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## Dictionary and Culture: Theory and Practice of the Kola Saami Dictionary Making

By Ivanishcheva Olga

*Murmansk State Humanities University, Russian Federation*

*Abstract-* This paper reports theoretical results obtained in the process of making dictionaries of the spiritual and material culture lexis of an indigenous small-numbered people of the North – the Saami. The article shows that such dictionaries are of a new type for Saami lexicography, as they bring to the forefront the epistemological function of a dictionary, which is due to the specificity of its user, who is the bearer of the Saami culture but has no command of the Saami language. It discusses the specific character of the word list and definitions of the Kola Saami language dictionary, and the principles of making such dictionaries (word selection, thematic belonging, specificity). It is shown that the word list of such dictionaries reflects the linguistic world image of indigenous small-numbered people and that its definitions include a culturological commentary commensurate with people's understanding of the world around them, their living practices and their everyday life experiences. It is also shown that the dictionaries of the Kola Saami language do not fit the exact traditional classification of dictionaries: in this case the distinctions between linguistic/encyclopaedic and linguo culturological/linguistic country-related is blurred.

*Keywords:* lexicography, dictionary, culture, indigenous small-numbered people of the north, saami language.

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# Dictionary and Culture: Theory and Practice of the Kola Saami Dictionary Making

Ivanishcheva Olga

**Abstract-** This paper reports theoretical results obtained in the process of making dictionaries of the spiritual and material culture lexis of an indigenous small-numbered people of the North – the Saami. The article shows that such dictionaries are of a new type for Saami lexicography, as they bring to the forefront the epistemological function of a dictionary, which is due to the specificity of its user, who is the bearer of the Saami culture but has no command of the Saami language. It discusses the specific character of the word list and definitions of the Kola Saami language dictionary, and the principles of making such dictionaries (word selection, thematic belonging, specificity). It is shown that the word list of such dictionaries reflects the linguistic world image of indigenous small-numbered people and that its definitions include a culturological commentary commensurate with people's understanding of the world around them, their living practices and their everyday life experiences. It is also shown that the dictionaries of the Kola Saami language do not fit the exact traditional classification of dictionaries: in this case the distinctions between linguistic/encyclopaedic and linguo culturological/linguistic country-related is blurred.

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## I. INTRODUCTION

One of the remarkable tendencies of contemporary lexicography is to address the dictionary user. Taking the user's needs, interests and experience into account are also requirements of contemporary linguistics in general. This tendency for anthropocentric development of scientific ideas suggests addressing the human being as the speaker of a language and bearer of a culture. The idea that "it is impossible to learn the language alone without going beyond it, without resorting to its creator, speaker, user – to the human being, to the certain linguistic identity" (Karaulov, 2002, p.7) becomes especially significant in practical lexicography and means lexicography theory researchers must address the issue of "dictionary and culture". This issue becomes extremely urgent for dictionaries of languages of indigenous small-numbered peoples and dying languages in particular, such as the language of the Kola Saami.

The Saami are an indigenous small-numbered people of the North that have been divided historically and now live in four countries: Russia, Finland, Norway

and Sweden. The Saami of Russia (the Kola Saami) live mainly on the Kola Peninsula which accommodates the administrative unit of the Murmansk Region. The language of the Kola Saami (the Kola Saami language) has four dialects, which are treated by foreign linguists as separate languages: Kildin, Ter, Akkala and Skolt Saami. The Kildin dialect is most widespread.

According to the 2010 Russian population census data (Russian Population Census, 2010) there are 1771 Saami in Russia (urban population – 787, rural population – 984), of whom 1599 live in the Murmansk region. The traditional Saami trades are reindeer husbandry, hunting, fishing and foraging (Volkov, 1996, p.11; Lukjanchenko, 2003, p.19; Chernyakov, 1998, p.52). It is reindeer husbandry that lies at the root of the ethnographic originality of the Saami (Volkov, 2007, p.46). Analysis of the contemporary sociolinguistic situation shows that the Kola Saami language is critically endangered and this threat is connected to the Saami's breaking away from traditional trades and ways of life, their dispersed living, the lack of educational opportunities, the low demand for use of the Kola Saami language by the Saami and the long-term impact of the Russian language. Besides that, the Kola Saami did not have a writing system for a long time. With the language as the guardian of the spiritual and material culture, the Saami may lose the knowledge of this culture as well as the language itself.

