

## Artículo de investigación

**Semantic relation of the word representing the concept KYH 'SUN' with the concept of time in the Sakha linguistic picture in the world****Семантическая связь слова-репрезентанта концепта KYH 'СОЛНЦЕ' с концептом время в языковой картине мира Саха**

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**Petr Alexeevich Slepzov**<sup>69</sup>**Abstract**

The paper discusses semantic relation of the word representing the concept KYH "Sun" with the concept of time in the Yakut language. The main indicators of the word representing the concept of time KYH 'Day' are included in the semantic domain of the concept KYH 'Sun'. Semantic relations between the word representing the concept KYH 'Sun' and the concept 'Time' are inseparable as they identify the two notions (sun and time) based on the empiric association of the denoted realities. Characteristics of the motivating image (Sun) are transferred onto the associated notion (Time) and further on any segments of it as well as phenomena with temporal, spatial extension: life, history, culture, civilization, etc.

**Keywords:** Concept 'Sun', concept 'Time', semantic structure of the representing word, semantic transformation, linguistic picture of the world, Yakut

**Аннотация**

В статье рассматривается семантическая взаимосвязь слова-репрезентанта концепта KYH 'СОЛНЦЕ' с концептом времени в якутском языке. Основные признаки содержания слова-репрезентанта концепта времени KYH 'ДЕНЬ' входят в семантическом пространстве концепта KYH 'СОЛНЦЕ'. Семантические связи между словом-репрезентантом концепта KYH 'СОЛНЦЕ' и концептом 'ВРЕМЯ' неразрывны, т.к. связи происходят отождествлением двух понятий (солнца и времени) на основании эмпирической сопряжённости обозначаемых реалий. Свойства мотивирующего образа (солнца) переносятся на отождествленное понятие (время) и далее на разные (светлые) его отрезки, а также на явления, обладающие временной, пространственной протяженностью: жизнь, историю, культуру, цивилизацию и т.п.

**Ключевые слова:** концепт KYH 'СОЛНЦЕ', 'ВРЕМЯ', семантическая структура слова-репрезентанта, семантическая трансформация, языковая картина мира, якутский язык

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## Introduction

Currently, a multilevel theory of the meaning of a word associated with a concept is developed with the development of a cognitive direction in linguistics. Various typologies of concepts proposed by linguists from different schools and areas are actively studied (Yu.D. Apresyan, A.P. Bulatova, A.P. Babushkin, A. Vezhbitskaya, S.G. Vorkachev, A.A. Zalevskaya, V.I. Karasik, A.M. Plotnikova, Z.D. Popova, I.A. Sternin, Yu.S. Stepanov, G.V. Tokarev, etc.).

The problem of conceptualizing various phenomena of reality is in the scientific literature along with the development of the cognitive direction in linguistics. For the first time, Yu.S. Stepanov revealed the key components of the concept of time in the Russian language picture of the world (Stepanov, 2004).

In Yakut linguistics, only an attempt is made to consider the linguistic picture of the world of the Sakha people in the aspect of linguoculturology based on the concepts of the works of Russian linguists. A series of articles has been published on the vocabulary of the material culture of the Sakha people, devoted to the study of language and culture in interaction. In these articles, the semantic features of vocabulary with national-cultural components “alaas”, “fate”, “clothes”, “food”, “utensils”, their features of functioning in epic and artistic works are identified, Turkic-Mongolian, Tungus-Manchu layers are established, including ancient Turkic, common Turkic, ancient Mongolian elements. A comprehensive interdisciplinary study of cultural vocabulary will create a more complete picture of the development of the lexical-semantic system, track the processes of borrowing and adaptation, the interaction of substrate-superstratum elements and identify the national-cultural specificity of the language (Dyachkovsky, 2012; Dyachkovsky and Popova, 2014; Nikolaeva, Efimova, Prokopeva, Gotovtseva and Nikolaeva, 2017).

According to most linguists, the meaning of the word is not limited to the concept fixed in the dictionary definition, but the word corresponds to the concept in the light of the anthropocentric paradigm of knowledge. A significant part of the conceptual picture of the world is represented in the national linguistic picture of the world and recorded in the semantic space of the language. According to N. B. Popova, “the concept of space fits completely into the category of polysemy, without which any language is practically impossible. The phenomenon of polysemy,

suggesting the multiplicity of secondary meanings, including figurative ones, is associated with the voluminous representation of the vocabulary of the language. Thus, the concept of space allows to structurally represent the organization of the vocabulary of a language as a system in general and the structural organization of a particular word in particular” (Popova, 2011).

