

STEREOTYPES OF TRADITIONAL FOLK CONSCIOUSNESS AND ETHNOCULTURAL ARCHETYPAL MECHANISM OF LANGUAGE MODELING OF THE REPRESENTATIONS IN THE WORLD

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Abstract

The article proposes a solution to the problem of identifying the national-cultural specifics of world language modeling through a comparative analysis of the vocabulary of two genetically unrelated, typologically different structural languages – Russian and Chuvash. The research is based on an interdisciplinary approach, according to which a linguistic sign is considered in the context of other sign systems, and the results of observations of linguistic phenomena are compared with the information provided by other humanities. As a result of the study, it was revealed that the semantic space of the language is determined by the presence of conceptual structures that perform the function of an ethnocultural identifier in the mechanism of world language categorization. Two terms are proposed for their identification: “stereotypes of traditional folk consciousness” and “ethnocultural archetypal representations” (the first involves the analysis of the phenomenon in synchronism, and the second involves a diachronic approach). They have a dual nature: they function in the form of concepts, being components of an ethnic conceptual picture of the world, and are represented in an ethnic language, being components of a linguistic picture of the world. The stereotypes of traditional folk consciousness are represented in the linguistic picture of the world through the cultural connotation of linguistic signs, are realized through the development of polysemy, trite similes and metaphors, and ethnocultural archetypal representations are depicted through traditional folk symbols, the repositories of which are folklore and mythology. The stereotypes of traditional folk consciousness and ethnocultural archetypal representations represented in the linguistic picture of the world reflect the external activity of a person and their inner world, as well as the person's perception of animate and inanimate nature surrounding him. In the present research, based on new factual material, which has not previously become subjected to close attention of linguists, the peculiarities of stereotypes of traditional folk consciousness and ethnocultural archetypal representations of Russians and Chuvash with the definition of types of relations were revealed: 1) equivalence; 2) intersection; 3) discrepancy; 4) nonequivalence/lacunarity. The research revealed the predominance of the second type of relationship.

Keywords: connotation, cultural code, mentality, representation, stereotypes of traditional popular consciousness, ethnocultural archetypal representations, language modeling of the world.

1. INTRODUCTION

The present work, conducted in line with the anthropocentric paradigm of modern linguistics, is devoted to the study of national-cultural specificity of language categorization of the world. It is among the researches, which are based on the idea of W. von Humboldt that every language is a tool for specific interpretation of the world (Humboldt, 1984, p. 105). The present research suggests a comprehensive comparative study of the traditional stereotypes of national consciousness and ethno-cultural archetypal ideas, represented in Russian and Chuvash language pictures of the world in two fundamental thematic fields: "surrounding world" and "man". The interdisciplinary research is conducted on the basis of the comparative analysis of the

semantics of lexical and phraseological units of the Russian and the Chuvash languages with the involvement of dialect material, folklore and classics of Russian and Chuvash literature, as well as extralinguistic material from the field of Mythology, Ethnology, Psychology, Cultural Studies, History. The choice of languages is determined by the desire to conduct a comparative study on the material of typologically differently structured, genetically unrelated languages – Russian, a part of Slavic group of the Indo-European language family (the language of the inflected type), and Chuvash, belonging to the Turkic group of the Altaic family of languages (the language of the agglutinative type). The Chuvash language is the only living representative of the Bulgar branch of the Turkic languages and is of considerable linguistic interest in the sense that of all currently used Turkic languages it is closest to the ancient Turkic language. Currently, in the aspect of language categorization of the world, the Chuvash language is studied superficially. Our several researches are devoted to the issue, but in general, the lack of development of this linguistic problem in the Chuvash linguistics should be stated. The relevance of the study is determined by the factors associated with the intense globalization processes that characterize the development of the mankind at the present stage. To effectively build relationships in contemporary multi-ethnic, multicultural world, the ability to understand each other is extremely important, and a necessary condition for this is the peculiarities of the mentality of the participants in intercultural communication, so in modern linguistics the direction developed in the research continues to be relevant: the language is studied as a cultural code of a nation. The theoretical significance of this study lies in the consideration of a number of key problems of the modern anthropocentric linguistics related to the semiotic analysis of the mechanism of the interaction between language, ethnicity and culture. The aim of this work is to study the ethnic specificity of language categorization of the world by identifying and analysing comparatively and systematically of the represented in the national language pictures of the world of ethno-cultural archetypal perceptions and stereotypes of traditional national consciousness of Russian and Chuvash.

