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PAREMIYA AS A REFLECT OF THE LINGUISTIC CULTURE OF THE EVENS AND EVENKS

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Abstract: Paremiya is a text of a culture reflecting the traditional style and the mental focus of the popular thinking. The paremiya fund of a language is an important matter of researching, because paremiya as a multifunctional way of implementation of a language and a culture. The contrastive analysis of different types of paremiya as culture-significant units shows the most meaningful role of proverbs and sayings in the modern language word, as different types of paremiya represent national cultures. All the types of paremiya have identical sets of pragmatic functions. They all have a different dominant function, but the common set for all the functions are identical. Paremiya researchers have always wanted to differentiate between proverb and saying. V.I. Dal notes that saying is an ambage referring to the matter accessible to understanding, while «proverb is a devious expression, a figurative style, usual allegory, ambage, way of expressing, but there is no fable, no judgment, deduction, no matter determined» [7;14]. The matter of the article is doing a contrastive research of phraseological units as regards the even and evenk languages. The most important objective is the identification of the common features as well the distinctive features, emphasizing their base ways of formation and characteristics of the semantics structures. The rich and richest folklore of the Tungus people being studying and developing. There is a great variety of genres, including few genres – proverb and saying. Nobody did not research any types of these folklores except for a riddle genre in the works of M. G. Voskoboynikov, V.I. Tsintsius

proverb and saying genre in the works G.I. Varlamova and A.A. Burykina. The linking between two languages is of interest to the philologist researchers. The phraseological units of genetically related languages give an idea of language ethnos, of language world vision. The urgency of the theme is even and evenk phraseology as badly studied. The article is carried out the attempt of comparing even and evenk phraseology units.

Keywords: phraseology units, evenk language, even language, proverbs, sayings, semantics, ethnic cultural specificity.

INTRODUCTION

Paremiya is a text of a culture reflecting the traditional style and the mental focus of the popular thinking. The paremiya fund of a language is an important matter of researching, as paremiya as a multifunctional way of implementation of a language and of a culture. The contrastive analysis of different types of paremiya as culture-significant units shows the most meaningful role of proverbs and sayings in the modern language word, as different types of paremiya represent national cultures. All the types of paremiya have identical sets of pragmatic functions. They all have a different dominant function, but the common set for all the functions are identical. Because of this last case, all the types of paremiya identify to the others. Indeed, ethnic ideology, history and experience manifest in proverbs and sayings. In the opinion of G. I. Varlamova, evenk phraseological units are identical proverbs and sayings. Small genres of even and evenk folklore were attracted less by researchers than prosaic and narrative genres (1), lack of awareness of Tunguska phraseology is the urgency of this work. As well, A. A. Burykin notes that «modern generation, researching the national oral tradition of small south nations, gave of ancient scientists papers and works vigorously distinctive about their values and contributions to science» (1, P.3). труды G.M. Vasilevich, A.B. Romanova, A.N. Myreyeva, M.G. Voskoboynikova, X. I. Dutkina, V. Г. Tan-Bogoraza, K.A. Novikova, N.Ya. Bulatova, A.A. Burykina и others.

The ethnic specificity of even and evenk sayings and proverbs were influenced by system of factors having a different nature and related to a culture tradition, to the etiquette formulae, even and evenk language specificity, in the strict sense, to ethnopsychology, to a social situation and to the social communicative functions. Paremiya researchers have always wanted to differentiate between proverb and saying. V.I. Dal notes that saying is an ambage referring to the matter is accessible to understanding, while «proverb is a devious expression, a figurative style, usual allegory, ambage, way of expressing, but there is no fable, no judgment, deduction, no matter determinated» (4, p.14). V. V. Dal in his work «proverbs of the Russian nation» writes that «proverbs and sayings should be borrowed from nations» (4, P. 8, 12). G. I. Varlamova agrees with that, she expects that only the older generation keeps this nation's wealth. There has not appeared any definite classification yet about proverb and saying nowadays, as the designation of a folk text is highly conditionally. The lack of this classification gives a lot of troubles for those who researchers sayings and proverbs. Certain research people classify them according to the alphabetical order, theme, essential problem, по месту и времени их сбора, origin, key words this classification has a conditional character.

