье».

7. Omission of the emphatic particle, being the first component of the paired word:

Тап-талархай,

Кип-киэн дьиз буолла.»

«Широкое,просторное
Жилище оглядел он еще раз»

In this example the paired words «тап-талархай» and «кип-киэн» are translated as «широкое» и «просторное». The emphatic words «тап»,«кип» are omitted.

8.All paired interjections are transliterated. They make up more 2%. For example:

«Алаата-алаата!

Тогус муус дьолуо хара уолатгарым...»

«Алаата-алаата!

Девять темных, как ледяные глыбы, сынов моих...»

Here the initial lexical unit "алаата-алаата" is transliterated.

The analysis of the paired words translation from Russian into French showed the following:

1. In Russian version of alongkho there are 26 paired words, and only 2 of them were translated into French with the help of the paired words, created by a French translator Yankel Karro himself.

Here is an example:

«...смерть-страдание вот надвигается,

Беда-несчастье вот наступает...»

« ...la mort-souffrance s'avance maintenant vers moi ,le maleur-infortune, voici qu 'il vient...»

The meanings of Russian paired words «смерть-страдание»,«беда-несчастье» are equivalent to meanings of French words «mort-souffrance», «malheur-infortune»

2. Only one French paired word «volte-face» is used in the translation.

Here is an example:

«Повернулся-покатался

И превратился в пятнистого орла»

«Il fit volte-face, galopa et devint un aigle tacheté»

The paired word «volte-face» in the French dictionary by Petit Robert is defined as follows: Volte-face-Action de se retourner pour faire face .

The paired word «volte-face » transfers the meaning of the first Russian component «повернулся». The second component «покатался» was not translated into French.

3. Only one paired word is translated into French using two words (homogeneous parts of the sentence), jointed by conjunction «et» (и).

“...шумит-гремит

Раскатиисто находящееся в глубине земли кипящее озеро Мертвой воды.”

«...gronde et tonne le lac de l’Eau de Mort qui bout au fond de la terre. »

In this example the contextual meanings of the paired words are the same.

4. 9 paired words were translated into French with the use of two words, interpointed by comma «,». For example,:

«...приближается к тому берегу огненно- кровавого моря

К восьми полосатым скалам,...”

«...s’approchait du bord de la mer de feu,de sang, des huit rochers rayés»

in this sentence the paired adjectives «огненно-красный» is passed with two French nouns «feu» (огонь) and «sang» (кровь) with preposition «de».

5. In translation of three paired words the second component was omitted. For example:

«Так сейчас я поеду к ней и играя-забавляясь потушу огонь ее»

«Ainsi maintenant,je vais aller chez elle et en jouant, plein d’entrain, je vais lui éteindre son feu...»

In this word the paired word «играя-забавляясь» is translated with one word «jouant». The second component of the paired word «забавляясь» is omitted in French version.

6. The descriptive way of translation was used in translating five paired words, for example:

«Или пусть подобру-поздорову разойдутся,или пусть направляются туда...»

«Ou bien qu’ils se séparent sans demander leur reste ou alors qu’ils aillent tous deux vers le lieu ...»

In this case the paired word «подобру-поздорову» is translated in a descriptive way, «sans demander leur reste» (not thinking long, without many words.).

7. The paired interjections are transliterated, for example:

«Исиликпин-тасылыкпын!»

«Isilikryn-tasylykryn»

As we see in this example, the initial lexical unit is transliterated in the French language. In the French language the letter «s» between two vowels is pronounced as [z] , and so we have a wrong pronunciation of the Russian letter «с» in the French language. Most likely, the translator expects the French to pronounce the letter «s» as [s], knowing, that it is not a French word.

Thus, the following conclusions were made as a result of this research:

1. The paired words are found in all parts of speech.

2. All paired words, used in olongkho "Njurgun, the Impetuous Warrior" by K.G.Orosin contain expressive meanings and serve as a way to transfer contextual expressivity.

3. The phonetic decoration of the paired words creates the high expressive tonality.

4. Lexical substitutions, descriptive translation, omission and transliteration were used in translations.

5. From more than 250 paired words, used in a Yakut text, 26 paired words were translated into Russian with the paired words, created by the translator himself.

6. The narrator uses the paired word in olongkho to describe characters' appearance, their behaviour, voices, sounds of their actions, their manners, etc.

7. All paired words in olongkho transfer various emotional characteristics either positive or negative.

8. In olongkho translations from Yakut into English and French there is a loss of expressivity of Yakut paired words. It is explained by:

1. The absence of paired words equivalents in Russian and French;

2. It is difficult to transfer the expressive tonality created by sound decoration of Yakut paired words;

3. It is complicated to transfer phonetic and lexical doublets;

9. The image-bearing words of imitative onomatopoeic words in Yakut language convey character, mentality, individuality of Yakut people and so the loss of expressivity is a great loss for epic, which describes the way of life and the culture of Yakut people. The French version has especially big losses.

Thus, the future translators will face the most difficult task to find the ways of transferring the paired words expressivity as fully as possible in translations from Yakut into other languages.

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IDEOHUMANARTOLOGY**ИДЕОГУМАНАРТОЛОГИЯ****İDEOİNSANATOLOJİ****Vedi AŞKAROĞLU*****ABSTRACT**

Throughout history, art has been a means of various motives and aims. These differ from magic, religion, understanding nature and imprinting new ideas into the minds of humans to aesthetic worries. However, no matter what art has as an aim, it has always managed to be the leading power of social and cultural changes in terms of its transformative quality over the society, the human and his mental perception of social and natural phenomena. Art, merely for this reason, has always had a political / ideological identity. That identity is sometimes the leading power in social and cultural transformation, and sometimes a tool for the acceptance and maintenance of values of a newly established political revolution and its order. Art, which is an inseparable part of human society, can never be free of an ideology as an ideology can never exist without art. In human history, just as every society has its own art conception, so every kind of art possesses, whether directly or indirectly, an ideology or ideological function.

Key Words: Art, Artist, Ideology, Society

АННОТАЦИЯ

Искусство, на протяжении истории всего человечества реализовывало различные социо-культурные функции, трансформируясь от волшебства, религиозный мистерий до современных эстетических норм. Однако, несмотря на весь свой широчайший спектр, искусство стало авангардом в создании общества и его гуманистических идей. Из-за этого, искусство приобрело политический и идеологический характер, которое иногда является как авангардная сила изменений, или же после этого служит формированию облика данного общества. Искусство не бывает без идеологии и наоборот. В истории общества искусство прямо или косвенно играет идеологическую функцию.

Ключевые слова: Искусство, искусствовед, идеология, общество

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ÖZET

Sanat, insanlık tarihi boyunca pek çok farklı işlevler için bir araç olagelmıştır. Bunlar, büyüden, dinden, doğayı anlamaktan, belirli bir düşünceyi aşılardan estetik kaygılara kadar değişiklik göstermiştir. Ancak, sanatın işlevi ne olursa olsun, insanı, düşüncesini ve toplumu şekillendirmesi açısından her zaman toplumsal değişimlerin bir öncül gücü olmayı başarmıştır. Sanat, sırf bu yüzden, her zaman için politik ve ideolojik bir kimlik taşımıştır. Bu kimlik bazen değişimin öncü gücü, bazen de değişimden sonra toplumun kültürel kimliğinin kurulması ve yerleşmesi açısından yapılan devrimlerin sürdürücüsü konumundadır. Toplumun ve insanın ayrılmaz bir parçası olan sanat ideolojisiz ya da ideoloji sanatsız olamaz. Toplum tarihinde, her toplumun bir sanat algısı olduğu gibi her sanatın, dolaylı ya da doğrudan, bir ideolojisi ya da ideolojik işlevi bulunur.

Anahtar Sözcükler: Sanat, Sanatçı, İdeoloji, Toplum

Ideohumanartology

Nobody has yet constructed or grown up anything with materials brought from another world. So "ultimate reality" can only be found on this earth with the materials from this world.

People communicate with others for many reasons, among which are the need to be understood, an attempt to create a common world of experience by sharing one's worries, the wish to console oneself in the face of the tragedies experienced by others, the creation of a common memory and transmit it to future generations or just educating other people around. Humans are different from other animals, for, as Gasset says, they "have far too many things to express" (1998:144). Some reasons why humans have a deep urge to express themselves can be the obligation in survival to break up one's loneliness and feel secure, to form a society or community, to maintain the existence and well-being of this society, to make sure that the people in this society become subject to the intended conduct, ideas and way of life as they are shaped by the ruling ones. In other words, humans are in pursuit of creating a type of existence for a community that serves their interests and so ensures their comfort in life. Accordingly, art in general, with its literary texts, poems, plays, stories and novels might turn into tools in the hands of artists directing their gazes onto the formation of such a society.

Throughout the history of civilization, man has struggled to change the world around him and interfered with nature and his own environment. These interferences have been conducted with the aim of constructing a more hospitable world. Among the means man has used in his struggles perhaps art is of unique importance. To change the world, according to Hauser, has always been the main direction followed. As van Gogh states, if the world weren't "an incomplete sketch", nothing would be left of art. Art is never a sign of an invert approach to life with passive acceptance of the conditions, or fate, or a disinterested look at whatever happens to the person or communities (Hauser; 1984). In contrast, art, with all its branches, has the vital function of reconstructing the world, changing and transforming it. Art may intentionally direct its tools at this transformation, though change may occur in its natural course.

