Ethno-Cultural Concept 'Reindeer Breeding' in the Even Language

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Abstract
The paper reveals ethno-cultural value of the concept 'reindeer breeding' in denotation formation of the Even language. The work is aimed at an analysis of the ethno-cultural concept of 'reindeer breeding' in Even. The investigation is based on lexical units reflecting reindeer characteristics, traditional ways of locational orientation, calendar selected from lexicographic sources of the Even language. The concept 'reindeer breeding' has not been subject of special investigation although this very layer of lexical and phraseological units reflects ethno-cultural specifics of the Even language. The analyzed lexical units are subdivided into three groups: 1) vocational vocabulary reflecting general denotations of reindeer, gender-age related reindeer denotations, reindeer color, viscera, reindeer diseases, movements and actions of reindeer, grazing and feeding land, reindeer character and habits; 2) spatial vocabulary (oikonyms, hydronyms, oronyms, toponyms); 3) temporal vocabulary. The study is of complex character; to reveal specific ethnic-cultural features of the linguistic picture of the world we used the inductive-deductive method. The semantic analysis of lexical units involved dictionary definitions of the concept 'reindeer breeding'. Using the component analysis, lexical units were separated into smallest meaningful parts. The research results are of interest for further investigation of other layers of the Even language.

Keywords: concept, the Even, reindeer breeding, toponymy, space, locational orientation.

1. Introduction

The necessity of studying ethno-cultural value of the concept 'reindeer breeding' of the Even language stems from the fact that this layer of Even vocabulary reflecting ethno-cultural specifics of the language is inadequately studied. The aim of the research is to analyze the ethno-cultural concept 'reindeer breeding' in the Even language. The analysis is based on lexical units reflecting reindeer characteristics, traditional ways of locational orientation, calendar selected from lexicographic sources of the Even language. The lexical units analyzed in this work are subdivided

into three groups: 1) vocational vocabulary reflecting general denotations of reindeer, gender-age related reindeer denotations, reindeer color, viscera, reindeer diseases, movements and actions of reindeer, grazing and feeding land, reindeer character and habits; 2) spatial vocabulary (oikonyms, hydronyms, oronyms, toponyms); 3) temporal vocabulary. The research results may serve as the basis for filling lacunas in Even studies and are of interest for further research into other layers of Even vocabulary as well as comparative-historical and typological perspective of studying linguistic phenomena.

2. Methods

We used the inductive-deductive method, i.e. theoretical conclusions result from the analysis of practical material. The semantic analysis of lexical units involved dictionary definitions of the concept 'reindeer breeding'. Using the component analysis, lexical units were separated into smallest meaningful parts.

3. Results and Discussion

Russian researchers note that the linguistic picture of the world forms within the concept picture of the world as a domain of ethno-cultural information (Popova, Sternin, 2007; Khrolenko, 2005). Research in this area is carried out by linguistic culturology, a complex linguistic science aimed at describing cultural phenomena reflected and fixed in a language (Maslova, 2001) and directed towards the human factor in language and the linguistic factor in man (Teliya et. al., 2001). Most researchers emphasize that cultural identity of a people reflected in their language is determined by historical, geographical, and psychological factors, consisting mostly in nuances of nomination and comprehension of the objective and subjective world (Burger, 2007).

When describing linguistic factors from the linguistic-cultural perspective, a linguist, as a rule, operates with the term "the linguistic picture of the world" (further, LPW). LPW is a fundamental linguistic-cultural concept reflecting being of man in the world and the role of language in the process of cognition of the world and development of consciousness. In modern linguistics, LPW is referred to as the part of the concept picture of the world of man related to language and interpreted through linguistic forms.

Revealing LPW features, Y.D. Apresyan characterizes it as a particular way of perception and arrangement of reality which is obligatory for every speaker of a language. The way of conceptualization of reality characteristic for a language is partly universal, partly specific world view (Apresyan, 2006).

Undoubtedly, national-cultural specifics itself forms outside language through traditions, customs, based on specific system of values of a linguistic-cultural community but it is always reflected in cultural connotation of words as bearers of national-cultural information. For example, culture of nomadic peoples engaged in reindeer breeding and hunting involves certain traditions in regard to such an important event as distribution of bag amongst community members. So, every Even strictly followed the hunting custom *nimat* the main point of which was that a hunter gave his game to some of his kinsmen, most commonly older or large families. They, in turn, distributed it among all members of their clan. Thus, the word *nimat* for the Even serves as a spiritual guideline of basic moral values of society such as kindness, justice, nobleness, regard for kinsmen, care for each other, camaraderie, solidarity.