The Kola Saami lexicography is represented by only two interlingual dictionaries: the Saami–Russian Dictionary (Afanasjeva et al., 1985) and a Saami–Russian and Russian–Saami Dictionary by G.M. Kert (1986). Kert's dictionary contains about 4000 entries and is intended for primary school children. The author's aim is that students using this interlingual learner's dictionary should successfully master the native (Kola Saami) and Russian languages. The dictionary edited by Afanasjeva et al. contains 8000 entries and is intended for specialists in Finno-Ugric languages, ethnography and others interested in the Saami language. There is also a dictionary developed by the Saami language technology centre, Giellatekno, at the University of Tromsø, Norway (University of Tromsø, 2010). However this has been developed on the basis of the dictionaries of Kert (Kert, 1986) and Kuruch (Afanasjeva et al., 1985).

Nevertheless, the preservation of the Kola Saami language is, to a large extent, connected with the description and lexicographical recording of the Saami

*Author: Murmansk State Humanities University,  
e-mail: oivanishcheva@gmail.com*

vocabulary which, in its turn, will contribute to the recovery of the Saami community. Availability of two interlingual dictionaries cannot resolve this problem to the full. In our opinion another type of Kola Saami language dictionary must be designed.

The aim of this paper is to summarize the theoretical results available from the work on development of dictionaries of the spiritual and material culture lexis of the indigenous small-numbered people of the North and define the specific character of the dictionary of spiritual and material culture of the dying language of the Saami.

My research was motivated by the following questions: how does the type of a dictionary depend on the user? what is peculiar about the user of a dictionary of a dying language (with a case study of the Kola Saami language)? what is the peculiarity of the word list and definitions of such a dictionary? what type is a dictionary of a dying language?

## II. RESOURCES AND TECHNIQUES

The methodological basis of this research is the anthropocentric approach (Karaulov, 2002; Kubryakova, 1995; Stepanov, 2001a) and the notion of anthropocentric lexicography (Morkovkin, 1990) with its orientation towards users' interests (Berkov, 2004). Being of current interest to contemporary practical lexicography, the orientation towards the user of the dictionary is theoretically based on addressing his cognitive base. The research methods used in the present work are the descriptive method and definitions' analysis.

## III. RESULTS

### a) *Cognitive-and-Communicative Approach to Classification of Dictionaries*

Contemporary lexicography has turned to the user. Prof. V.P. Berkov points to two principles in working with an interlingual dictionary: maximum information using minimum space, without any harm to the user's interests, and maximum account of user's interests (Berkov, 2003, p.13). It is not by chance that the typology of a dictionary is sometimes connected with the types of query made by users.

Our analysis of 145 native and foreign dictionaries showed that if the dictionaries are classified based on the principle of taking account of the user's knowledge level and his queries, we can speak of a cognitive-and-communicative approach to the classification of dictionaries.

We think that the traditional division of dictionaries into linguistic and encyclopaedic must be seen more widely – as a division into linguistic and non-linguistic. As is known, an encyclopaedic dictionary gives a full description of items and phenomena and explains their structure and purpose. Linguistic

dictionaries provide information about words, i.e. about their meanings and usage. The notion of 'non-linguistic dictionaries' is not only wider in scope than that of 'encyclopaedic dictionaries', but uses a fundamentally different basis for division.

Division of dictionaries into linguistic and non-linguistic can be based on form/content characteristic, where the form is a word in the aggregate of its grammatical characteristics, and the content is the meaning and sense of this word. According to Y.S. Stepanov, "the sense of a word – is an item or items which this word is correctly used for in accordance with the standards of a certain language and a concept is a meaning of a word" (Stepanov, 2001b, p.44). If an item (realia) is an element of material culture, then a concept is an element of spiritual culture. A concept as an element of spiritual culture is an object of culturological dictionaries. A realia as an element of material culture can be an object of culturological, country-specific and encyclopaedic dictionaries.

For linguistic and non-linguistic dictionaries in their turn the orientation towards availability/lack of language speaker's/culture bearer's knowledge can serve as the basis for further division (where the user is a non-specialist).

Thus, linguistic dictionaries depending on the user being/not being the speaker/culture bearer are represented by monolingual and bilingual types. Monolingual dictionaries (dictionaries of definitions, collocations, synonyms etc.) are intended for users who are speakers/bearers of the culture and aimed at satisfying their need to deepen their current knowledge of a word. Bilingual dictionaries satisfy the need of a user who is not a speaker/culture bearer to attain such knowledge.