The subject of analysis in the article is a representative word of the concept KYH ‘SUN’, which is of great importance in the life of all living and nonliving things on Earth. The conceptual scope of TIME also applies to the concept of KYH ‘SUN’ in the linguistic picture of the world of Sakha, as the main features of the content of the representative word of the concept of time KYH ‘DAY’ are included in the semantic space of the KYH ‘SUN’ concept.

In our article, following V.I. By karasik, concepts are understood as “mental formations, which are meaningful consciously typed fragments of experience stored in a person’s memory. The typability of these units reinforces representations in the form of various stereotypes, their awareness makes it possible to transfer information about them to other people, their significance consolidates important (therefore emotionally experienced) characteristics of reality in individual and collective experience. These characteristics of concepts represent their figuratively perceptual, conceptual and value side” (Karasik, 2009).

The semasiological aspects of the concept of the SUN on the material of the Russian language picture of the world have been investigated and described earlier: E.P. Panasova gave a linguistic and cultural description of the conceptual features that form the structure of the concept of “sun” in the Russian language picture of the world (Panasova, 2007), E.V. Reznikova considered the image of the rolling sun as a means of conceptualizing the dynamics of time in Russian (Reznikova, 2013). Representation in comparative aspect of time models that exist in Russian and Bashkir world paintings, as well as a contrasting description of the conceptual sphere of TIME, are considered in the work of Z. Dudareva (Dudareva, 2005). N.I. Popova considered the concept of TIME as a fragment of the linguistic picture of the world of the Yakuts, containing certain linguistic and cultural knowledge, and reflected in the names that are

associated with the natural calendar of the Yakuts (Popova, 2012).

## Methods

The article discusses research methods of the linguoculturological concept of time, represented by the word күн (sun) in the Yakut language. In the context of the method of linguoculturological approach, the semantic connection of the word representative of the concept of күн 'sun' with the concept of time is considered as a mental entity, a feature of the people, bearing the spiritual values of a representative of a certain culture, nation, ethnos, which is the basic part for a conceptual analysis of the linguistic picture of the world of the people.

### The semantic structure of the word-representative of the concept of КҮН 'SUN' in the Yakut language

The КҮН concept contains a scientific picture of the world as a scientific concept of КҮН 'SUN', the semantic content of which intersects with the content of the linguistic picture of the world: *Сырдыгы, итииһи биэрэн, сиргэ олох үөскүүрүгэр төрүт буолар, мэлдьи уот кутаанан умайар, төгүрүк быһыылаах халлаан эттигэ*<sup>70</sup>. In the Big Explanatory Dictionary of the Yakut Language (hereinafter referred to as BTSYAYA), the following main features of the scientific concept of КҮН "SUN" are highlighted: *халлаан эттигэ* "celestial body", *төгүрүк быһыылаах* "spherical", *мэлдьи уот кутаанан умайар* "always red-hot", *сиргэ олох үөскүүрүгэр төрүт* "source of life on The etymology of the word - a representative of the concept КҮН 'SUN' since the time of O.N. Bötlingka is compared with the common Türkic word күн `sun`. V.G. Popov, based on comparative historical data, believes that the word күн meaning 'sun' is found in many languages, except for some languages of the southwestern group of Türks: Old Uigur runic, Old Uigur, Balkar, Karakalpak, Kazakh, Altai, Khakass – күн, Azerbaijan, Turkmen – гүн, Khorasan – гыын, Uzbek – күн, Tuva, tofalar –

хүн<sup>71</sup>. It is interesting that in the Manichaean texts of the ancient Uighurs the combination of КҮН тэнри 'God the Sun' is comparable with the Yakut күн танара 'Deity of the Sun' (Popov, 2015).

In the temporal sense, the word күн 'sun' is found in the first written monuments and is more often used to denote the day period of time in days, but also sometimes even a day. In the Orkhon language күн 'day' and only in the phrase күн батсых 'west; literally where the sun sets', күн тоҕсых 'east; literal where the sun rises', үн ортусы 'south; literally the middle (stroke) of the sun' the meaning 'sun' is singled out. The designation of the time күн 'day' is preserved in all modern Turkic languages: Turkish, Turkmen, Azerbaijani - гүн, Tatar, Bashkir - көн, Karakalpak, Kazakh - күн, Uzbek, Chuvash - күн, Tuvinian – хүн.