2. METHODOLOGY

In the present article, a comprehensive approach to the research is used, including the following methods: analysis of vocabulary definitions, conceptual analysis, contextual analysis, semantic field analysis, cluster analysis, system opposition method, analytical interpretation method, as well as comparative, descriptive, classification, statistical methods of the research. The methodological basis of this work is determined by the interdisciplinary nature of the study, which required the linguistic analysis proper to be combined with the techniques and methods of related disciplines, bringing the study to the intersection of several Humanities and linguistic disciplines – Linguistics proper (more precisely, Lexicology and Semasiology) and Linguoculturology, Linguistics and Folkloristics, Ethnological Linguistics, Cognitive Linguistics, Language Philosophy, Hermeneutics, Cultural Anthropology, Ethnology, Ethnopsychology. The general orientation towards the integrativity of the research led to a sequential comparison of the results of observations of linguistic phenomena with the information provided by non-linguistic sciences about man. For example, in the Russian language picture of the world, the sea symbolizes the peculiar border between the Motherland and a distant foreign land. Compare: *overseas* "too far away, in foreign lands"; *across the sea* "to a foreign land"; *oversea(s)* "foreign, alien". In the Chuvash language picture of the world, mountains are a similar symbol. Compare the Chuvash proverb: *Турă сьрни ту урлă та тупăнать* "The intended will be found beyond the mountain". At first sight, it seems strange, since the Chuvash Republic is located in the lowlands of the Middle Volga region, but it is known from history that the ancestors of the Chuvash people came from the North Caucasus. A comparative analysis of the semantics of lexemes and coherent combinations is accompanied in this study by cultural and ethnological excursus into the field of material and spiritual culture, ritual practice, customs, signs, that is, a linguistic sign is considered in the context of other sign systems. The extensive attraction and comparison of linguistic, mythological, folklore, ethnographic material implies the idea of semantic unity of the entire culture of the people, while the analysis of the text remains mainly linguistic. The particular attention is paid to the study of the cultural connotation of linguistic signs, the analysis of trite similes, metaphors, symbols. A significant place in the study is taken by the analysis of dialect material, folklore texts and the material that reflects customs, rites, beliefs, stereotypes of ritual and everyday behavior. The study of such a complex phenomenon as the linguistic picture of the world can be successful only with the usage of an integrated approach.

3 RESULTS

Our study fully confirms the statement that the study of the mechanism of linguistic modeling of the world must be based on a comparative study of two or more national languages, because as S. G. Ter-Minasova said, "the analysis of the language picture of the world that is restricted to any language, creates an illusory idea of this vision of the world as the only possible" (Ter-Minasova, 2000, p. 54). These are comparative

studies of the national languages that help to identify the originality of perception and cognition of the world by different peoples and the nature of its reflection in the ethno-cultural peculiarities of the semantics of the linguistic sign. When we study another language, we get acquainted with a bit of a strange picture of the world and try to combine it with our picture of the world, given by the native language. But this is often problematic due to the fact that the meaning of the word is not limited by the notion, an important place in its structure belongs to the connotation, the word is characterized by specific combinability. Full match of all these components of the word in different languages is almost impossible.

The semantic space of each language is determined by the universal and ethno-specific conceptual structures that form the national culture and serve as ethnocultural identifier. To denote these structures, we propose two terms – "stereotypes of traditional national consciousness" and "ethno-cultural archetypal representations" (or "ethno-cultural archetypal signs"). The former term involves the study of the subject in synchrony, and the second implies the diachronic approach. The stereotypes of traditional national consciousness and ethno-cultural archetypal representations have a dual nature: they function in the form of concepts, being components of an ethnic conceptual picture of the world, and are represented in an ethnic language, being components of a linguistic picture of the world.