When studying picture of the world in a language, it is necessary to take into account that it represents ways of world perception and conceptualization reflected in natural language when main language concepts are united into one system of views, a collective philosophy that is imposed to all native speakers as obligatory. This factor is explained by LPW being based on specifics of social and labor experience of each people. In the end, these specific characteristics find their expression in differences of lexical and grammatical nomination of phenomena and processes, combination of particular meanings, their etymology, etc.

The picture of the world, representing world view and perception of a linguistic-cultural community, determines mentality of its members that is manifested in their evaluation of natural conditions, position of man, his attitude to the surrounding world – nature, animals, other people, oneself.

Further we present one of the aspects of this problem, reflection of environmental conditions in the language and their evaluation by the speakers based on the Even language. First, it should be noted that the Even are an ethnic minority in Russia. They are known in ethnographic literature as the Lamut. The Even don't have one settlement area, inhabiting Magadanskaya Oblast, Chukotka Autonomous Okrug, Khabarovskiy Krai, Kamchatka, the Republic of Sakha (Yakutia). The Even have close contacts with the Russians, the Yakut, the Evenki, the Yukagir, the Chukchi, the Koryak, and the Nanayover the whole settlement area.

Since Even communities were widely scattered over large areas due to their nomadic lifestyle, they had contacts with foreign tribes and nationalities at various periods of history which resulted in the formation of dialects. Put together, they form three groups: the Eastern (Magadanskaya Oblast and Kamchatka), the Western (the Lena and Yana River basin), and the Middle (the Indigirka River basin) (Novikova, 1980, p. 3). They differ in a number of pronunciation characteristics. The main phonetic features discriminating the three dialects are the equivalents of the sounds *s – h, lp – ll, nr – nd – nn*, the reduction of the sounds a, ä (*y* and *o*-type pronunciation). For example, the sound *s*, typical for the Eastern dialect group, corresponds to the sound *h* of the Middle and Western dialect groups in the middle and the end of a word, e.g. *asi – ahi* (woman), *bisni – bihni* (eat). It is worth mentioning that we use the Latin letter *h* when designating the pharyngal sound *h* as the Cyrillic letter *x*used in standard Even misrepresents this sound.

The Even language belongs to the Northern (Siberian) group of the Tungusic languages, being most close to the Evenk (Tungus) language. Its morphological structure is characterized as suffix-agglutinative, with the syntactic structure being nominative (Aralova, 2015).

At present, Even has mostly lost its positions which is illustrated by the USSR census data of 1989 and the Russian census of 2010. In 1989, the share of the Even who spoke their native language was 46.1 %. In 2010, this index decreased upto 25.8 % (Arefiev, 2017).

The basic Even vocabulary formed in ancient times when the so-called Tungus tribes (according to Chinese and Korean sources those tribes called themselves *tungi*) inhabited their native land on the territory of modern Manchuria, Mongolia, northern China and Korea as well as southern regions of Russia (Keymetinov, 2005). As they moved to the North and North-East of Russia, they enriched their language with vocabulary reflecting the new environment, its flora and fauna, way of life in that area. Under these circumstances the Even had contacts to languages and culture of local tribes, enriching their language and being influenced by the foreign language environment. Due to this fact the Even vocabulary varies depending on the spread of speakers in different natural conditions. Thus, the language of eastern Even is richer in vocabulary

representing the environment on the coast of the Okhotsk Sea, its plant and animal world, way of life in these particular conditions. These dialects are similar to the language of the Chukotka Even and some dialects of North-Eastern Yakutia.

The language of the tundra Even represents specifics of the landscape of tundra and the Arctic coast in more detail, denotes various species of migrant birds, fish riches of this region more precisely. It is subjected to influence of the Yukagir language to a small extent.

The language of the mountain-taiga Even better reflects the features of this area. It still possesses many of phonetic morphological characteristics of the Tungusic languages (Keymetinov, 2005).

All these data allow us to suggest that the Even vocabulary varies according to the settlement pattern of native speakers in various natural climatic conditions.

