ETHNO-CULTURAL AND SOCIAL DISTINCTIVENESS OF THE LINGUISTIC WORLDVIEW OF DIALECT SPEAKERS

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Abstract

The paper addresses the interaction of linguistic and extralinguistic factors in describing the linguistic worldview. Necessity of studying Russian folk dialects in order to identify the main features of the ethnic culture and social specificity of the Russian people living in the territory of Mordovia is substantiated. The object of the research are numerous dialect verbs and phraseological units belonging to the group denoting professional work activities. On the basis of semantic analysis it is shown that linguistic units representing work and labour in the linguistic consciousness of a dialect speaker convey traditional folk perception of reality and the specificity of the national character of the Russian people. The research has led us to the conclusion that dialect vocabulary and phraseology are one of the means of acquiring knowledge of life in various aspects by the dialect speaker; it allows reconstruction of the relevant part of the national linguistic worldview.

Keywords: ethnic culture, dialect verb, phraseological unit, work activities

Introduction

The linguistic worldview creates uniformity of language entity, facilitating consolidation of the linguistic and cultural distinctiveness of the view of the world and its designation by language means. This is a consequence of the historical development of the Russian people, of its form of being that is based on cultural values; material and spiritual culture is seen in a unified system integrity and is manifested in linguistic processes. Lexical and phraseological units used in the Russian dialects in the Republic of Mordovia reflect social and working experience of the people. The article is written as follows: first, the essence of the concept of "a linguistic worldview" is considered, and an important role of dialects in the description of ethno-cultural, social and other features of the Russian people is underlined. Then a group of dialect verbs and phraseological units denoting work activities is analyzed in terms of their semantics and functioning as part of the Russian dialects of Mordovia. The relationship of the language material with the traditional folk culture and social sphere of dialect speakers is considered. Finally, the main conclusions are presented, and personality value orientations and distinctive characteristics of the national linguistic worldview are determined.

Overview of the research literature

The Republic of Mordovia in ethnocultural, linguoculturological and social aspects is a multicultural model, due to a long-lasting interaction of many ethnic groups each of which initially had a traditional way of life. Researchers point out that in the territory of Mordovia
there live Russians, Mordovians (Moksha and Erzya), Tatars, Ukrainians, Armenians, Azeris, Georgians, Tajiks, Uzbeks, Kazakhs, Chuvashes and representatives of 105 other nationalities (see The Peoples of Mordovia, 2012).

The linguistic situation in the Republic of Mordovia is characterized as national-Russian bilingualism. Russian and Mordovian (Moksha and Erzya) are the official languages; they are used and interact in different aspects of social and daily life. According to the monograph "The Language Situation and Language Policy in the Republic of Mordovia" (2011) half of the entire population speaks two languages (Russian and one of the Mordovian languages - Moksha or Erzya). In addition, there are Russian dialects in Mordovia which are known to belong to the main socio-territorial language varieties. With the change of life conditions some jobs disappear and the linguistic units naming them are lost. Let us consider the main features of the ethnic culture and social specificity of the Russian people living in the territory of Mordovia, using the material of Russian dialects.

The contemporary research works bring to the foreground the study of a dialectal linguistic worldview which reflects traditional folk perception and knowledge of the environment and rests on the peculiarities of social and working experience of each person. T.I. Vendina (2002) believes that "the study of the inner form of the word gives the researcher an opportunity to trace the movement of thought in the act of nomination, to hear the voice of the human personality perceiving and exploring the world."

Analysis of lexical and phraseological units of Russian folk dialects is an effective means of describing a significant fragment of the linguistic worldview, they have some semantic peculiarities conveying man’s understanding of the world. The territory determines the specificity of social interaction of individuals, their way of life and social behavior; it influences the emerging social institutions. Description of the dialect system of language will allow us to compose a comprehensive picture of the native speakers’ conceptions of the phenomena of folk life, it will help determine personality value orientations and peculiarities of national mentality. In her study, T.I. Vendina (2011), wondering what unites semantic spheres of the language of traditional spiritual culture, believes that "... the answer should be sought in the traditional spiritual culture itself."