In the development process of civilisation, man's attempt to change the world has manifested itself in two creative ways. The first is science, by which man has interacted with the world of objects, and the other is art, which is an outcome of his intimate relationship with the environment he inhabits. Thanks to art and science, man has managed to establish a space where he can live in peace and harmony. According to Thompson, "the scientist reinforces our power on nature by enriching our knowledge, whereas the artist increases our consciousness to a higher level" (1979:129). While art and science serve these functions, they can be influenced by both the environment in which they are performed and the cultural structure they are produced in. In this case, art has a two-dimensional characteristic: it can affect as well as be affected by the community. It may form people or be formed by their expectations, hopes, sorrows or interests in general. Art transforms individuals and so determines culture; yet likewise, the artist is a work of the environment and culture he grows in, and as a product, he can be regarded as the object of his environment and culture as he has been formed in and by them.

The social, emotional and intellectual environment and culture to which art belongs are the main constituents of art. Although art, which is a social and psychological phenomena reflected through various means, has undergone great changes in history and appeared in different modes, styles and forms, it has always had a communal, social role whether directly or not. It is so because it develops depending on the cultural structure and nature of societies while simultaneously it contributes to the change of the culture in which it comes into being.

As an individual, the artist is surrounded by a torrent of social phenomena called social environment. Whether he feels a part of it or not, he is obliged to live in a group with distinctive beliefs, norms and conduct. Therefore, as a social subject with his creative power, he is inescapably a part of the community he lives in and so carries and inherits some of the values that society possesses. In a way, hence, any work of art the artist produces, carries the tunes of that society's discourse, for the cultural environment and traces of social phenomena are in the form of freely wandering atoms in the artist's mental and emotional domain. These atoms may take the form of values submitted on the level consciousness as directed by a knowing mind, and sometimes they can be a reflection of a secret phenomenon screamed out by an identity hidden beneath artistic creativity, making itself known through words, signs, symbols or figures.

Not all people are artists. Just a few have managed to take their parts on the stage of history as artists, very few of whom have produced works of art fine enough to surmount their own ages and maintain their value and existence up to the present. So the qualities that make an artist really successful need to be defined. For Sontag, as the artist has ascended to the deepest point of suffering and found a Professional method to express that suffering in a virtuous way, he should be accepted as an exemplary sufferer of mankind (Sontag; 1991). Kafka defines the artist in a similar way: "In reality, the artist is smaller and weaker than the ordinary human being in a society. Thus, he feels the burden of gravity and pressure of life more severely than the others. The song of the poet is a scream arising from the depth of his heart. Art is just suffering for the artist and it relieves and prepares him for new suffering. The artist is not a giant, but a colorful bird in the cage of existence" (Janouch; 1966:14). That colorful bird creates a space of existence that contradicts itself. On the one hand, the artist is a weak being crushed under the burden of emotional and intellectual depth resulting from the tragic events of the community, on the other hand, he is so powerful as a magician

who is not swayed off by the destructive force of ordinariness with a spelling touch to turn the ordinary into the extraordinary with his creative ability. Through his works, although he reflects his own ideas and emotions, he, at the same time, speaks for his society with a new discourse, and so determines the fate of that society in the course of history by extending the borders of people's emotional-intellectual worlds.

Throughout history, works of art have been produced for various reasons, one of which is the use of art as a propaganda means for political / ideological aims to support those in power. In this sense, Antal says that art is the source of political discourse, beliefs and the behaviors resulting from them, and works of art themselves are parts of the social atmosphere which the political movements stem from (Antal; 1966).

Art was used for religious and magical purposes in primitive societies. In parallel with development of civilization, after the changeover to settled life from hunter tribes, the function of art began to evolve. Art was used as a means for expression of power in Egypt, Rome, and medieval realms, Renaissance Italian city-states, and the early monarchies of Western Europe. Beginning with Renaissance and reaching up to Baroque, Classicism, and Romanticism; art, as the re-interpretation of Antiquity, was in search of a human-centered ideal world. Before Renaissance, mission of medieval art was to express the greatness of religion, put into practice in accordance with the interests of the church and clergymen. This world order which is dedicated to human knowledge is a symbolic order in which God calls out to humans. 'World Book' was given to humans for reading the world. Here, the artist did not have a mission such as pursuing or expressing the reality of the world; instead, they were supposed to disseminate a religious message appropriate to the creed, and to tell humanity about the world which is perfectly designed by God. As a consequence, during the middle age, because the religious and earthly powers were inseparable, just like humans, art was also under the constraints of religion and shaped accordingly. In the middle age, the artist, who did not have any certain identity, was obliged to portray the creeds of Christian religion, and so, in a way, he was some sort of craftsman. They were expected to tell about the ideological discipline of the church in a schematic and simple way so that the public could understand God's / the Church's / the King's messages clearly, which would but serve to the maintenance of a feudal / religious order.

Symbolical understanding of the literary works had a versatile function due to their easy allegorical presentation: (1) easy understanding of religious teachings by the public; (2) settlement and consolidation of religion based regime; (3) emergence and enhancement of the dominant power of the clergy upon the public for their own profit; (4) thanks to the plain language used, increase of literacy among public; (5) prevention of the emergence of a superior language distant from public, like the language of royalty; (6) improvement of abstract thinking faculty among the public depending on literacy, and construction of an intellectual base for the other posterior fields such as philosophy, history, of science. Artists did not only mediate for reinforcement of the political structure via the language, but they also created a base for later conversion of this structure. In short, artists both constituted an ideological function in the short run, and built the future of the society they lived in.

With the beginning of Renaissance, emergence of newer protectors of art, brought up newer missions for the artists, and the artist assumed a new role of serving the interests of prosperous aristocrats. Although the artists satisfied their individual taste, they started to respond to the expectations of the groups they were protected by. Artists who chose to pave the way for the liberation of the public and played a leading role in illuminating them,

thereafter became defenders of the community's political discourse. This situation, on the one hand, provided disengagement from public, and emergence of a discourse and language special to the royalty, and on the other hand, it constructed a base for processing artistic, aesthetic paths for national and universal values and rights. By this means, even if it could not address to all parts of the society, literature took on one more significant task as a right move towards processing and development of philosophical creativeness, intelligence, and humanism. Because art did not join religious rituals of the Middle Ages, feudal or court community's public festivals anymore, it lost its halo and it both accumulated an aesthetic discourse and started to gain an institutional status. Courtly-aristocratic art not only witnessed the shift in the aesthetic function, but also the occurrence of a distinct social site. Its primary function was a political one: 'legalization of autocracy'.

In parallel with the increase in individual liberties in social life, and after art's getting farther from the divine one, and becoming earthly, art, which previously praised and cherished gods or god-kings, assumed the service of a certain social class, a political party or a prosperous family. Although art seemed as if it had the function of protecting benefits of the groups, it also led to an understanding of the concept of "individual" with a different perception. Thereafter, the human being was no longer regarded as an inborn sinner creature packed off to earth. Inner world of humans, who started to be perceived as a social entity with the help of literary works, especially poetry and novels, came to the fore as an area of exercise so as to better understand the motives, senses, feelings, thoughts and actions of an individual. Writers and poets worked on human nature and psychology and helped the individual to be perceived as a subject that has got emotions and intelligence, and that can re-shape the environment.

"Due to its shift to life, art turned its gaze from the divine to the humanistic. Since then, creativity has been in the hands of the individual subject. So, art should be the representation of the independent individual's vision, nature, and emotions. The 'old one' should be ruled out and the 'new one' should dominate. The classical aesthetic which was under the dominance of the church and court, and authority of the academy which imposed that aesthetics should be terminated, and the canons and norms these institutions founded in the minds of the public should be collapsed"(Artun; 2003:21).

After French Revolution in 1789, during Napoleon period, formal art understanding of the academy which was opened by the government, was determined as Neo-classicism. This point of view had been based on re-interpretation of philosophical and literary works produced in ancient Rome and Greek civilizations, aiming at a newer positioning of humans in the world. With literature and philosophy, concepts of agnosticism, skepticism, and empiricism were brought to the fore as an emphasis to thinking and interpreting phenomena and superiority of intelligence. Via the art works which provided a shift in perception about humans, nature, society, the divine, and life in general; artists came into prominence as modifiers in the societal roles and thinking in the political arena again. According to Creft, "French Fine Arts Academy was the first modern institution which represented the authority of nation-state in art. The academy aimed at building up a universal, elite, civilized taste and knowledge; and for all, it was based upon the newly emerging ideology of the period: the government must be the representative of civilization opposing the untutored and ordinary masses via its institutions"(Kreft; 2008:24).

In Europe, the effects of Neo-classicism in art led to both re-exploration, evaluation of works from ancient Greek and Rome, and production of similar ones. This opened a path to

the old philosophic, social, and ideal movements to be evaluated and produced in line with the ideas, philosophies and ideology of the time and new social and political circumstances. The civilization level, which the antiquities had, influenced the Europeans deeply, and away from the influence of scholastic thought and religion, new artistic works were produced, and as a result, a completely new and more modern world perception developed.