3.1. Occupational Vocabulary of the Even

A significant part of the Even body of words belongs to the occupational vocabulary which is subdivided into the following groups: reindeer breeding, hunting, and fishing.

Reindeer breeding related vocabulary is well represented in the works by V.I. Tsintsius, V.I. Levin, V.S. Elriki, and Kh.I. Dutkin. Among them the monograph by Kh.I.Dutkin *Allaykha Dialect of the Even of Yakutia* is especially noteworthy as it represents the subject group of words related to reindeer breeding in close detail. It carefully considers their lexical semantic groups: general terms for reindeer, reindeer names according to their use, gender-age, color, and antler-type related reindeer denotations (Dutkin, 1995).

Data on vocabulary of reindeer breeding can also be obtained from the works by V.D. Lebedev, V.A. Robbek, A.A. Danilova, R.P. Kuzmina. A great lexical material is available in the five volume dictionary by V.A. Keymetinov *Even-Russian Dictionary: Explanation and Etymology*.

As already noted above, the Even language contains unique and rich in amount and etymology vocabulary related to reindeer breeding. This economy type involves year-round nomadic lifestyle, thus, the lexeme '*reindeer breeding*' represented in Even by the word *oralchid'ak* is interrelated with the notion *nomadic life*. The latter is denoted in Even by the words *nulgän*, *nulgänmäj*, respectively, move from place to place *nulgädäj*. These words are derived from *nulgä* having two meanings: 1) a measure for distance – one overnight, one passage, about 10 km; 2) caravan of reindeer. However, the Even language has another word meaning 'travel from place to place': *ömčin* 'living nomadic life with the single family', *ömčidäj* 'travel from place to place with the single family'.As we see, the lexeme *ömchin* specifies the notion *nulgän*.

Let us analyze the lexical semantic domain of the concept *reindeer breeding*. First of all, this notion is related to the lexemes *oran* (reindeer), *dälmichä* (reindeer herd), *oralchimŋa* (reindeer herdsman), *oralchiday* (1. be engaged in reindeer herding; 2. search for split off reindeer). In addition, the lexical semantic domain of the lexeme under consideration involves the notions *örikit,örimkin* (nomad camp).

Reindeer breeding involves grazing of a great number of animals *dälmichä* over a great area, constantly looking for rich grazing lands. Conditions of breeding, grazing, feeding, locations of continuous and temporary stay of reindeer, places for reproduction and calving are respectively the most significant in economic activity of reindeer breeders. Let us illustrate by some terms reflecting locations and conditions of reindeer breeding: *oŋko* (pasture forage), *oŋkuchan*

(reindeer grazing), *oŋkuttai* (the verb denoting people's actions towards reindeer: 1. reindeer grazing; 2. feeding under supervision), *oŋkodai* (the verb denoting the animal's actions: feed on pasture forage, graze),*ilbän, ilbäd'äk* (reindeer driving), *ilbädäi* (drive reindeer), *kəschid'äk* (reindeer grazing in the daytime), respectively *köschimŋä* (daytime herdsman), *köschidäi* (graze reindeer in the daytime), *yavchid'ak* (reindeer grazing in the nighttime), *yavchimŋa* (nighttime herdsman), respectively *yavchidai* (graze reindeer in the nighttime), *yavtak, n'äkä* (locations of longtime stay of animals, former, at the nomad camp, latter, free grazing), *tugäd'äk* (1. reindeer calving; 2. place for calving).

Another layer of the Even reindeer breeding terminology is related to gender-age denotations of animals. Besides, this layer reflects the Even counting system. The evidence for that are the following terms: *hiekän* (male baby reindeer), *n'amukan* (female baby reindeer), *honŋachan* (newborn baby reindeer), *änkän* (baby reindeer older than one month), *yavkan* (one-year-old male reindeer), *itän* (two-year-old male reindeer), *n'orkan* (three-year-old male reindeer), *amarkan* (four-year-old male reindeer), *d'uptohon* (five-year-old male reindeer), *atkichan* (neuter male reindeer over five years old), *hatti* (one-year-old female reindeer), *äni* (female reindeer having calved at one year old), *ömniri* (two-year-old female reindeer calving for the first time), *n'amichan* (three or more years old female reindeer), *oroho* (female reindeer calving late), *manŋai* (female reindeer having calved but lost her calf), *ömiri* (female reindeer having calved and lost her calf but still giving milk, useful in household), *kötöm* (female reindeer that has never calved), *körbä* (sire), *nara* (not fully neutralized male reindeer with malfunctioning reproductive organs).