In a villager’s life, for example, dependence on the external conditions of life, closeness to subsistence farming, age-old farmer’s occupations are clearly expressed. Language units reflecting phenomena and objects that are of practical importance in everyday life are used in speech most often. In her monograph, E.V. Brysina (2003) points out that the specificity of the national character of the Russian person, the peculiarities of his/her ethnic consciousness and value orientations have been discussed a lot and for a long time. Researchers pay attention to various sides of the Russian person’s personality. Usually those traits of the Russian people are characterized that constitute the essence of the ethnic image.

**Dialectal vocabulary and phraseology as a means of creating a linguistic worldview**

One of the main conditions for a dialect speaker’s life is professional work activities, therefore in the Russian dialects of Mordovia lexical units characterizing physical labor are widely used. Dialectal vocabulary or phraseology associated with man’s conception of labour features a variety of semantics, since, as J.C. Gaponova notes (2009), labour is perceived by a dialect speaker "as a moral foundation of proper lifestyle ...".

The dialect verb group with the archesemes rabotat 'to work', trudit'sya 'to labour' includes a large number of lexemes that represent work and labour in the linguistic consciousness of a dialect speaker. The dominant units are the dialectisms pur't, pu'tatsya, lupa'nit, rade't, suvyeti'tsya, he'tat; the phraseological units khvost parit, rubit pazy etc. Dialect speakers at present are in most cases the elderly population, people born in the 20-30-40s of the twentieth
century. Work activities occupied most part of the villager’s life, especially in the wartime and in the post-war period, and the work was hard for anyone, regardless of age or gender or health status. Many dialect speakers told that in villages in the 30-40s of the twentieth century children frequently became orphans, because as a result of backbreaking work women often fell seriously ill and died. In order to support themselves, young children had to do work that was not always adequate to their age. In Mordovia’s Russian dialects there are phraseological units reflecting attitude to work: *sovat vo vse zvyozdy* ‘to engage smb in any work’, *tolkat za dela* ‘to accustom smb to work’.

Verbs can often act in combination with lexical indicators denoting the amount of work performed, the time period, the quantity of effort, etc.: *tyazhelo robit* ‘to work hard’, *mnogo hetali* ‘worked a lot’ etc. Some phraseological units contain the above-mentioned characteristics in their semantic structure: *prodyhu ne znat*, *prosvet’ya ne vidat* ‘to be occupied with some kind of work all the time’, *muchen’ye klast* ‘to work hard’, *idti peredom* ‘to be a front-rank worker’, *radet’ na chuzhiye ruki* ‘to work for others’.

Work remains the basis of villagers’ life, therefore it is not accidental that there are a lot of dialect verbs and phraseological units having the differential feature *to work much and hard*: *vavu’lit*, *valtu’rit*, *voroch’at*, *krya’chit*, *palanda’t*, *urgu’chit*; the phraseological units *boka podstavlyat*, *upiratsya v zemlyu rogom*, etc. Besides, the meaning under consideration can be expressed not only by a verb, but also by other elements of the utterance. A significant number of verbs are used in combination with temporal distributors detailing the period of work in varying degree *from morning till night, all life long, all day long*, etc. Human hard work in the analyzed contexts is often compared with the work of either animals or people who are making great efforts to achieve some results of their work: *valturit kak rabyna* ‘to work like a slave’; *perekolachivatsya kak lonovaya loshad* ‘to work like a workhorse’; *pakhat kak Papa Karlo* ‘to work like Papa Carlo’, *urguchit kak vol* ‘to work like an ox’.