Those who carried out the French Revolution adopted Classicism as an art conception proper to their political thought, and a consequence of Classicism adopted the concept which could serve for the revolution spirit. Revolution adopted Classicism as the most appropriate movement for its own views and ideology. According to Hauser, the factors which played important roles in this choice were “not the taste and style matters, or the principles of sincerity and creativity but those inspired from the art philosophy of bourgeois of Middle age and early Renaissance. Classicism seemed the best tendency to represent the patriotism and bravery ideals of the Revolution and its republican liberalist ideology,”(Hauser; 1984:133). There had to be a demure and modest art conception which would represent the ideology of the newly established republic, and make it settle in society. We find the examples of art used for political purposes mostly in this period. In this century, the relationship between art and politics was based on nation-state building model. Creation of national ideal was aimed at the education of the masses via art, and construction of national awareness. Poems were written for this purpose with a newer form, style and content; novels and dramas created characters and plots directed to this purpose; and via the new themes, values of nation-state concept were imprinted in the minds of the people of that period.

Together with Romanticism, deep changes were witnessed in the history of art. Individualism, which started with the Renaissance, could only show up in the 19th century, and artists took the possession of dominance of art. Artists were the poets who have freely been singing their songs since then. According to Baudelaire, “Romanticism is not about the theme choice or copying the reality identically. Romanticism is about the artist’s way of feeling. They looked for Romanticism outside, but it could have been found only inside” (Baudelaire, 2003, s. 150). Art got beyond being an illusion of the outer world. Basically, “Romanticism can be thought as a reflection of the artist’s imagination or the reality in his dreams in a metaphor of mirror,”(Şaylan; 2009:86). At the same time, besides being the first example of freedom of art, Romanticism also influenced the art understandings in the following periods. As Kreft puts it “the idea that art should be independent from the other fields of human life meant that the service of art would be rejected. This was not an apolitical move which was an appearance of the well-known approach that locked art into an eburnean dungeon, or which made it give up the public matters. It was an anti-political approach about art, and a radical criticism of the post-revolution, new capitalism and the world of constitutional republic”,(Kreft; 2008:36).

Modern art was established upon the denial and rejection of the aesthetic understanding of the classical art. Since then, art has been beyond an identical copy of the absolute reality, and a historical document. Artwork is the concretization of the artist’s emotions and his political posture stemmed from his perception of reality. The artist who took the mission of reflecting reality as in the classical art, reflects this reality in a subjective way based on his own experience of that perception. The elements determining the way of artist’s reflection of reality are partial reality emerging from the artist’s political view. As Kreft says, “Aesthetic utopia is a direct consequence of art’s autonomy. In one hand, autonomy of art

establishes a special art-politics relation which prohibits evaluation and reformation of art with ordinary political principles; so that politics, economy, morality and other regularities cannot be applied to art. On the other hand, autonomy of art is a policy of aesthetics in art: a policy which provides everything life is in need of, but cannot find without art”,(Kreft; 2008:36).

After Modernism, the changes in the language of the art which reflects the reality, has been through breaking the object into pieces. Corruption of the realist image of the object can be perceived as a rebellion against a world which cannot be lived in. As in the existentialist philosophy, some Surrealist artists saw the disruption of the object as a reaction against reality, and an offence against civilization. This attack on the real form of the object is a response to life, and revenge taken from life.

Beginning from the second half of the 19th century, art has assumed its most political state ever. It gained currency as the century of revolutions and conflicts in which new ideologies sprung up. After the beginning of the 20th century, wars and ideological conflicts have also influenced art. However, art have not lost its establisher role in the political climate.

Revolutions, wars, social order offers alternative to capitalism, ideologies, partisan artists, or their emergence with a mission which aims at playing an active role in speeding up the historical process have all brought up newer discussions in modern art. These debates point at a newer paradox emerging in the modern art conception. “The artist will imply his own subjective interpretation, freely; but this does not mean that he will politically be objective. Just like the rest of the public, he is supposed to be a supporter of a political ideology, and will not be neutral across the social debates and problems”, (Şaylan; 1999:99).

After the Industrial Revolution, losing the subject, human’s becoming a subject of industry, becoming an unimportant tool in the relationship between human and machinery, and as a consequence of this, the negative influence of psychological accumulations occurred in the individual have brought up the problem of alienation of the individual to himself or the society. The individual who was previously determined how to live, how to behave, is a simple piece of the mass society. His independence is limited and he is turned to a mechanical being. After this, beyond being individual, art started to deal with public matters. Art took the side of humans, and became caring for their problems more than ever before. In this context, artists are included in politics more, and their works started to contain so much political issues.

As seen, art’s and the artist’s functions in the social process have shown variability according to the dominant tendencies in their historical period, the relationship between nature, other people, and their world perception; and increasingly had more political properties. What is more is that, in the historical period, liberation of humans and becoming an individual have brought about artist’s autonomy, and pulling out them from being a political object, converted them into a subject; and have started to function as a determiner of human’s political views, tastes, tendencies, choices, and life perspectives.

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**ANALYSIS OF CULTURE IN A CHANGING WORLD IN THE VIEW
OF THE EVOLUTION IDEAS****АНАЛИЗ КУЛЬТУРЫ В ИЗМЕНЯЮЩЕМСЯ МИРЕ В СВЕТЕ ИДЕИ
ЭВОЛЮЦИИ****FİKİR EVRİMLERİ BAĞLAMINDA DEĞİŞEN DÜNYADA KÜLTÜR TAHLİLİ****Vera DANILOVA*, Alexander ILYIN******ABSTRACT**

The dynamics of evolutionary processes and their respective theories culture and its corresponding elements are determined basing on the system of evolution elements. The analysis of culture in the changing world must include studying the corresponding evolution elements of culture in a proposed scheme. The feedback mechanisms and "renewal" of culture are elements of the scheme. Besides, an explanation (referring to the biological analogues in connection with the discovery of variable and constant parts in the genome of species populations) to conservative tendencies in the evolution of culture in the epoch of globalization has been suggested.

Keywords: Culture, Evolution, Population, Ethnic Culture, Globalization.

АННОТАЦИЯ

На основе системы эволюционных процессов и соответствующих им теорий элементов эволюции рассмотрена динамика культуры и определены соответствующие ей элементы. При анализе культуры в изменяющемся мире наиболее важно изучить те элементы эволюции культуры в предложенной схеме, которые связаны с механизмами обратной связи и «возобновлением» культуры. Также дано объяснение (со ссылкой на биологические аналогии в связи с открытием изменчивой и константной частей генома популяций видов) консервативных тенденций в эволюции культуры в эпоху глобализации.

Ключевые Слова: Культура, Эволюция, Популяция, Этническая Культура, Глобализация.

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ÖZET

Kültürün evrimsel süreçlerini ve ona uygun farklı alanlarının teorilerini tahlil ettiğimizde kendisinin düşüncelerin ana unsurların toplamı olduğunu görürüz. Bütün bunlar kültürel evrimin esas çekirdeğini, oluşum şartlarını, faktörlerini, hareket güçlerini, geçmişle ilgili mekanizmalarını, işleyiş ve bilgiyi taşıma sistemini oluşturmaktadır. Bütün bunlara dayalı kültürün seyri tetkik edilmiş ve ona uygun unsurlar belirlenmiştir. Değişen dünyada kültür tahlili yaptığımızda teklif edilen şemaya uygun olarak geriye temas mekanizmaları olan ve “yenileme” (kültürün yeni şartlara göre karşılık vermesi) denilen evrimsel unsurların incelenmesi gerekir. Ayrıca farklı toplumların genomların sabit ve değişen kısımları üzerinde yapılan biyolojik araştırmaların sonuçlarına dayalı küreselleşen dünyada kültür gelişimin muhafazakar eğilimleri açıklanmıştır.

Anahtar Kelimeler: Kültür, Tekamül, Toplum, Etnik Kültür, Küreseleşme.

1. The evolution idea that went through all history of a human society is a part of scientific picture of the world and world outlook. Its influence came to its peak after the publication of Charles Darwin's "Origin of species" in 1859. The theory expanded further than the area of biology. Starting from the end of 19th century, biological analogues became widely used in different areas, including technical and humanitarian ones. For example, it is G. Simmel's "the philosophy of life" (Ionin, 2001: 46), "the philosophy of technology" (Gorohov, 1998: 13). In the 20th century the tendency continued trying to introduce different phenomena as biological in their nature, which was not always correct.

The researches of the last decades in the areas of biological evolution, as well as technological and cultural processes, allows making some assumptions about philosophical generalization of evolutionary processes in general.

2. Starting from the analysis of evolutionary processes and corresponding theories, let's formulate a list of basic elements, helping to see the existence of evolution in different systems. In every evolution theory, model or concept, the following logical elements connected with each other must be present:

- A fundamental evolution cell
- The starting conditions of evolution
- Evolution factors
- Evolution movement forces
- Feedback mechanisms
- An control system of evolution
- An evolution information carrier

A fundamental evolution cell is an object of evolutionary changes, found on different levels of nature's organization. The object is one of the main ways to determine nature's level of organization. The regularities of evolutionary changes as a (complex of evolutionary processes) are especially visual for it.

