

Artículo de investigación

Lexico-semantic group “decoration” in the linguistic picture of the world of the Sakha people***ЛЕКСИКО-СЕМАНТИЧЕСКАЯ ГРУППА «УКРАШЕНИЕ» В ЯЗЫКОВОЙ КАРТИНЕ МИРА НАРОДА САХА****Grupo lexico-semántico "decoración" en la imagen lingüística del mundo de las personas Sakha***

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Abstract

The article analyzes and describes the names of jewelry that make up the lexical-semantic group of "jewelry made of metal", which are an invariable accessory and an important element of traditional Yakut clothing. The study presents the cultural and historical characteristics of the complex of metal jewelry, the seminal structure of the lexical units of the names of jewelry in the Yakut language is determined, types, subgroups, lexical and semantic associations as part of the named lexical and semantic group are identified. The interaction of the elements of the Turkic, Mongolian, Russian languages and their phonetic variants can be traced in the lexical-semantic group “metal jewelry of clothes” of the Yakut language. Yakut jewelry according to the nature of use is divided into removable and sewn.

Аннотация

В статье анализируются и описываются наименования украшений, составляющие лексико-семантическую группу (далее ЛСГ) «украшения одежды из металла», которые являются неизменной принадлежностью и важным элементом традиционной якутской одежды. В исследовании представлена культурно-историческая характеристика комплекса украшений одежды из металла, определена семная структура лексических единиц наименований украшений одежды в якутском языке, определены типы, подгруппы, лексико-семантические объединения в составе названной ЛСГ. В ЛСГ «металлические украшения одежды» якутского языка прослеживается взаимодействие элементов тюркских, монгольских, русского языков и их фонетических вариантов. Якутские

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Key words: Cognitive linguistics; lexical and semantic group; metal jewelry; Yakut language; polysemy; linguistic picture of the world.

украшения по характеру использования делятся на съёмные и нашивные.

Ключевые слова: когнитивная лингвистика; лексико-семантическая группа; металлические украшения одежды; якутский язык; полисемия; языковая картина мира.

Resumen

El artículo analiza y describe los nombres de las joyas que conforman el grupo léxico-semántico de "joyas hechas de metal", que son un accesorio invariable y un elemento importante de la ropa tradicional Yakut. El estudio presenta las características culturales e históricas del complejo de joyería de metal, se determina la estructura seminal de las unidades léxicas de los nombres de joyería en el idioma Yakut, tipos, subgrupos, asociaciones léxicas y semánticas como parte de los nombres léxico y semántico. grupo están identificados. La interacción de los elementos de los idiomas turco, mongol y ruso y sus variantes fonéticas se puede rastrear en el grupo léxico-semántico "joyas de metal de la ropa" del idioma Yakut. Las joyas de Yakut según la naturaleza de uso se dividen en extraíbles y cosidas.

Palabras clave: Lingüística cognitiva; grupo léxico y semántico; joyas de metal; Idioma yakut; polisemia; imagen lingüística del mundo.

Introduction

In the last two decades, studies that consider language as an integral part of the cultural heritage of an ethnos, which is characterized by national-cultural specificity, have been widely developed in linguistics. Studies of various concepts as clots of culture in the human mind from the standpoint of cognitive linguistics and linguocultural studies have gained particular relevance.

The cognitive approach, which is one of the most important linguistic paradigms of our time, consists in a functional view of language as a communicative system that offers optimal conditions for coding and decoding of non-language information.

Cognitivism considers language as a cognitive mechanism, which is the connecting link between speech and thought activity, on the one hand, and the functioning of language, on the other. The basis of the cognitive approach is the identification of all types of knowledge that are embedded in the structure of individual lexemes and their blocks and are used in communicative activities. The single structure of the human brain and the need for structuring linguistic reality in the process of cognitive activity determine the presence of universals and differences in various languages. The basis of linguistic universals are concepts that represent the basic category of cognitive semantics of the highest degree of abstraction. They, including the particular values of concretization of general semantics, are the most adequate way to reflect extralinguistic reality (Abdyukova, 2002).