An essential part of the reindeer breeding terminology is made up by anatomical terms and terms denoting reindeer diseases. Comprehensive knowledge of the reindeer anatomy allows reindeer breeders to treat their diseases, know animal's traumas, flay the carcass when butchering. When a reindeer is slaughtered, the following custom is strictly observed. When distributing meat among the relatives, it is not conventional to give the neckpiece to others. It is believed that it should belong to those who butchered the carcass, otherwise it would look inappropriate. The mentioned taboo pieces include *nikan* (neck, cervical vertebra), *milämkin* (the first cervical vertebra), *nökul* (the second cervical vertebra), *nädän* (the longest cervical vertebra), *gädämäk* (the last cervical vertebra, occiput).

In the past, when there were no veterinarians, a good understanding of animal anatomy also allowed the Even to know and denote their diseases and traumas. This group includes the following lexemes: *doglan* (lameness, lame reindeer), *kobay* (inflammation, suppurating of a hoof), *kobcha* (reindeer with a suppurated hoof),*chälgärän* (fracture of leg), *chälgäku* (reindeer with leg fracture), *hiemkän* (coughing, lung disease), *käntärämkän* (pneumonia), *chokoron* (blindness caused by eye trauma or disease), *chokati* (reindeer with injured eye, lit. one-eyed), *dagarin* (chafe on back caused by saddle, lit. chafed place), *tiŋääm* (chafe on reindeer chest caused by saddle girth), *nuvdärän* (injury or spine strain), *irgäm* (head disease, lit. of brain).

The next group of words is related to denotations of domesticated reindeer antlers. Reindeer antlers are grown and cast annually. Therefore, old and new antlers are detonated differently. Each antler has its particular name. When discussing the conformation of reindeer, breeders often refer to antlers and use the following words: *iy,taŋn'a* (general term for reindeer antlers), *nimät* (growing antler), *nävun* (frontal antler), *őyőpőn* (small back tine), *nun* (back tines), *dugä* (upper branched part of antler), *nimäthopkonni* (antlers base).

There are various denotations of reindeer antlers according to their form, thickness, and height: *norita* (reindeer with branched antlers), *chäläk* (reindeer with one antler), *kurbuti* (male

reindeer with cut to base antlers), *n'ibgarancha* (reindeer with stripped off skin on its antlers at the beginning of antler peeling), *ohapcha* (reindeer with cut antlers after peeling), *maräti* (reindeer with round antlers), *kalban'a* (reindeer with wide antlers), *chupun'a* (reindeer with narrow antlers), *hilunan* (reindeer with straight antlers without tines), chŏchilän (reindeer with backwards bent antlers, ref. to the main stem).

The following examples illustrate the denotations of reindeer according to color: *n'obati, giltaldi* (white), *haŋda, yaldanya* (black), *mäŋti* (grey, brownish), *karav* (dark grey),*imachik* (white reindeer with reddish young antler), *buvdi* (marked), *hud'älä* (reindeer with white snout).

Further, let us present some reindeer denotations according to their character, habits, and behavior: *girkun* (hardy, lit. walker), *n'amnilan* (well riding, hardy reindeer), *giltämägän* (reindeer always chewing food), *bodagan* (reindeer often following people), *bodumagan* (reindeer capable of leading other reindeer), *boragan* (reindeer that doesn't like being alone), *mäkuk* (anxious, kicking reindeer), *bäripnätä* (reindeer splitting off the herd), *bann'uk* (uncontrollable reindeer), *taŋchagin* (reindeer on a tight lead), *nihitnägän, nihitnätä* (always stumbling reindeer), *utmägän* (reindeer always grazing near the camp), *guyata* (apt to butt), *d'äbägin* (reindeer eating everything including stuff), *őkőtä* (suckling, ref. to baby reindeer), *ondimagan* (loving swimming), *n'urämägän* (reindeer that is not afraid to run among people during lassoing), *gälun* (running away during lassoing).

The presented examples of terms allow us to suggest that the vocabulary layer related to reindeer breeding occupies a significant place in the Even vocabulary. It should be pointed out that these lexemes testify extraordinary power of observation of the Even in finding and denoting specific features of the animal world as shown by domesticated reindeer.