Non-linguistic dictionaries are also grouped depending on their orientation towards a user: encyclopaedic and culturological dictionaries are oriented towards the knowledge of a speaker/culture bearer, and cross-cultural dictionaries are oriented towards the knowledge of a non-speaker/non-culture bearer.

The dictionary's classification is defined by the criteria for inclusion of words in the words list and information in the dictionary entry.

A country-specific dictionary differs from an encyclopaedic dictionary in the description object: in an encyclopaedic dictionary it references notions and personalia from all fields of knowledge including the humanities (history, sociology, ethnography, religion, arts), independent of belonging to one or another culture, one or another nation, whereas the description object of a country-specific dictionary includes only notions and personalia belonging to one and the same country, culture, nation. A linguistic country-specific dictionary combines the features of different dictionaries: linguistic (definition, translation,

terminology) and non-linguistic (in this case, country-specific), and its author has the role of a medium between two sociocultural communities.

Thus, the purpose of linguistic country-specific dictionaries is the introduction to the culture of a country by means of describing the meanings of lexical and phraseological units, and their addressee is the learner of a language.

A dictionary of culture or a culturological dictionary can stand for both an encyclopaedic dictionary (in case of different countries) and a country-specific dictionary (in case of one country).

There is no single understanding in lexicography of what a culturological dictionary is. In foreign lexicography there is a dictionary type called a cultural dictionary which is a general term for reference works which can be both the result of a cultural practice and the agents of its promotion (Hartmann & James, 1998, p.50). The authors of the Dictionary of Lexicography, R.R.K. Hartmann and G. James, have a wide understanding of the term culturological dictionary. In their opinion, culturological dictionaries include the Longman Dictionary of English Language and Culture which is intended, as the authors say, "...to help students of English to understand the words and phrases that make up the complex fabric of English-speaking life and culture" (Longman Dictionary of English Language and Culture, 1992). To this effect the body of each entry includes Cultural Notes, which "give[s] detailed information about the associations that words have for native speakers of English" (Longman Dictionary of English Language and Culture, 1992). This is a therefore a culturological dictionary of a country-specific type intended for non-speakers (language learners).

Alongside the Longman Dictionary of English Language and Culture, The Dictionary of Cultural Literacy (Hirsch et al., 1988) is also classified as culturological. It is based on the principle of being usable by an American with limited cultural literacy and provides information about realia of different countries. It is a culturological dictionary of the encyclopaedic type, intended for language speakers and records all the information required to be considered conversant with the culture of America.

The term 'linguoculturological dictionary', which has appeared lately in Russian course books, differs slightly in content from the term 'culturological dictionary'. If "culturological dictionaries [they] mean dictionaries and reference books dealing with specific phenomena of material and spiritual culture as well as corresponding realia and concepts seen in development and change" (Shimchuyk, 2003, p.198), then linguoculturological dictionaries are defined as being the result of the integration of knowledge from various fields of humanities, presenting cultural phenomena content in a lexicographical form. The importance of

encyclopaedic information is emphasized in these dictionaries, along with the identification of the semantic potential of a word, accumulating cultural memory. Culturological dictionaries vary in form, including both reference books prepared by historians and ethnographers of the 19<sup>th</sup> century and dictionaries of everyday life and culture compiled today. Linguoculturological dictionaries are limited to the publications of contemporary authors. They include the Orthodox Church Culture Dictionary by G.N. Sklyarevskaya (2000), Dictionary of the Russian Culture by 2001b Y.S. Stepanov, Dictionary of the 20th Century Culture by V.P. Rudnev (2003), etc.

The analysis showed that, unlike country-specific dictionaries, culturological dictionaries are oriented towards the knowledge of the user/speaker of the language and may employ realia and concepts as objects for lexicographic recording.

Culturological dictionaries of concepts are represented in Russian linguistics by Stepanov's Constants: Dictionary of the Russian Culture (2001b). The realia dictionaries are objects of material culture. Culturological dictionaries of realia satisfy the need of the language speaker to deepen his current knowledge, as do encyclopaedic dictionaries, but they differ from encyclopaedic dictionaries by having a thematic arrangement of material.

#### IV. PRESENT-DAY FUNCTIONS OF DICTIONARIES

It is often said that a dictionary plays a huge role in people's spiritual culture. Dictionaries have different social functions: informative, communicative and normative (Gak, 1990, p.462). The main purpose of a dictionary of any type is as a didactic work, to eliminate the discrepancy between individual knowledge and the knowledge of all the community (Bondarko et al., 1996, p.309). The history of dictionary making shows that it was the informative function that prevailed in the first dictionaries: glossaries explained words which were unclear to the reader. The normative function of dictionaries became prominent later on. The communicative function which is common to all dictionaries – monolingual and bilingual – has become especially significant over recent decades in connection with the development of linguistic country-specific lexicography. These dictionaries play an important part in cross-cultural communication as they represent not only the facts of material culture, but also the 'current linguistic consciousness' and the values system of language speakers.