Following V.I. Karasik, we understand the concept as "multidimensional semantic education, in which the value, figurative, conceptual sides stand out". The value dimension of the concept reflects the importance of a given mental education for an individual, society; figurative - "relevant signs of practical knowledge" (visual, taste, tactile and other characteristics of objects); conceptual - linguistic fixation of the concept. The researcher identifies several types of concepts depending on the producing subject: ethnocultural, sociocultural, and individual cultural (Karasik, 2009).

Based on the material of representatives of the Altai language family, significant developments in this direction were undertaken by Kazakh, Tatar, Bashkir, Buryat, Kalmyk linguists.

In Yakut linguistics, linguists have recently begun to pay attention to the manifestations of the linguistic picture of the world of the Sakha people in the aspect of linguoculturology. There are a number of works examining the semantic features of vocabulary with national-cultural components "alaas", "dwelling", "clothes", "food", "utensils", especially their functioning in epic and literary texts. Turkic-Mongolian, Tungus-Manchurian strata are established, including ancient Turkic, General Turkic, Old Mongolian elements. A comprehensive interdisciplinary study of cultural vocabulary will help to create a more complete picture of the development of the lexical-semantic system, to track the processes of

borrowing and adaptation, the interaction of substrate-superstratum elements and to identify the national-cultural specificity of the language (Gotovtseva, 2015; Danilova, 2013; Dyachkovsky, 2012, 2014, 2017; Popova, 2012). The study undertaken in the framework of this article on the vocabulary of traditional types of jewelry for Yakut clothing is of interest both in the linguistic and cultural aspects. It has practical value as a comprehensive study of the state and development trends of the vocabulary of material culture in the aspect of revealing new information about the linguistic identity of the Yakut national culture.

The study of traditional jewelry of Yakut clothing from an ethnographic point of view was carried out by V.L. Seroshevsky (1993), M.M. Nosov (1955), F.M. Zykov (1976), R.S. Gavrilieva (1998), S.I. Petrova (1999, 2011), N.K. Danilova (2013) and others. A more detailed reconstructed description of traditional metal jewelry in the Yakut folk costume system belongs to A.I. Savvinov in the work "Traditional metal jewelry of the Yakuts: XIX - beginning of XX century" (2001). On the basis of archival, museum and field material, a scientific systematization and classification of traditional types of Yakut jewelry, jewelry technology, artistic and craft features, traditions of Yakut jewelry art are developed (Savvinov, 2001). More than 40 different names of jewelry and their variants are fixed and systematized in the work of A.I. Savvinov.

Linguistic works, which reflect the vocabulary of various types of jewelry, include the dictionaries of the Yakut language: explanatory, translated and dialectological.

Decoration is not only a historical phenomenon, but also a cultural phenomenon, the conceptual area of which is widely and variably represented in the Yakut language. There is no special study devoted to the lexical features of traditional types of clothing decoration in linguistic literature. This circumstance determines the choice of the topic of our study. It seems that the study of this thematic group can be significant not only for etymology, the history of the Yakut language, but also for the history and ethnography of not only the Yakut people, but also other peoples of the Altai language family.

Methodology

The article discusses research methods of the linguoculturological concept of decoration, represented by the words *симэх* and *киэргэл* in the Yakut language, which are the basic part for a conceptual analysis of the thematic association of "clothing decoration" of the Sakha people.

The components of the basic concept are interconnected by similarity or identity of values, including the particular values of concretization in the lexical-semantic group (hereinafter referred to as LSG) of "metal clothing decoration". At the same time, the analyzed units included in this LSG, as far as possible, receive etymological data from various comparative historical sources to establish the Turkic-Mongolian or Tungus-Manchu nature of the words.

Киэргэл, симэх 'jewelry' as words representing the concept of "jewelry, decoration" in the linguistic picture of the world of Sakha

As a source for observing the process of conceptualizing the concept of 'decoration', represented by the words *симэх* и *киэргэл* in the culture of the Sakha people in all their polysemantic diversity, various lexicographic data were used to establish the starting point of the process. Moreover, the structure of a multi-valued lexeme is considered as an integral unity of all direct and figurative meanings in the aspect of cognitive semantics.