The stereotypes of traditional national consciousness are conceptual structures that embody: 1) certain collective attitude established in this or that ethnic culture towards different objects and phenomena, developed on the basis of comparing them to internal ideals; 2) a system of conventional associations, shared by all the representatives of this ethnic community associated with specific language signs. The stereotypes of traditional national consciousness are represented in the language picture of the world through the cultural connotation of linguistic signs, and are implemented by means of the development of figurative meanings of the word and be means of trite similes and metaphors.

For example, birch in the traditional culture of the Slavs is one of the most revered trees. In Russian wedding and lyrical songs birch is the most popular symbol of the girl. In the ritual rhymes in the process of the courtship birch and oak stood for the bride and groom: *You have a birch, and we have an oak* (Zhekulina, Rozov, 1989). In the Chuvash cultural traditions, the image of birch is associated with sadness, melancholy, and with grief and misfortune. A Chuvash proverb says: *The one who plants a birch will be pursued with the misery* (Terentyev, 2007, p. 23).

In the linguistic consciousness of Russian and Chuvash the time and human life are associatively connected with the river. Compare in Russian: *the course of river / the course of time / the course of a human life*. Compare also the lines from Chuvash folk song: *Murmuring, the river is flowing, / The water flows away, but the stones remain. / Just think, my dear, / centuries pass, and the days remain* (Yumart, 1978, p. 103).

In the Russian language consciousness thoughts, memories and emotions, such as sadness, longing, sadness are also associated with the element of water. Compare: *to dive / to dive into thoughts / dive into memories / dive into sadness; deep water / deep thought / deep anguish*.

Ethno-cultural archetypal representations are closely related to the value orientation of the ethnic group, having symbolic nature archaic prototypes stored in the space of modern culture and to some extent defining the features of the mentality of the ethnos. In the language world picture, the archetypal representation are expressed through traditional folk symbols, for which the repositories are folklore and mythology.

Thus, this study allows to conclude that both for Russian and Chuvash traditional folk cultures the characteristic feature is the perception of species of flora and fauna through the prism of gender relations: some plants and animals are associated in the people's mind with the archetype of the anima, embodying the feminine, and the other with the animus archetype embodying masculine. In particular, in the cultural traditions of both peoples oak is characterized by masculine symbols, and lime-tree - by female.

Only in the Chuvash language the consciousness and plants are connected with various associative relationships.

Thus, oak is a symbolic expression of the older generation of blood male relatives: father, grandfather, great-grandfather, and sometimes older brother. Compare with a Chuvash proverb: *An old oak tree is grandfather (paternal), a large oak is father* (Terentyev, 2007, p. 37).

The lime tree is a symbolic expression of the older generation of blood female relatives (mother, grandmother, sometimes older sister). Compare with the lines of a Chuvash folk song: *Old lime tree standing on the edge of the forest, / do not cut it to remove its crust, / And if it's our mother? / Young lime tree standing in the middle of the forest, / do not cut to remove its bark, / And if it's our older sister?* (Yumart, 1979, p. 78).

Hazel-tree / nut-tree in the traditional Chuvash national consciousness is a common symbol of the younger brother. In the Chuvash language a set phrase is spread: *my younger brothers - shoots of hazel* (Skvortsov, 1982, p. 317).

Bird cherry tree, along with nut-tree, in the Chuvash culture stands for a common symbol of the younger brother. Compare with the lines of a Chuvash folk song: *Growing in a forest, bird cherry tree / do not cut to make the hoops – / What if it's our little brother?* (Yumart, 1978, p. 87).

White willow / Willow is a common symbol of young girls in general and younger sisters (blood relatives) in particular. Compare with the lines of a Chuvash folk song: *I came to a willow growing in the swamp / Thinking that it's my little sister, / But she didn't tell me, "Come, brother"* (Yumart, 1978, p. 93).

Birch is correlated with older women, relatives by marriage, or with women of a different family. Compare with a Chuvash proverb: *Under the elm I have father-in-law, under the birch – mother-in-law* (Terentyev, 2007, p. 92). In the symbolism of the birch the component "strange" dominates. Chuvash phraseologism *relatives over the top of the birch* corresponds to the Russian *nowhere near the earldom*. In the Chuvash language, this phraseologism is used when we are talking about distant relatives by marriage.