3.2. Spatial Vocabulary of the Even

The following aspect of the concept under consideration is the onomasiological one. Nomadic way of life of the Even involving their perfect knowledge of the territory where they travel and hunt is certainly represented in toponyms that are an integral part of vocabulary of any natural language. The most informative research objects are oikonyms, hydronyms, oronyms, toponyms of the Even language. They contain significant cultural information on the language and culture of the Even, everyday life and beliefs, their historical contacts and migrations.

Due to special powers of observation of the Even, their language has various oronyms, names of mountains and elevations. Here, it would be pertinent to note that our informants, one of them was my father who worked in reindeer breeding for about 60 years, agree with V.A. Keymetinov who found some 20 oronyms in the Even language (Keymetinov 1996): *uräkčän* – a general term for a mountain, *amkan* – hill, mound, *ömkär* – mound or steep bank, *häläŋ*– peaked mountain, *nöŋdiki*– a rocky mountain rising above others, *hörilä* – a mountain with a rock or a cliff on top, *kadar*– gorge at the foot of middle of a mountain, *n'ulka* – steep rock from which one can fall down, *kaldin* – a solid rocky blick, *hölkuni* – a rock consisting of separate rocks that one cannot drive a wild sheep onto, *hövnäk*– pass in a mountain, *bohak* – North mountain slope, *arbun*– mountain slope between two streams, *nirgin* – mountain with fine loose stones on the side, *äldänŋä* – mountain with a steep slope, *noŋdan* – cape, jut, rock on the seashore, etc. Also, anatomic terms are often used for oronyms: *hörögä*– mountain looking like a thumb, *niri* – ridge, lit. 'mountain's back', *oŋot* – cape, lit. 'nose', *uräkčän itin* – mountain slope, lit. 'mountain face', *mjavčan* – mountain or elevation that looks like heart, etc.

The given examples of nominations suggest that when designating mountains and hills the Even always paid attention to the ground condition, landscape, water resources availability, configuration and height of mountains, properties of slopes guided by the concern of the main people's wealth, reindeer, looking for richer grazing lands. In summer, time of gnat and mosquitos, reindeer herds were driven to open windy places like tundra, mountain passes. For mountain-taiga Even the most suitable pasture places in this period were: *avlan* – open space with sparse low trees and bushes, river head on plain, *oba* – lowland surrounded by elevations at the source of a mountain river.

The proper care of reindeer during the season of gnat and midge allowed animals to survive the most uneasy period of their lives easier, they fed and fattened at ease, preparing for the cold season.

Another example of object nomination is observation of ground conditions also to find better pasture for reindeer which resulted in representation of further nominations: *törnä* – soft ground, *kintak* – hard ground, *kirgin* – waterless piece of ground, *hinikäg* – ground with stones coming out from under the ground, *iŋari* – ground surface consisting of stone chips, *nirgin* – pebbled ground surface, *tagin* (stony, hard cover), *on'oŋ*– sandy, clay ground, sand and clay, *navŋan* – ground with reindeer moss, *orakag* – ground with thick grass.

Vocabulary related to vegetation of the inhabited area is quite rich. It can be arbitrarily divided into three groups of nominations: name of place according to vegetation available, name of place according to berries and berry bushes available, name of place according to annual or other grass. Let us illustrate some of these nominations:

the first group: *astakag* – fir tree forest, *burgag* – poplar forest, *djagdakag* – pine forest, *döktökäg* – alder grove, *bolgikag* – mountain pine, etc.

the second group: *kabavli* – place with abundance of Siberian cow-parsnip, *nergätäpči* – place with prevalence of moss crop, *hibäkäpči* – place with abundance of horsetail, etc.

the third group: *igältäpči* – place with abundance of redcurrant, *orbatapči* – place with abundance of blackcurrant, *kujkitapči* – place with abundance of blueberries, etc.

Taking into account that the linguistic picture of the world of the Even is closely related to traditional way of life, let us turn our attention to the issue of ways of orientation in space. The art of orientation in space, ability to see basic signs of the environment is a tradition of the Even, culture of life passed on from generation to generation.

Being reindeer breeders and hunters, the Even oriented themselves to stream direction, mountains, depressions, less common to rock exposures, dwellings, vegetation direction.To begin with, words and word combinations denoting travel through mountainous relief during reindeer grazing, hunting are given.