Decoration is the oldest multifunctional phenomenon of ethnic culture with complex symbols, which reflects the ancient religious ideas and features of artistic traditions (Savvinov, 2001).

The analysis of lexicographic sources shows that the concept of "decoration" is represented in the Yakut language by the lexical units *симэх* и *киэргэл*, which have a number of vocabulary definitions. The primary, non-derivative-nominative meaning of the word *киэргэл* is as follows: *кими, тугу эмэ киэргэтэр, тунсарар онһук, мал, симэх* 'decoration, attire, decoration'. Its synonym is *симэх - кими-тугу эмэ симиир киэргэл, киэргэл онһук* 'decoration, outfit'. In the primary sense, both words are synonymous and do not have distinctive semantic connotations - this is an object or result of an action that is perceived by a person or society as a harmonious addition to something or anyone with an aesthetic purpose. Both words are considered in the Yakut language as key, as representatives of the concept of "decoration".

Etymologically, the word *киэргэл* 'jewelry, attire, decoration' is derived from the verb *киэргэй* 'become elegant, be decorated' and the substantive affix *-л*, Mongol word *көгере* 'dress up, decorate, flaunt', jagga word *көркэй* 'become

beautiful' (The Big Explanatory Dictionary of the Yakut Language, Vol. IV, 2007). *Симэх* comes from mongol word *чимэг* 'decoration, decoration, outfit', *шэмэг* 'decoration; instructions'. Meanwhile, the word *семэклэ* 'to perform a burial ceremony' is recorded in the Old Turkic dictionary (Ancient Turkic dictionary, 1969).

Features of the semantic structure of the words *киэргэл* и *симэх* 'decoration' in modern Yakut language are as follows: the word *киэргэл* 'decoration' has three meanings: 1) *симэх* 'decoration'; 2) *туох эмэ (холобура, олох, сир-дойду, айылба) көрүнүн, киэбин тунсарар ким, туох эмэ* 'decoration, beauty, pride (for example, life, nature)'; 3) the figurative meaning *перен. ким, туох эмэ киэн туттуута* is an object of someone's pride' (The Big Explanatory Dictionary of the Yakut Language, 2007).

Симэх consists of 3 lexical and semantic options: 1) *к кими-тугу эмэ симиир киэргэл, киэргэл оноһук* 'decoration'; 2) *Сайынны айылба көбөрбүт ото-маһа, дьэрэкээн сибэккитэ-сэбирдэбэ* 'green decoration, green outfit of nature'; 3) *Блмынах, куор, уоспа ымынаба* 'rash with smallpox and measles' (The Big Explanatory Dictionary of the Yakut Language, 2011).

From the above it can be concluded that in The Big Explanatory Dictionary of the Yakut Language, as separate meanings of the *киэргэл* 'decoration' lexeme, the second derivative-nominative meaning *туох эмэ (холобура, олох, сир-дойду, айылба) көрүнүн, киэбин тунсарар ким, туох эмэ* 'decoration, beauty, pride (for example, life, nature)', and *симэх* has 'adornment' - *сайынны айылба көбөрбүт ото-маһа, дьэрэкээн сибэккитэ-сэбирдэбэ* 'green decoration, green outfit of nature' (The Big Explanatory Dictionary of the Yakut Language, 2011), which indicates the expansion of the meaning of the lexeme *киэргэл, симэх* 'decoration'. An analysis of the meanings made it possible to identify the basis of their semantics, consisting of a categorically-lexical seme "an object that adorns someone, something" + a concretizing seme - "that which is something beautiful". Detailed detailing of this concept is carried out at the level of secondary meanings "a feeling of satisfaction with something", "an object of pride of someone" or "who (what) is the best among others deserves to be proud of him". However, there are differences in the interpretation of The Big Explanatory Dictionary of the Yakut Language in the semantic representation of the secondary, derived

meanings of these lexemes, and therefore *киэргэл* 'decoration' is semantically wider than the lexeme *симэх* 'decoration'.