Elm is associated with men of the older generation of relatives by marriage (father-in-law, father of the daughter-in-law, father of the son-in-law). Compare with a Chuvash proverb: *In the middle of the yard, there is father's-in-law elm* (Terentyev, 2007, p. 116). In the symbolism of the elm the component "strange" dominates. Compare with a proverb: *Elm cannot become a relative* (Terentyev, 2007, p. 116).

Maple is associated with men of the younger generation of relatives by marriage, often with son-in-law. Compare with the lines of a Chuvash folk song: *Waving maple leaves - of course, the one planted by son-in-law... / Our son-in-law bustles around us / Of course, he invited us with love* (Yumart, 1978, p. 107).

The stereotypes of traditional national consciousness and ethno-cultural archetypal perception, being realized in the language through the development of lexical polysemy, trite similes, metaphors and traditional symbols, being the basis of cultural connotations of language units, reflect the collective consciousness of the peoples, contribute to the identification of universal and national-specific features of the world vision and the world perception of a people.

Thus, in the traditional national consciousness of Russian and Chuvash the traits of human character can be associated with various phenomena and objects of animate and inanimate nature. For example, such properties of fire as light, shine, brightness, moving upward, mobility and others in the language picture of the world are transferred to anthropomorphic sphere, especially in the sphere of man's inner world. Fire as the element carrying light and warmth is associated with love, happiness, dream, hope. Compare: *ever-burning love, may your happiness burn forever, the dream is still burning*. The element of fire is associated with exclusively strong feelings and emotions, which are able to fully embrace the soul of man and the man himself is associated with fire, the man characterized by vigor, impetuosity. Compare: *there's so much fire in her, flaming heart; the man with a fiery soul*.

The lexeme "steam" in the Russian language has no figurative meanings, but the verb "evaporate" has the figurative meaning "to stop existing, being detected; disappear" and in this meaning it is accompanied by the remark "humorous". Compare: *the boy has disappeared*. In the Chuvash language picture of the world steam is associated with bravado, the behavior of a person who boastfully flaunts their bravery. Compare the Chuvash expressions: *goes, emitting vapour* (i.e., struts, boastfully flaunting their courage); *to frighten vapour* (i.e., try to intimidate, showing ostentatious bravery).

In the Russian language consciousness, iron is traditionally associated with physical power, strength and fortitude, unwavering, adamant nature (examples: *iron health, iron discipline*). Steel has similar associations (examples: *steel muscles, steel will*). Besides, in the Russian language consciousness steel is associated with confident, firm voice and hard, cold, unfriendly look (compare: *steel voice, steely gaze*). In traditional Chuvash language consciousness iron is associated with ruthlessness, greed (compare: *his soul was from iron*"he hardened"; *iron pea*"greedy person, miser"). Steel in the Chuvash language picture of the world is associated with quick tongue, wit, ingenuity in finding a bright, expressive turn of speech. Compare with the lines of a Chuvash folk song: *In order to communicate with my relatives / May my tongue be of steel*.

Stone in language pictures of the world of both peoples is associated with ruthlessness, cruelty. Compare with the Russian expression *a heart of stone*. The Chuvash proverb says: *When a person becomes rich, his soul will turn into stone*. In the Chuvash linguistic consciousness, stone is also associated with firmness of character, mental stability. Compare the lines from the Chuvash folk wedding song: *Oh, our daughter-in-law Ania, / When you are with us, / You need to become as smooth as boards, / As steady as a stone, / It's*

necessary to please our mother (Yumart, 1978, p. 113).

Complex comparative analysis of the stereotypes of traditional folk consciousness and ethnocultural archetypal representations in Russian and Chuvash linguistic pictures of the world revealed four types of relationships: 1) equivalence; 2) intersection; 3) discrepancy; 4) nonequivalence / lacunarity. The study suggests that the second type is predominant.

