

**LINGUISTIC REPRESENTATION OF THE LEXICAL UNIT " WOMAN" IN RUSSIAN
POETIC TEXTS**

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Abstract: This article studies some aspects of the linguistic worldview of the Yakutian old-timers and reveals the concept of person. Since the early 17th century, the Russian old-timers have been allegedly living among foreign languages in the Arctic territory of the Republic of Sakha (Yakutia) which is the largest subject of the Russian Federation. Old-timers are the oldest group of the Russian population living in Siberia. The study is based on the folklore and dialectal materials collected from representatives of this ethnic group and reflected in the "Dictionary of the Russian sub-dialects of the Yakutian old-timers". The authors of the article focus on the structure of the person concept, description of its main characteristics and identification of specific linguistic representation in the Russian sub-dialects used by old-timers. The semantics of this concept is closely connected with the peculiar lifestyle of the Yakutian old-timers.

Keywords: Concept, linguistic representation, sub-dialect, old-timer, national specifics, linguistic worldview, some aspects of linguistic worldview.

Introduction

The linguistic and ethnic-linguistic representation of a person is a multidimensional and well-structured formation, "one of the most significant aspects of the linguistic worldview" (Druzhinina, 2002). Based "on the national psychology and culture and conditioned by the socio-historical development of some people, it reflects essential properties of their material and ethnocultural world" (Petrova, Zhondorova, 2018). This representation correlates with the concept of wholesome person and is regarded as its integral part, but it also represents a person as the object of perception and evaluation.

The concept of person in the naive worldview includes everything that a person objectively and subjectively, pragmatically and aesthetically assumes to be their qualities: physical and non-physical organs, objects adorning a person, covering their body or completing their appearance, dynamic physical characteristics (body movements, facial expressions, postures, manners, gait), external speech characteristics (voice, speech), as well as aesthetic, ethical, social and psychological features of their inner world.

The basis for studying the concept of person is the Russian sub-dialects of the Yakutian old-timers. These sub-dialects used in Yakutia and along the Lena River have been studied by the Department of the Russian Language and General Linguistics at Yakutsk State University since 1958. M.F. Druzhinina, G.I. Popova and N.G. Samsonov organized scientific dialectological expeditions to collect linguistic materials. As a result, M.F. Druzhinina compiled and published the "Dictionary of the Russian sub-dialects of the Yakutian old-timers" which became the main source of linguistic materials for this research. "This dictionary consists of materials collected by

teachers and students of M.K. Ammosov Yakutsk University during dialectological expeditions organized between 1959 and 1986" (Druzhinina, 1997).

The dictionary comprises materials on the sub-dialects of nine Yakutian uluses (districts) where "the Russian old-timers live (the upper reaches of the Lena River, the city of Yakutsk and its surroundings, the lower reaches of the Yana, Indigirka and Kolyma rivers, and other territories) united into two groups – Prilenskaya and Kolyma-Indigirskaya" (Chikachev, 1990).

Methods

We conducted a theoretical analysis of scientific works and a comparative study of language materials.

Results

These sub-dialects contain northern features of Great Russian revealed in vocabulary, pronunciation and grammar. This is explained by the fact that ancestors of the modern indigenous population of Lensky District came from northern Russia, namely regions between Novgorod and Vyatka. Siberia was being settled by the northern Russians from the late 16th century to the early 18th century. The vocabulary of the Yakutian old-timers has a lot in common with Arkhangelsk and Novgorod sub-dialects. For instance, баран/baran 'a horizontal arc of a sled'; бриткой/britkoi 'something giving a clean shave'; шелонник/shelonnik 'southwest wind'; вадига/vadiga 'deep end', etc.

Finding themselves in the far northeast of Asia and growing apart from other sub-dialects of European Russia, locals used the language common to the northern part of European Russia between the 16th and 17th centuries. Therefore, their sub-dialects (mainly Indigir) seemed to preserve elements of the language of the 1500s and 1600s. As a result, the Russians from Ust-Yansk and Kazachii did not fully understand representatives of the lower middle class living along the Indigirka River and claimed the latter spoke their own language. There, old-timers managed to preserve ancient Russian songs, tales and customs long forgotten in other places of Russia, including the rest Yakutia.