Scientific research in the field proverbs and sayings, their classification realized since the 19th century. The small genres of Tunguska nations folklore were not attracted by research people. A.A. Burykin notes the Evenk proverbs referred to the 1970 come out because of the G.I. Varlamova work «Phraseological units in the evenk language» (1986). The author notes the Far-Eastern Evenks use the term «гуктэ» and «гунит» meaning «proverb and saying» without distinguishing the fine line (2, 1986). M.G Voskoboynikov writes that «the trouble was in badly organized texts that had not given the possibility to do the detailed classification, to pay attention to their semantic structure and idiomatic meaning»; moreover one believed that in most cases and sayings were borrowed of the Russians ones» (3, 1960, p. 316).

The even proverbs and sayings as well as the Russians ones differ according to their first. Under this, G.I. Varlamova classifies them the following way: 1) The proverbs meaning as the literal acception, for exemple: Бинивэ бидэ – умун алакит эчэ бирэ 'live a life – one needs to cross a lot of passing'. Эвэнки-бэе гиркудярү, дуннэвэ манавкү. 'Evenk – errant person rounds all over the world'. 2) used in literal and idiomatic meanings. For instance: Бэе бэедук балдывки, тőkкун тőkкундук. 'a person is born by a person, a person a devil is born by a devil'. Бэе бэедук татывки, џинакин – џинакиндук. 'A person picks up from other person, a dog picks up from other dog'. 3) meaning as a figurative sense. For instance: Дюлэви этэм бурэ. It means word for word: 'I will not give you my front'. It means - 'I can take care of myself, I will not yield for temptation'. Того дугэе ачин 'The fire is not interminable'. The Evenks explain the meaning of the priverb – the life will be continuous, the fire will blaze eternally therefore it has not the end (2).

The Evens use the term «гөмкэр» or «гөнмэй» designating the notions «proverb and saying» (1). The first even proverb were written by the funnish scientist A. Sotavalta. Only in 1965 the even writer P. Lamutskiy published collected even proverbs consisting of 43 units. The posterior works of K. A. Novikova, A. A. Keymetinovou, A.B. Krivoshapkina, X. I. Dutkina, E.N. Bokovoy, A.A. Burykina contain a great variety of the even proverbs, but the sayings are out of the question. As we have seen, the factual material of the proverbs and sayings in the field Tunguska languages very small. G.I. Varlamova finds a great variety of proverbs in G.M. Vasilevich dictionary (1) and in others sources.

MAJOR PART

The Evenks and Evens, as well as other nations of the North, until the 1930th did not have their written language. The spiritual culture of these nations was developing orally. There are myths, legends, fairy-tales, small folk genres in the life of The Evens and Evenks. The national oral tradition is the original way of adopting environment, harmony and kind soul of taiga and tundra dweller. The even proverbs and sayings are fully examined by A. A. Burykina «Small genres of even folklores». The author put together all the published materials on even proverbs and sayings, elaborated the classification, analysed the structure and matter of the even proverbs and sayings. The Evenk and Evenks have much in common about the proverbial picture of the world. The language of 2 languages have the identical semantic phraseological units. The Evenks and Even attached greater importance to the word, listened to the elder, gossip was blamed.

ENTRY

Хагды бэй төрэмэн долчили, тарак амнесэлкэн бидинри. 'If you listen to the old man you will be happy' (ev.).

Gossip are designated with the following proverbs:

"Эрудук эрувэ тавдари бэе" 'person gathering the worst of the worst.' (evk);

"Даладявкитэкэнэачин" 'lapping like a dog, that is talking nonsense, not realizing his speaking' (evk);

"Иннин котовоурэчэ" 'language is the blade, that is it cuts whatever it comes across and caused of it many things can be damaged (evk.).

The last train characterizes a good person is not afraid of telling the truth, true and straightforward.

Коританчөлбэку. – leaky ear 'person about who gossips' (ev).

A person who has a sharp tongue: Чалбамбучувканча, нинкатубучувканча. – 'one withered a birch, one withered a dried up tree' (ev.).

Proverb "Экунм ахентанны?" 'What are you like an echo?' is close to the Russian expression "you have got it all wrong".

Иннитви (чолитви) укпатваодяна, налэлдиви-ка дялдядяна. 'It is easy to speak, but when it comes to acting one can get to work.' (evk.).