Equivalence is a complete match of the stereotypes of traditional consciousness and ethnocultural archetypal representations in Russian and Chuvash language pictures of the world. So, the stereotypes of traditional popular consciousness are equivalent, when associating black with grief and misfortune, peas and hops with abundance and prosperity, and goose-foot with poverty and want. Flowers in both Russian and Chuvash cultural traditions are symbols of girls (and women), symbols of beauties. The bee in both Russian and Chuvash cultural traditions symbolizes hard work, and the turtle symbolizes slowness. The snake in both cultural traditions symbolizes treachery, and the fox symbolizes cunning. A weak-willed person is associated with jelly in both linguistic cultures.

Intersection is a type of relationship in which certain coincidences and significant differences are revealed. Thus, in both Russian and Chuvash linguistic cultures, light is evaluated positively, and darkness - negatively. Compare the Russian expressions: *the only light in the window* "about someone's only joy, comfort"; *the light of truth*; *light head*; *dark deeds*; *dark people*. The Chuvash proverb says: The bay horse is the light (that is, joy) in the way, the beloved wife is the light (that is, joy) of the soul'. Compare also the Chuvash expression: *dark people* are "uneducated, ignorant people". In the traditional consciousness of Russians and Chuvash people, the attitude to brilliance and radiance does not quite coincide: in the Russian picture of the world there is a positive connotation (*brilliant education*; *shine with perfection*), and in the Chuvash picture of the world, brilliance and radiance mostly cause distrust and suspicion. Compare the Chuvash proverb: *Shining and glittering, you will not live life* (Terentyev, 2007, p. 137).

One of the birds most revered by both Russians and Chuvash is the eagle. In the cultural traditions of both peoples, the eagle is recognized as the bird of God. In one of the Russian folk songs there are lines: *Eagle, God's bird, / Where have you been, where? / Over whose field have you, / Grey eagle been flying?* (Zhelkina, Rozov, p. 85). The Chuvash legend says: *All birds are created by God. Having endowed them with wings, he set them free. Large birds are called to fly in the upper atmosphere, and the eagle must be with God*. In Russian culture, an eagle is a man (youth), distinguished by his stride, courage, bravery. Compare the saying: "Good person you are, but not an eagle." Russian folklore says about a good fellow: "Eyebrows of a sable, eyes of falcon, the eagle himself". If the traditional Russian world perception is characterized by the comparison of the male representatives with the eagle, then in Chuvash folklore along with the parallel "eagle / man (young man)" the parallel "eagle / woman (young woman)" is widespread. Compare the lines of the Chuvash wedding song: *Come out, aunt, / The daughter-in-law as an eagle came ...* (Yumart, 1979, p. 173). The eagle in the Chuvash language picture of the world is not only the symbol of strength, power, courage, nobility, but also the symbol of the mind. The following formula is widespread in Chuvash etiquette wishes: *Be as smart as eagles and as invulnerable as owls*.

Divergence is the type of relationships, in which one and the same image actualizes completely different ideas in the compared languages. For example, in traditional national consciousness of the Chuvash cuckoo is characterized by a positive connotation: in the works of Chuvash folklore the parallel *cuckoo / relatives* is widely represented, and for the Chuvash mentality it is typical to exceptionally venerate family ties, for Chuvash relatives are sacred. Compare with the lines of a Chuvash folk song: *Oh, where is the cuckoo, / The cuckoo cuckooing so beautifully? / Oh, where are our relatives / wishing us well?* (Yumart, 1979, p. 189). In the Chuvash language picture of the world cuckoo is characterized by feminine symbolism and positive connotation. Compare the lines from the Chuvash folk wedding song: *A thousand, a thousand branches / On a thousand branches — one bird. / At the very top — a beauty-cuckoo / This is our sister-in-law* (Yumart, 1979, p. 193). As for the Russian language picture of the world, then it cuckoo is characterized by a negative connotation. In the modern Russian linguistic consciousness a carefree mother leaving her children is associated with the cuckoo, and in traditional Russian mind a single woman who hasn't created her family is associated with the cuckoo. Compare the Russian expression: *She cuckooed her life all alone*. In the traditional consciousness Russian people associate the cuckoo with sorrow, distress, trouble. The cuckoo is often regarded as a sinister omen. The Russian sign says: *The cuckoo cuckoos, the grief foretells*. The lexeme "cuckoo" can express the meaning "to cry, to grieve, to lament, complain". Compare the Russian folk sign: *If you hear the cuckoo before the nightingale, you will spend the summer unfortunately, will cuckoo*.