We need to establish the syntagmatic relations of these tokens on the basis of semantic functions within the framework of combining words that realizes a secondary meaning in the context: *сир-дойду киэргэлэ* or *симэбэ* 'decoration, beautiful decoration or pride of any locality (city, village or state)' (this there may be cultural monuments, sights); *сир, айылба симэбэ, киэргэлэ* 'the beauty of nature'; *сайынны айылба көбөрбүт отун-маһын симэбэ, киэргэлэ* 'summer green decoration of nature'. *Сир симэбинэн сирээдийбит күөх алааска күрүүөх дыно мустан көхтөөхтүк көрүлүүр, ыллыыр-туойар, үңкүүлүүр-көччүйэр* (Danilov, 1967). 'A lot of fun with songs and dances is taking place on green almas, dotted with lush vegetation. In the above examples, the words *киэргэл* and *симэх* 'decoration' as part of sentences have in their meanings common semantic components 'decoration, beauty, pride (for example, life, nature)'. Consequently, their semantic structure does not reflect significant changes, since derivative-nominative, secondary values turned out to be synonymous.

In the modern Yakut language, the concept of *киэргэл, симэх* is mainly associated with the design of festive space, household items, clothing, design and acts as an external decoration of the internal content of public life in a certain environment at a certain time. This is especially manifested in external forms of life and clothing.

The lexico-semantic group "jewelry of metal clothes" in the language picture of the world

Based on the analysis of various linguistic sources and given definitions, it can be concluded that the keywords of the representative of the concept *киэргэл и симэх* 'decoration' in the modern Yakut language form various lexical and semantic groups (hereinafter referred to as LSG) with the common component *киэргэл и симэх* 'jewelry'. At the same time, each group includes simple and derivative objects (substances), which call the elements of the denotative row *киэргэл и симэх* 'decoration', which are differentiated by a number of components of meaning and are in equipole relations.

LSG of the names of the types of Yakut clothing ornaments is an important component of the vocabulary of the language. The single seme of

LSG is the sema “clothing decoration”. Within this paradigm, generic-type relationships of hyponymy are distinguished, where the names of subgroups (“fabrics that are decorations”, “decorations of clothes made of fur”, “jewelry of clothes”) are hyperonyms in relation to specific names of decorations.

According to existing definitions and sources, the traditional types of Yakut jewelry according to the nature of use are divided into removable and sewn and are divided into the following LSG:

1. LSG “ornamental fabrics”: *саратынпка* ‘thin checkered or striped fabric, sarpinka’;
2. LSG “jewelry of fabric clothes” *киллэник тангас* (combinations of seme and semantic components form the seeds of the subgroup): a) “shoulder decorations” *сарын симэбэ*; b) “decorative ornaments” as *оноо* ‘a cut in the back and on the sides of clothes’; c) “decoration form” of the type of *тэргэн бүөрэ* ‘breast plate made of silver or red copper, having a round shape, on the edges of which there were nine holes’, *сирэй кур* ‘female silver belt with quadrangular or square plates’; d) “jewelry worn over the clothes” such as *кыбака симэбэ* ‘decoration of the bride’s knuckle’, *көмүс кур* ‘silver belt’; e) “special cut of decoration” such as *ингээһин* ‘wedge-shaped folds’; f) “detail as decoration of clothes”, such as *бытырыыс* ‘fringe, brush’;
3. LSG “decoration of clothes made of fur”, for example: *хобо моойторук* ‘long squirrel tail fur scarf’;
4. LSG “jewelry”: a) “jewelry made of metal”, for example: *кыаһаан* ‘pendants, trinkets on a shaman’s cloak’; b) “jewelry of clothes made of stones”, such as *туорах ытарба* ‘bead earrings’; c) “jewelry of clothes from other materials”, such as *дьайаа* ‘a decoration made of red copper, which was sewn on the back of a child’s clothes’; d) “jewelry”, consisting of lexical units called neck, chest and wrist jewelry;
5. The LSG of “headgear serving as a costume decoration” is represented by the subgroups: a) “old headgear” of the *дьабака* type — women’s high