It would be difficult to overestimate the role of a bilingual dictionary in learning a foreign culture. As is known, the purpose of a bilingual dictionary is to respond to the need to create and understand texts in a foreign language. In connection with this, the essence

and functions of a contemporary bilingual translation dictionary can be re-examined. The function cannot be limited to the communicative, even if its essence is seen as providing the reader with the required words in native or foreign language. A bilingual dictionary gives the user an opportunity not only to get information about the vocabulary and grammar of another language, but also to become familiar with another culture through the system of verbalized notions, and therefore gain access to the reflection of objective reality by the language, and the results of human cognitive activity in this particular cultural community.

In this regard one can consider a bilingual translation dictionary as having a special ontological essence.

Furthermore, a bilingual dictionary as a tool of translation must respond to the need for communication between people separated by a linguo-ethnic barrier by which the authors mean those who not only lack a common language, but also have different national cultures. In this regard one can also consider a bilingual translation dictionary as having a special gnoseological function. The gnoseological aspect of lexicography as a scientific discipline is seen by B.Y. Gorodetskij in the essence of a dictionary being a way to organize and present the knowledge accumulated by the society (Gorodetskij, 1983, p.9).

#### V. DICTIONARIES OF SPIRITUAL AND MATERIAL CULTURE LEXIS OF THE KOLA SAAMI AS DICTIONARIES OF A NEW TYPE FOR THE SAAMI LEXICOGRAPHY

The Saami Language Lab of the Murmansk State Humanities University (Murmansk, Russia) has published dictionaries of the Saami spiritual culture lexis and the Saami traditional trades and husbandry lexis (Dictionary of Spiritual Culture Lexis, 2013; Dictionary of Kola Saami Traditional Trades and Husbandry Lexis, 2014). A wildlife lexis dictionary is currently being prepared for publication. The experience gained during the design of these dictionaries allows us to draw some theoretical conclusions.

These dictionaries of spiritual and material culture fulfil the primary task of our research – recording the present state of the Saami language in the speech community. As such, the dictionary exercises a very important function – preservation of traditional worldview components, which carry main life essences of the northern ethnoses. The way in which indigenous small-numbered peoples live is mainly determined by three factors: natural conditions, type of displacement and type of economy, the two latter of which define the culture type. This knowledge reflects a more archaic, fundamental attitude of humanity to the world from the viewpoint of sense and utilitarian values of folk culture.

Our dictionaries are translation (bilingual) dictionaries; i.e. for an original word in the Saami language they contain a dictionary entry with a translated equivalent which is most often a description. But the main attention in the dictionaries is paid not to the grammatical characteristics of a word but to a culturological commentary which reflects the background knowledge of a speaker. So, for example:

**ВУЭННЧ КУСК КЫПТА** – a piece of boiled meat (AA). Just like ancient Lappish women, in the 19th century the Saami habituated babies to the reindeer meat by putting a piece of meat onto the lips of a baby so that the baby could suck the meat juice out. Sometimes such training started half a year after a baby's birth, sometimes later (Haruzin, 1890, p.311). Children were also fed the best pieces of adult meals: reindeer bone marrow, fish viscera etc. (Volkov, 1939, p.56). A breastfed child was given a piece of reindeer meat to suck. Thus, babies were habituated to meat from the cradle.

(Lukjanchenko, 2003, p.63); **НЮБВТ** – national meal made of boiled fish and cloudberry (Kert, 1986, p.65). Freshly boiled whitefish are salted a little, filleted, mixed with ripe cloudberries and dressed with fish oil – and the salad is ready (Bolshakova, 2005, p.156). Mixture of fish with cloudberries (**ЛУЭМ НЕУТ**) (Volkov, 1939, p.47).

As can be seen from the examples, the definitions in our dictionaries are typical for a bilingual dictionary which adds culturological commentary to the translated equivalent. Compare this to an example from Hausa-Russian dictionary:

**abokin wasa** – 'friend in play' (so-called 'joke kinship'). At New Year the 'friends in play' give presents to each other. Residents of one city give presents to residents of another, representatives of one trade give presents to representatives of another). (Olderogge, 1954)

Therefore our dictionaries are translation (bilingual) in form, but their content makes them different from conventional translation dictionaries.