The rooster in both cultural traditions is characterized by masculine symbols. In Russian culture the rooster symbolizes cocky, passionate man, a bully. In the Chuvash language picture of the world the rooster

symbolizes a careless, thoughtless man, a lover to care for women, however, in this meaning the corresponding lexeme is characterized by a positive connotation. In the Russian language the word "male dog" in the same lexical meaning is abusive.

A rat in the Russian cultural tradition symbolizes a despicable person, and in the Chuvash – a sneak, a trickster. In Russian culture the latter is symbolized by beetle, goose, loach and eel.

Oats in the Russian traditional culture is characterized by male symbols, and in the Chuvash - by female. Compare the Russian proverb *My father oats grew enormously*. In one of the Chuvash folk wedding songs there are the following lines: *The Girls of this village are grains of oats / Until they are eaten by the chickens, / We're taking them* (Yumart, 1978, p. 107).

Cornflower in Russian language picture of the world is characterized by masculine symbolism and positive connotation, and in the Chuvash – female symbolism and the negative connotation. Compare the Russian ditty: *Why did you blossom / The cornflower in the rye? / Why have you enticed / My beloved, tell me* (Astafyeva, 1990, p. 69). In one of the Chuvash folk wedding songs there are the following lines: *This crappy cornflower / Spoiled the good plot / This little girl / Spoiled our brother* (Yumart, 1978, p. 94).

In traditional Russian culture, dark blue and blue colors are characterized by a positive connotation, associated with purity, faith, spirituality. In the Chuvash language, one lexeme is used to denote dark blue, blue and gray colours. The cultural connotation of this word is negative. The colors denoted by this lexeme were considered ugly in traditional Chuvash culture. One of the Chuvash folk songs presents the opposition *white - dark blue*, equivalent to the opposition *beautiful - ugly*. As an example, we will cite the lines from the Chuvash folk song: *The one who will become our wife / Dressed in a white cloak / Belted / The ends of the belt are in beads. / The one who will not be our wife / Dressed in a blue cloak / Belted with a faded belt / The ends of the belt are in nits* (Yumart, 1978, p. 94). One of the most beautiful and beloved in traditional Chuvash culture is yellow. In the Chuvash language picture of the world, yellow as beautiful can be contrasted with black and blue as ugly colours. Compare examples from Chuvash folk songs: 1) *My soul is the colour of soot / May the sun turn yellow. / My body is the colour of the earth / May it become like a golden rye* (Yumart, 1979, p. 107); 2) *Our sister is yellow silk ... / May she not turn into blue flax. / If our son-in-law is good, / She will not become blue flax* (Yumart, 1978, p. 136). The yellow colour in the Slavic cultural tradition is characterized by a negative connotation, perceived as the color of the other world, the taboo colour of death, illness, separation, deception, betrayal. Compare the Russian ditty: *The dark dress was rinsed, / The tape tore off. / Only yellow treason / Remained on the chest* (Astafyeva, 1990, p. 69).

Non-equivalence, or lacunarity, is the type of relationship in which a particular key image has a certain associative content in only one of the languages being compared. For example, among the Russian linguistic-cultural lacunae a swamp and quagmire as symbols of sluggishness and stagnation can be considered. Compare: *The provincial swamp was felt from this illiterate and stupid letter, Everything is swallowed up by the bottomless quagmire of our life*. The Chuvash equivalent of the words "swamp", "quagmire" does not express figurative meanings.

In the Russian cultural tradition, stereotypical representations of dirt (earth, soil softened by water) as something low and base are characterized by a negative connotation. As an example, we cite Russian expressions *"to defame" (literally, "to trample into mud"); put our best foot forward (literally, "not to hit the dirt by the face")*. In the Chuvash culture, clay is characterized by a negative connotation. Chuvash expression *a clay vessel* expresses the meaning of "foolishness". In Russian, the word "clay" does not express figurative meanings; the connotation of this lexeme is neutral.

