

Linguistics over borders of cultures

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Nowadays the developing process of globalization erases political, ideological and cultural borders between the countries and peoples. High-speed means of movement, the modern means of the communications, global information network the Internet brought people together, made the world so close, that the interaction of the countries, peoples and cultures became inevitable and constant. Today it is impossible to find such nations, which would not test on themselves political, social and cultural influence of other peoples and cultures. This influence is realizing by means of cultural exchange, direct contacts, scientific cooperation, trade, tourism etc. In these conditions there is the need to consider a problem of communication and mutual understanding of the various peoples and cultures more closely and in details, so the intercultural communication has resulted in a birth of a new science.

The intercultural communication is a dialogue of cultures and a way of human communication, which covers an exchange of information and cultural values in a context of the interethnic communication [1]. The system of training of the intercultural communication, on our sight, carries out a number of functions: informative and educational, communicative and regulative, cognitive and humanistic.

The informative and educational function reveals dialectic unity of interrelation of language with culture, where language is the keeper of the information about a cultural heritage of the people. **Communicative and regulative function** consists in training foreign language communication, mastering foreign language culture, forming ability and readiness to understand mentality of native speakers. **Cognitive and regulative function** is connected to disclosing potential of culture and is directed to strengthening contacts with other peoples [3]. It can be seen on examples from a history of our republic.

The international cooperation between Yakutia and Germany, on the one hand, experiences rough development at the present time, on the other hand, has old historical and cultural traditions. The chronicle of the relations between our countries contains many facts of the interested and valid attitude to a cultural and national originality of our countries.

The Yakut-German cultural communications have historical roots. By the first ethnographic and historical items of information on the Yakuts we are obliged to the foreign scientists published their works in German. The first items of information on the Yakut language were published in a diary of Isbrandt Ides, issued in Berlin in 1696 by Menzel. They were also issued by G. G. Leibniz in 1697 and in 1699, in 1704 – by Witzen. In 1703 in Leipzig there was a book by Stralenberg "Historie der Reisen in Russland, Siberien und der Grossen Tartarej", in Stockholm the book "Der Nord und ostliche Teil von Europa und Asia". His main merit in Yakutology consists in a first printed legend about Tygyn. Also he defined the belonging of the Yakut language to an extensive group of the **Turk** languages for the first time. G. Ksenofontov wrote about Stralenberg "He is the first on time historian of the Yakuts, the folklorist and the linguist, perhaps, deserving a rank of "the Father of scientific Yakutology", on any injustice of destiny, has been forgotten" (p. 144). In 1838 in Berlin there was a book by Ermann "Reise urn die Erde durch Nord-Asien und die beiden Oceane", which contained 505 Yakut words. The Yakut dictionary by Dmitry Davydov printed in 1848 in Berlin by V. Shatt in the journal "Archiv fur wissenschaftliche Kunde von Russland", contains 1200 words [3].

Records of the Yakut folklore (olonkho, historical legends and mythologies) were printed also in the Yakut and German languages by members of the Kamchatka expedition G. Miller, I. Gmelin, Y. I. Lindenau. For the first time a legend about Omogoy and Ellei were fixed by G. F. Miller and I. Fisher. Lindenau wrote the first known description of Ysyakh, Yakut blessing words of a shaman at the Ysyakh opening ceremony. The material on the language of Yakuts was also published by G. V. Steller. All named scientists of the XVIII century G. V. Ksenofontov grouped in one group and named as "the early historians of the Yakuts". In his opinion, in views

of these authors on the historical past of the Yakuts is not felt the influences of political installations of tzarism yet. They approached to a question more objectively, as they found still second or third generation of the Yakuts, whose fathers and grandfathers did not know Russians at all. To "the late historians" he carried the Russian scientists (V. L. Seroshevsky, I. A. Aristov, D.A. Kochnev, V. F. Troshchansky, V. I. Yokhelson, V. I. Ogorodnikov and etc.). The works of scientists – turkologists (O. Bertling, G. Vambery, V. Radlov, K. Shriflle, Brokkelman) remain a little away from "of the late historians". The first scientific description of the Yakut language and its grammar was made by O. Bertling in 1861. In his work "About the language of the Yakuts" there was published a first literary monument of Yakut literary texts "The memoirs of Uvarovsky" and a first sample of olonkho "Ereidekh – Buruidakh Er - Sogotokh" in the Yakut and German languages. A phonetic transcription, developed by Bertling on the basis of the Russian scripts, was accepted in the Academy of sciences and was used before putting it into the Latin ones. It formed the basis of the alphabet for literary texts of the Yakut literary language which was brought in the end of 1938. In 1849 he published the Yakut – German dictionary. The large importance has the works of A. Middendorf. In his work «Travel on north and east of Siberia" Middendorf included a folklore and ethnographic material about Yakutia. He described a Kumys holyday Ysyakh in details, wrote words of osyokhai, "A song in honour of the river Vilui", texts of algys. Middendorf wrote down legends about an origin of the Yakut people and a legend about an origin of the world. He made an attempt to write down the heroic epos – "Eriedel – Bergen". The works of Middendorf are fundamental, truthfully reflecting life of northern peoples of Siberia. His records of samples of the Yakut folklore represent the first records from the native tellers of folk. E. Pekarsky, in his time, wrote: "It is no exaggeration to say, that Middendorf put a beginning to thorough study a life of the Yakuts " [5].

The first sources of records of the Yakut folklore in XVII-XIX centuries are those. And first researchers of Yakuts, whose works kept monuments of the Yakut olden time. From the review of a history it is possible to make a conclusion that the pre-revolutionary stage of study of the Yakut language is connected to names of the

German scientists. The works of Swedish (Stralenberg, 1730), Dutch (N. Vitzen, 1690), Hungarian (Nemetkh) and Russian (Bertling, Middendorf) were written in German. The geography of the editions about the Yakuts before the period of the October Revolution is also vast: St.-Petersburg, Berlin, Leipzig, Stockholm, Amsterdam, Copenhagen, Budapest, Visbaden, Irkutsk.. [4].

Now we experience a new burst of interest to the Yakut language and culture on the part of the young researchers and philologists of Germany, Switzerland and Austria. The large role in the development of interest to study of the Yakut language in Europe was rendered by the work of Prof. S. K. Kolodeznikov, Doctor of Pedagogic Sciences. The technique of intensive training the Yakut language of the Russian and foreign students, developed by him, has a large popularity. Annually on the faculty of the Yakut philology and culture come the philologists and students from the European countries to study the Yakut language and culture. The communicative method of studying of the Yakut language has a large productivity. The trainees speak the Yakut language fluently, can speak in front of an audience and communicate. A scientific - methodical cooperation of the Yakut philology and culture faculty with foreign institutes in a context of a dialogue of cultures represents an interesting experience of the international activity of the University and has large prospects in the future.

Literature

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