I see the main purpose of our dictionaries as preservation of unique aspects of culture and language in the relevant part of the culture of indigenous small-numbered people. This is why the starting point for us in the dictionary is a notion (concept), not a word.

The path from a concept to a word lies at the root of ideographical dictionaries. Ideological (i.e. ideographical) dictionaries are dictionaries which fully or partially use the principle of classification of speech acts (for instance, pity is included under altruistic feelings, which itself is included under feelings in general, which in their turn are included in the category mental phenomena). Thus the basic principle of classification of non-abstract words, according to Charles Bally, is the allocation of words to topic sections (Bally, 2001: 151–155). In the opinion of Y.N. Karaulov, the structure of

ideographic dictionaries identifies components of the world image, though the ideological position of the author makes impact on the relations hierarchy (Karaulov, 1976, p.249–259).

Our dictionaries of the Kola Saami language follow the topical principle. Thus the Dictionary of the Kola Saami Spiritual Culture Lexis (Ivanishcheva & Bakula, 2013) includes the following vocabulary topics: Religious Faiths, Life Cycle Ordinances, Folklife Arts, and Festivities. In the Dictionary of the Kola Saami Traditional Trades and Husbandry Lexis (Ivanishcheva & Ershtadt, 2014) the vocabulary is arranged in six topics: Reindeer Husbandry, Fishing, Hunting, Foraging, Sheep Husbandry, Zootomy and Zoophysics. These topics include subtopics, sections and subsections. For instance, Reindeer Husbandry contains the following subtopics: Domestic Reindeer, Reindeer Herders and Unions of Reindeer Herders, Reindeer Herders' Gear, Reindeer Distinguishing Marks, Reindeer-Herding Dogs, Places and Structures for Herding, Keeping, Counting and Culling of Reindeer, Reindeer Harness and Sledge, Reindeer Pack Load, Reindeer Slaughter and Reindeer Skin Treatment. The subtopic Domestic Reindeer includes such sections as Reindeer Buck, Reindeer Doe, Reindeer Fawn, Reindeer by Household Use, Reindeer by Position in a Team, Reindeer by Having /Not Having Antlers, etc. The Reindeer Fawn section includes the subsections Reindeer Fawn from Birth to Three Months, Reindeer Fawn from Three to Six Months, Reindeer Fawn from Six to Eighteen Months.

Our practice of making dictionaries of the Kola Saami language reveals the inadequacy of the position of strict division of dictionaries into linguistic and encyclopaedic, and makes it necessary to fundamentally reconsider the principles for linguistic dictionary entry design.

Our experience showed that dictionaries of a dying language have their own specificity which lies in their users, word lists and definitions.

What kind of user is a dying language dictionary made for? The theory of lexicography makes a distinction between active and passive dictionaries. For L.V. Shcherba, for instance, it was evident that for each pair of languages two pairs of explanatory (defining) dictionaries are needed – for Russian with explanations in Russian language and for foreigners in their corresponding languages. These four dictionaries for each pair of languages would give in the opinion of L.V. Shcherba an opportunity to read and understand foreign books and get to know the real faces of foreign words (Shcherba, 1993, p.7). The division of bilingual dictionaries into active (Russian–foreign for a Russian user, for instance) and passive (foreign–Russian for a Russian user) types define their tasks.

If a Kola Saami dictionary is bilingual its user must know at least one of the languages – Russian or Kola Saami. But the user of such a dictionary, even if a

bearer of the Saami culture, in most cases does not know the Saami language. According to E. Scheller, a researcher from the University of Tromsø (Norway), out of 700 ethnoscopists who have knowledge of the Kildin dialect of the Saami language on different levels, over 200 are potential speakers who have good passive knowledge of the language: they understand everything, or pretty much everything, and many can speak the Kildin dialect, but for various reasons speak passively or do not speak at all. About 100 of the 700 are active speakers, who speak the Kildin dialect fluently and use it on all levels (Scheller, 2010, p.15–17).

