Derived Substantives in Word-Formation Nests of Auditory Perception Verbs: Ethnolinguistic Aspect

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Abstract

This paper aims to identify and describe the semantic and ethnocultural content of substantive derivatives extracted from the corresponding word-formation nests of the Russian and Tatar languages. The characteristics of the ways of lexicalization of related processes and features are essential for both lexical typology and ethnolinguistics. In the derivation-semantic space of auditory perception verbs, lexical units that have a peculiar semantic content are identified. These are first of all names of persons, specific objects, and abstract concepts, which their internal form and lexical meaning determine ethnocultural specificity. Comparison of derived substances that are directly or indirectly related to the process of auditory perception reveals certain conceptual areas and national-cultural meanings that form the language picture of the world and the mentality of each of the ethnic groups. It is proved that the ethnocultural component in the semantic structure of the studied words is also revealed within the same language: when comparing the diachronically marked and modern vocabulary.

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1. Introduction

Perception and sensation are two separate processes that are very much related to each other. The sensation is the stimulation of sensory receptors and the transmission of sensory information to the central nervous system, spinal cord, and brain. Sensory receptors are present in sensory organs, such as the eyes, ears, skin, and other parts of the body (Bialek, 1987; Gibson et al., 2003). The mechanical nature of sensation means that no thoughts or ideas are involved. On the other hand, perception means interpreting the sensation and giving meaning to it. It should be noted that perception is not mechanical, that is, thinking, interests, attitudes, and experiences are involved (Gordon, 1997; Gregory, 2015; Luriya, 1975; Piaget, 1969).

The information we have about the world around us comes from our senses. The senses alert us to potential dangers and provide the information we need to interpret events and predict the future. It is also through the senses that we feel pleasure and pain; we recognize colors (Başar & Düzgün, 2016; Chakraborty, Schwarz, & Chakraborty, 2017; Horbyk, 2018). All of this information helps us to have more complex processes such as perception and cognition. In fact, these processes will not happen without the senses, and we will not be able to use our other mental abilities (Carter, Bingham, Zakrajsek, Shope, & Sayer, 2014; Măirean, Havârneanu, Popuşoi, & Havarneanu, 2017). Sensation in literature is the state and wonder that a poet or writer feels about an event in himself and asks the reader or listener to participate in this feeling with him. The important point is that the artist cannot convey the feeling and emotional state to his audience without having experienced that state in his soul. Since one of the most important goals and intentions of the writers has been to create a kind of change in their audience, emotion has always been and still is an important element in the field of literature. One of the goals of the creators of literary works is to impress the audience by stimulating their feelings. This is especially true of the school of Romanticism, which uses emotional words, phrases, expressions, and expressions in creating literary works.

According to Armstrong (2005, p. 291) "expressing feelings through language, we simultaneously evaluate the reality around us in two ways: objectively (we measure our own feelings with someone else's experience and knowledge about the world) and subjectively (we measure our own feelings with individual characteristics)".

Auditory perception, along with visual perception, plays an essential role in the process of discretization of the Universum, identification of its objects, and in the formation of human perceptual knowledge. Being one of the main modes of perception, it, according to scientists, consistently reflects in the semantics of language units (Ivashkevich, 2012).

In a general definition, semantics is the science of studying meaning. In understanding a text or language, the semantic goal is to identify the meaning used in that text or language. In other words, semantics is a science that seeks the most appropriate equivalent for a word in translating a text by examining its various semantic components (Stump, 2013). Semantics is a way in which we can examine the meaning of the units of a language system over a period of time. In such cases, no attention is paid to the change of meaning over time. Rather, they present and examine every language at every turn of time as a self-sufficient and independent communication system.

For decades, language data have been studied to gain insights into cognitive processes in the cognitive sciences. As part of these efforts, special stages of analysis have been developed that can be reminiscent of established linguistic theories without being informed by them. For example, Goldschmidt (1994) provided a way to identify and visualize links between parts of language protocols extracted by architects during design processes. The analogy to analytical discourse research on the relationships of coherence within texts, also called rhetorical structures, is obvious to linguists, but the approaches are not relevant yet. Tenbrink (2015) presented a qualitative structural analysis that is reflected by discourse markers. Combining this method with Goldschmidt lithography should provide a good basis for further operationalization and

inference from coherence analysis.