The starting conditions of evolution do not manifest themselves in every event, as well as the final conditions of evolution indirectly connected with them. In some cases they are

especially effective, destroying a large part of Earth biosphere, as it happened at the end of the Permian (approximately 250 million years ago) or the Cretaceous periods (65 million years ago).

Evolution factors are some new processes, physical fields, systems, technical solutions, collecting of resources. All of a sudden, some planet spheres, or a part of the population or a cultural society fall under the influence of radiation, the joint effect of heavy metals, the charismatic activity of a prophet or a scientist. As a result, a new tendency is created, or some new attributes of the system appear and let it o adapt to new circumstances, and so on.

Evolution movement forces make the evolutionary process possible on all levels of nature. Classic evolution movement forces were investigated by the Darwinism and Modern evolutionary synthesis (the second, classical stage of the Darwinism). These are mutations, population waves, some kinds of evolutionary isolation.

Feedback mechanisms are different on all levels of nature's organization, but their basic algorithms are similar. Feedback mechanisms accelerate the evolution process, make it especially versatile.

The control system of evolution exists on almost all levels of nature, but it is especially visual in the areas of mechanics and technology, and in cultural sphere. Here we should pay special attention to subjective and objective areas of culture, as they are considered in details later. A human being started an active interference into an evolution process. The main question here is to find the limits of such interference in nature mechanisms. If it is not destroying the main natural rhythms, it can be quite acceptable.

An evolution information carrier plays an incredibly important role in an evolutionary process. It is present on any level of an evolutionary development. The best examples of such a carrier are genetic and cultural codes. They are especially stable, providing the reproducing of ontogenesis and cultural artifacts during a long period of time.

3. Taking into an account the culture dynamics described by V. M. Rosin, let's study culture development as based on the given integrity of basic evolution elements and make sure that it is possible to talk about the evolution of culture. "There is an analogy between culture functioning and the life of the population. Some social organisms (tribes, nations, kingdoms, later states) are functioning in borders of their culture, they are somehow similar to biological populations. They struggle for their territory and recourses (by means of wars, threats, invasions, etc), destroy each other or cooperate and achieve expansion. It is possible to name several large social populations in every culture (for example, Egyptian and Sumerian cultures in ancient world)" (Rosin, 2001: 227).

A population is a fundamental cell of a biological evolution. By analogy, it is possible to consider a social organism (an ethnos, a nation, a state) as a cell of a culture evolution. Genetic mutations, abrupt changes of environmental conditions leading to the extinction of the old and emerging of new ecological niches, are starting conditions of the biological evolution.

"Starting notions and realities, as well as social practices, can become a basis and a precondition for forming the culture as a social organism. Within the framework of the distributed whole that is characteristic for an appearing culture, basic culture scenarios and social institutes, life support and culture development systems come to life. Basic culture scenarios are created by a human, answering the challenges of the time" (Rosin, 2011: 237).

Thus, forming basic culture scenarios is a starting condition for cultural evolution. It is especially necessary, when the existing rate of culture's development is getting behind other areas of society's progress, such as technology, economy, science.

Evolution factors are the events, defining the direction, speed and stability of the evolution. They make a connection between a control system and an evolving object. If the factors in biological evolution are heredity, variability, isolation, horizontal passage of evolutionary information, basic culture scenarios are the factors of culture evolution. "Those are invariant representations, providing the reproduction of culture during all its existence cycle". Next, "in the ancient world basic culture scenarios were set with the help of myths, later this role was undertaken by the concepts of philosophy, science, religion. As long as culture's core is constant, basic culture scenarios are functioning, providing the realization of the basic culture processes (Ibid.).

Evolution movement forces are the impacts that make possible any system changes and even the existence of the system itself. They are also the sources of energy, matter and information. As far as the biological evolution is concerned, natural selection is such a force (though it is rejected by the ecosystem theory (Nazarov, 2005:438)), as well as nature disasters and poor environment resources. The force moving culture evolution (except outside cataclysms) is the tension between existing basic culture scenario and the antiscenario that is coming to life. Such a situation appears when "a functioning culture becomes more complicated, and a contradiction arises between a basic culture scenario and a real culture formation. The appearance of "antiscenarios" in culture starts the process of its death, together with the crystallization of new culture focuses" (Rosin, 2011: 254).

Feedback mechanisms provide an interconnection between results and starting conditions of the evolution. Thanks to its feedback mechanism, the evolution becomes a more purposeful and non-random process. The direction of the feedback is opposite to the evolution. Feedback mechanisms in biological systems realize as environmental changes that are due to the activity of the living organisms and themselves become an evolutionary factor.

As V. Rosin points, it is necessary to distinguish between "culture reproduction" and "culture regeneration". "Within the framework of culture reproduction, any differences of circumstances are ignored, and the task is put to replay exactly all culture realities. On the contrary, culture regeneration is a reaction to new circumstances, new opportunities. Surely, culture realities are restored, but from the very beginning, in another way, in other conditions" (Rosin, 2011: 237). Thus, culture regeneration in changed circumstances is a feedback mechanism in culture evolution.

Evolution controlling mechanisms take different forms depending on the system's organization level. Evolution controlling system includes the elements of higher organizational levels than the evolving object itself. The influence of a human on biological evolution, its course and perspectives increases from past to future. Biological evolution can become a controlled process. With the help of effective control system, evolution becomes faster and able to use energetic, informational and material recourses more effectively.

As it was mentioned above, the contradictions between a basic culture scenario and a real cultural life can destroy the culture completely. The role of a human, a personality and all society in preservation and controlling cultures increases in the course of the evolution.

An evolution information carrier for biological systems is hidden in a living cell core. Hereditary information is encoded in nucleic acids. Some researchers were carried out to find an elementary information medium in culture evolution studies. We can mention some attempts to introduce basic culture units. For example, the term "meme" – a discrete unit of culture evolution accumulating and transporting cultural information. Corresponding to the idea, memes propagate in human population, passing from one brain to another with help of the process called imitation. So, memes are a power forming culture evolution. "Melodies, ideas, popular words, phrases, means of cooking soup or building an arch, etc. can be examples of memes" (Cheek, 2000: 117).

Thus, it means that culture can really evolve. Besides, culture is able not only to be reproduced during its lifetime, but to regenerate. Culture regenerates when its system changes and acquires new possibilities. In modern time, all existing cultures are, to different degree, vulnerable to their changing environment. Cultural realities reproduce rather differently as a result of the feedback mechanisms. However, culture cores stay intact, as it is in present. Although globalization tendencies can be found in many areas of human activity, cultures are still not easy to integrate.

4. Many scientific results, helping to explain conservative tendencies in evolution, were acquired not long ago. The results of biological research by U. P. Altuhov and U. G. Rychkov attract the largest amount of interest. "According to their research data, in all investigated populations, the monomorphous invariant proteins can be found together with the polymorphous protein markers of corresponding genes. Approximately, 1/3 of the researched locuses belong to polymorphous part of the genome. The remaining 2/3 of the genome do not show any variability, do not allow to learn anything about genetical divergence of the population. That's why, they are not considered by traditional methods of population-genetic research. The monomorphic part of the genome includes specific signs of the species with a high rate of constantsy" (Nazarov, 2005: 388). Later, the author noted that biological systems of any complication are organized due to common principles, according to the systematic approach. Any biological system is divided into components that differ in the level of their resistance to external agents. In other words, modern science shows that the genomes of biological systems consist of variative and conservative (static) parts.

Using this conclusion, let's suggest that culture (or its information unit) can also be divided into static and variative parts. The static part is more fundamental and large-scaled. It becomes possible to understand one of the global world contradictions. Almost all the areas of human activity are integrated, but, on the contrary, cultures diversify as much as possible.

It's been proved by nowadays that full isolation of culture from other societies or states leads to its degradation and death. On the other hand, the interaction of cultures must not be left to spontaneous, uncontrolled forces. The docking stations between cultures can harmonize their developing interactions and provide wider educational functions. The representatives of the culture in modern circumstances must possess enough knowledge about the people from other cultures, especially neighboring ones. Cultural codes and main concepts of each culture must be translatable and understandable for other ethnos members. They must be translated to corresponded languages accessible to other forms and types of the world views. A large amount of experience has been already accumulated here, it must be generalized, systematized and researched as deeply as possible. Modern culture can't be

isolated, otherwise being doomed to stagnation and chronically far away from modern world realities.

That's why, culture must be an open system to possess a possibility to evolve. An open system is the system which can exchange energy and information with environment. The modern scientific picture of the world is based on the concept of dynamic chaos (dynamic order). Dynamic chaos (order) emerges only in open systems with abundance of information and energy. It contributes to forming of dynamic balanced structures as a result of self-organization processes. The algorithm of holistic structures emergence is similar on different levels of nature, society and humanitarian sphere (Arshinov, 1999: 163).

Some cases of culture transformations in modern circumstances can be shown by the Republic of Sakha (Yakutia), Russian Federation. Cultural and educational processes constantly deepen and widen there. Firm cultural traditions, sung in the famous native epos "Olonkho", had been formed in Yakutia. These are such traditions as harmony, aspiration for kindness, zealous struggle with evil. The culture of Yakutia is able to play an important role in the formation of a planetary culture network (Kozhevnikov, 2010: 304).