In traditional Chuvash culture, gold is characterized by male symbolism, and silver by female symbolism. When asking about the sex of the newborn, the Chuvash usually ask: *Have you found gold* (that is, a boy) *or silver* (that is, a girl)?'. In Chuvash folk songs, the golden ring symbolizes the father, elder brother, husband, beloved, and the silver ring symbolizes the fair sex. Compare with the lines of a Chuvash folk song: *My beloved is a silver ring, / If only it (the ring) rolled out / And it appeared on my finger* (Yumart, 1979, p. 112).

Only in the Russian cultural tradition slug symbolizes a weak-willed, spineless person, cuttlefish - a clumsy, short-legged person, peahen - positively estimated representatives of the fair sex, a short-sighted, incapable, but ambitious person who has a high opinion of himself is associated with a sandpiper. Only in the Chuvash linguistic culture burbot symbolizes a person who is prone to overeating and overdrinking, a lizard – a frivolous girl, oriole – positively estimated representatives of the fair sex, an ermine – a cunning, dodgy person, a hamster – a capricious, absurd man, a bat – a pauper. Marten in the Chuvash language picture of the world is characterized by male symbols. Compare with the lines of a Chuvash folk song: *Good-bye, sister oriole, / Good-bye, brother marten ...* (Yumart, 1979, p. 75).

4 CONCLUSIONS

As a result of the study, it was revealed that the semantic space of the language is determined by the presence of conceptual structures that perform the function of an ethnocultural identifier in the mechanism of world language categorization. Two terms are proposed for their identification: "stereotypes of traditional folk consciousness" and "ethnocultural archetypal representations" (the first involves the analysis of the phenomenon in synchronism, and the second involves a diachronic approach). They have a dual nature: they function in the form of concepts, being components of an ethnic conceptual picture of the world, and are represented in an ethnic language, being components of a linguistic picture of the world. The stereotypes of traditional folk consciousness are represented in the linguistic picture of the world through the cultural connotation of linguistic signs, are realized through the development of polysemy, trite similes and metaphors, and ethnocultural archetypal representations are depicted through traditional folk symbols, the repositories of which are folklore and mythology.

The stereotypes of traditional folk consciousness and ethnocultural archetypal representations represented in the linguistic picture of the world reflect the external activity of a person and their inner world, as well as the person's perception of animate and inanimate nature surrounding him. In the present research, based on new factual material, which has not previously become subjected to close attention of linguists, the peculiarities of stereotypes of traditional folk consciousness and ethnocultural archetypal representations of Russians and Chuvash with the definition of types of relations were revealed: 1) equivalence; 2) intersection; 3) discrepancy; 4) non-equivalence / lacunarity. The research revealed the predominance of the second type of relationship.

Similarities and matches in the stereotypical and archetypal representations in the analyzed languages show partial commonness of creative fund of compared cultures, due to including extra-linguistic factors, particularly, long-term peaceful residence in the territory of one state. The phenomena of divergence and lacunarity, found out in the research process, due to the dissimilarity of extralinguistic factors (mentality, history, culture, religious beliefs), which confirms a certain share of independence in the development of each of the compared cultures.

This research concludes that the study of ethnic specificity of the linguistic categorization of the world should be based on a comprehensive comparative analysis of two or more languages. It is established that evidence-based research requires a substantial expansion of the traditional range of sources: in addition to the traditionally analyzed the facts of the literary language, it is necessary to actively involve dialectal material, available for the study of the range of folklore texts, as well as extra-linguistic material from the field of Mythology, Ethnography, Culture, History and other Humanities. Significant prospects of the interdisciplinary approach, according to which the linguistic sign is considered in the context of other symbolic systems, and the results of observations on linguistic phenomena are compared with the data provided by other Humanities. The study stipulates the necessity to study the empirical material in a single, unified scheme with the aim of obtaining comparable data.

The approach proposed in this research can be the basis for similar studies on the material of other languages.

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