Енңэди-ткэнхондас, бэйдияв-да одайөсэн. 'one can speak, one is not capable to act (ev.).

LIFE

Мэнми дялитви нгэнэктэдекэл. – make your own business (word for word.: stick your thoughts) (evk.).

Дялъя ачин — этэнни инэ. 'You are not intelligent — You will live badly' (evk.).

Бэе кэнгтырэвэн эчэн сарэ! – one does not judge of character (word for a word.: He is not knowledgeable of the human nature) (evk.).

Бэе кэнгтырэвэн идук сарэ! – Why on Earth can they comprehend the human nature! (evk.).

Экэл сот гунэ чолитви — хэлинди хавалкал. ' You should talk nonsense less and work harder '.

Би дюллэнөлтэмиттив, би хиндук хояв харам. 'I saw the sun therefore I know much '.(an old man is telling an young person) (ev.).

Нюритчи хуркаттин. 'he earned his living by his hair (looping)' (about a person having a son and daughter) (ev.).

Many evenk and even proverbs and sayings give an idea of the person character , ethnic rules, stereotypes human behavior in the society. The matter of the human nature is identical for two nations.

HUMAN QUALITIES

Тар эчэ ая бирэ, ни гудёй. Тар ая-ңи хаваду ая. That is not good who is beautiful, and that is good who works assiduously

Эручи бидингэс – тар хутэльдулэс эмэден. – If You have bad qualities – your

children will inherit them.

Бэе кэнгтырэвэн эчэн сарэ! – one does not judge of character (word for a word.: He is not knowledgeable of the human nature)

Бэе кэнгтырэвэн идук сарэ! – Why on earth can they comprehend the human nature!

Навалкирал налэл хавае эвкил нэлэттэ. 'The working hands are not afraid of work' (эвк).

Эру бэе ая онан – байми, эвки бэевэ бэетэрэ. – If once a bad person gets rich – they do not consider others as a person.

Уникандулий илраканкур экин укэнни бэю. 'he fooled the third times' (ев.).

Өмэньбөдэлдиилаттибэй. 'a person is standing on one leg' (about an young mischievous man) (ев.).

Таңнямиявирбэтудюткийиннөтти. Old discarded horns worn' (about a person who picks up everything and brings it to their house) (ев.).

Инмэхурэлэнтэгэтти. 'sitting on the tip of the needle' (about a person who always hurries up) (ев).

Ялрандулатэгэчүкэнни. 'planted on burning coals' (about a jealous husband) (ев.).

Нюритэн-дэ-титачча. 'Even[he] has not any hair (about a poor person)' (ев.).

Хөнкидикурэлдынрибэй. 'man, spinning on his toe' (about a begging person) (ев.).

Гургати-ткан далран. 'Only he licked [his] beard ' (about a person is late for having meal) (ев).

Дялчивми-галимсэ-дэ нюбукэмдэсбивэттэн. 'that who is modest that will enjoys eating lard' (ев).

Дялсанөңкэлбэн. – mouth waters (about a hungry man) (ев.).

Just the proverbs and sayings are a source of the cultural competences as they not only reproduce culture-national features of the world but and form them in the process of understanding paremiya values. Proverb designates a sign of situation and relations between things (6). In the fact of any word, expression is a sign, familiar to our way of thinking , but not any phrase is a proverb or a saying. “An expression will change into a proverb or saying one needs prefer case or row of cases from different fields, it needs the most used case is allegorical then it is a proverb” (5; 798). So, the literal meaning of the phrase “without burning firewood does not burn” does not consider as a proverb. But if it is used in the concrete situation this phrase called proverb. Nation-cultural semantics contains features of social fabric, literature, and folklore, arts, science, details of the lives, native speaker traditions of a langue concrete. Indeed, the proverbs and aphorisms take the most significant place among cultural values (4).

CONCLUSION

So, the results show the set of proverbs and sayings in the evenk and even languages are highly rich and varied. The way of their forming is different, but these ways are identical in 2 languages. The done research shows similarity of proverbial idea about a word, person as regards the Evenks and Evens. So, referring to the proverbs on the subject person the most significant elements are «do not talk nonsense», «behave to

the word carefully». The proverbs about living have much in common too. This similarity is due to the identical social-history conditions in the fields of nation, common patterns of human giving the unique experience and the unique regulations living».

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