

РЕПРЕЗЕНТАЦИЯ КОНЦЕПТА «СЫЛГЫ/ЛОШАДЬ» В ЯЗЫКОВОМ СОЗНАНИИ НОСИТЕЛЕЙ ЯКУТСКОГО ЯЗЫКА

DİLSEL BİLİNÇ AÇISINDAN ANADİLİ YAKUTÇA OLANLARDA
"SYLGY / AT" KAVRAMI

REPRESENTATION OF THE "SYLGY/HORSE" CONCEPT IN THE
LINGUISTIC CONSCIOUSNESS OF THE YAKUT NATIVE SPEAKERS

Postgraduate student Alina VASILYEVA

ABSTRACT

This article attempts to identify and describe the methods of conceptual indications forming the structure of the "sylgy / horse" concept in the Yakut linguistic consciousness. Studies of national and cultural identity of the Yakut linguistic consciousness in terms of socio-cultural and linguistic contacts may serve as a scientific and methodological basis for a more in-depth study of language processes, including the mental lexicon of the ethnic group.

The study is based on the analysis of semantics of the "sylgy / horse" concept and associative-verbal network of linguistic consciousness of the Yakut native speakers. It is shown that the traditional world view and perception of the world are reflected in the traditional knowledge, linguistic and mythopoetic consciousness of the Yakut people.

Key words: linguistic consciousness, concept, traditional culture, associative reactions.

РЕЗЮМЕ

В статье предпринята попытка выявления и описания концептуальных признаков, формирующих структуру концепта «сылгы/лошадь» в языковом сознании якутов. Исследования национально-культурной специфики языкового сознания якутов в условиях социально-культурных и языковых контактов могут послужить научно-методологической базой для более углубленного изучения языковых процессов, в том числе ментального лексикона этноса.

Проведено исследование на основе анализа семантики концепта «сылгы/лошадь» и ассоциативно-вербальной сети языкового сознания носителей якутского языка. Показано, что традиционное мировоззрение и мировосприятие находят отражение в традиционном знании, языке и мифопоэтическом сознании якутов.

Ключевые слова: языковое сознание, концепт, традиционная культура, ассоциативные реакции.

ÖZET

Makalede yakut dilinde «СЫЛҒЫ/ат» kelimesinin belirtileri üzerinde çalışılmıştır. Sosyal-kültürel ve dilsel temaslar şartlarda Yakut'ların dil bilinç özelliklerindeki milli-kültürel özelliklerini incelediğimizde bilim açısından dilin gelişme süreçlerinin ve ulusun mantalite sözlüğünün daha da etraflıca araştırmamız mümkün olmaktadır.

İşbu çalışma «СЫЛҒЫ/ат» kelimesinin anlamı ile Yakutçanın çağrışım-sözlü ağlara dayalı yapılmıştır. Çalışmalar sonucunda geleneksel dünya görüşler ile dünya kavramlar tarafından Yakut Dilinin, destan bilincinin ve ilminin oldukça etkilediği tespit edilmiştir.

Anahtar Kelimeler: Dil bilinci, kavrayış, geleneksel kültür, çağrışım karşılıkları.

Nowadays, in the modern development of the society the trends to understanding the traditional culture of ethnic groups are becoming more and more relevant, the preservation and development of national traditions of each nation, its independent contribution to the general treasury of human culture are updated. Legitimate processes of globalization are opening new opportunities for the development of all aspects of life of the countries, peoples and of the individual, but at the same time, creating new threats to their existence. In this regard, preservation of the traditional culture of the peoples of the North becomes a particularly acute problem of the scientific discourse. The longevity of the nation depends on the maintenance of self-consciousness, ethnic memory, which represents an important psychological mechanism to ensure cultural continuity. The research in the study of linguistic consciousness, linguistic processes in particular, mental lexicon of the Yakut ethnic group, promotes the development of mechanisms for updating language preservation and revival of national culture in a globalizing world. *The structure of the world view is shaped in the early stages of ethnogenesis, and remains largely immutable throughout the life of an ethnic group. It defines ethnic identity and uniqueness of a particular culture and, hence, its bearers are the members of an ethnic group comprising a social community characterized by a specific cultural model, which mediates the nature of their activity in the world* (Zamorshchikova: 2012, 124). The processes taking place in the bowels of the language can determine the location of the elements of traditional culture in the ordinary minds of people; identify the cultural identity of linguistic consciousness of the Yakut.