From linguistics, auditory perception is defined as an active act of listening and understanding in a single communicative process, which is provided by the use of a wide range of language and speech tools. At the language level, perceptual features and processes are objectified in the semantics of various parts of speech, and in particular in the semantics of verbs and their derivatives (Zeng & Wen, 2018).

In this regard, the subject of our research is derived nouns formed on the basis of conceptually powerful verbs of auditory perception. The purpose of the work is to identify and describe the semantic and ethnocultural content of derived substances extracted from the word-forming nests of the verbs *slyshat'* (to hear) and *slushat'* (to listen).

The complexity of the process of reflecting the perceived objects in the human mind, as well as lack of knowledge of the perceptual class of words in the Russian language, indicates the relevance of our research.

Despite the fact that there is a number of scientific papers on verbs of sensory perception (Moiseeva, 2005; Slobodyan, 2007; Viberg, 1983), ethnolinguistic and interlanguage aspects of the study of this class of words, namely from the point of view of the specifics of their word-formation determination, still remains an insufficiently developed field of linguistics.

It should be emphasized that hearing, "the second most important channel for obtaining information" (Merzlyakova, 2012, p. 252), plays a vital role in social practice and serves as an essential guide for one's actions, so the characteristic of the ways of lexicalization of related processes, objects, and features is vital for both lexical typology and ethnolinguistics (Chakraborty et al., 2017).

2. Theoretical Framework

There is a wide range of research and scientific resources to study the subject of this article. Yagmur and Ehala (2011) given its ability to monitor the effects of globalization and increase global mobility on the dynamics of language communities, highlighting the relevance of ethnic vitality studies in sociology and social research. By highlighting two ways in which such increased mobility can be manifested, the authors first discuss the production of large minority communities in countries that were once culturally homogeneous national governments. The other centers on the potential vulnerability of an ethnolinguistic group, given the "invasion" of dominant languages, cultures, and infrastructures.

Cross (2005) argues that some educators believe that reform of teacher education in diversity, multiculturalism, and urban education has led to moderate improvements in teacher preparation for a variety of racial and linguistic classes. It is diversity and multiculturalism. They often talk about how we are alike or how educators and white teacher students can discover others as a different cultural, racial, or study culture for their own scientific and professional gain.

In addition, in 2015, Mustafa and his colleagues showed that the word-formation processes that are most used by Malaysian Facebook users are abbreviating, mixing, and using emoticons while they are on Facebook every day (Mustafa, Kandasamy, & Yasin, 2015).

Bizhkenova, in 2017, in an article entitled "structural-semantic and pragmatic features of deonym adjectives in Russian" said that the most productive of word-formation are prefix-derivation, suffix-derivation, prefix-suffix derivation, konfixderivation, external lexemes + internal lexemes, internal lexemes + external lexemes, konfix + internal lexemes which are called hybridization (Bizhkenova, 2015).

Harley (2017) believed that new words are words that are created by manipulating existing words. Harley thought that new words are created by certain processes, which are: paste, combine, combine, which is more useful for creating new words.

Bauer (2006) insisted that the word-building process would be fruitful if it were appropriate for the production of new materials. Also, if its use in the production of new materials is not appropriate, it is called the non-productive

word-making process. In his writings, he concluded that if it could be used to generate new words, the word-building process would be fruitful.

3. Methodology

The analysis used structural-semantic, comparative-typological, and cognitive-discursive methods of analyzing language facts, which allowed us to consistently describe the ethnocultural specifics of derivational processes in the Russian language.

We organize models by systematizing symbols in different areas. This general type system allows models to describe sets as well as relationships and other operators with multiple arguments. The notation of complex expressions in terms of combination with a uniform semantic function is obtained from the application of the function. The resulting semantic framework is illustrated by treating modified noun phrases (a tall man), reflexive pronouns (himself), and coordination between different expressions. We avoid additional marking by defining the marking theoretically and briefly introducing the lambda style, if appropriate (Seilstad, 2017; Winter, 2016).