The farmer had to work to his limits in order to survive, and the hard and strenuous work always led to fatigue and weakness. There is a large group of dialect verbs whose meaning is dominated by the sema ‘tired of work, exhausted’. The synonymic series with this meaning includes the verbs *nagvozdy’katsya*, *nazva’katsya*, *nakavy’katsya*, *namuzdy’katsya*, *pritupe’t*, *uvaido’katsya*, *upe’htatsya*, *uha’yda’katsya*, *uhalya’zdatsya*, *uhe’tatsya*, *uhropa’tsya*; phraseological units of the type *svyu spini slomat* ‘to get tired of long work, to overwork oneself’, *iz poru izoiti* ‘to get very tired’, *nochevat’ cherez telezhku* ‘to do harm to one’s health by hard work’, *azh iz rotu ogon poshol* ‘got very tired’, *zhily vymotat* ‘to torment by exorbitant demands, by backbreaking toil’. A large number of such verbs and phraseological units indicate man’s desire to do a large amount of work, which results in exhaustion.

A number of verbs with the meaning *to work* have an additional sema containing certain evaluation. Positive estimation of a person as far as his/her attitude to work is concerned is in the semantics of the verbs *rasstila’tsya*, *nazhva’rivat*, *te’shtysa*, *ukhmy’styvat* meaning *‘to work hard’*; *zabuzdy’kivat*, *zavizyu’livat*, *zapoly’skivat* meaning *‘to work with excitement, passion’*; *shpa’rit*, *hlesta’t* meaning *‘to work quickly’*; in addition, qualities such as conscientiousness, perseverance, liveliness in work, etc. are conveyed here as well. Verbal lexemes that have distinctive semantic features in the content structure, *‘to do something slowly’*, *‘to do something carelessly’*, *‘to do something clumsily’* have been recorded. Verbs with the specified semantics get a negative connotation, since sluggishness, slowness in carrying out any activity was always condemned by people. In relation to human activities, verbs with the specified values are united by the standard meaning *‘to do something, to carry out the process of the action’*.

A special group is made up by the verbs *vala’ndatsya*, *varlaga’nit*, *myrma’chit*, *ohodu’rnichat*, *pechu’shnichat*, *shalobo’dnichat* having a general meaning *‘to idle’*; they are opposite to verbs related to work activities. Villagers always condemned idleness and laziness, therefore
verbs with the meaning ‘to idle’ have a negative connotation. As T.I.Vendina (2007) notes
‘labour is perceived as an indispensable part of a person’s life, his/her natural state. Being the
underlying foundation of man’s life, labour ensures survival, therefore it is a constant of
human life, filling it with meaning. For the dialect speaker work activities are a moral
foundation of a proper lifestyle, so verbs of the specified semantics are an anti-norm. This
group is adjoined by dialect verbs meaning ‘to loiter about’ that negatively characterize a
person’s lifestyle. Formations of the type shala’tsya, shaly’gat, shebo’nnichat, shimana’tsya
etc. are related to a person’s useless pastime.

Of particular interest are activities associated with a special professional field. Several dialect
verbs with the semantics under consideration can be motivated by nouns of the Russian
literary language: konyushi’t ≈ ‘to work as a groom’, ovcha’rit, ovcha’nichat ≈ ‘to work as a
sheep-tender’, svina’rit ≈ ‘to work as a pig-tender’, telya’nichat ≈ ‘to work as a calf-tender’,
kurya’nichat ≈ ‘to take care of chickens’, uchteleva’t ≈ ‘to teach’, pechni’chat ≈ ‘to put and
repair furnace’, portni’chat ≈ ‘to work as a tailor, myasni’chat ≈ ‘to sell meat’, skhoronya’t,
ostorazhivat ≈ ‘to watch, to guard’, etc. In the analyzed materials there are phraseological units
or fixed word-combinations that can specify this or that kind of work activities: v rabote
‘working at some enterprise’, sidet v teple ‘to work indoors’, domashnost vesti ‘to keep
house’, promezh ruk ‘simultaneously with the main occupation, at odd moments’. Some
dialect verbs do not have motivations of this type but can be characterized by semantic
motivation, compare: vorozhi’t ≈ ‘to treat (medically)’, to’pat ≈ ‘to work on a typewriter, to
type’, izvo’nichat ≈ ‘to work as a loader’, stoya’t v magazine ≈ ‘work as a salesperson’,
masterova’t ≈ ‘to work as a carpenter’, marako’vai ≈ ‘to administer, to be the boss’, skryva’t ≈
‘to operate’, etc. Here a number of phraseological units can be mentioned which denote some
actions relating to a particular type of professional activity: poit v prikazchitsy ‘to get a job of
a salesperson’, lomat’ myod ‘to pump out honey from the comb’, lomat’ um ‘to get an
education, to learn’ and some others. These linguistic units denote activities that are not
basic for the dialect speakers of the Republic of Mordovia.