Reindeer breeder travel is best illustrated by lexical and phraseological system of the Even language. Moving uphill is represented by the word *ojčidaj,* going up the cleft of mountain streams – *holdaj,* going down the mountain – *hököhöndäj,* going down the cleft of mountain streams – *hittäj.* Going on the mountain slope in some direction can are represented as phraseologisms: *itilin badudaj* – go on the mountain slope, lit. 'onmountain's face', *oŋotlin badudaj* – go on the mountain slope, lit. 'on mountain's nose', *nirilin badudaj* – go on the mountain slope, lit. 'on mountain's back', i.e. mountain ridge, *koŋdos badudaj* – go lit. 'across the mountain', i.e. taking a short cut.

A special attention should be paid to nomination of orientation to water bodies. From ancient times people tried to build their houses near rivers, lakes, the sea as the main object of human life. The river gave water and food, life depended on it, and it served as one of the main ways of orientation for man. To have a full picture of orientation to river and its course represented by the word *okat* one must take into account that the Even language has more detailed variants of hydronym nomination: *birakčan* – a small mountain stream, *birandja* – a large mountain stream, *d'uskän* – a mountain stream with the origin from under the mountain slope, *d'upka* – a small *spring*, *älgän* – a small but deep river with smooth banks in a valley, *nun* – a river built of a great number of tributaries, *n'öt* – spring, *ihlän* – inflow of river into a lake due to flow water from melted snow in springtime. The analysis of the given hydronyms allows to consider them as independent means of orientation in space. It is worth noting that the given examples of nominations support the idea that the Even as well as other peoples of the North are distinguished by exceptional powers of observation in finding and giving names to finest specific features of one or another environment, area or place of residence. However, the main way of nomination of movement direction is the notions *holgida*, *holaski* – upstream, *ädgidä*, *äeski* – downstream, *bargida* – the opposite bank to mark location of an object. Here it is worthwhile mentioning dreams and their interpretations related to man's travel. It is believed that if a man in a dream travels up the river or the mountain, this dream is positively loaded, signifying success and luck in business.

In the nighttime the Even as other peoples oriented themselves to the moon that has some variants of nomination – *bjag*, *atkikan*, *ilaan* – and stars *osikat*. Besides, they had an idea of the four corners of the earth. The east and the west are the starting and final points of Sun trajectory *nöltän* meaning 'something rising and emerging'. Correspondingly, the east in Even is *nöltän hiptun* lit. 'the sun is rising', in other sources *d'uptä* or *d'ugyptä*, the west in Even is *nöltän tikänmäin* lit. 'the sun is going down', in other sources *tikuptä*. Names of the north and the south were related to wind directions: the south – *n'jamgida* or *tirgani*, the north – *iŋän'gidä* or *hiŋultän* (Keymetinov, 2000).

3.3. Temporal Vocabulary of the Even

It is known that space and time as fundamental properties of life specify mentality of an ethnic group, determining uniqueness of time and space patterns of its activity.

Having considered this problem carefully, it is notable that the main time reference points were phases of the Moon and the Sun. We see that in Even denotation of a month as a time period and that of Moon are identical – *ilaan*, *atkikan*, *bjag*. A time unit is a day *inäŋi* and a year *anŋani*. Division of time within a year used to have two variants reflecting different calendar principles: natural-economic and according to parts of human body. According to the first principle the year was divided into six seasons corresponding with natural climatic conditions of the North. The economic year cycle starts with late summer *möntälsä* which is end of August until end of September, i.e. early fall. In this time gnat and mosquitos disappear, mushrooms, berries appear, it is time of free pasture and rut of reindeer. It is an important period for reindeer breeders, reindeer gain weight, preparing for long winter. Reindeer rut also depends on pasture conditions which directly affects spring calving of she-deer. It is in this period when reindeer breeders count their herds. The next season is early fall *bolani* (the second half of October – beginning of November) that is beginning of traveling of the Even to hunting grounds for winter nomadic route and pasture of reindeer. The third season *tugäni* is the longest, it is time for hunting of fur animals. Pre-spring or early spring *nälkäni* (end of February – March) is time of

crunching ice over snow, i.e. elk hunting by pursuit on skis. *Nälkäni* is followed by *nägnäni* (April – May). This time is characterized as most awaited and responsible for nomads as in this period calving of reindeer starts. Welfare of the Even used to depend on this time. *Nägnäni* finishes with the approach of summer *djugani* or irili (June – July). In the past, in this period the Even celebrated *Ävinäk*, the festival of New Year and celebration of newborn reindeer calves.