headdress sewn in front of wolverine, squirrel tails, lynx in the back, with a fabric topped with a pattern and with a silver circle in center - *туоһахта* (usually *туоһахта* decorated ceremonial headdresses); *дьабака* had varieties with the names: *хороох, тамаах, хаан*; b) the head attire *бастына* ‘the headdress’ c) “hair ornaments” *суһуох симэбэ, ас куустарар* ‘hair clip for holding hair under the head’; d) “ornaments on the headdresses” *туоһахта* ‘round silver plate-ornament that was sewn to the horned headdresses’; *дьэндиискэ* ‘two long ribbons falling down behind the *дьабака*’.

In the definitions of the names of clothing decorations, jewelry with the presence of gender opposition “male clothing jewelry”, “female clothing jewelry”, “children’s clothing jewelry” is distinguished.

As an object of description, within the framework of this article, the names of clothing decorations are selected that make up the LSG “metal clothing decorations”, which are an invariable accessory and an important element of Yakut clothing.

According to nominative values and functional characteristics, the Yakut metal jewelry can be divided into the following LSGs: “1) head jewelry; 2) neck and chest decorations; 3) back, 4) loincloths, 5) hand jewelry, 6) sewn jewelry” (Savvinov, 2001). Within this paradigm, each group is divided into separate subgroups and types. So, the head ornaments are divided into *суһуох симэбэ* ‘decorations on the braid’, *ытарба* ‘earrings’, *туоһахта* ‘solar circle on the headdress’, *бастына* ‘headband’; *саабыска, моой симэбэ* “neck-and-chest” and include such types of jewelry as *кылдыбы* “neck bracelets”, or *илин кэбиһэр* “breast decoration”, *сүрэх кириэс* “breast crosses”, *уолук симэбэ* “breast decoration (male)”, brooches fasteners; on the back - *суһуох киэргэлэ* ‘headpiece, braid cover’, *дьайаа* ‘copper jewelry on the back of clothes, protecting from evil spirits’, *кэлин кэбиһэр* ‘back decoration’; *өттүк симэбэ* ‘loincloths’ - *номуорунай кур* ‘collapsible belts’, pendants, *кыбака симэбэ* ‘decoration of a jailer’; hand jewelry - *бөбөх* ‘bracelet’, *биһилэх* ‘ring’; *тигиһи киэргэлэ* ‘sewn ornament’, which is represented by beads - *обуруо, хоруонка*, metal plaques and pendants.

The article considers polysemantic words as a material for linguistic and cultural analysis, which are richer in content, thematically more specialized and have a common attribute “metal decoration”. Lexical units such as *ытарба* ‘earrings’, *буһулэх* ‘ring’, *бастына* ‘female head jewelry - headband’, *кур* ‘belt’ reflect the metal jewelry that has reached the present and is the most common and popular in the Sakha people.

Саха ытарбата ‘Yakut national earrings’ are gold or silver ring earrings with massive forged or cast pendants with a pattern or openwork pattern and a lot of *салбырбас* ‘hanging bells’. In the old days, more primitive forged copper or silver products without ornament, sometimes with a carved pattern, were used. *Ытарба* - *дьахтар кулгаабын эминньэбин үттэтэн баран кэтэр кизгэлэ* ‘women's jewelry, put on the earlobes, earrings’ is one of the most popular, widespread types of women's jewelry, characterized by a variety of shapes, manufacturing techniques and decoration.