Livelihood of a peasant family depended on economic activities. The main occupation of the
Russian inhabitants of the Republic of Mordovia was farming, particularly agriculture, an
integral part of which was cultivation of crops. Researchers studying peculiarities of
agricultural processes note that "the most common crops cultivated by Russians were rye,
wheat, oats, barley, spelt, peas, millet and buckwheat" (see The Peoples of Mordovia, 2012).

In the Russian dialects of Mordovia verbs and phraseological units standing for actions
related to agriculture are sufficiently numerous. For the residents of Mordovia agriculture was
one of the main activities that included some kinds of work during reaping, tillage, plant care,
harvesting, etc. In "The Peoples of Mordovia" (2012) peculiarities of crop cultivation are
described: "Rye had ripened by the second half of July. Harvesting was carried out carefully
and only with a sickle. When it was finished, rye sheaves were bound usually, they were left
to dry for some time and then were stacked in krestsy or babki (shocks). In the materials under
study the dialect units vyzhina’t, tsopa’t are used with the meaning ‘to cut crops up to the
roots by a sickle, to reap’; the verb my’zhit has the meaning ‘to bind sheaves’; the verb
nasa’zhvat, ‘to put the sheaves in a row for thrashing’; the verb zadava’t, ‘to deliver, to put
the sheaves into the threshing machine’; tokova’t, ‘to work on the threshing ground’;
vspa’khivat, ‘to sweep chaff off the threshed grain’. Threshing was done in autumn and
winter, but when there was shortage of grain it was performed immediately after harvesting
the first portion. The threshing of grain was carried out on a specially prepared iced threshing
floor. The threshers (3-4 people stood facing each other) struck with flails first on the ears of
one row, and then of the other. In the Russian dialects of Mordovia there is the synonymic
series of verbs hvo’zdat, tsapa’t, tsepa’t, gla’dit, la’dit, hvoryzda’t meaning ‘to knock kernels
out of ears, to thresh’. Standing out is a phraseological series of the type lad vesti ‘to strike
with threshing flails in tune’, nasazhivat v rigu ‘to lay (sheaves) in a row for threshing’, s otvorotom ‘to strike in time when threshing with several flails’ and others.

A separate subgroup is constituted by dialect verbs denoting various kinds of work in hay making. Several synonymic series have been recorded, including the following dialectisms: stožit, stogovat, tsenovat, shkirdovat meaning ‘to stack, to put hay in a stack’; vershî’t, sversha’t, zaversha’t meaning ‘to make the top of a stack’; budora’žhit, razbîvat, perebîvat meaning ‘to turn the hay’; zgruz’zhivat, gru’dit, skro’bit ‘to rake to one place’; the dialect phraseological unit ubirat senokos means ‘to mow grass for hay’. There are isolated units such as podka’pnivat, ‘to bring up shocks to the stack’ and some others.

In addition to arable farming Russian peasants of Mordovia were also engaged in vegetable gardening, that developed unevenly. They grew mostly cabbage, cucumbers, spring onions and carrots, certain areas and villages specializing in the production of different cultures. According to historians, in the second half of the XIX century in large areas in Mordovia people began to plant potatoes. In the Russian dialects of Mordovia verbs denoting different types of work for looking after potatoes become dominant. This culture was widespread in the territory of Mordovia as evidenced by the large number of verbal lexemes representing the process of cultivating potatoes in a certain sequence of actions. In this subgroup verbs meaning ‘to hill’ are predominant: obva’livat, obryva’t, obsypa’t, osypa’t, oka’pyvat, opa’hivat, podpa’ryvat, cherya’pat etc.

