

# 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 XX<sup>th</sup> 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

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#### 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 Aiyy, with home of their ancestors, with the source of life, in short with everything that is connected with the good for a man Aiyy. 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 - Aiyy 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 "chypchyllyyah 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"): "yye" – 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 saḡana", 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 tyntyktanar 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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