Ытарба is of Turkic origin: *ысырга* ‘earring; earrings’ (Turkmen-Russian dictionary, 1968); *исирга* ‘earring, earrings’ (Uzbek-Russian dictionary, 1988). Earrings are distinguished by a variety of forms - from simple and concise to complex very massive. The following varieties of earrings are described as composite terms in The Big Explanatory Dictionary of the Yakut Language: *измэх ытарба* ‘ring-shaped small earrings with hinges, without pendants, the front of which has a convex oval thickening in the form of a petal, hoop earrings (sometimes have a carved pattern and hanging on the bottom or on both sides)’, *кылдыы ытарба* ‘gold and silver earrings in the form of a ring’, *түгэхтээх ытарба* ‘large silver or gold earrings with a massive pendant, decorated with a pattern and many pendants, pendant earrings (modern ones sometimes adorn the drag precious stones)’, *хаабыр (суэл) ытарба* ‘silver or gold massive plate earrings with several large spreading fans in several layers with patterned pendants with elongated pendants, mane earrings, sometimes modern ones are decorated with precious stones’, *ханха ытарба* ‘massive plate earrings with two-tier, three-tier flat pendants resembling a pack saddle’, *харыйа ытарба* ‘hoop earrings with flat pendants in the shape of a Christmas tree with small flat or molded voluminous bell pendants and carved patterns (modern products are sometimes decorated with precious stones)’, *хоолдук ытарба* ‘large ring-shaped earrings (sometimes with a pattern), the front of which has a strongly convex, resembling a water bug,

thickening, massive hoop earrings’, *ыаҕас ытарба* ‘large massive silver or gold Yakut earrings’ (The Big Explanatory Dictionary of the Yakut Language, 2007). In addition to the above varieties, A.I. Savvinov singles out *к көндөй хобо ытарба*, *хабыр хобо ытарба* ‘earrings, consisting of many small bells’, *көбө ытарба* ‘earrings in the form of pipes’, *күрдөх ытарба* ‘shovel-shaped earrings’, *ньургунун ытарба* ‘flower earrings’, *сарбынньах ытарба* ‘earrings with pendants’, *туораах ытарба* ‘earrings in the form of weights’, *хантабай ытарба* ‘earrings with flat pendants’ (Savvinov, 2001).

According to the manufacturing technology, Yakut earrings are divided into: *кутуу ытарба* ‘earrings made of any metal using casting and casting technology (formerly made of copper or usually silver and gold)’, *таптайыы ытарба* ‘earrings with thin flat pendants made by forging’.

In the structure of meanings of the *ытарба* lexeme ‘earrings’, the volume of the meaning is expanded on the basis of metonymic transfer: *сүдүһү кулгаабын үттэтэн кэтэрдиллэр тимир, им* ‘mark on the cattle’s ear in the form of an iron circle’, as well as *сорох сэбирдэхтээх маска үнүгэстэн үүнэн салыбыраан түһэр, ытарба курдук сибэкки* ‘an inflorescence in the form of earrings on some trees’ (The Big Explanatory Dictionary of the Yakut Language, 2007). *Ытарба*, combined with the word *күн* ‘sun’, develops the meaning *күн ытарбата* – *күн икки ойбоһунан көстөр, күстүкка маарынныыр толбон* ‘rainbow highlight on the right and left sides of the sun’.

A valuable source of knowledge about the culture, mentality and life of the people are phraseological units. They reflect customs, traditions, beliefs, mythological representations, characteristic features of native speakers. In addition to the above values, a certain dynamic of the content of figurative values is observed, due to a metaphorical rethinking: *Күнүм-ыйым ытарбата* – *күннэ көрбүтүм, баар-суох киирим, оҕом, эрэлим* ‘my beloved, my joy, my child, my hope’. *Сүрээм ытарбата* – *күндүттэн күндү, түүхха да тэнэ суох күндү (үксүгэр соботох оҕону этэргэ)* ‘the most expensive, incomparable, beloved (literally earrings of my heart - usually about an only child)’. *Ытарба буол* – *кими эмэ тула көт, батына сырыт (сүньүһүнэн оҕону этэргэ)* ‘Do not leave the person, pursue (usually about the child)’. In Yakut phraseology, the component *ытарба* motivates in the semantics of phraseological units values based on such signs

as love, joy, kindness. The semantics of phraseological units with the component *ытарҕа* 'earrings' mainly contains an evaluative character aimed at a positive characteristic of a person, in particular a child.