Dialect verbs of the type koloti’t, borozdni’chat, pyrya’t, sko’pyvat, podpa’ryvat are used in Mordovia’s Russian dialects meaning ‘to hoe’. Note that these verbs can also be used in relation to cultivating other crops too. This peculiarity also applies to verbs meaning ‘to weed’: podpa’ryvat, schebo’rit, koloti’t and others.

In the materials under research isolated verbs of the type sadi’t ‘to cultivate, to plant’, sodit, set ‘to plant, to sow’ have been found. Here planting both potatoes and other cultures is implied. A single verb otsa’žhit meaning ‘to take part in planting potatoes in response to a previously rendered assistance’ has been recorded. This confirms the fact that in rural areas physical assistance of fellow villagers rendered free of charge was widespread. In Russian dialects there is the noun po’mocht for denoting this type of activity (idti na’pomocht ‘to come to assistance’).

A separate subgroup is made up by dialect verbs meaning ‘to lift potatoes’: porosy’tsa, porosy’isa, rya’dit, to’khat. In this subgroup of verbs distinctive semantic features are observed. For example, the verb napo’khivat exhibits an additional connotation within the meaning ‘to dig out, to plow out’, using not only a spade. The verb naporyva’t means ‘to have lifted potatoes, digging the plot for the second time’.

One of the types of mandatory agricultural work is preparation of land for sowing and planting plants, including potatoes. The fundamental meaning ‘to spade’ is represented by the dialect verbs porosy’a’t, pa’rit, proshtyko’vyvat, karya’bat, kvy’kat, lopa’tit. Some kinds of work are specific. Thus, the verb porosy’a’t is used with the meaning ‘to dig over a plot of land from which the potatoes have been removed’. In some constructions, a season is specified, in addition, dialect verbs may be related to the words of literary language by word building, for example, the verb parit indicates autumn cultivation of land (kopat pod par ‘to fallow’).

There are dialect verbs denoting tilling, as a rule by means of some machines; in addition, certain specifics of agricultural work may be reflected. The verb volochi’t means ‘to harrow’, the verbs pluga’rit, ora’t ≈ ‘to plow’, the verb loma’t ≈ ‘to re plow’, razbovolo’kat ≈ ‘to harrow up carelessly, in a perfunctory manner’, drat ≈ ‘to plow virgin lands’, the perfective verb spa’rit ≈ ‘to plow fallow land’, etc. There are phraseological units such as prog nat konets (postat) ‘to till a plot of some size or to gather harvest on it’, kak skovorodnikom proyehat ‘to till the land badly’, zemlyu ubrat ‘to gather the harvest, to finish all field works’, etc. The research “The Peoples of Mordovia” points to some peculiarities of tilling the land depending
on the region of Mordovia: “In Spasskiy uyezd (district) the peasants preliminarily made two plowings and a harrowing before sowing, then sowed and harrowed. A few days after sowing "breaking of the arable land" was also performed, especially if one plowing was done before sowing. In the Temnikovskiy uyezd the peasants did three plowings and three harrowings for growing millet: they sowed millet over the first-plowed and harrowed stubble, then they plowed and harrowed it, and after some time they “broke” it and again harrowed it.

A special thematic group is composed by verbs denoting domestic crafts. In the Republic of Mordovia typical kinds of work were processing flax and hemp, spinning, weaving, etc., practically unknown to contemporary town and country dwellers. Dialect verbs of this group are numerous and their semantics is diverse. The dialect verbs meaning ‘to card, to make even with a hackle or hatchel (flax, hemp, wool)’ make up a numerous synonymic series: my’kat, razmy’kat, skrebyshi’t, shmy’gat, shcheti’t, etc. The dialect verbs pryai’t, kly’kat and the like have the meaning ‘to spin’. The inner form of these verbs contains differential components of meaning. To denote fast spinning the verb tsara’pat is used; the verb opryada’t means ‘to spin as much as someone needs’.

