

Artículo de investigación

SEMANTIC FIELD AS A REFLECTION OF LINGUISTIC WORLDVIEW (AS EXEMPLIFIED BY THE FIELD "REINDEER" IN THE KILDIN SAAMI LANGUAGE)

Семантическое Поле Как Отражение Языковой Картины Мира (На Материале Поля «Северный Олень» В Кильдинском Саамском Языке)
EL CAMPO SEMÁNTICO COMO UNA REFLEXIÓN DE LA VISIÓN MUNDIAL LINGÜÍSTICA
(COMO ES EJEMPLIFICADO POR EL CAMPO "REINDEER" EN LA LENGUA KILDIN SAAMI)

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Abstract

The article aims to present the semantic field "Reindeer" in the Kildin Saami language. This study is based on the hypothesis about unique anthropocentricity of such an endangered Finno-Ugric language as Saami and its close connection with prelogical thinking, which is associated with the original presentation of people as a part of nature in the Saami culture. The material is analyzed according to the "Nature – Human being" thesaurus scheme. The authors have proved that the allocation of meanings and formation of a separate word are directly related to the importance of any given object, attribute or action for practical human activities in the Kildin Saami language. One of the study objectives is to compare the semantic field in languages of indigenous minorities living in Northern Russia using available lexicographical sources. A comparative analysis has demonstrated that the Kildin Saami language has less color-related nominations of reindeer than languages of other northern peoples engaged in reindeer herding.

Resumen

El artículo tiene como objetivo presentar el campo semántico "Reindeer" en el lenguaje Kildin Saami. Este estudio se basa en la hipótesis sobre un antropocentrismo único de un lenguaje finno-ugrico en peligro de extinción como el Saami y su estrecha conexión con el pensamiento prelógico, que se asocia con la presentación original de las personas como parte de la naturaleza en la cultura Saami. El material se analiza de acuerdo con el esquema de sinónimos "Naturaleza - Ser humano". Los autores han demostrado que la asignación de significados y la formación de una palabra separada están directamente relacionadas con la importancia de cualquier objeto, atributo o acción dada para actividades humanas prácticas en el lenguaje Kildin Saami. Uno de los objetivos del estudio es comparar el campo semántico en los idiomas de las minorías indígenas que viven en el norte de Rusia utilizando las fuentes lexicográficas disponibles. Un análisis comparativo ha demostrado que el idioma Kildin Saami tiene

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The semantic field in the language of northern indigenous peoples is specific due to particular relationships of this ethnos with nature. The analysis of opposing relationships in the semantic field "Reindeer" in the Kildin Saami language reveals some lexical gaps and enables to determine a set of differential features. The material under study presents such types of oppositions as equipollent, privative and gradual.

Keywords: linguistic worldview; semantic field; the Kildin Saami language.

menos nominaciones de renos relacionadas con el color que las lenguas de otros pueblos del norte que participan en la cría de renos. El campo semántico en el lenguaje de los pueblos indígenas del norte es específico debido a las relaciones particulares de esta etnia con la naturaleza. El análisis de las relaciones opuestas en el "Reno" semántico presentado en el lenguaje Kildin Saami revela algunas brechas léxicas y permite determinar un conjunto de características diferenciales. El material en estudio presenta tipos de oposiciones como equipolentes, privativas y graduales.

Palabras claves: cosmovisión lingüística; campo semántico; El idioma kildin saami.

Аннотация.

Целью данной статьи является представление семантического поля «Северный олень» кильдинского саамского языка. В основу исследования положена гипотеза об особой степени антропоцентричности такого исчезающего финно-угорского языка, как саамский, и его большей связи с дологическим мышлением, что связано с исконным представлением человека как части природы у носителей саамского языка. Материал анализируется по тезаурусной схеме «Природа — Человек». Показано, что выделение смысла и оформление в отдельное слово непосредственно связано с важностью объекта, признака или действия для практической деятельности человека в кильдинском саамском языке. Одной из задач исследования было сопоставление семантического поля в языках коренных малочисленных народов Севера России с учетом имеющихся лексикографических источников. Сравнительный анализ показал, что названий оленя по масти в кильдинском саамском языке меньше, чем в других языках северных народов, занимающихся оленеводством. Специфика семантического поля в языке коренного малочисленного народа Севера состоит в особом отношении данного этноса с природой. Анализ оппозитивных отношений в лексическом наполнении поля «Северный олень» в кильдинском саамском языке выявляет наличие лакун, а также позволяет обозначить набор дифференциальных признаков. В исследуемом материале представлены такие типы оппозиций, как эквивалентные, привативные и градуальные.

