# Chapter 17
# Teleut Labor and Life

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## ABSTRACT

*The chapter represents the results of the analysis of the Teleut language vocabulary, verbalizing pragmatically significant frames "hunting" and "food" from cognitive positions. The authors pay attention to the description of a horse image based on Teleut and Russian proverbs in order to identify its national and cultural conditionality. The sources of study are dictionaries, audio and video materials of conversations with Teleuts, living in the villages of the Kemerovo region. Reference to lexicographical works and application of the method of propositional frame-based modeling allow the authors, first, to identify and describe peculiarities of the linguistic realization of associatively linked frames "hunting," "food," and considerations about a horse; second, to reveal the system of archaic perception of the world fragments by Teleuts and to show its significance for preservation of viability of their genetically native language; third, to set the directions of further work for the preservation of the original national Teleut culture.*

## INTRODUCTION

"Within the internationalization of economic and socio-political life, globalization of human activity, value attitude to the individual in traditional society is growing" (Krieger 2010, p. 3) and "in this case language is the factor that defines identity of the people, acting as a condition of its formation and functioning" (Proskurina 2013, p. 141). Each language, like a mirror, reflects the peculiarities of the mentality and national culture of the people.

The ancestors of modern Teleuts were nomads, and it predetermined their ways of interaction with the world, including farming. Nomadic way of life is a special socio – cultural system, cultural type, associated with a specific way of life, worldview and values. Nomadic life played a huge role in creating the original Teleut culture.

Special importance in the economy of Teleuts-nomads had hunting (*joрык \ dyoryk*), that`s why the hunting vocabulary is represented by various Teleut names. Unlike beekeeping, where the vocabulary mainly consists of Russian borrowings and propositionally related descriptive turns. For example, the name of the profession of the beekeeper in the Teleut language is represented by a descriptive turn of a phrase, based on the propositional structure (PS) S (human / man) – P (holds) – O (bees): *аару тутjутан кижи \ aaru tutyitan kizhi* – a person, who keeps bees (a beekeeper). "Propositional connectivity of words shows the features of the cognitive-discursive worldview of Teleuts, the specificity of their outlook, represented in the language worldview" (Maksakova 2012, p. 91).

Hunting-related situations include a horse, and it is reflected in the Teleut and Russian languages. Horse is a cult image, an animal that plays a primary role in culture of ancient peoples. Teleuts used a horse as a means of transportation; its meat, which has valuable properties, was used for food; a variety of products and household items were made of horse skins. Therefore, the horse image is widely represented in the proverbial fund of languages of different structures.

The value attitude of Teleuts is also manifested in the food sphere, the linguistic embodiment of which is characterized by national specificity. Traditions of food, cooking and eating, drinking drinks are an important part of people's life. According to A. V. Pavlovskaya, "< ... > food is both an ambassador of peace and culture, it is the easiest way to understand another culture, to feel its spirit" (Pavlovskaya, p. 10). "However, food is an important factor in national identity" (Pavlovskaya, p. 10). "Food is the way to maintain and spread not only national, but also the family tradition" (Pavlovskaya, p. 11).

Within the framework of this chapter, it is expedient to describe fragments of the Teleuts` linguistic worldview by modeling interrelated frames and comparing the semantic content of proverbs with the "horse" component in the languages of different structures. The reconstruction of "hunting" and "food" frames and the analysis of representations about horses, important for Teleut people, aimed at preserving the unity of its language and culture as assets of the past.

## BACKGROUND

Frame is one of the central concepts in cognitive linguistics. The cognitive approach allows scientists to connect mental activity of the person with its representation in a language. One of the units of schematic representation of knowledge is a frame that is propositional in its content: it is expressed with the help of structures "predicate-argument", which is a common form of knowledge expression in verbal transmission.

Cognitive modeling of the Teleuts` linguistic worldview is important for preserving the language and attraction the attention of young people to their culture.

The study was carried out on the materials, collected in field expeditions in the villages of Bekovo, Ulus, Teleut in the 2013-2018 in the process of working with informants – representatives of the Teleut ethnos (Tarasova Marina Nikolayevna, Todysheva Mariya Vasilyevna, Chebelkova Zoya Nazarovna, Cheshtanova Valentina Stepanovna, Shadeeva Raisa Dmitriyevna, etc.). Materials of traditional lexicographic sources (Russian-Teleut dictionary 2002; Teleut-Russian dictionary 1995])and modern dictionaries (Linguistic and cultural studies Teleut-Russian dictionary – http://ls-teleut.kemsu.ru), written in 2017 year by a group of authors, lecturers of the Department of stylistics and rhetoric, Kemerovo State University under the guidance of Professor L. A. Araeva, were also used. The source of proverbs was "Great dictionary of Russian Proverbs", written by V. M. Mokienko, T. G. Nikitina (Mokienko, Nikitina, 2010).

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