From the end of the 19-th century a loom for weaving linen became widely spread. The weaving process took about two hours. For one day two craftsmen made three mattings. Apart from mattings they wove mat bags (bast bags). In the Russian dialects of Mordovia the synonymic series with the meaning ‘to weave’ is composed of the verbs tolo’tch, tochi’t, tocha’t, skava’t, nabiva’t etc. In some cases one and the same dialect verb may have several meanings. For example, in the Dictionary of Russian Dialects in the Republic of Mordovia the verb my’kat is used with the meanings 1/ ‘to card, to make even with a hackle or hatchel (flax, hemp, wool)’ 2/ to spin 3/ to weave. It should be noted that these verbs are registered almost everywhere in Mordovia, which is indicative of a widespread trade.

The dialect verbs ska’lit, skat, snova’t, strashcha’t, stra’shchivat, strosti’t, trosti’t and the like have the general meaning ‘to twist in one thread, to spin’. There have been recorded verbs with this meaning that have synonymous prefixes, cf. zasykat, nasykat, sisykat. Several dialectisms with the meaning ≈ ‘to move the shuttle (in the loom) back and forth, threading the weft’ have been found. These are such verbs as myrya’t, shiry’a’t, podmy’rivat and the like.

Phraseological units have been recorded that are associated with processing flax, hemp, common hemp: bit Lyon ‘to crush flax, preparing flax fibers’, brat Lyon ‘to take away flax (hemp, fimble)’; shmykat motchki, mytchki mykat with the general meaning ‘to card, to flatten (flax, hemp, wool)’; taskat konopl’i ‘to pull out hemp’; terebkom terebít ‘to pull out (flax, hemp, etc.)’; muzykat kudel ‘to crush hem’, etc. The given dialectal phraseological units indicate that these types of occupation are ancient; the entire population, especially women, were to know how to process flax, hemp, etc., thus creating a kind of material culture. Note that significant acreage was set aside for hemp. They also sowed flax, but in small areas, whereas hemp occupied the greatest part of the estate in every village. Apart from hemp it gave a good harvest of seed from which fine oil was made.

There are a lot of phraseological units denoting spinning, weaving and knitting: vertyanku motat ‘to spin’, sukno toptat ‘to weave broadcloth’, nichenki gonyat ‘to weave’, pryasi mykat ‘to spin thread’, na grebne tortchat ‘to sit at the spinning-wheel’, etc. We have recorded dialect phraseological units that name some additional actions accompanying these processes. Such units have either generalized or differential meanings: zhit na svoikh shchiptsakh ‘to earn one’s living by spinning and knitting’; toptat koleso ‘to set the spinning wheel in motion’, etc. The large number of lexical and phraseological units with the specified semantics shows that these types of craft were typical and were used throughout the territory of Mordovia.

Dialect verbs belonging to other groups of craft and trade vocabulary are relatively few.
In the territory of the Republic of Mordovia a craft of making wicker utensils and bast shoes was well developed. The verbs tsenovat, chinovat belong to the thematic group denoting binding of bast shoes and are used with the meaning ‘to cut bast into narrow strips’. In Mordovia’s Russian dialects, phraseological units belonging to the thematic group of making bast shoes are widely presented. In our materials there are phraseological units denoting the process of making bast shoes or their repairing: kovyryat lapti ‘to wattle soles of new bast shoes with bast for durability or to repair old bast shoes in this way’. The semantics of numerous phraseological units reflects the processes of preparing material for making bast shoes: lutoshit lipu ‘to strip bark from a lime-tree’; delat lyski ‘to strip bark from a tree’; natsinovat (otsinovat) lyko ‘having stripped bast, to peel off the top layer of bark from it and cut it into narrow strips’; nachinit lyko 1.’ to strip a quantity of bast’ 2.’to peel off the top layer of bark from the bast and cut it into narrow strips’. Bast shoes were virtually the only type of footwear for the peasant, and as dialect speakers note, not everyone had them. Often children did not go to school just because they did not have bast shoes. The group of verbs associated with the process of making felt boots includes motrosit ‘to make the top of the felt boot from wool by rolling’, utaptyvat ‘to felt by rolling, to full’ and some others. Isolated verbs have been recorded that denote the process of dressing sheepskin. The verb kvasit has the meaning ‘to process (leather) by soaking it in a special solution, to tan’.

