

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 рассмотреть специфику 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 (Muxtasiyova,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 yakut language is not characterized by a desire of health and is focused on an exchanging of information between interlocutors: *Хайа, туюх кэнсиэ? Сэһэргээ; Туюх сонун? Ким кэллэ- барда? Сана туюх, 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 – Суюх. Эһ 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 yurta, 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, аччыктаабыты аһат» (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- «бэбэһээ 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.«кутуо- 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 ымсыллаах» (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”(Попов, 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 Ajjii 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 бүтэй»(quieter than a fish, hollow as an egg), «уутаагар чуумпу, отттогор намыһах» (quieter than a water, lower than a grass), «корсуо сэмэй быһыы кихини кизгэтэр” (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 буолбатар*

(-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 учугэйин!*

-*Куһаган дьии!*

(- It is great!

- No great.)

2)- *Учугэйиэн!*

- *Бу оссо табыллатах 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 олорбокко 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 иниирдээх»* (he was hardened in a labour), *«бузуру кииһи»* (extremely hardworking man).

In the old days horse breeders and herdsmen 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), *“күс 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: *“суогунааҕар баара ордук”* (it is better to have something than nothing), *“баар хаалбат, мал хомуллубат”*(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 кили*» (a man with three vertices and seven edges), «*ханьыл сурэхтээх кили туюхтан да хаалбат*» (a man with brevity do much), «*кус быһый, ат 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 кили*» (he is very cautious man)”, endurance e.g. «*эр кили уһун санаалаах, кизэн когустээх*» (a persistent, hardy man), wit e.g. “*сугэ кыайбатаҕын субэ кыайар* (where an axe doesn’t work, there would be wit), “*субэ сууругу 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 саныыр*» (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. “*кени бэрт холку, кизэң көгүстээх, агыйах саңалаах, модьу, күүстээх-уохтаах, лоп курдук кили*” (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 the idea that every activity has its own time and a rite as in saying e.g. «*туох барыта тоҕоостоох, сизэрдээх, 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 хараҕа суох оҕону торотор*» (those dogs are in a hurry, give the birth blind puppies), «*тиэтэйи- алҕас атаҕа*» (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 кили*» (a reliable, serious man), «*харса хабыра суох киһирсэр*» (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 тупуорбат*» (so calm, if he passes the cow by, it won’t rise)”, honesty e.g. «*сымыйа килиэхэ сыстыбат*» (a lie isn’t typical for a man), an «*мас коно*» (very honest), «*ууһут ат курдук судургу кили*» (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 кизнэ киргиллээбэ*» (the best woodpecker- the best of the best); *a beauty*, e.g. «*кыыс оҕо кылааннаҕа*» (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 сүрэгинэн, 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 саабыллаах*” (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 hospitability, 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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