Ключевые слова: языковая картина мира; семантическое поле; кильдинский саамский язык

Introduction

According to scientists, culture is a part of worldview and represents the person's self-consciousness that changes in the process of reflection over value-relevant conditions of one's being (Teliya, 1999: 18). W. Humboldt believed that linguistic materials convey the spiritual mood of speakers that share a common language (Humboldt, 2000: 71; Alefirenko, 2015).

These common provisions take on a special meaning when it comes to minor and endangered languages. The survival of such languages is put in question, but there are some optimistic forecasts. While describing the functioning of the German language in Namibia, M.V. Dyachkov denies the possibility of its gradual extinction. The scholar notes that this language is safe in the sphere of informal communication. It

conscientiously performs its duties and assumes those functions that would be inconvenient and irrelevant for standard German (Dyachkov, 2015: 153).

We believe that this statement is also true in relation to the Kildin Saami language but for a different reason.

The Saami language belongs to the Finno-Ugric branch of the Uralic language family and is divided into western and eastern dialects. Based on phonetic and morphological differences between the Saami groups, the Saami dialects can be classified into the following groups: western dialects (southern Saami dialects in Sweden and Norway; Ume dialects in Sweden; Pite dialects in Sweden and Norway; Lule dialects in Sweden and Norway; northern Saami

dialects in Sweden and Norway) and eastern dialects (Inari dialects in Finland; Kola dialects in Finland, Norway and Russia, Akkala dialects in Russia, Kildin dialects in Russia, Ter dialects in Russia).

The living of such northern indigenous minorities as the Saami is specific since these people are historically scattered among the following four countries: Russia, Finland, Norway and Sweden. The Russian Saami (Kola Saami) mainly live in the territory of the Kola Peninsula and the Murmansk Region (federal subject) (Ivaniščeva, 2016).

Native language plays a significant role in the Saami community. Its role is not limited to symbolic representation, i.e. language becomes the basis of identity. However, some foreign scientists believe this statement explains why teaching a minor language is so inefficient. In this case, the initial objective is not to master language but to perform a symbolic act (Trosterud, 2012: 5). The Saami of the Kola Peninsula consider language as a part of their centuries-long, specific and unfortunately endangered culture.

This article aims to present the semantic field "Reindeer" of the Kildin Saami language.

Methods

In the framework of this study, we have determined synonymous words through the following ways: studying the compatibility of words and conducting associative experiments. They proposed certain methods to analyze the Saami vocabulary while considering the main word (word-notion, word-concept) and its connections with other words within one section (field). Thus, the conceptual and thematic principle of studying the material in this article is complemented by a principle that reflects the knowledge of the world connected with those cultural associations that a native speaker has when using a word. This aspect of thesaurus-related descriptions helps determine not only the direct meaning of the word-concept under consideration but also its potential connections, the speaker's gradual conceptualization of phenomena, objects, culture-bound items, etc. The opposition is the main principle of describing semantic fields. This approach is facilitated by the chosen linguistic material. The principle of opposition reveals the specificity of the language, ethnic worldview and, as a result, the basis of ethnocultural identity. Opposite relationships are a possible way to conceptualize

the content of language. Opposition in its various manifestations has an integral feature – contradiction. Other characteristics of opposition are as follows: basis for comparison; markedness/unmarkedness; specific differences (qualitative, quantitative, truth, falsity, symmetry and asymmetry). It is possible to detect opposition using component analysis. In this case, the following ratio of semes is revealed: the presence of opposite semes; the presence/absence of some semes in other languages (lexical gaps).

To represent the semantic field, we should designate principles forming the basis of such a description.