"To think globally, to act locally" - the motto of the Club of Rome is becoming an idea to express the essence of glocalization. First, it appeared in the 60s of the past century, but became actual for comprehensive and consistent research not long ago. The term "glocalization" was proposed by the British sociologist R. Robertson. He claimed that global and local tendencies "finally are complementary and interpenetrating each other, but can come to collision in specific situations" (Robertson, 1999: 31). "Glocalization, by the determination of A. Morit, matches the scenery of "a decentralized and just world", combining the processes of local culture modernization with the achievements of global multicultural civilization" (Malinovsky, 2002: 19).

Thus, we can conclude that all the cultures in the modern world are affected by two main tendencies. They all must complete the process of self-identification, so as specifying their borders and becoming transparent and most determined for the members of other cultures. The further development of the humankind must base on the integrity of connected cultures. Thanks to that, it will gain more stability, as the biosphere is basing on ecosystems, as well as on bio- and geocenoses. From another point of view, traditional culture cores must be kept intact as distinctive fundamental elements. Synthetical unity of a humankind culture must combine the global heritage and gifts of unique traditional cultures.

A static (or conservative) part of culture is ethnical culture, the most ancient layer of national culture. It is materialized in literature, art, science, philosophy, social-politic and technological development of the society.

"Ethnic culture carries in itself the traditions of our ancestors, embracing, mainly, the sphere of labor and mode of life: its traits are revealed in speciality of food, dress, folklore, handicrafts, medicine and so on" (Kulturologiya, 2005: 298). Conservatism and lineage are the characteristics of ancient culture and its values. They are a culture core, less vulnerable to culture integration process. "Ethnic values are an integrity of culture traditions, which are chosen by the ethnos itself as the most specific ones, marking its historical and cultural singularity. The basis to form a system of ethnic values is historical and social experience of ethnos' collective life" (Ibid.: 367).

Thus, the analysis of cultural dynamics based on the suggested integrity of the main evolution elements let us make a conclusion that the most important role is played by such elements as controlling culture evolution and feedback mechanisms in coevolution of different cultures in the changing world.

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CORRELATION BETWEEN LANGUAGE, CULTURE AND LINGUO-CULTURE AS SUBJECT OF MODERN INTEGRATIVE STUDIES**СООТНОШЕНИЕ ЯЗЫКА, КУЛЬТУРЫ И ЛИНГВОКУЛЬТУРЫ КАК ПРЕДМЕТ СОВРЕМЕННЫХ ИНТЕГРАТИВНЫХ ИССЛЕДОВАНИЙ****GÜNÜMÜZ BÜTÜNLEŞİK ÇALIŞMALARININ KONUSU OLARAK DİL – KÜLTÜR VE DİLBİLİMSEL KÜLTÜR ARASINDAKİ İLİŞKİ**

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ABSTRACT

The article is devoted to a concise analysis of correlation between language, culture and linguo-culture that are regarded as part and parcel of some indivisible unity which is in focus of nowadays researches of integrative character. The paper proposes some definitions and sets out to show that these phenomena (being examined through the prism of modern research paradigm) can carry out different functions.

Keywords: language, culture, linguo-culture, Homo Loquens, mind, communication, community, functions of culture, linguo-culture and language

АННОТАЦИЯ

В статье кратко рассматривается соотношение языка, культуры и лингвокультуры, являющиеся неотъемлемыми составляющими неразрывного единства феноменов, находящихся сегодня в фокусе внимания многих интегративных исследований. Предлагаются дефиниции некоторых основополагающих понятий и представляются некоторые основные функции, которые данные могут выполнять.

Ключевые слова: язык, культура, лингвокультура, Homo Loquens, сознание, коммуникация, функции культуры, лингвокультуры и языка.

ÖZET

Makale, günümüz araştırmacılarının önemli bir konusu olan ve ayrılmaz bir bütün olarak görülen dil, kültür ve dilbilimsel kültür arasındaki ilişkinin kesin bir çözümlemesine dayanmaktadır. Makalemiz bu olguların (modern araştırma paradigmalarının bakış açısıyla

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incelenerek) farklı işlevleri yerine getirebildiklerini göstermek ve bazı tanımları yapmak amacını taşımaktadır.

Anahtar kelimeler: dil, kültür, dilbilimsel kültür, insan dilbilim, zihin, iletişim, toplum, kültürün işlevleri, kültürel dilbilim ve dil.

The modern scientific paradigm is characterized by anthropological approach and integrity of researches. It considers language, culture and linguo-culture as part and parcel of an indivisible unity “*LANGUAGE – MIND – CULTURE – LINGUO-CULTURE – PERSONALITY – COMMUNITY – COMMUNICATION*”.

In the given paper I only focus on the three phenomena from the range mentioned above and present in brief their main functions, interrelations and interdependences. And I think it's reasonable to start with the review of the phenomenon of culture as such.

It's quite obvious that culture is the subject of a broad range of sciences – ethnology and ethnography, anthropology and cultural / social anthropology, cultural science, history, folklore, ethnolinguistics and so on, so forth. In the end of the XXth century a new branch of scientific researches – linguo-cultural studies – entered the circle of those disciplines and took its own place among them. The formation of linguo-cultural studies as an independent discipline is inseparably associated with the name of prof. V.N.Teliya whose ideas are developed in some theoretical considerations represented in this paper.

So, in the context of the approach which is proposed in the given article, *CULTURE* is regarded as “a world-vision and world-comprehension that possesses the semiotic nature” («мировидение и миропонимание, обладающее семиотической природой») (Teliya, 1996: 222), i.e. *world-conception, world-perception and world-comprehension of a certain community*. Other words saying culture manifests itself as a semiotic aggregate (a certain “set”) of ideas (concepts, conceptions, overviews, mental representations) which reflect and fix the way representatives of a certain community see, perceive, realize, comprehend, appreciate, evaluate, explain (for themselves first of all) the world around them. This aggregate / set is able to be *transformed* and *changed* on the one hand, and on the other – it can be *stored* and *reproduced*. In any case it can be *both communicated* between contemporaries who live and communicate “here and now” from the point of view of historical prospect (synchronous, or horizontal transmission) and *passed on* from generation to generation and even transferred on a chain of generations, when communication is distanced in time from the point of view of historical prospect (diachronous, or vertical transmission).

Hence, culture can be considered as an “supra-individual mechanism *to store and communicate* some messages (texts) and *to develop* new ones” («надындивидуальный механизм хранения и передачи некоторых сообщений (текстов) и выработки новых») and can be understood as *a shared memory space*, i.e. such a space within which common texts, common phenomena, common meanings can be preserved, activated and, in a general sense, reproduced (Lotman, 1992). To my mind, those Yu.M.Lotman's ideas in a certain way are related to the concept of “*WORLD IMAGE*”, proposed and developed by A.N.Leontiev (Leontiev, 1983). Let me remind you that according to A.N.Leontiev the “world image” as a universal form of knowledge organization of an individual is an integrative reflection of reality in human mind. Its most

important properties are a-modal character and multi-dimensionality, subjectivity, and at the same time objectivity. Multidimensionality of the “world image” is predetermined by the fact that “image, picture of world contains not a representation but what is represented (only reflexion reveals reflectedness, and this is important!)” [Ibid.] (compare with the concept of “world picture” by M.Heidegger (Heidegger, ER)). The “world image” is subjective since it develops in the course of accumulation of lifetime experience, and it is objective since correlation between individual activities in a common cultural environment gives rise to *common / shared components of mind*. Besides, the objectivity of the world image is achieved by the fact that *individual cognition* of reality is mediated by *a system of meanings* which is *common for all* members of a certain community and is interiorized in the process of socialization (see e.g. (Leontiev, 1975)).

In our everyday practice, culture is rather “irrational” than “rational”. However, if necessary, we can realize and analyze this “space of shared memory”, this set of ideas, in other words – the very culture. But this always requires some efforts.

Being formed in us in the process of socialization, culture shapes us as a personality. It permeates our whole being, but it is often not noticed by us as we do not notice the air we breathe. But as soon as the composition of the air changes, we immediately focus attention on this and try to understand the reasons. The same is with culture. It palpably manifests itself and becomes tangible as soon as we face something another, different, foreign and – especially – alien. I think that this is partly due to the fact that culture, according to Yu.M.Lotman (Lotman, Ibid.) possesses, besides the communicational, symbolic nature as well. The latter is predetermined by the fact that there are always meanings beyond the signs that individuals exchange in the process of communication. These meanings and senses are opened and clear to those who belong to the same community, and closed to others (cultural senses of language units, rituals, artifacts, etc.).

Thus, culture creates us and is created by us, it is constantly reproduced by person and in person, it’s constant and variable, it’s not being realized all the time but at the same time it can be realized and analyzed. Culture carries out certain functions and forms the basis of cultural identification and self-identification of a personality or a phenomenon.