Nowadays the sub-dialects used along the Indigirka River consist of ancient words and phraseological units that have not survived in the speech of other Yakutians. Thus, the list of old words is as follows: баять/bayat (to speak), прилог/prilog (a tradition, a custom), живот/zhivot (property), инде/inde (elsewhere), ланской/lanskoï (last year's), etc. In addition to general characteristics of the northern Russian, the above-mentioned sub-dialects also have specific features that distinguish them from sub-dialects of Siberia and European Russia.

The separation from European Russia that lasted more than three hundred years, a completely different way of life and other historical conditions resulted in a certain number of new words that emerged in the territory of the Lensky District. In new conditions, new words appeared in the sub-dialects of Yakutia, the upper reaches of the Lena River and entire Siberia. These were the words derived from roots of the All-Russian national language, "common Russian words which changed their meanings or words borrowed from languages of the local non-Russian population" (Samsonov, 1993).

The Indigir and Kolyma sub-dialects are closely related, which is explained by their common origin. The Russian settlers to the Indigirka and Kolyma rivers came from the same provinces of European Russia, as evidenced by the specific speech and written documents of the 17th and 18th centuries. Therefore, the vocabulary of the Indigir and Kolyma sub-dialects have many

unique words and expressions in common. For example, важенка/vazhenka (female reindeer), буйница/buinitsa (a hole in the ceiling or at the top of the wall serving as a fanlight window), аеды/agedy (knee-high fur boots), огонь угасить/ogon ugazit (to stay without housewife), etc.

However, each of these sub-dialects has its own words and expressions that cannot be found anywhere else. V.M. Zenzinov was the first to notice unique characteristics of the Indigir sub-dialect. According to the scholar, the Indigir sub-dialect was influenced by inhabitants of Yakutia and Kolyma, as well as the Russians who had settled in Yakutia a long time ago and developed their own language due to isolation from Russia and Siberia. A person living along the Indigirka River can be recognized by typical words and expressions, for example: "Йо брат! Грех брат"/"Io brat! Grekh brat" (an expression of pain, astonishment and general strong feelings).

While analyzing groups of the first type, it is necessary to identify lexical-semantic groups, highlights their semantic similarities and differences, refer them to the nucleus or periphery of the field, describe systematic-paradigmatic and syntagmatic features of elements included in this macrofield. To consider groups of the second type, one should identify spheres and microgroups related to the same conceptual situation.

The lexical-semantic macrofield "person's image" fully and precisely denotes the conceptual sphere displayed by the constructed semantic macrofield. A lexical-semantic group is a lexical set within a semantic field, whose elements are united by a semantic invariant and distinguished by a differential component (a seme or semes). Thus, differential components play a major role in the structural organization of the field itself and its lexical-semantic groups.

The existence of lexical-semantic groups and subgroups within some macrofield is important yet not the only evidence of paradigmatic relations among lexemes in the macrofield under study. Like any other lexical-semantic system, this set can have different types of paradigmatic relations: synonymy, antonymy, semantic and word-forming derivation. According to the systematic-structural concept of language, the second type of systematic relations at the lexical-semantic level is syntagmatic relations of words that include rules for the compatibility of single-level linguistic units adopted in modern linguistics. To describe syntagmatic combinations of lexemes within the macrofield "person's image", one should determine grammatical, lexical-grammatical and lexical conditions of their compatibility contributing to the actualization of the "person's image" seme in the structure of lexical meanings possessed by the units under study. The initial principle of analysis is to recognize that syntagmatic relations common to a word derive from its semantics.

The primary characteristic of such a lexical-semantic macrosystem as a field is the existence of smaller lexical-semantic microsystems (lexical-semantic groups and subgroups) within its structure.

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