In this article, we use the term "thesaurus" (ideographic dictionary) to denote a dictionary where words-concepts are arranged hierarchically. If it were possible to compile such a dictionary (which does not exist in any language), then people would get systemic knowledge about the world conditioned by the position of any given people in space. A traditional thesaurus includes the following three classes (according to Hallig-Wartburg's synoptic scheme): the Universe (without human beings); the Human being; the Human being and the Universe. Fields in the Universe section are as follows: Sky and celestial bodies; Land; Vegetable world and Animal world. Fields in the Human being section are the following ones: Human being as a living being; Soul and mind; Human being as a social being; Social organization and social institutions. Fields in the Human being and Universe section include the following: A priori (Being; Qualities and states; Relationship, order, value; Number and quantity; Space; Time; Reason; Movement; Change), and Science and Technology.

It should be noted that the main word in the thesaurus is a word-concept which is consistent with the statement that onomasiology has always been considered the basis of ideographic dictionaries. It is important for linguists to appeal to the system of concepts if they utilize the anthropocentric approach to the study of language.

The theory of semantic field is sufficiently described in the scientific literature (Karaulov, 1976: 23-32). One of the properties of this field is its specificity in different languages.

This article utilizes the concept of "semantic field". The analysis of semantic fields is built over the allocation of differential features and

hierarchical dependencies. The research methodology is based on the analysis of oppositions and method of distribution.

This study is based on the hypothesis that the Saami language from the endangered Finno-Ugric language family has a special degree of anthropocentricity and greater connections with pre-logical thinking, which is associated with the original presentation of human beings as a part of nature in the Saami culture.

We rely on N. Yu. Shvedova's idea that the lexical composition of a language reflects ways of human cognition and its entire system is divided into parts, each of which reveals one of the stages of such cognition [The Russian ideographic dictionary, 2011: 6]. In addition, we consider it important to define a human being as an acting person (Homo agens) (Kagan, 1974: 5).

The thesaurus and general vocabulary of minor languages are specific since these languages cannot use classifications developed for modern Indo-European languages. For instance, O.S. Potanina proves that these rules cannot be applied to abstract nouns in Khanty dialects (Potanina, 2016).

While representing the hierarchy of meanings, we noticed the anthropocentricity of materials and determined the following thesaurus scheme: "Nature – Human being". The Nature section comprises the Universe and the Earth sections. In addition to descriptions of body parts, the Human being section presents the person's material and spiritual life and includes some elements of the Society section. This division can be found in the Themed Russian dictionary edited by V.V. Morkovkin (Sayakhova, et al., 2000). These groups do not take into account the following sections "Connections", "Relations", "Time", "Space", "Quantity", "Dependence" and "Process", which are traditionally included in ideographic dictionaries (Baranov, 1995). This article does not aim to discuss these sections, but it is necessary to emphasize their significance for thesauruses of any language, including endangered ones.

Anthropological linguistics embraces several directions of language learning, including language and culture. While discussing the problem of "language and culture" as exemplified by the language of indigenous peoples, we paid special attention to the following statements of anthropological linguistics: human factors condition the consideration of language properties determined

anthropologically; some language properties are explained by system-normative limitations associated with peculiar human activities and the communicative-situational nature of human communication; certain constitutive properties of a person are correlated with language properties and the specific organization of a person predetermines the form of language and its features; the introduction of the "worldview" concept into anthropological linguistics enables to distinguish two types of human influence on language – the primary anthropologization of language (the influence of psychophysiological and other human characteristics on constitutive language properties) and the secondary anthropologization (the influence of different mythological, philosophical, scientific and artistic worldviews on language) (Serebrennikov et al., 1988: 9-11).

The anthropocentric approach within the framework of this article means considering language properties determined anthropologically. They are mostly explained by system-regulatory restrictions associated with peculiar human activities and the communicative-situational nature of human communication.

Results and Discussion

1. Specific features of the semantic field "Reindeer" in languages of minor indigenous peoples of the North

The analysis of the semantic field "Reindeer" has shown that some features in the Kildin Saami language are explained by limitations in its lexical-semantic system related to peculiar human activities, namely crafts and economic activities of the ethnic group under study.

The semantic field "Reindeer" of the Kildin Saami language includes lexemes that designate the animal and presents animal-related features and actions not only as phenomena of the organic world, but also as products of practical human activity. The first group of lexemes refers to the "external" lexical-semantic section and the second group falls into the "internal" lexical-semantic section.

The "external" section of the semantic field "Reindeer" includes, for example, lexemes from the following sections "The color of reindeer" and "The gender of reindeer".