Obviously, the sources of күн should be seen in the pre-Türkic root күй 'burn', goes back to the even more ancient root кү-, the semantics of which have not yet been identified by etymologists of the Turkic languages. However, another opinion should be mentioned: күн is inseparable from \*гүн'ал 'sun', and with it is a correspondence of pra-Altai \*гээн 'y, reflected in the written Mongolian \*gere 'dawn', Evenki геван, Manchu гөнгөн 'pure; light', the medieval Korean кай 'dawn'<sup>72</sup>. V.G. Popov believes that the original meaning of the word күн 'sun' is a heavenly luminary (Popova, 2012). BTSYAYA most fully reflects the conceptual layer of the concept on a synchronous slice and identifies 12 values and 1 lexical and grammatical version in the function of the name of the adjective with the value 'similar to the sun, radiant' (The Big Explanatory Dictionary of the Yakut Language, 2007). The semantic structure of the representative word of the concept КҮН 'SUN' is considered by us the most significant for determining the semantic connection with the concept of time. The initial meaning of күн "sun" is the terminological meaning "a celestial body, which is a giant hot gas ball emitting light and heat" (The Big Explanatory Dictionary of the

<sup>70</sup> BTSYAYA - The Big Explanatory Dictionary of the Yakut Language. Volume IV - Novosibirsk: Nauka, 2007. 670 p.

<sup>71</sup> Bötlingk O.N. About the language of the Yakuts. Translation by V.I. Rassadin. Novosibirsk: Nauka, 1991, p. 72; Pekarsky E.K. Dictionary of the Yakut language. 2nd ed. M., 1959, p. 1295; Egorov V.G. Etymological dictionary of the Chuvash language. Cheboksary, 1964, p. 117; Rasanen M. Versuch eines etymologischen Wörterbuchs des Turksprachen. Helsinki, 1969, p. 309; Etymological Dictionary of Turkic Languages: General Turkic and Inter-

Turkic Basics with the Letters 'K', 'Қ. Authors L.S. Levitskaya, A.V. Dybo, V.I. Rassadin. M., 1997. Available at: [www.altai.ru/LIBRARY/edtl.php](http://www.altai.ru/LIBRARY/edtl.php), p. 142; Comparative historical grammar of Turkic languages. Vocabulary. Moscow, Nauka, 1997, p. 64.

<sup>72</sup> Comparative historical grammar of Turkic languages. Vocabulary. Moscow, "Nauka", 1997, p. 78; Clawson 1972 - An Etymological Dictionary of Pre-thirteenth-century Turkish. Oxford: Clarendon Press, 1972, p. 725; Rasanen M. Versuch eines etymologischen Wörterbuchs des Turksprachen. Helsinki, 1969, p. 309.

Yakut Language, 2007), the development of secondary lexical-semantic variants occurred according to the radial-chain polysemy model, the first lexical-semantic the option is a “root token”.

On the basis of the primary, initial value, secondary, derivative and nominative values arose that represent conceptual signs: *сырдык* 'light, bright, clear', *итиш* 'warm', *тустаах кэм, бириэмэ* 'definite time', *хонук* 'day', *күн-дьыл туруга* 'weather condition', *ким эмэ күндү кинитэ, талталааба* 'dear, beloved person', *үчүгэй кэм* 'the best time'. The semantic structure of the word representative of the concept more precisely allows to highlight various shades of the meaning of the word, to identify semantic features that are manifested in the specificity of the compatibility of the word representative of the concept. As a result of the analysis of the semantic structure of the word representative of the concept, it was possible to single out the main conceptual features like “light”, “warmth”, “time”, “kindness”, “sincerity”, “affection”.

However, the purpose of this article is that we should single out those semantic connections that are characteristic in the conceptual areas of SUN and TIME. As rightly pointed out by N.I. Popov that “observing the sun is one of the main ways to measure astronomical time in the Yakuts as in all nomadic peoples. Time during the day was determined by the position of the sun - the main spatio-temporal landmark - in the sky” (Popova, 2012). Since ancient times, the Sakha people have always determined daily times by the rotation of the earth around its axis and around the sun. The sun showed the time during the day, and the stars and the moon at night, as evidenced by a number of stable combinations and expressions that denote different periods of time: *күн тахсыыта* “sunrise”, *күн уоттаныыта* “the sun is approaching its zenith”, *күн өһүүтэ* “the sun is over its zenith”, *күн халлаан оройугар табыста* 'the sun is approaching noon' (literally 'the sun has risen to the crown of the sky'), *күн ортото* is 'noon, midday', *күн арбаалыыр* 'evening' (literally 'the sun is going west'), *күн киэһэриитэ* 'the sun in the evening evening comes it's getting dark', *күн кириитэ* 'sunset', *күн туруута* 'solstice'. Depending on the location of a person, the same temporary name with a representative word of the concept may receive a different description. For example, among the Sakha people, the method of calculating time in daylight hours is expressed by the illumination of a dwelling or landscape: *күн оһох чанчыгар тыгыыта* “when a sun ray falls