The Yakut language is one of the most archaic Turkic languages spoken by about half a million people. The Yakut language has been actively supported by the policy of national culture revival in the last two decades, and the fact that there were attempts to study the “introduction” the ethnic elements of traditional culture in the everyday consciousness of representatives, their place in the culture of the people is the most interesting.

Study of the elements of traditional culture of the indigenous peoples of the North, including the representation of the “syly / horse” concept in the linguistic consciousness of the Yakut is an interesting material for the study of deep values and features of the tradition of horse breeding as part of the material and spiritual culture of the people. Since ancient times the reflection of the cult of the horse in the Yakut image of the world is primarily due to the fact that the horse was of great importance not only in their economy (husbandry), culture and way of life, but also played a major role in the spiritual life of the Yakut people. Yu. S. Stepanov notes that “a concept is a clot of culture in the human mind, the form of how culture is perceived in the mental world of the individual; on the other hand, it is a

means of how one enters into the culture. The concept exists in the mental world of a person not in clear terms, but as a “bundle” of ideas, concepts, knowledge, associations and emotions that accompany the word, it also includes the complex structure of the concept, and what makes it a factor of a culture” (Stepanov, 2004: 43).

The object of study is the content of the “sylgy / horse” concept in the Yakut linguistic consciousness.

The subject of the study is the specifics of the Yakut linguistic consciousness related to the functioning of the “sylgy / horse” concept.

The aim is to identify and describe the conceptual features that form the structure of the “sylgy / horse” concept in the linguistic consciousness of the Yakut people.

In our work we used the following methods:

- free association experiment;
- semantic and cognitive analysis;
- semantic gestalt by Yu.N. Karaulov.

The study materials are the Yakut language dictionary by E.K. Pekarskiy (1958), Dictionary of Yakut language edited by P.A. Sleptsova (2004, 2006), Associate dictionary of Yakut language and brief Yakut-Russian dictionary by T.I. Petrova (2006).

The “sylgy/horse” concept is objectified in the Yakut language by the words *sylgy / at* (horse). According to the Yakut language dictionary by E.K. Pekarskiy, the word “sylgy” is the common name of horses, mares and stallions, horse cattle, horses (as a collective). *Sylgylyar* horses, mares, mare; *sylgyta, ynaga* his mares, cows, his horse and cattle; *kulunnaakh sylgy* mare with foal; *bylyt sylgyta* false “foggy” mare, which the tricky and at the same time powerful shamans brought up at the sky instead of the real one, but such horses are not accepted by the gods in the sky (Pekarskiy: 1958, 2446).

The word “*at*” which is synonymous in the Yakut language Explanatory Dictionary edited by P.A. Sleptsova is defined as: *miinerge, kelyerge tutullar djie suehyte (ogustan, tabattan uraty)* - domestic horse, draft animal (horse) (Sleptsov: 2004, 621-622).

According to N.V. Kryuchkova, “in order to describe the concept in its synchronous state, it is necessary to study synchronously the representations of the concept in the lexical-semantic system of a language, supplemented by the possibility of analyzing the results of experiments and associative learning of discursive functioning of the words that are lexical representations of the concept. Such analysis allows us to see what certain concepts contain and to identify the relationships that exist in the conceptual system of the native speakers. Associative experiments material makes it possible to identify the largest majority of concept features that are most relevant to the current state of consciousness” (Kryuchkova: 2005, 23).

The “semantic gestalt” method (SG), constructed by Yu. Karaulov, is used to interpret the analysis results of the associative field of the “sylgy / horse” concept. We have chosen this method because the gestalt “embodies the aspect of language consciousness of a native speaker, which is associated with the reflection of the surrounding reality, the images of the national-cultural world, photographed in their native language,” and reveals the ethno-national specifics in the Yakut language (Sentries: 2000, 107 -109). Semantic gestalt is one of the ways of representing knowledge about the world in the linguistic consciousness of all languages and cultures.