The second type of calendar 'according to parts of human body' developed later. Probably, it was introduced under influence of Russian folk time dividing according to arm joints. It moves clockwise starting from the right hand, then up the arm to the head and down the left side ending up with the left hand. The Even months are literally translated as the 'rising' palm, wrist, elbow, shoulder, top of the head and back 'going down' parts of the left side. The traditional calendar looks as follows: *häe* – the top of the head corresponds to January, *ävri miir* – the left shoulder February, *ävri ečän* – the left elbow March, *ävri bilän* – the left hand April, *ävri unma* – the first joints of the left arm May, *ävri čordakič* – the second joints of the left hand fingers June, *djugani (irili) häen* – the third joints of the left and right hands July, *ojčiri čordakič* – the second joints of the right hand fingers August, *ojčiri unma* – the first joints of the right arm September, *ojčiri bilän* – the right hand October, *ojčiri ečän* – the right elbow November, *ojčiri miir* – the right shoulder December.

When examining LPW, it is also necessary to present material on worldview of the Even. As many other peoples, the Even had an idea of three-dimensional space and nominated them as follows: the upper world *njanin* 'sky', *n'älbän* endless expanding space, the middle world *tör* 'earth', *bug* 'earth, homeland', the underworld *horgidä tör*' lower earth' or *buni* 'the world of the dead'.

Further, it is worth paying attention to nominations related to stars and constellations. Names of particular constellations and stars known to the Even don't much differ from ways of nominations of other peoples, generally having mythological base. The Even called the Milky Way *häväk hotaranni* 'trace or way of the Superior god of the Even', the Dog's-tail is associated with hare's tracks *D'öläkäčän ud'an*, the Big Dipper – as by the Evenki – with hunter and big game tracks (Keymetinov, 1996), the Pole Star was known as *Sanarin*, Venus as by the Evenki and the Yakut *Čolbon*. It is worth noting that the given nominations related to cosmological views of the Even have been found at this stage of research.

4. Conclusions

The research results demonstrate that the linguistic picture of the world is based on specific features of social and labor experience of each people. Nomadic way of life, traditional economy – reindeer breeding and hunting – fount its reflection in differences of lexical nomination of natural objects, phenomena and processes, their etymology in the Even language.

In this paper, we restrict ourselves to the analysis of the Even's picture of the world related to reindeer breeding as it is the main economic activity.

Most researchers agree that the reindeer breeding vocabulary includes the following lexical semantic groups: general terms for reindeer, gender-age, color, antler type, and use related denotations. Based on the available data, we can divide the terms mentioned above into separate lexical semantic groups: grazing land, feeding land, places of temporal and continuous stay, places of reproduction and calving, anatomic terms, reindeer diseases, terms related to behavior and habits, terms related to reindeer movements and actions as well as working actions of breeders.

To investigate the concept in more detail, we need to involve the lexical semantic groups related to reindeer breeder vehicles, housing, household items, and reindeer breeding products. All mentioned lexical semantic groups make up the core of the concept 'reindeer breeding' in the modern Even language.

The problem of interaction between language and culture is of particular interest at a period of extending international contacts, intense interchange between different ethnic groups, in this instance, Even speakers. Under these circumstances there arises a demand for formation of a poly-cultural personality combining focus on ethno-cultural values, tolerance, and capacity for inter-cultural communication.

It is impossible to describe specifics of the linguistic picture of the world in the Even language without detailed analysis of the toponymical system as one of its main components that is a linguistic-cultural and historical-ethnological category. It is the ethno-cultural value of a toponymy, its ability to keep and pass on the relevant information on historical background of peoples, their settlement areas, culture, traditions, specifics of world view, moral and ethical values that makes up the significance of investigation of this vocabulary layer. Also, when studying the Even linguistic picture of the world one cannot help involving material related to mythological and cosmological views of the Even as it is quite interesting and little studied. It is this fact that can motivate researchers of the Even language and culture for further investigation of other layers of the Even language as well as comparative-historical and typological perspective on linguistic phenomena.

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