4. Results

It is obvious that linguistics is the scientific investigation of language. This includes analyzing the form of the language, the meaning of the language, and the language in the context. Typically, linguists investigate the human language by observing the interconnection between meaning and sound. Also, it should be noted that linguistics deals with the historical, cultural, social, and political elements which affect language, through which linguistic and linguistic contexts are often determined. Research on language through the branches of historical and evolutionary linguistics also focuses on how languages change and grow, especially over a long period of time. In modern linguistics, a word-formation nest in the broad sense of this term is understood as a set of single-root (related) words connected by relations of derivation. Initially, the word-formation nest was considered as a formal structural or structural-semantic formation recorded in special word-formation

dictionaries (Tikhonov, 1990). At present, in the era of the anthropocentric approach to language, the derived word has been analyzed as a source and carrier of linguistic and cultural information, as a result of which the cognitive and cultural aspects come to the fore in the study of acts of derivation. Therefore, the word-formation nest should be studied not only as a particular subsystem of the corresponding level of the language, in which grammatical, word-formation and lexical relations are concentrated but also as a unique language entity that models reality through a system of motivational features.

Most current approaches to formal semantics follow the pattern of the term conditional semantics, which seeks to explain the meaning of a sentence by providing the context in which it is correct. However, several followers of the conditional truth program have also argued that it makes more sense than the truth condition. Alternative approaches include more cognitive propositions, such as Petrovsky's behavior with meanings as instructions for constructing concepts (Bunt & Muskens 2008). Another research method, using linear logic, is the semantics of glue, which is based on the idea of interpretation as a fraction and is closely related to the pattern of decomposition as fraction grammar. Cognitive semantics emerged as a reaction against formal semantics, but recently several attempts have been made to reconcile both positions (Hamm et al., 2006).

A broader type of formal semantic grouping of words, in comparison with the word-formation nest, is the "etymological-semantic field" (Gak, 1998, p. 18), which covers all words of the language, the etymon of which is associated with a certain concept. Gak (1998) writes that the development of the meaning of a word and its root can be manifested in the language in three ways: 1) in the new meanings of the word itself; 2) in the formation of the derived words; 3) in the formation of phraseological units, which include this word. In all three cases, the author believes, the same aspects of the object can be symbolized, i.e., the original word in this sense, its derivatives and phraseological units may contain the same elements of the internal form. This type of semantic word association can be called a "lexical nest". In the formal

semantics, logical systems are studied from the perspective of their possible interpretations, with particular regard to their intended interpretation, if any. This has led to an in-depth analysis of the structure of language, which has proven to be important for many philosophical topics. Although it is not possible to analyze the semantics of a logical system without sufficient attention to some of the results of theoretical proof, it is important to emphasize their relative independence (Van Fraassen, 1971).

For example, there is a lexical nest that has its own derivational-semantic and linguistic-cultural space is the dictionary article of verbs *slushat'* (to listen) and *slyshat'* (to hear) in the "Explanatory Dictionary of the Living Great Russian Language" by Dal (1995). This lexicographic source gives an idea of not only the linguistic and cultural-historical aspects of a word, but also reflects certain conceptual structures of the language consciousness of a Russian person; i.e., reveals the cultural and value orientation of native speakers of the Russian language.

In Dal's (1995) dictionary, the verbs *slushat'* (to listen) (*"sluhat'"*- southern, western-European) and *slyshat'* (*"slyhat'"*) (to hear) are differentiated quite consistently: *slushat'* – '*prislushivat'sya* (to listen up), *vslushivat'sya* (to listen attentively), *starat'sya uslyshat'* (to try to hear); *vnimat'* (to listen), *navostrit' ushi* (to sharpen your ears), *preklonyat' sluh* (to listen attentively); the purposefulness of perception unites this whole series of synonyms. A different place in the dictionary article is occupied by the verb of non-directional perception *slyshat'* (to hear) (*slyhat', slyhivat'*) – 'what is told about what, to learn to assimilate yourself with hearing, sense of hearing'.

Dal (1995) repeatedly emphasizes the difference between the verbs *slyshat'* (to hear) and *slushat'* (to listen): *One can hear without listening, without paying attention to the sounds or even not wanting to hear, and one can listen, try to hear, but not hear.* The distinction between the semantic scope of verbs *slushat'* and *slyshat'* is also evidenced by the proverbs recorded by the author: "one is not listening, yet hears", "the deaf is listening, but does not hear".