Among *THE BASIC FUNCTIONS OF CULTURE* are the following:

CONGLOMERATION – uniting “us” / “their”;

DIFFERENTIATION – separating “us” from “another – different – foreign” (in brackets: these two functions of culture, as a rule, are in focus when it comes to cross-cultural communication analysis);

IDENTIFICATION – *here*: establishing the identity of someone or something and his/her/its appurtenance to a certain community, for example, either “I’m / you’re our own, it’s ours” or “I’m / you’re other / different / foreign, it’s not ours”;

LEGITIMATION – “legitimizing”, giving a phenomenon the status of an admitted / accepted / decent one, justifying and affirming its necessity.

As far as *LINGUO-CULTURE* is concerned, it is understood as *culture embodied and fixed in language signs, manifested in language and through language*. Linguo-culture is a *linguo-cognitive* phenomenon (that is its fundamental contrast to the language world picture, which is a complex structure semantic space, i.e. a linguistic phenomenon). Linguo-culture (as opposed to language picture of the world) is formed not

by language signs, possessing some senses beyond them, but by *images of mind*, clothed in *language signs*. Therefore, the study of linguo-culture needs the development of other, new research methods, methods of integrative character corresponding to the complex (at least linguo-cognitive) nature of the analyzed phenomena. The “semantics” of linguo-culture is *cultural senses externalized in signs of language*. Can we say that linguo-culture “is”, by its essence, the world image or linguistic mind? (If so, then there is no reason to introduce the term and justify this notion at all.) I think we can't. The fact is that linguistic mind includes mediated by meanings (individual) image of the world in its entirety, and linguo-culture covers *just common components of the world image*, i.e. it only includes those things that form an “objective component” of such, and this component, as it is known, is always culturally marked and culturally predetermined since it depends on the common system of meanings and the environment in which the world image as such is “made up”. Consequently, linguo-culture can be thought of as the milieu in which a person is formed and manifests itself as a personality.

As it's well known, the main content of the socialization process is inter-generational (from generation to generation) transmission of culture. The socialization always takes place in communication, and communication always takes place in some culture and is always carried out in some language. Language is considered as the main, though not the only channel of socialization. The idea that language and culture are linked by bidirectional interdependence is quite axiomatic nowadays. In light of this, it seems that there is some “space of shared memory”, that is fixed in signs of language and mediated by language meanings, i.e. there's a certain space where language and culture overlap, where *cultural senses are only manifested in signs of language* and where *signs of language play the role of*, as V.N.Teliya wrote, “*bodies for the signs of language of culture*” («тела знаков языка культуры») (Teliya, 1996; 2006). This “space” is linguo-culture as such, and it claims to have the status of the third independent semiotic system (along with language and culture).

The proposed understanding of linguo-culture makes it quite obvious that linguo-culture performs the same *FUNCTIONS* as culture itself: *CONGLOMERATION, DIFFERENTIATION, LEGITIMATION* and *IDENTIFICATION*.

On the basis of what has just been said about linguo-culture it seems possible to state that in the sphere of culture and linguo-culture *LANGUAGE* performs *THE FUNCTION OF SIGNIFIER* and *cultural senses, culturally marked images of mind, culture as such* (as presented above) play the role of *signified phenomena* (see e.g. (Krasnykh, 2013)).

And another statement. If Man (personality) is the basic category of culture (in the view of V.N.Teliya, and this determines the basic opposition of culture – “worthy / unworthy”), than *HOMO LOQUENS* (“person speaking”) is probably to be acknowledged as the basic category of linguo-culture.

HOMO LOQUENS may be defined as a possessor of consciousness / mind, a full member of a community, a personality one of the activities of whom is speech activity (in the broad sense of the term: speaking – listening – reading – writing, as well as comprehension necessarily requiring the use of language). It is known that in order to become a personality, one needs to go through the process of socialization, that is to learn and to appropriate (internalize) the achievements of culture, created by previous generations. Thus, as I've

mentioned above, the main content of the socialization process is inter-generational transmission of *CULTURE* (of its values, evaluations, attitudes, traditions, preferences, restrictions, taboos, etc.). The socialization always takes place in a communication, and communication is always carried out in some language and in some culture. *LANGUAGE* is considered as the main, though not the only channel of socialization, and the main, though not the only means of forming personality as a member of a community. It plays the role of (including) signifier for cultural senses.

Accordingly, in the socialization process an internalization of *LINGUO-CULTURE* takes place. Socialization can only be carried out in *COMMUNICATION*, because communication is both a medium, a channel and a means of “being” and transmission of culture and linguo-culture. An individual can’t become a personality without communication and exactly in communication an individual lives as a personality. Besides this, communication is a channel and a means by which *COMMUNITY* manifests itself, transmits and transforms. Personality, Homo Loquens, possessor of mind is the result of socialization. *MIND / consciousness* is always culturally marked and culturally predetermined since, according to A.N.Leontiev, “individual human consciousness is possible only in conditions of existence of public mind” («индивидуальное сознание человека возможно лишь в условиях существования сознания общественного») (Leontiev, 1972: 283). So, mind depends on culture because it is formed in the very process of socialization, in a certain culture, within a certain communities (from family towards national-lingual-cultural, or nation). Other words saying, *HOMO LOQUENS is being formed as a personality, as a possessor of MIND / consciousness, as a full member of a COMMUNITY (some communities) exactly in COMMUNICATION, absorbing the CULTURE of the community with the help of (including) the LANGUAGE of the latter and soaking up its LINGUO-CULTURE exactly with the help of the LANGUAGE of the given community.*

Therefore, we can say that Homo Loquens is the *object* (the creation) of language, culture, linguo-culture and communications. However a socialized personality is not once and forever a frozen given case: a personality is constantly undergoing changes in the process of an infinite accumulation of lifetime experience and under the influence by many factors – from the events of a purely personal life to changes in general historical and socio-cultural context .

Next, person not only intertwines (“herauspinnt”) a language in him-/herself (Humboldt, 2000. ER) in the process of (first of all) socialization, but also entwines him-/herself (“einspinnt”) into the language (Ibid.) throughout his/her whole life. As it has been stated by different researchers, language is associated with culture by the bidirectional relationship, which involves the interaction and mutual interdependence of language and culture: culture can not exist without language, as well as language is unthinkable outside culture. For example, E.Sapir (Sapir, 1993) did not acknowledge the actual causal relationship between culture and language, nevertheless he thought that the content of any culture can be expressed through its language and the content of language is closely related to its culture. Culture in this case is believed to be a “value-selection made by community”, “selected inventory of experience”, that is comparable with the understanding of culture and cultural memory according to Yu.M.Lotman (Lotman, 1992) and J.Assmann (Assmann, 2004). And if language, as E.Sapir wrote, is *how* people think than culture can be defined as *what* community does and thinks (Sapir, 1993: 42, 185, 193-194, 226). This statement can be extrapolated to personality as a member of a community. And as Homo

Loquens in the course of his/her life constantly implements some activity, i.e. he/she always “thinks”, “does something” or “speaks” (even if it seems that he/she does not do anything) , then we can say that *language, culture and, therefore, linguo-culture are intertwined in personality and always stand beyond every manifestation of his/her vital activity*. Besides this, human activities (and, accordingly, the personality as such) is always included in communication, even when person is apparently one (Leontiev, 1961: 14). This means that human activity, in which mind, language, culture and linguo-culture necessarily manifest themselves, takes place in the framework of a community in terms of communication, and in communication and through communication is carried out.

Thus, *HOMO LOQUENS* being a *possessor of MIND* and being *in continuous COMMUNICATION within a certain COMMUNITY*, “*intertwining*” *LANGUAGE, CULTURE and LINGUO-CULTURE “within him-/herself”, and “entwining him-/herself” in LANGUAGE, CULTURE and LINGUO-CULTURE*, is not only an object, but also the *subject* (creator) of language, culture, linguo-culture and communication.

Thus, even a brief examination of the language, culture and linguo-culture correlation in the light of modern studies of the integrative character, reveals a complicated figure-polyhedron.

HOMO LOQUENS (as a possessor of mind, who carries out speech activity and is a representative of different communities) can be put in the center of this figure. The polyhedron sides are represented by interdependent and interacting phenomena:

LANGUAGE (of the community / communities whose member a personality is, and of its culture);

MIND (always culturally marked, since it’s formed in the process of communication that takes place in the framework of a certain community, in terms of a certain culture and is carried out in a certain language);

CULTURE (no one community can be thinkable without it);

LINGUO-CULTURE (the third semiotic system, formed by interaction of language and culture in the zone they overlap);

COMMUNICATION (in which the identity of personality and his/her appurtenance to this or that community is formed on the one hand, and manifests itself on the other);

COMMUNITY (from family towards nation).

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**REPRESENTATION OF CULTURAL UNIVERSALS
IN IDENTITY OF THE SAKHA / YAKUTS****РЕПРЕЗЕНТАЦИЯ УНИВЕРСАЛИЙ КУЛЬТУРЫ
В ИДЕНТИЧНОСТИ САХА / ЯКУТОВ****YAKUT (SAHA) KİMLİĞİNDE EVRENSEL KÜLTÜRÜN TEMSİLİ****Viktorija MIKHAYLOVA*****ABSTRACT**

In this article, attention is drawn to the universals of culture "space" and "time" to explore how they are represented in the identity of the Sakha / Yakuts. The basic idea is that the "space" and "time" are the kind of frame of reference through which a person builds not only a conceptual-thinking way of understanding the objects and phenomena of the world, but also includes its' own spiritual and practical activities. On the example of the representation of universals "space" and "time" there have been exposed the peculiarities of traditional culture, extending the core of identity of the Sakha people.