The following lexemes in the Kildin Saami language denote the color of reindeer: byagan –

spotted, specky (The Saami-Russian dictionary, 1985: 32); villkes – white (The Saami-Russian Dictionary, 1985: 44; Kert, 1986: 18); yiiv – white (about the color of a reindeer) (The Saami-Russian dictionary, 1985: 90); pyallk – white (about a reindeer) (Kert, 1986: 79); white (about the animal's color) (Kert, 1986: 127); konntkovv, ryppses – brown (literally, 'looking like a wild reindeer'); kyrri, pestre – motley, multi-colored; ruchchkes pyallk – yellow-brown; mēzen choakhpes – very dark, black; sereavei – dirty white; choakhpes – black; čuējvex – gray (reindeer); čuess – having a white spot on the forehead.

The Saami preferred white reindeer. These deer were sacrificed to the host spirit. White reindeer were often given to young women as a dowry and followed them in the wedding ceremony. The festive processing of women was a memorable event: three or four white reindeer were decorated with artistically crafted harnesses. The Saami described their reindeer in the following way: "steady", with a long body and neck, thin and long legs, and rounded back; its fur is smooth and not hairy, "red-colored", i.e. light-brown, approximately the color of the Venetian paint or gray and, finally, white and reddish-black; these colors are especially valuable when animals are bought "alive" (The dictionary of words describing traditional crafts, 2014: 48-49). Besides the color of a reindeer as an external feature, there is a special lexeme denoting the hue of different body parts (forehead – čuess – having a white spot on the forehead).

The linguo-cultural approach laying in the basis of this research involves the comparison of cultures that conduct a thesaurus description of the Kildin Saami language. In this case, they are reindeer-breeding cultures, including the Dolgan, the Komi, the Koryaks, the Nenets, the Tofalars, the Khanty, the Mansi, the Evenkis, the Evens, the Yukaghirs and the Chukchi. Therefore, one of the study objectives was to compare the semantic field in these languages with due regard to available lexicographical sources. A comparative analysis has demonstrated that the Kildin Saami language has less color-related nominations of reindeer than languages of other northern peoples engaged in reindeer herding. Compare with the Chukchi language: ælvææk (adjective) – a gray or brown deer with one hind leg in a white "stocking" (Bogoraz, 2011: 24); jaqlgün (noun) – a white deer with a black back (Bogoraz, 2011: 59); jiqlgün (noun) – a white deer (whitish with a brown stripe on the back) (Bogoraz, 2011: 64). Compare with the Yukaghir language: iranal (noun) – a light-brown reindeer

(Kurilov, 2001: 98); yarahadyaa (noun) – a gray reindeer with whitish fur on the sides (Kurilov, 2001: 15); yobun podjarkha – a deer with a speckled nose (the nose has different colors) (Kurilov, 2001: 122); yengurchie (noun) – motley (color-related nominations of reindeer) (Kurilov, 2001: 146); chabinaaviaa – a deer having white skin on the hind leg near the joint (Kurilov, 2001: 301); niamuchaa (noun) – reindeer of the reddish color (the authors' comment: a reddish reindeer is a little redder than a gray (brownish) reindeer) (Kurilov, 2001: 306). An extensive language material on the Khanty language is presented in (Onina, 2010) and comprises reindeer nominations of light, variegated and dark colors (Onina, 2010: 71).

These examples extracted from languages of ethnic groups engaged in reindeer herding demonstrate a low degree of anthropocentricity in this group: external features of the animal are reflected in the lexical-semantic system, namely the linguistic worldview. There are no restrictions in the lexical-semantic system related to peculiar human activities, including crafts and economic activities of the ethnic group, in the field section "The color of reindeer". It seems that the selection of some shade of color on the body of the animal or its part is associated with the need to identify a certain animal in the herd (the Saami fulfill the same function with marks).

Gender-related classification (male-female) is also marked by the lowest degree of anthropocentricity: oares puaz – a buck; ninnless puaz – a female reindeer. These examples show that gender differences are expressed by the following phrase (literally, male-reindeer, female-reindeer).