The definitions in the dictionaries of languages of indigenous small-numbered peoples reflect an ordinary level of cognition. The basis of an ordinary level of cognition is everybody's direct personal experience, which is why this kind of cognition is more individualized than scientific cognition. But such an approach has advantages in the variety of solutions and breadth of search. The building of a dictionary of the Kola Saami language reflects such an experience: in the absence of a live speaking environment, restraints on the use of the language in private and public life, the senior age of active speakers, separation of speakers from the language habitat – material and spiritual culture – it is natural to turn to the cognitive, not to the communicative essence of the background knowledge. This is why typical ways of finding out the background knowledge of a language speaker (interviews, analysis of definitions in various types of dictionaries and texts of fiction and journalism) cannot be used in full. In such a situation, a researcher must record all the knowledge of a language speaker making no difference between personal and social. The language speaker relating his personal experience presents the typical and usual because the social environment in which the informant grew up is the only record of such knowledge.

Our field studies of the Kola Saami language showed how different the realia knowledge of different speakers can be. The comparison of field data with definitions in dictionaries of the Kola Saami language by Kert (Kert, 1986) and Kuruch (Afanasjeva et al., 1985) revealed some inconsistency in the age limits which define the name of a deer. Compare: **вундел** – reindeer doe of **two years** (YA) and **вуньял** – reindeer doe of **three years** (YA), **воджемь** – young reindeer doe of **three to four years** (YA) and **ваджь** – reindeer doe of **three to six years**, fawned once (Kert, 2003, p.54), **важь** – reindeer doe (**three-year-old** reindeer doe after first fawning)(Afanasjeva et al., 1985). This inconsistency cannot be explained yet.

By considering the principles for lexicographical recording in the dictionaries of spiritual and material culture of the Kola Saami, we can understand the principles for word selection and dictionary entry development.

Word selection principles. Selection of words for different types of dictionaries is done on different grounds and quite often turns into a very difficult task. Each dictionary compiler faces the question of which objective criteria to use for such selection. The criteria are defined by the needs of a user. The purpose of these dictionaries is to record the spiritual and material culture of the Saami through description of lexical units of the Kildin dialect of the Saami language. Consequently, the selection of words to the word list of such a dictionary will be based on the principles of specificity and thematic belonging.

Principle of thematic belonging means that the group will include words of which the lexical meaning includes a semantic component of this topic. For instance, in “**почень** – a belt of special construction and shape, which was used in sorcery and healing the sick”, the component “used in sorcery and healing the sick” is thematically connected with the group of words Religious Faith Vocabulary as is the component “the most important tool of hunting magic” in the following example: “**чуэрвь-гарты** – antlers of a wild reindeer, the most important tool of hunting magic in the period preceding the taming of the wild deer”. The component “for control of the reindeer team” allows allocating the word “**харя** – gee-pole (a pole about 3 m long and 3–4 cm in diameter for control of the reindeer team)” to the group Harness and Sledge Reindeer Raising and the component “skin from reindeer limb” is the ground for allocation of word “**коаммас** – reindeer limb skin” to the group Reindeer Skin Treatment. The word “**воалдк** – a device for ice fishing: a long narrow plank with one end sharpened and the other end having a hole for the net rope; the plank is pushed from one ice hole to another and thus pulls the net)” belongs to the Ice Fishing group.

The specificity principle means that the word list of these dictionaries must include the words which are specific to this particular ethnos. For instance, in our materials, such specificity lies with the religious words relating to a pre-Christian faith. The Saami used to worship the sieidi, sacred stones which, according to the Saami beliefs, housed a spirit. The reindeer husbandry vocabulary is also specific to the Saami culture. The characteristic traits of the Saami reindeer husbandry include, for instance, use of a boat-shaped sledge with a single sledge runner called **кѳресь** and wooden reindeer pack saddle called **вѳгк**. However the specificity of a realia does not always mean that it is unique to this particular culture. In lexicography theory there are different views on this issue. Thus, the afterword in the linguistic country-specific dictionary France: Linguistic Cross-Cultural Dictionary (Vedenina, 1997) the realias presented in this dictionary are grouped as follows: (1) realia present in the French culture, but absent in the Russian culture; (2) realia present in both cultures, but different by a certain

attribute (from the viewpoint of organization, function etc.); (3) realias having an international character but still different in national content (Vedenina, 1997, p.1029–1030). Analysis of the word list in France shows that, contrary to the conventional idea of a linguistic country-specific dictionary, the realias presented here differ in the national specificity degree. It is certainly quite difficult to speak of specificity of national images, as it requires quite a wide research of various cultures.

It seemed reasonable to introduce to the word list of the Dictionary of the Spiritual Culture of the Kola Saami the words belonging to the Christian Belief Vocabulary group. Although the Kola Saami accepted Christianity, it is not their original religion which means it is difficult to speak of a specific Christian religious vocabulary of the Saami. Nevertheless it is a part of the spiritual culture of the indigenous people of the North, which is a unique arctic culture and so any element of it must inherently contain a unique component, including the linguistic. For instance, the names of the creator – the God (**Осподт, Иммель**).