Keywords: universals of culture, space, time, culture, the Sakha.

АННОТАЦИЯ

В данной статье внимание обращается к универсалиям культуры «пространство» и «время», чтобы исследовать, как они представлены в идентичности саха/якутов. Основная мысль заключается в том, что «пространство» и «время» представляют собой своеобразную систему координат, через которую человек строит не только понятийно-мыслительный способ постижения предметов и явлений окружающего мира, но и включает в нее собственную духовную и практическую деятельность. На примере репрезентации универсалий «пространство» и «время» выявлены особенности традиционной культуры, выступающие ядром идентичности народа саха.

Ключевые слова: универсалии культуры, пространство, время, культура саха.

ÖZET

Bu makalede, Saha/Yakut kimliğinde nasıl temsil edildiklerini belirlemek için “zaman” ve “mekan” gibi evrensel kültür öğelerinin incelemesi yapılmıştır. Bu iki kavram sadece

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insanın dünyadaki nesnelere olguları konumlandırmak için soyut düşünmesinin bir yolu değil, aynı zamanda onun uygulamaları ve inançsal özelliklerinin belirleyicisidir. Zaman ve mekan gibi evrensel temsili olan kavramlar yoluyla, Saha'Yakut'ların geleneksel kültürünün özellikleri ve kimliklerinin özü serimlenmiştir.

Anahtar Sözcükler: Evrensel Kültür, Mekan, Zaman, Kültür, Sahalar /Yakutlar

People interact with each other when there is something common that unites them. Worldview universals are common to all human beings, to all cultures, regardless of time and place of their existence. In this article, attention is drawn to the universals of culture "space" and "time" to explore how they are represented in the identity of the people of the Sakha / Yakuts.

The cultural roots of the issue of universals go back to antiquity. In the debates of the past, beginning with Plato and Aristotle, philosophers tried to justify the possibility of the existence of something unchanging, stable over time, having existed before and outside of a man, independent of human consciousness. According to Plato, such invariable, in fact eternal, existing objectively and forming concrete things is the "idea" ("Eidos"). Actualizing the Platonic substantial idea in "History of ancient aesthetics", a major philosopher A. F. Losev said: "The Platonic idea is a logical concept, containing the extremely generalized, the principle and the method of generating the model, or, in general, the reason for thinking of every thing; with the structure, the structure of art, and that is why profound and saturated life content and forming of itself a specific substantial reality and its goal with its life-functioning self-consciousness, and therefore having been turned into a myth as a special kind of the substantial reality "(Losev A.F., 2000: 187) . All nine moments of Platonic idea marked out by A.F. Losev characterize universals as the ultimate foundations of the world and human culture. In this point, cultural universals are patrimonial conception holding utmost semantic essence. For example, such universals as "being", "time", "space", "motion", "attitude", "quantity", "quality", "measure", "causality", "need" characterize the world, setting conditions for the existence of things in the world. Platonic idea - it's not a set formula; it is proceeding, constantly in the making and takes the part of a raising model of subsequent transformations of practical reality. It becomes a source of constant renewal of the world. The idea of a universal model of the prototype generates a variety of specific things interconnected with logical relationships. Refracted through specific historical cultural types, universals are filled with specific ideological-value content and logically structured order. For example, A. F. Losev's interpretation of aesthetic modifications of Platonic idea of perfect comes out of "entrails of vital corporal cosmic being" of the Greek world.

An outstanding philosopher of the contemporary V.S. Stepin summarizes everything that has been explored before in theories and methods about culture and has created a cultural multidimensional picture in its historical development. In his opinion, cultural universalies accomplish three correlated functions of human livelihoods. First, cultural universals "support peculiar quantification and sorting of varied and historically changeable social experience". (Stepin V.S., 2011: 73). In connection with that he marks out two large correlated blocks of cultural universals. The first block concerns "categories fixing the most common attributive objects' characteristics, included into human activities". (Stepin V.S.,

2011: 62). He calls them basis structure of human consciousness. Attributive objects' characteristics are fixed in those categories for example like "space", "time", "motion", "a thing", "characteristics" "quantity", "quality", "measure" and so on. The second block concerns categories expressing definitions of a man as a subject of activity, a structure of his communication, his attitude to other people and to society on the whole, to purposes and values of social life" (Stepin V.S., 2011: 63). Attributive human's characteristics as a subject of activity expose categories such as "man", "society", "person", "consciousness", "good", "evil", "beauty", "faith", "hope", "conscience" etc.

Second, the "universals of culture are the basic structure of human consciousness, their meanings determine the categorical structure of consciousness in each particular historical epoch" (Stepin V.S., 2011: 74). In every culture, it remains stable language, everyday, figurative and ideological specificity of the ethnic group, which is closely related to its economic-cultural type. The primary and most common settings in which people make sense of orderliness of its economic and cultural world are "space" and "time." Their meaning depends on the order of life events, relationship to themselves and others. Space characterizes the adopted order of things, and time - the order of sequence of events. Space and time are inseparable unity with each other. The word "order" comes from the Greek «cosmos». A.F. Losev marks three semantic meaning of the word «cosmos»: «First, this meaning is "order" or "organizing principle". Second, from this meaning is very different a moment of "decoration", which, of course, linked to the principle of order, but not directly connected. Third, finally, it is quite noticeable as the meaning of "honor" (Losev A.F., 2000: 449). Orderliness and dispensation of ancient space make it a perfect world. A person living in this perfect world imitate the cosmic order in all areas of his activities - in the structure of society, human relations, ideas of harmony and perfect, the rhythm of economic activity.

Universals "space" and "time" are the kind of frame of reference with the help of which a person builds not only a conceptual-thinking way of understanding the objects and phenomena of the world, but also includes her own spiritual and practical activities. There is a specific example by V.S. Stepin about the features of the functioning category of "space" in medieval culture which demonstrates all spheres of human activity are penetrated by paradigm of Christian faith. A paradigm shift that occurs under the influence of changes in society, leads to a transformation of the frame of reference of "space" and "time." In the post-medieval era of universal "space" and "time" functioned within the anthropological paradigm of Renaissance culture.

Third, the "relationship of universals forms a generalized picture of the human world that is called the era of ideology" (Stepin V.S., 2011: 74). Universals of culture accumulate all the historically accumulated experience, every time brimming with new shades of meaning, being actualized or being shaded, based on the general paradigm of cultural development. In the system of the cultural universals a man interprets surroundings and himself, defines a "measure of all things," gives meaning to his active orientation. The founder of interpretive anthropology K. Geertz argued that the "to become a human means to gain individuality, and we find this individuality, guided by cultural patterns, historically formed by a system of meanings, in terms of which we give form, order, meaning and direction to our lives" (Geertz K., 2004: 65).

Let us consider the representation of universals "space" and "time" in the identity of the people of the Sakha / Yakuts. Meanings of universals "space" ("Kuyaar") and "time"

("dyl") are woven into the mythological, philosophical, artistic and everyday picture of the world. However, among them the mythological picture of the world is the original basis for settlement of ideological issues and values of the people.

Mythological world picture of the Sakha is most fully represented in the heroic epic Olonkho. In its original form as a syncretic spiritual culture there are the origins of art, beliefs and philosophy. All the wealth of artistic images Olonkho, his inexhaustible imagination and unique originality of style have been subsequently embodied in the national poetry, literature, music, theater arts, painting and architecture of the living space of the Sakha. In Olonkho the people's outlook reflects: his ideas about how the world works, the place and vocation of a man in it, the moral and aesthetic ideals, roots of religious beliefs.

In the cosmogonic myths it is clearly actualized the idea of turning chaos into cosmos. Space is formed together with the creation of the landscape, plants, animals and humans. Space and time in archaic myths do not exist separately; they are formed by emerging and filling them things. Thus, in one of the interpretations of the Yakut epic Olonkho initial understanding of time and space begins with the words:

The times when
 The moon and the sun originated,
 With the wall of the rare trees
 Reflected in the mirrored waters
 With green, with flowers covered
 The Earth - Siberia mother
 Was like a paw of a seven-year-old squirrel,
 Then it began to stretch, expand
 So it appeared, originated "(Toyon Dzhagaryma, 1959: 7).

This passage is remarkable that the time and space immediately arise with emerging world objects. They have not existed before the birth of the world of things, and so there is neither void as completely empty containers, no pure duration as a continuous unchanged scale. Space "stretches, expands", is made with more and more new objects. Thus, all of space-real-time world forms. The views about the space of the Sakha people / Yakuts there are two main characteristics: the length and divisibility. The boundless extension of the space is indicated by the word - Kuyaar. In the perception of the space there are three main types that are typical of traditional culture: geographical, social and transcendental. The description of transcendental space is represented in Olonkho.