All the other sections in the semantic field "Reindeer" are anthropocentric: the allocation of meanings and formation of a separate word are directly related to the importance of some object, attribute or action for practical human activity. Thus, age-related nominations of reindeer show their close connection with crafts and the whole way of life of the Kola Saami. A similar opinion is expressed in (Barmich, 2014: 155).

2. Types of oppositions in the semantic field "Reindeer" in the Kildin Saami language

The analysis of the semantic field "Reindeer" of the Kildin Saami language enables to distinguish the following types of opposition: equipollent (for example, "wild/domestic", "male/female", "grown up/calf"), privative (for instance, "horned/hornless", "capable of reproducing

calves/incapable of reproducing calves"), gradual (for example, "a lesser degree of some feature/a greater degree of some feature" (to lie, to go to rest due to exhaustion (about the animal); white/dirty white).

The opposition "wild reindeer – domestic reindeer" should be paid special attention to since it is somehow emphasized in all northern indigenous languages engaged in reindeer breeding (Mudrak, 2000; Kurilov, 2001; Kulikova, 2006; Onina, 2010; Bogoraz, 2011). However, the number of lexemes denoting wild reindeer is incomparable with the number of lexemes denoting "domestic reindeer". For example, the vocabulary of the Kan Nenets has no special nominations of wild reindeer, except for 'ilebcha' (literally, 'means of life'). M. Ya. Barmich explains this phenomenon by the absence of hunting for wild reindeer (Barmich, 2014: 163).

Reindeer breeding is the main economic activity of the Saami. Representing two opposing viewpoints on the origin of reindeer breeding (localized reindeer breeding of the recent origin; reindeer breeding of the ancient origin that formed independently in different areas of the ecumene), Z.E. Chernyakov showed that they were based on incorrect premises, both of which consider reindeer breeding as a kind of cattle breeding. The scientist claimed reindeer are not like livestock, they are semi-wild animals, whose domestication is not similar to the domestication of horses, goats, pigs, etc. People adapted to the annual cycle of reindeer movement, i.e. people did not tame these wild animals but the latter "tamed" people (Chernyakov, 1998: 52-53). In the Saami traditions, the Saami founder is Mändash born of a wild reindeer and a woman (Bodrova, 2014).

The field section "Reindeer as a wild animal" in the Kildin Saami language is represented by the following lexemes koannt (a wild reindeer) (Kert, 1986: 148; The Saami-Russian dictionary, 1985: 117; Antonova, 2014: 105) related to koanntle (literally/metaphorically, to kill someone or something (quickly) [The Saami-Russian dictionary, 1985, p. 117]) or koannte (to kill) (Kert, 1986: 40; Antonova, 2014: 105), which causes direct associations with hunting.

Each section of the semantic field "Reindeer" is allocated differential features. The "DEER" section is characterized by equipollent (male/female, to eat/to starve, to fawn/to be born), privative (illness/the absence of disease) and gradual (the degree of movement/activity)

oppositions. These oppositions are not represented in the section "REINDEER AS A WILD ANIMAL" due to the limited number of lexemes. The section "REINDEER AS A DOMESTICATED ANIMAL" has equipollent (draught reindeer/riding reindeer/baggage reindeer; free reindeer/tied reindeer; leading reindeer/second reindeer in the harness/middle reindeer in the harness/spare reindeer/last reindeer; gentle reindeer/stubborn reindeer; obedient reindeer/obstinate reindeer; female reindeer presented by brother/female deer presented by sister; male reindeer presented by brother/male reindeer presented by sister), privative (horned reindeer/hornless reindeer; ability/inability to reproduce; leading reindeer in the herd/non-leading reindeer in the herd) and gradual (age; color) oppositions.

While analyzing lexemes and oppositions related to the semantic field "Reindeer", we managed to compile the following sample dictionary entry of the Kildin Saami thesaurus:

NATURE

Field section: REINDEER (hyperonym)

Gender-related classification (male/female); Reindeer actions; Reindeer actions associated with movements (To trot; to rush, to bolt; to go full gallop; to pace; to run, to race; to move in circles; to race off); Reindeer actions related to physiological needs (To feed; to eat mushrooms (about reindeer); to chew; to starve; to turn coat); Actions related to calving (To fawn; to be born); Other reindeer actions (To overthrow; to raise on horns; to become fat; to die, to drop dead; to turn the ground into dust; to protect itself from insects); Reindeer feed; Diseases of reindeer and midges (Nominations of reindeer diseases; nominations of midges);