Биһилэх - тарбахха кэтиллэр киирээл 'hand-worn ring as a decoration or symbol of marriage'. Turkic *билээик* 'bracelet', starting with V.V. Radlov, etymologized from the Turkic word: *билэк* 'wrist' + *үзүк* (*йүзүк*) 'ring' (Lindenau, 1983; Doerfer, 1965; Rasanen, 1969; Clauson, 1972; Sevortyan, 1979). Yakut word *биһилэх* is a metathesis from *билиһэх* < **билээик* (Dyachkovsky, 1977; Попов, 2003). There is also an opinion that the Yakut word is Mongolism *biličeg/bilisüg* (Betlingk, 1990). However, modern scholars consider the Mongol forms to be Turkisms. (Doerfer, 1965; Kolesnikova, 1971)²⁸⁰.

According to archaeological data, the signet rings of the Yakuts have a fairly long existence, they were found in pre-Christian burials of the XVII - XVIII centuries. Basically, there were two types of rings: ordinary, cast from silver and copper and "signets" - rings with a shield, i.e. one-piece thickening on the front side – *убурут* (Savvinov, 2001).

In the semantic structure *биһилэх* 'ring', on the basis of metonymy, derivative meanings appear such as: *киһи тарбаҕа батар ына кытаанах матырыйаалтан оноһуллубут (хол, төлө тардарга) тиэрбэс* 'circle-shaped object, rim made of solid material'; *Бүүрүк, тиэрбэс курдук быһыылаах туох эмэ* 'what has the shape of a circle, a rim' (The Big Explanatory Dictionary of the Yakut Language, 2007). All values of the structure are combined into a single semantic whole, thanks to the ring present in their interpretation.

In a metaphorical figurative meaning, *ким эмэ кими-тугу эмэ тулалааһына, төгүүрүктээһин* is 'the position when someone is surrounded by someone or something is closed by a circular line of something', the similarity of objects receiving the same name in shape, in this case the ring, is traced. Based on the metaphorical transfer, a compound terminological word is formed, *юм биһилэх* 'environment (literally a ring of fire with the meaning of encircling the enemy, taking him from the bulk of the army, take it into the ring)'.

²⁸⁰ An etymological reference compiled by V.G. Попов

Almost everyone wears rings, regardless of their social or financial situation, the rings are ordinary, cast from silver and gold *сирэйдээх биһилэх* 'a ring with a small notched seal, a signet', sometimes in the dialects of the Yakut language, the word *убурут* 'hoop' borrowed from the Russian language is used (Pekarsky, 1959).

Бастына 'national headdress of a woman in the form of a headband decorated with beads'. By E.K. Pekarsky, *бастына* is the headdress of a married woman (Pekarsky, 1959). A.I. Savvinov suggests that "a headdress consisting of a rim, if it had long strips of pendants hanging down on its back, was called *кэлин кэбиһэр* and was considered as a back decoration (Savvinov, 2001). Tuvanian obsolete word *бастангы* 'wedding head cover' (Tuva-Russian dictionary, 1968). Raised to the root *бас* 'head' (Pekarsky, 1959).

Derived meanings are formed from the primary, non-derivative-nominative meaning of the word *бастына*: *сыарҕа сыһаахтарын холбуур туорай мас* 'the front crossbeam (mating) connecting the skids (sledges)' (*саней, нарт*); *орон бас өттүнэн туорайа* 'horizontal bar, head of the headboard'. Derived values are combined by a common seme, denoting a crossbar fixed across an object and having a horizontal extent. The object can be characterized as front or head. Contextual partners exclude the upper, rear, human, body semes, and reinforce this emy the front part related to the head', which is the main one in the content of these meanings of the word *бастына*. One of the main additions to the Yakut traditional costume is a type-setting belt - *көмүс кур*. *Кур* 'belt', according to O.N. Betlingk and E.K. Pekarsky, is of Turkic origin (Betlingk, 1990; Pekarsky, 1959], although in the dictionaries of modern Turkic languages the word *кур* is not fixed in this meaning.