The cosmos structure of Olonkho consists of three-part vertical worlds and horizontal space with four directions. The Upper, Middle and Lower Worlds are set vertically. The Upper World is presented by a multilevel dome, which converge at their lower edges to the edges of the Middle World. In the space of Olonkho it is clearly traced the center and the periphery. In the center on the top of a high mountain Aal-Luuk-Mas grows (World Tree), where the spirit -mistress of the Middle World Aan Alahchyn Khotun lives. The tree permeates and connects all the three worlds: the crown goes to the Upper World; the roots are in the Lower World. In the Middle World people have settled Aiyy - Uraankhay-Sakha:

Having selected from the three primordial clans

One must settle
Forever on the middle ground
Swift, whose blood is hot,
Gird their stature,
Thirty-five tribes of Uraankhay-Sakha -
With the reins behind their back,
With undying fate
With the elongated nose of people
Whose faces are in front,
On whose necks easily
Their head turns,
Whose joints are flexible, ligaments are strong,
Whose breath is like a fog,
In whose veins is living blood (Oyunskiy, 2007: 2).

In the Middle World four areas are outlined, which are divided into two binary oppositions between the east-west (Ilene-arḡaa), the south-north (soḡuruu-Hoth). The basis of this division into opposing positions there is the principle of polarization of good and bad, beautiful and ugly, good and evil. Eastern direction is the basic semantic center, which connects the Uraankhay – Sakha with the Deities Aiiy, with home of their ancestors, with the source of life, in short with everything that is connected with the good for a man Aiiy. The opposite direction is the West which is described as a sunset side, decline, and death. South is described as a country of eternal summer, where there is no winter, no snow falls, where unfading lush greenery grows. North is described with the harsh colors, as the kingdom of ice and snow, where the hurricanes rage, eddies rise, its characteristic is thickened by the words "threatening", "savage" and "huge." In the north there is a road leading to the Lower World. The Lower World is inhabited by evil deities and spirits - abaahy.

One of the first works devoted to the philosophical study of the folk wisdom of the Sakha, was the work of D.S. Makarov "Folk wisdom: knowledge and understanding" (1983). The author gives his own interpretation of the submission of the Sakha people about the structure of space "in the world, there are two major vertical direction and eight (four primary and four secondary) horizontal lines that define its spatial structure" (Makarov D.S., 2009: 29). Often in the folklore there are mentions of the octagonal Fireside, serge (tethered), an eight-walled habitation. Even a person to do good works, as mentioned D.S. Makarov, popularly considered to be the "man of three-angled and octagonal."

In the traditional view of the Sakha / Yakuts geographic area of the Middle World is tensely populated by people - Aiiy аймаҕа, spirits - ichchi, the souls of the dead - anyy yor, and abaahy - demonic beings, embodying the ugly and vile. The meaning of geographical and transcendental spaces have been well described by a researcher S.K. Kolodeznikov: "Every item and phenomenon in the present space is ambivalent, i.e. for a contemplator they appear in two subsistences: directly as a physical and indirectly as spirits

– “ichchi” as a phenomenon of the transcendental world (...). One in two of geographical space was psychologically experienced by the interaction in the space-time continuum of favorable – “sorghum” and negative – “sor” principles ” (Kolodeznikov S.K., 1991: 15-16).

N.K. Danilova, exploring the image of the Yakut habitation, explains the basic spatial concepts in the traditional culture of the Sakha people. The author identifies the following areas of social space associated with the organization of living space, where Orto Doydu (Middle World) / *alaas* acts as a lived-in, economic "developed space"; *tiergen* (court) - "domesticated space" of a family collective; *diee*- booth (home / dwelling) "humanized space" is at most mastered space "(Danilova N.K., 2010: 16). For the Yakut culture concentric development of the world is typical. According to the author, "Mastering space consisting of many concentric circles / spheres, refined in each other, which are a kind of mythical-dimensional" *matryoshka* "(Danilova N.K., 2010: 13). Mastered space is considered as "native land" where a person merges with the natural landscape of this land, it becomes a part of it. Therefore it is common for communication to find out where from a person is. The identity of a person with a particular terrain stuck in popular proverbs: "*Doydu surahtaah, Alaas aattaah*" (Every country has the glory, every field - the name), "*Aan doydu Aan ahtylǰannaah, bar don sanabyllaah*" (The original homeland is attractive, relatives are memorable), "*Bihikpin yyaabyt sirim*" (That side is sweet where the navel-string has been cut off.), etc.

Worldview essence of universals of "time" ("dyl") is explained by economic and cultural livelihoods of the ethnic group that fills time with a specific semantic sequence. "Time" in the culture of the Sakha / Yakuts can be considered as three ways: 1) as the traditional archetypal pattern of cyclical time and 2) within the framework of the quantitative (metrology) concepts of time and 3) from the point of view of socio-historical time. Cyclic and socio-historical time can be considered as opposites, as they come out from opposite concepts of the time development. It is typical for cyclical perception of time to have features of repeatability, reversibility, ordering, based on mythology. Modi of time the past, the present and the future coexist simultaneously. In the socio-historical time there are features such as irreversibility, linearity, continuity and connectivity, change sequence of states and events.

Traditional archetypal model of time has a cyclic structure, depending on astronomical, biological, economic rhythms. The movement of the heavenly bodies, the sequence of the seasons has the rhythm of nature. A man completely submits this natural necessity, perceiving events and their sequence as originally defined, independent of the human will.

In the North natural rhythm is defined differently than in other regions of the Earth. Long winter - short summer, long winter night - long summer day - all these facts create a particular perception of time by the northern peoples, including the people of Sakha / Yakuts. So, I.Z. Borisova comparing the time in the Yakut and French culture, comes to the conclusion that the "specific attitude to time with the Yakuts, which manifests itself outwardly careless attitude to the time (late, rocking long before doing something, the tolerant attitude to unpunctuality) is due to the traditional way of life caused by climatic and geographical conditions, cyclical conception of time, which is represented as a chain of repetitive and similar phenomena "(Borisova I.Z, 2012: 179).

In typical traditional culture representation of time as a rhythmic circular motion and the eternal returning there is no idea of development. The movement in time is perceived in the spirit of Eley- "movement is the sum of points of rest." In this case, not change, but

repetition is a defining moment of human consciousness and behavior. This traditional archetypal model of time perception is based on the cosmological views.

A striking illustration of the cyclic perception of time is the most important holiday of the Sakha / Yakuts is Yhyah. Yhyah has primarily cosmological significance: there are ideas in it of primary creation and resurrection, the end of the year and the meeting of a new cycle, the end of a long winter and the beginning of summer, the long-awaited meeting of the sun, and the source of life. In social terms, Yhyah symbolizes the unity of the people, serves as start of unifying and strengthening friendship. In the ritual of the holiday it is used a lot of circular shapes and movements. Tuhulge is a circular space of the holiday itself, within which the action takes place. Ohuokhay is a dance that accompanies the festival is performed in a circular motion in the course of the sun. Toburuon - people sitting in a circle while eating. The repeated cycle of time and space creates a symbolic shape of a circle.

Time as a duration of the existence of material objects has a quantitative measurement. A way of measurement is different with different people and it is often associated with the economic and cultural activities. The measure describes the rate of movement in space, the duration of a process, and the time intervals between two or more events. For example, to refer to the speed it is used the expression "chypchylyyyah tygene" - blink of an eye, "syndyys sulustuu surulaan" - like a meteor, "etieh innine" - faster than you say, "yos bataaska bierbekke" - quickly, without giving time to recover.

The problem of historical time appears with the formation of an individual's identity or ethnic group. In historical time cognition is directed on himself, on his past. The Past of the Sakha was recorded in the oral folklore, in legends and historical tales, stories. As G.V. Ksenofontov pointed out, in the historical legends "frozen forms of ancient consciousness of the Yakuts" are reflected. The forefathers of the Sakha people are considered Elley and Omogoy. They attribute to Elley almost all the cultural achievements of the Sakha.

Historical time is divided into time segments ("cam"): "yge" – life duration, a century, "dyl" - has two meanings: the time, the year, "yi" - a month, a measure of time in the four weeks, "honuk" – twenty-four hours, night and day, time of passing the night. "Yye" - century is considered by changing of generations, "Dygyn sařana", which means the in Dygyn time

The present does not exist without the past and the future. The reversibility of the past is marked in the proverb: "Bylyrgyny bylyt Sappyt, aaspyty Ardagh suuybut" – “a long-standing closed by a cloud, the past washed away by the rain”. And it is impossible to predict the future, "Innin tyntyktanan korbyt suoh" – “there is not anybody to see his future having lighted it with a splinter”.

Everything that exists turns perishable, and there is nothing that can go on forever:

With trees that having fallen, die,

With water, which having exhaled and become shallow,

With cuckoo, which having cuckooed, fall silent,

With fish that having spawned, go away,

With pine needles, which having turned yellow, fall off,

With cattle, which having degenerated, become smaller,

With people who are born too late ... (Vinokurov V.V., 2007: 129).

Materiality of time disappears, it is impossible to affect the time as it was in the traditional archetypal consciousness. All modi of time exist there taking turns successively one after another, there takes place formation, passing from the past through the present to the future.

The points of contact between cultural universals and ethnic identity, we have chosen the "space" and "time" as a system of coordinates in the self-determination of a person, his understanding of life and value preferences. On the example of the representation of universals "space" and "time" there were revealed features of traditional culture, extending the core identity of the Sakha people.

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