A special group of culturally connoted lexes are personal names. Many names in the Saami culture have a background potential: among these are personal names connected with pre-Christian beliefs (**Мяндаш, Мяндаш-пырре, Мяндаш-вежа, Мяндаш-каб, Мяндаш-парнь, Конньт-акка, Луот-хозик, Разиайке, Рухтнас, Каврай, Тиирьмесь, Аккрува, Мец-хозяин, Пырт-хозяин**) and names of feasts (**Сѳмь пѳййв** – The Saami Day, 6 February; **Сѳмь сань пѳййв** – The Saami Word Day, 24 May; **Пудзѳ лѳшкант** – a reindeer herding feast connected with the oestrus period).

Principles of dictionary entry build-up. Inclusion of cultural information in the Kola Saami dictionary requires not only the selection of a lexis into the word list, but also a special presentation of the entry in the form of a culturological commentary to a translated equivalent.

The challenge of presenting cultural information in a dictionary of any type is compounded by, among other things, uncertainty about the issue of the essence and structure of a dictionary entry. Dictionary definitions (descriptive, synonymic, antonymic, functional, transformational, referential, etc.) as a way of presenting the structure of lexical meaning, and the types of word interpretation (definition, illustrative example, graphical illustrations, etymological references and translation of a foreign word) as techniques of this interpretation are discussed in linguistic research works (see, for instance, Zgusta, 1971). We are interested not in the definition type by form (they have been studied in sufficient detail), but in the content of a definition. By content of a definition we mean a set of characteristics of an item/notion. The linguistic literature primarily discusses the principles for selection of characteristics in terms of relevance, sufficiency, and fullness. As is known, the place of additional information in a dictionary can vary: it

may be detached, in a special area and included in a commentary, or it may be used as a descriptive element in the interpretation. There are no criteria defining the location of such information, which is why this location in the dictionaries is decided by the author's intuition. It is often difficult to draw a line between interpretation of the lexical meaning of a word and additional information about a realia that is a part of the commentary. If the information about a word can be considered a linguistic commentary, then the information about a notion/realia, in our opinion, can be included into a commentary which may be of two types: actual and culturological.

An actual commentary corresponds to the level of description of a scientific notion (element, process, historic fact, biological entity, public life fact etc.). It is characterized by objectivism, accuracy and concreteness. Strong examples of scientific notion descriptions are the definitions attached to terms in a special dictionary as well as those in an encyclopaedic or a definition dictionary. The characteristics of an item actualized in this kind of commentary most often match its characteristics as presented in an encyclopaedic dictionary.

A culturological commentary differs from an actual commentary by making available information which concerns the speaker (not a natural function of an item, but in relation to a human being, use by a human being, application in human practice, etc., that is the role of an item in cultural life).

Commentary content is determined by several factors including the type of lexis, dictionary purpose and, for a bilingual dictionary, the difference of cultures as well.

The Dictionary of the Kola Saami Spiritual Culture Lexis contains words of spiritual culture, which is why the commentary begins with the descriptions of traditions, customs and rituals. See, for instance, the commentary to the word **почень**:

a belt that resembled a drum when it lay on a flat surface and was folded. This kind of belt was made of a black leather strap, as long as the circumference of an average man's waist and about ¼ arshin [18cm] wide; on the outside it was sheathed with woollen bands of three colours: the upper band was yellow, the middle was the favourite Saami colour – red; the lower was black; the bands were beaded with different colours; on the inner side there were three copper rings. During rituals a Lappish sorcerer put the belt on and prophesied or cured the sick wearing it. For curing, the belt was carried three times around the lower back of the sick person but never put onto him. After the last round the sick person patted the sorcerer's back with the palm of his right hand three times and said: "May your eyes be clear and your feet be strong so that you can help me better". The sorcerer replied: "You will know all tomorrow." The sorcerer would put the belt on before going to sleep and that night he was supposed to see

the destiny of the sick person (Shatkov 1911, p.487–488).

Such a commentary includes a description of the realia – its physical appearance ("a belt that resembled a drum ... three copper rings"), its function ("a Lappish sorcerer put the belt on and prophesy or cured the sick wearing it"), ritual description ("for curing the belt was three times carried around the lower back of the sick person but never put onto him ...").