The verbs of auditory perception were different in old Slavonic: *slushat'* (to listen) – old Sl. "sloushati", *slyshat'* (to hear) - old Sl. "slyshati", as evidenced by the "Etymological Dictionary of the Russian Language" by Fasmer (1987).

In the Dal dictionary, both lexical units, as well as the verb *slyhat'*, are combined into one nest, the initial nomination of which is the lexeme *sluh* (hearing). It is the core, etymon of the lexical and semantic field of all nominative units associated with the process of auditory perception. Most of the meanings of these words, their compatibility, and representation in phraseological turns are relevant for the current state of Russian vocabulary, but some of the derivatives are diachronically marked due to the specifics of the internal form (word-formation model and components of the meaning).

Therefore, Dal (1995) captures the following values of the noun *sluh* (hearing): 'one of the five senses, which recognizes the sounds; its instrument is an ear; a musical ear, for example, *navostrit' sluh* (to prick up the ears), *priklonyat' sluh* (to lay an ear)*, obratit'sya v sluh* (to turn into hearing)*, prevrashchat'sya v sluh* (to turn into hearing); and 'inner sense, comprehending the mutual way and harmony of sounds; rumor, a word among the people, fame, publicity'. As an illustrative material, a stable combination is given with another derived substantive - with a prefix po-: *ob nem ni sluhu, ni pósluhu (ni sluhu, ni duhu)* - no word of it, no spirit of it.

National-specific, and therefore ethnocultural character has a subject-characterizing meaning of the lexeme *sluh* (hearing) (multiple - *sluhi*) – 'a vent, a hole, an opening for hearing something, a hearing in the roof, a hearing window'. From the definition of the word, we can learn about the location, purpose, and form of this artifact: 'hearing holes in the chambers, openings to neighboring rooms, windows or pipes held for calling and for orders'. The word *sluh* (hearing) is used in military vocabulary: it was the name for *the underground passage in a fort, from where the underground besieging was being heard*, it was also the name for the *auditory (guard) tower*. The word *slukh* (hearing) was also used to call another artifact: '*fishermen have a string that they listen to with*

their hands to hear how the fish will wiggle.' This definition also reflects the kinetic nature of perception associated with human hearing.

Culturologically marked names of individuals occupy a special zone in the studied lexical and word-formation space. Along with the nouns *slushatel'* (a male listener) and *slushatel'nica (*a female listener), whose semantics in the Russian language has not undergone any significant changes, the dictionary contains categories which word-formation models and meaning are archaic and cultural-historical. These are the words *slushal'nik (-nic)a* (a male/female listener) 'a dressed up Yuletide, listening under the windows', and *slushal'shchik (-shchic)a* – (a male/female listener) 'a person put somewhere on purpose for listening or eavesdropping', cf. modern agentive *sluhach* (мн.: *sluhachi*) (listener, pl. listeners) – 'a person, working as a listener of telephone conversations or working with listening devices'. From the verb *slyshat'* (to hear) there was formed a noun with the meaning of a person - *slyshatel'* (a hearer) – ' in general, the one who has heard something', which is currently out of use.

Derived nouns with the abstract meaning *sluhan'e* (hearing) and *slushan'e* (listening) name an action or state by the verb *slushat'* (to listen): *a speech is beautiful with listening, and conversation is with humility*. In modern speech, this noun is more often used in legal practice – *hearing of a case*.

The ethnocultural component of the semantics of a derived word is clearly revealed when comparing the word-formation determination of identical concepts in different languages, for example, in Russian and Tatar (Alyokhina, Mardieva, & Shchuklina, 2016; Nurullina & Usmanova, 2018; Rahimova & Chupryakova, 2017).

To do this, it makes sense to compare the correlative lexical-word-formation nests of the two languages. Thus, substantive derivatives that are formed from the Russian and Tatar verbs *slyshat' / slushat', ishetü / tıñlau* (to hear/to listen), are characterized by the identity or, conversely, by the originality of word-formation and lexical semantics. Within the mutation, modification, and transposition word formations, it is possible to establish the word-

formation values of substances that are specific only to one of the languages, and in addition, to identify the specifics of lexicalization of identical meanings.