There are two types of Yakut belts: a belt consisting of a wide leather base, entirely lined with ornamented plates of rectangular silver sheet, 5-7 cm wide, was worn by women. A narrower belt with cast plates 3-5 cm wide was worn by men. "A belt made of silver plates fastened with a leather strap attached to a cast ring" dates back to the 18th century or the end of the 17th century (Gavrilieva, 1998). Men's and women's belts have different names: *Харах көмүс кур* 'silver belt with "eyes"', *сүнньэх*

көмүс кыр 'belt with plaques in the form of dubs' - the names of men's belts, and women's were named as follows – *сирэй көмүс кыр* 'Belt decorated with flat silver plates' or *тыорум көмүс кыр* 'Belt with a quadrangular silver plaque' (Savvinov, 2001).

At various stages of the development of society, not only the means and methods of wearing jewelry changed, but also their purpose. For example, in recent years, jewelry in the form of various charms, amulets, talismans, the so-called *ымыйлар*, *харысхаллар* are especially popular among the residents of Yakutia 'objects that can protect from various disasters, amulets, talismans'. *Харысхал* can be related to the ancient Turkic word *харыс* 'greedy' (Ancient Turkic dictionary, 1969). At the same time, O.N. Betlingk defines the meaning of the word *харыс* as "protect, preserve" with reference to the work of Y. Klaproth on the language and written language of the Uyghurs (Betlingk, 1990).

The word *харысхал* has a primary, non-derivative-nominative meaning *кими, тугу эмэ аһыныы, харыйыйыы* 'sympathy, compassion, mercy, pity'. Its derivative-nominative meaning is *кутталаах суолтан көмүскүүр, харыстыыр туюх эмэ* 'protection, support, screening'. Charms are in the form of an icon, pendant, earrings are usually made of silver, characterized by a variety of shapes. *Харысхал* differs from *ымыы* 'amulets' in functional characteristics: *Харысхал* has a more individual, personal character, and *ымыы* is associated with the religious and mythological representation of the Yakuts. Since ancient times, people created jewelry not only for aesthetic reasons, but because of the belief in the miraculous properties attributed to them.

Conclusion

The names of clothing decorations in the Yakut language form an extensive LSG. In the thematic association of items of jewelry for clothing in the Yakut language, LSG are distinguished, the components of which are interconnected by similarity or identity of values, i.e. generic or synonymous relationship. A significant part of the names of Yakut jewelry is Turkic-Mongolian parallels, since they are fixed by all vocabulary and ethnographic sources with identical semantics, also borrowed from the Russian language (*хоруонка* - 'beads', Russian 'коронки, корольки'). In most lexical units, there is a semantic connection with the motivational basis, which directly or indirectly indicates and actualizes differential senses.

"Names of metal jewelry for clothes" in LSG traces the interaction of elements of Turkic, Mongolian, Russian languages and their phonetic variations.

The motivational attributes are based on the following motivational signs: the material of manufacture, place of wearing, purpose, shape, presence / absence of individual parts, method of manufacture, etc. The choice of different attributes in such objects during the name is due to extralinguistic factors. For example, material becomes an important sign if other signs of reality are sufficiently static, i.e. undergo minimal changes or remain constant over time.

In modern Yakut language, the component review of the lexico-semantic group "metal jewelry of clothes" (in particular, its seminal analysis) demonstrates a national peculiarity, which contributes to the disclosure of both the linguistic, spiritual, and material culture of the ethnos.

Thus, the study presents the cultural and historical characteristics of the complex of metal jewelry in culture, defines the family structure of the lexical units of the names of clothing decorations in the Yakut language, identifies types, subgroups, lexical and semantic associations in the LSG "clothing decoration".

Unlike other related peoples, most of the Yakut ornaments (belts, chest and back decorations) were worn both over summer (for example, over *платья-халадая*) and winter fur clothes (for example, *сагыннах* 'long-length female fur caftan from beaver, lynx or sable, put on with wool outside'). Harmoniously combined with expensive fur and rook, metal jewelry was an important artistic addition to the traditional costume, its peculiar ethnographic mark.

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