on the lower side of the kamelka”, *күн кэтэбэриин түннүккэ тыгыыта* “when the sun illuminates the back (western) window, the opposite the entrance”, *күн уһа түннүккэ кириитэ* “when the sun looks in the right window” or *күн тиит баһыгар ойдо* “the sun has jumped on the tops of the trees”, *күн илин тыа баһынан тахсар* “the sun is rising from the top of the forest on the left”, *күн тыа сабатыгар саһар* “the sun has fallen to the tops of the trees, the sunset has come”, *күн сабахха түһүүтэ* “the sun is setting over the horizon”, *күн тыа кэтэбэр түһүүтэ* “the sun goes down behind the forest” (Popova, 2012). Thus, the concept of the sun is involved in the structuring of time, since KYH ‘SUN’ has been a measure of daily and annual time since ancient times. The above examples are erased metonyms, which are based on the movement of the sun associated with time in the contiguity. Any signs of the sun, including “light”, “color”, “temperature”, “movement in space”, “cyclical movement”, are transferred to time intervals and time in general. The initial, basic meaning of the word - a representative of the concept in most cases is no longer understood, however, the semantic deployment of this model continues spontaneously, capturing more and more new concepts.

The meanings that are included in the semantic structure of the representative word KYH ‘SUN’ are reflected in the metaphorical activity of the concept. A representative word of the concept of KYH ‘SUN’ as a light enters into stable combinations and expressions used to characterize something bright, beautiful on Earth in relation to the sun as a celestial body. G.V. Popov noted that “the ancient Yakuts enriched KYH ‘SUN’”. According to tradition, the ancient Yakut built a yurt with an exit to the east, so that in the morning, upon leaving the yurt, to see and pray to his deity - the Sun” (Popov, 1976). The worship of the Sun and the custom of building yurts at home with an entrance facing east have not only the Yakuts, but also the other Turks roots dating back centuries. The Yakuts have always perceived KYH ‘SUN’ with white color, with colorful adjectives *үрүн, маһан*. Combinations *аламай маһан күн* 'blessed sun', *дьэрис маһан күн* 'bright, bright, shining sun', *үрүн (ойор) күн* 'white sun' are widely used in the description of a bright, shining, gentle sun as a source of life not only living, but also plant of the world. Such stable combinations and expressions characterizing various aspects of human life are often found in folklore: *күн дьоно, күн айыы оһолоро* ‘residents of a sunny country, i.e. Middle world or white sun children’,



*күн сирэ (анна)* ‘earth, white light’, *күн улууһа* ‘all the people; good tribe of the Yakuts (opposed to the tribe of evil spirits, abasyy in folklore’ or ‘the collective name of the highest good deities living in heaven and patronizing all the inhabitants of the Middle World)’; internal and external state): *күн санаалаах* ‘very compassionate; compassionate (oh man)’, *күн диэки күлүгэ кэһиллибэт (киһи)* ‘respected, revered person (literally you can’t get around him from the sunny side – you could not get around the front of the great shamans, that is, from the sunny side), *күнүм тэнэ* ‘my beloved, my sun’, *киһи күнэ буол* ‘to be kind, sympathetic, kind-hearted’, *күн айыы киһитэ* ‘compassionate, merciful, sympathetic person’, *күн баҕалаах* ‘to burn with the desire to accomplish something, implement’, *күнү көрдөр* ‘give birth’ (literally show the sun). *Күн (күнүн) диэки үстэ көр* – өлөргүттэн туох да өрүүһүбэт буолла, онон күнүн сириҥ кытта бырастыылас диэн этии ‘when a person goes to another world’. *Күн накааһа* – эрэй, мун, сор ‘torment, suffering’, *күнү-дьылы бараа* – туһата суох дьыаланан дьарыктанан элбэх бириэмэни таах ыт, тугу да гыммакка таах сырыт ‘while away time’, *күөгэйэр күнэ* – саамай дьэтэ, саамай үгэнигэр сылдьар кэмэ ‘the most active, the best time, the peak, the crown of life’.

## Conclusion

Summarizing the above, it can be argued that the semantic relations between the representative word of the concept of КҮН ‘SUN’ and the concept of ‘TIME’ are inextricable, because connections in the structure of semantics occur by identifying two concepts (the sun and time) on the basis of the empirical conjugation of the indicated realities. The properties of the motivating image of the sun are transferred to the identified concept of time and further to any of its segments, as well as to phenomena with a time extension: life, history, culture, etc.

The further topic of this study includes the study of interconnected relationships in the metaphorical sphere of the concepts КҮН ‘SUN’ and ‘TIME’ in the linguistic picture of the Sakha world.

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