The analysis materials are associative reactions obtained from the data of the Yakut associative dictionary edited by L.S. Zamorshchikova, I.Z. Borisova, and R.A. Romanenko. Associative dictionaries are considered as descriptive vocabularies (Sentries: 1996, 6). Association experiment provides a wide range of material for cross-cultural studies, identifies the “universal” characteristics of free associations, as well as the specific relationships between words in different cultures (Zalevskaia: 1977).

According to the Yakut associative dictionary, reactions to the stimulus word “sylgy” (horse) were the following words (numbers indicate the frequency of reactions): *at* - horse 82 (6.7%); *syehy* - cattle -81 (6.6%); *ynakh* - cow 75 (6.2%), *et* - meat 63 (5.2%); *kyyl* - animal 52 (4.3%); *siel* - horsetail 39 (3.2%); *kyulyunchyuk* - colt 25 (2.1%); *Djehegey* - Dzhesegey 23 (1.9%); *ubaha* - foal up to 1 year old 21 (1.7%); *bie* - mare 19 (1.6%); *yer* - a herd 18 (1.5%); *kymys* - drink, mare's milk; *ete* - meat 12 (1%); *djie kyyla* - domestic animal; *Djehegey ogoto* - young one of Dzhesegey; *deriebine* - village; *siele* - horsetail; *serge* - horse standing 8 (0.7%); *as* - food; *sylgyhyt* - groom 7 (0.6%); *alaas* - alaas (meadow surrounded by wooded hill); *tyrgen* - fast; *yere* - a herd 6 (0.5%); *attar* - horses; *baaj* - richness; *byar* - liver; *Djehegey* - Dzhesegey; *kuturuk* - tail; *ot* - grass; *tymnyy* - cold; *khoton* - shed, barn; *yngyyr* - seat 5 (0.4%); *ajan* - the long journey; *baar* - there is, to be; *mangan* - white; *meat* - meat; *sakha* - sakha; *taba* - deer; *tuyah* - hoof; *yrng* - white 4 (0.3%); *at syyrdyte* - horse racing; *deybiir* - waving thing; *saiyn* - summer; *syyryk* - runner; *syyrer* - gallops; *sylgy* - horse; *sypay sielleeh* - epithet of horses; *ubaha ete* - young horse meat; *kharta* - horse colon 3 (0.3%); *aiyy ogoto* - the creation of the bright world; *atyyr* - stallion; *battah* - hair; *byara* - liver; *byang* - abundance, wealth, prosperity; *dogor* - friend; *idehe* - slaughter cattle; *kistiir* - to nicker; *keme* - help; *kumaar* - mosquito; *kyhyn* - winter; *minniges* - tasty; *minniges et* - delicious meat; *ogoto* - young; *saaga* - horse droppings; *sakha baaya* - the wealth of the people of Sakha; *sier* - roan; *syarga* - sled, wood-sledge; *sylaas* - warm; *tong et* - frozen meat; *tyj* - two-year colt; *ulakhan* - big; *yle* - work; *khaar* - snow; *khonuu* - field, meadow; *erel* - hope 2 (0, 2%), *Aan alahchyn* - the spirit of nature; *aat* - nickname; *agal* - to bring; *ayilga* - nature; *ayilga kyyla* - wild animal; *ayii syehyte* - a divine animal; *atahtaah* - has legs; *attammatah sylgy* - entire horse; *ahylyk* - food; *baaj-duol* - wealth; *balagan* - chalet, farce; *white* - white; *borong* - dark gray; *buola* - to walk on all fours; *bukhatyyr* - hero; *dal* - corral, barnyard; *danaa*; *doruobai* - healthy; *doruobuya* - health; *djie kharamaya* - domestic animal; *Djehegej ayii* - Dzhesegey deity; *djegelerim* - my friends; *animal* - an animal; *iit* - to breed; *karusel* - carousel; *kegechcher* - gray; *kele* - team; *kelyner kele* - draft, working cattle; *konyushya* - horse stable; *kulun* - foal up to 6-7 month old; *kymys*; *kut* - soul; *kuttanabyn* - to fear; *kuturuga* - tail; *kyys* - force; *kyysteekh* - strong; *kyah* - ability, aptitude; *kyra* - small; *kyrahyabaj* - beautiful; *kyrahyabaj kyyl* - beautiful animal; *kyym* - a spark; *loshad* - horse; *maany* - honor, respect; *miiner kyyl* - mount; *miiner minge* - horse, a ride horse; *ebyge teryte* - from the time of the ancestors; *ejdeekh* - smart; *ojuur* - wood; *olokh* - life; *oto* - hay; *saakh* - litter; *salgyn* - air; *sakhalar* - Yakut people; *sakhalar attara* - Yakut horse; *sakhalar bylyrgy transportara* - ancient transport (vehicle) of Yakut; *sakhalar iiter djaryktara* - employment of Yakut; *Sakha massyynata* - machine of Yakut; *sakha syehyte* - cattle of Sakha people; *sakha sylgyta* - horse of Sakha people; *Sakha teryte* - the ancestor of the Yakut people; *sedlo* - saddle; *siteri* - until the end, completely; *sielleeh kyyl* - an animal with a mane; *siem* - to eat; *sie* - to eat, *sien* - eat; *siehhe* - let's eat; *sovkhos* - state farm; *stado* - a herd; *suol* - road; *suola* - traces; *suorat* - sorat (boiled fermented milk); *syyryy* - running; *syyryyte* - riding; *suhuokh* - plait; *sya* - fat; *sylldjar* - to walk; *sytar* - to lie; *syhyy*