Since in rural areas to find a well-paid job was difficult, people often had to go to cities and other regions to have high earnings. It was usually men who left their homes, and they were absent for a long time. The so-called seasonal work was so widespread that in the winter months almost the entire adult male population went away from some villages. In the materials studied, numerous dialect phraseological units denoting hired work are observed: ukhodit v prusaki, na ryadki khodit, khodit na mantchi, khodit na nayomki, khodit po zavolgam with the general meaning ‘to go away in search of a living’; khodit v chuzhe ruki ‘to work for hire, to go away in search of a living’, khodit v prozor ‘to go away in search of a living’; khodit po chuzhim pastatyam ‘to work for hire’; v dergatchakh rabotat ‘to work for hire, usually temporarily, outside permanent residence’, etc. Ways of earning, and earnings were different, it depended on the demand for manpower in the areas where peasants arrived, and also on the time of the workers’ arrival. It is observed that in all districts of the Mordovian Territory the proportion of the Russian migrant workers was higher than that of the Mordovian migrant workers. Later, in the 30-50s of the twentieth century, young girls also left their homes to get good earnings; they most often went to work at peateries, as evidenced by the presence of phraseological units such as khodit (yezdit) na kiyki, khodit (yezdit) na torfa, rabotat na torfakh, etc. which mean ‘to work for peat procurement’. The work was not easy, and the conditions were poor, but as a rule, only hard work was highly paid.

In the materials ‘The Peoples of Mordovia’ (2012) it is noted that a peculiar kind of seasonal work was begging; it was the result of the peasants’ hard life. Seasonal workers played an important role in shaping the material culture of rural population. Seasonal work contributed to the interpenetration and mutual enrichment of traditional cultures of the Mordovian Territory. It was an important structural element of the life support of the Russian ethnos. Among dialect phraseological units on the subject of labour there are those that characterize a certain stage in the development of Soviet society. For example, the phraseological unit za palku (palochku) rabotat, truditsya has the meaning ‘to work for workdays’; diplom obyvat means ‘to work as appointed within the statutory period after graduating a special educational institution’, etc.
Conclusions

We have analyzed only a few semantic features of dialect verbs and collocations belonging to the lexical-semantic group of work activities. F.P. Sorokoletov (1985) noted that “the investigation of the semantics of many classes of dialect vocabulary is connected with the need to penetrate into the world of spiritual and material culture of the Russian people.” The analysis of dialect verbs and phraseological units of professional work activities has shown that dialect units denoting hard, backbreaking, wearisome work are dominant. The wealth and diversity of dialect verbs and phraseological units related to work activities testifies to the importance of work in human life; thus value orientations of the dialect speaker are determined and his/her attitude to the world around is formed. In her study, T.I. Vendina (2007) comes to the conclusion that work is perceived “as an integral part of man’s life, his natural state.” A significant number of linguistic units having the meaning of work activities contain positive connotation, which indicates the importance of work in the life of the dialect speaker. Thereby value orientations of the personality, features of the national linguistic worldview are determined. The study reveals that common types of agricultural works in the territory of Mordovia are agriculture and cattle breeding; the craft and trade vocabulary exhibits diversity of semantics. Verbs and phraseological units connected with cultivation of grain crops and potatoes are numerous. As a result of mechanization of agricultural works many types of work denoted by dialect verbs are not used now any more. Thus, dialect vocabulary and phraseology are one of the means of acquiring knowledge of life in various aspects by the dialect speaker, they allow reconstruction of the relevant part of the national linguistic worldview.

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