Hyponyms – a wild reindeer and domestic reindeer

Field section: REINDEER AS A WILD ANIMAL

NATURE – HUMAN BEING

Field section: REINDEER AS ANIMAL

Buck (Male reindeer classified in accordance with age and ability (inability) to reproduce; Calf reindeer from six months to one and a half years); Reindeer classified in accordance with its role in the herd; economic use; position in the harness; the presence (absence) of horns; endurance; character; color; Reindeer presented as gifts;

HUMAN BEING (material culture)

Field section: ACTIONS RELATED TO THE KEEPING AND PASTURING DOMESTIC REINDEER (Actions related to keeping reindeer (To keep; to pasture; to mark; to feed to satiety; to protect; to become a shepherd; to get a reindeer; to lose reindeer); Actions associated with drifting reindeer; Actions associated with training reindeer; Actions associated with castrating reindeer; Actions associated with holding reindeer on a leash; Actions associated with milking female reindeer; Actions associated with pasturing; Actions associated with being in a herd (To be in a herd; to gather together (about a herd); to run (about a herd); to scatter; to stray from the flock); Deer actions connected with keeping on a leash and possessing (To be freed from reins; to struggle (on a lasso);

Field section: REINDEER HERDERS and REINDEER HERDING ASSOCIATIONS; REINDEER HERDER'S EQUIPMENT; REINDEER DISTINCTIVE FEATURES; REINDEER HERDING DOG; PLACES AND CONSTRUCTIONS FOR PASTURING, KEEPING, COUNTING AND CASTING OUT REINDEER;

Field section: SLEDGED REINDEER BREEDING;

Field section: HARNESSED REINDEER BREEDING;

Field section: REINDEER SLAUGHTERING;

Field section: PREPARING REINDEER SKINS (classified in accordance with the age of deer, purpose, quality, the degree of dressing, actions related to the manufacture of skins).

HUMAN BEING (spiritual culture)

Field sections: MYTHOLOGY; FOLKLORE; BELLES-LETTRES; DECORATIVE AND APPLIED ART; RITES; GAMES; NATIONAL CUISINE.

Conclusion

While discussing the problem of "language and culture" as exemplified by the language of indigenous peoples, we paid special attention to the following statements of anthropological linguistics: human factors condition the consideration of language properties determined anthropologically; some language properties are explained by system-normative limitations associated with peculiar human activities and the communicative-situational nature of human communication; certain constitutive properties of a person are correlated with language properties

and the specific organization of a person predetermines the form of language and its features; the introduction of the "worldview" concept into anthropological linguistics enables to distinguish two types of human influence on language – the primary anthropologization of language (the influence of psychophysiological and other human characteristics on constitutive language properties) and the secondary anthropologization (the influence of different mythological, philosophical, scientific and artistic worldviews on language). The assumed specific anthropocentricity common to the language of indigenous peoples requires extensive linguistic materials and full-fledged comparative studies. The analysis of the semantic field "Reindeer" has shown that some features in the Kildin Saami language are explained by limitations in its lexical-semantic system related to peculiar human activities, namely crafts and economic activities of the ethnic group under study.

The semantic field "Reindeer" in the language of northern indigenous peoples is specific due to particular relationships of this ethnos with nature. A comparative analysis has demonstrated that the Kildin Saami language has less color-related nominations of reindeer than languages of other northern peoples engaged in reindeer herding. Languages of other ethnic groups engaged in reindeer herding prove that this group of deer nominations is characterized by low anthropocentricity, i.e. external features of the animal are reflected in the lexical-semantic system, namely linguistic worldview. The analysis of opposing relationships in the semantic field "Reindeer" in the Kildin Saami language reveals some lexical gaps and enables to determine a set of differential features. The material under study presents such types of oppositions as equipollent, privative and gradual. The chosen material of the Kildin Saami language representing the semantic field "Reindeer" has demonstrated that semantic hierarchy in this language should be considered in conformity with the "Nature – Human being" relationship. The analysis of the semantic field "Reindeer" has revealed that the greatest number of its lexemes falls into the "Human being" section. This fact means that the animal is particularly important for practical activities of the northern ethnos and deer-related concepts are specifically classified within the field.

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