Commentary to the word **чуэръв-гарты** includes a linguistic commentary ("**чуэръв (чуэръв)** – 'antler' (Afanasjeva et al., 1985, p.407; Kert, 1986, p.109); the word '**гарты**' might have Russian pronunciation, in the Kola Saami there is a word **гоаррь (гоарь)** – 'side, towards somebody or something, after' (Afanasjeva et al., 1985, p.75; Kert, 1986, p.28); the meaning of the word might be 'in the direction of the antlers, after the antlers'), going into a culturological commentary ("it is used in the following way in sorcery: having chosen a spot in the hunting area belonging to a village the hunter used to bring the antlers of the reindeer killed by him and put them into two parallel rows so that the antlers would stand as if they were worn by reindeer running after one another. It was kind of showing the way to wild herds, which were supposed to follow the antlers and become tame. A frontal bone with an antler from the **чуэръв-гарта** of a son-in-law brought away by his father-in-law resulted in the relocation of wild reindeer herds after the bone (see Volkov, 1996, p.73)").

The dictionary of the traditional trades includes the words of material culture, so the commentary contains the description of realia connected with the traditional trades of the Kola Saami. For instance, the commentary to the name for a net for sea fishing of salmon – **лүсс хәррьв**:

the most common fishing gear was a special kind of stake net – large-meshed nets, which were made of thick store-bought thread and dyed red with alder or birch bark in the same way as other fishing nets. They differed from conventional fishing nets by having a larger size and larger mesh (5 x 5 cm and more – up to 10 x 10 cm). They were usually 20–30 m long and about 4 m high. They were usually set across the tide of a river and attached to poles pitched in the river bed. The fish going upstream to breed were caught in these nets (although it was not only large fish that got caught). These nets were examined every 6 hours because the fish went off if they remained in the net over a longer period of time (Lukjanchenko, 1971, p.40).

The characteristics of the realia described in the commentary are its physical appearance ("large-meshed nets ... up to 10 x 10 cm"), mode of application ("they were usually set across the tide of a river and attached to poles pitched to the river bed") and principle of operation ("the fish going upstream to breed ... (although it was not only large fish that got caught)").





The set of characteristics of a realia described to the user is often defined by the type of dictionary. Introducing the reader to the culture of another country is the task of country-specific (linguistic country-specific) dictionaries; to transfer the richness and unique character of native culture is the task of culturological (linguoculturological) dictionaries; being a universal reference book is the purpose of encyclopaedic dictionaries.

In view of the foregoing, the dictionaries of spiritual and material culture of the Kola Saami culture belong to can be considered as being of mixed type – linguistic, culturological and country-specific. On the one hand, the dictionaries describe a culture which is alien to a Russian-speaking user, but most often they present information which is unknown to even the Saami culture bearer. On the other hand, the dictionaries are also intended for the Saami user who has no command of the language of his ethnos. This is what makes specific the dictionaries of the indigenous small-numbered people, whose language belongs to the group of critically endangered languages.

## VI. CONCLUSIONS

Dictionaries of indigenous small-numbered people are unique compositions in the case of dying languages. From my experience of compiling dictionaries of the spiritual and material culture lexis of the Kola Saami, I think that in such dictionaries the line between a linguistic and an encyclopaedic dictionary is erased and the function of the dictionary is fundamentally changed. It is the gnoseological function that comes to the fore, because of the specificity of the user of such a dictionary who does not fit into the categories accepted in traditional lexicography of being a culture bearer or not being a speaker of the language. It is also the content of the dictionary of the Kola Saami language, both the word list and the content of the definitions, that makes it specific. The word list reflects the linguistic world image of the indigenous small-numbered people, which represents people's way of living and image of their culture. The contents of a definition in such a dictionary represent the background knowledge of a cast of Saami language speakers and culture bearers. At the forefront is the orientation towards recording the cumulative function of a language, which ensures the accumulation and storage of the verbalized experience of the spiritual and material culture life of people, and it resorts to the cognitive, not the communicative, essence of background knowledge that is natural. The definition therefore represents a comprehensive culturological commentary which meets the level of the usual perception of the surrounding world by indigenous small-numbered people. So the dictionaries of spiritual and material culture of the Kola Saami do not fit the strict frames of conventional

classifications of dictionaries: the distinction between linguistic/encyclopaedic and linguoculturological/linguistic country-specific is blurred in the case of dictionaries of dying languages.

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23. YA – Anna Nikolaevna Yurjeva, born in 1934, living in the village of Lovozero (born in Umba settlement), Kildin Saami speaker.