The focus of priority attention should be on similarities and differences in the system of motivational relations of lexical units, the semantic structure of which explicitly or implicitly contains the component 'hearing perception'.

Thus, there are examples of the naming of persons in the field of mutational word formation in both Russian and Tatar nests: *slushatel'* – *tıñlauçı* (a listener). At the same time, the Tatar language has a specific nominative unit, motivated by the verb *tıñlau* (to listen) – which is the agentive of *tıñçı* (old: a spy). In modern dictionaries of the Tatar language, its definition is presented as follows: 'a person who listens to other people's conversations in order to find out some secrets'. In Russian, such lexeme, being outdated and out of use, is recorded only in the dictionary of Dal: *slushal'shchik* (a listener) – 'a person assigned somewhere on purpose to listen or eavesdrop'.

Other derivatives of the Tatar language that refer to the process of auditory perception may have a specific internal form as well: *işetterüçe* (a messenger, the one who brings something to the attention of someone).

In turn, the Russian word-formation nest "*slyshat*" (to listen) contains names of persons that are absent in the Tatar language due to extralinguistic factors (national-cultural and religious traditions): these are a noun *poslushnik* (a male novice) 'an acolyte in the monastery, preparing to become a monk and fulfilling the vow of obedience' and *poslushnica* (a female novice). These lexical units, due to their ethnocultural marking, are lacunae for the Tatar language, which are transmitted using descriptive constructions.

5. Discussion

Kramsch and Widdowson (1998) define an ethnic-linguistic community as a society in which language, full of cultural practices and values, becomes the main identity of the group. Giles and Johnson (1987) also propose

the definition of Kramsch and Widdowson (1998) that ethnic-linguistic communities are formed using socio-psychological processes in the formation of identity. They argue that indigenous linguistic identities are constructed with a complex integration of language, ethnicity, and belonging between groups. Therefore, there is a clear relationship between individual language functions and their cultural identity. This connection then spreads to a wider community, where the individual places himself or herself alongside other members of a speech community who identify similarly. A spoken community is similar to an ethnic-linguistic community in this regard, and such communities often interact with each other and are in contact with each other, especially in the current context of excessive mobility (Tarpey-Brown & Kasem, 2019).

Ethnolinguistic analysis of derived substances of correlative word-formation nests of the Russian and Tatar languages has revealed similarities and differences in the processes of derivational development of identical concepts related to the process of auditory perception (Tarpey-Brown & Kasem, 2019; Vincze & Henning-Lindblom, 2016).

In the derivation-semantic space of verbs of auditory perception, derived substances are distinguished that have a peculiar semantic content. These are first of all names of persons, specific objects, and abstract concepts, whose ethnocultural specificity is determined by their internal form and lexical meaning. Comparison of derived substances that are directly or indirectly related to the process of auditory perception reveals certain conceptual areas and national-cultural meanings that form the language picture of the world and the mentality of each of the ethnic groups (Pratiwi, Arka, & Shiohara, 2020).

The ethnocultural component in the semantic structure of the studied words is also revealed within one language: when comparing diachronically marked and modern vocabulary. In this case, lexical units that are located outside of the synchronic word-formation nests and are connected to their vertices only etymologically have a national-cultural identity.

This survey has basically investigated the ethnolinguistic perspective of derived substances built on the basis of conceptually powerful verbs of auditory perception *slyshat'* and *slushat'*. The primary aim is to recognize and reveal the semantic and ethnocultural content of substantive derivatives stemmed from the corresponding word-formation nests of the Tatar and Russian languages (Horbyk, 2018; Kraeva & Guermanova, 2020).

The study of nominating techniques and methods in different languages enables us to discover the specific nature of naming some aspects of the Universum and reconstruct the mechanism of speech-thinking, which expands our understanding of sensory perception as a means of human cognitive activity. The facts of the semantic-derivational transformation of auditory verbs in the process of language development are the most important source of linguistic and cultural knowledge and allow us to reconstruct the ethnic and linguistic picture of the world.

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