- plain, prairie, meadow; *syddam* – fast; *syyl* – to crawl; *tabaarys* – comrade; *tangara* – deity; *tarahata* – peritoneum; *tahyrdja* - in the yard, on the street; *tiis* – tooth; *tebe* – head; *tegyryk yj* - the full moon; *tuyah tyaha* – patter of hoofs; *tyullyuk* – bullfinch; *tyert atakh* - on all fours; *tyyleekh* – wool; *tyynnaah* – lively; *yer at* - a herd of horses; *yer ata* - a herd of horses; *yot* – fire; *uruu* – wedding; *yyt* – milk; *uhun* – long; *uhun ajan* - a long way, road; *yhygej* – good; *kharagy synnatyy* - eyes have a rest; *kharamaj* – animal; *khara sylgy* - black horse; *khataahylaa* - to ride; *khataahylyyr* – to ride; *khatyng* – birch; *khahaajystyba* – husbandry; *khvost* – tail; (sylgy) *chyychaaga* – wagtail; *chyychaakh* – bird; *yraakh* – far; *yhyakh* - ssyakh (national holiday); *yhyakhtaahyn* – to celebrate ssyakh; *yytar* - to be on horseback; *emis* - a thick; *emteekh* – healing; *erillibit et* - minced meat 1 (0,1%).

The total number of subjects is 1220. The number of different reactions - 193. The number of test failures - 82. The number of individual reactions - 118.

The Yakut respondents gave the following most frequent response reactions to the stimulus word *sylgy*: *at* (horse) 82; *syehy* (cattle) 81; *ynakh* (cow) 75; *et* (meat) 63; *kyyl* (animal) 52; *siel* (mane, horse hair) 39; *kulunchuk* (foal) 25; *Djehegej* (deity Dzhesegej) 23; *ubaha* (foal in the first winter) 21; *bie* (mare) 19; *yer* (herd) 18; *kymys, ete* (mare's milk, young horse meat) 12; *djie kyyla* , *Djehegej ogoto, deriebine, siele, serge* (a domestic animal, a young one of diety Dzhesegey, village, mane, horse standing) 8; *as, sylgyhyt* (food, groom) 7; *alaas, tyrgen, yere* (alaas, fast, herd) 6; *attar, baaj, byar, Djehegej, kuturuk, ot, tymnyy, khoton, ynggyr* (horses, wealth, liver, Dzhesegey, tail, hay, cold, barn, saddle) 5, etc.

Bulatnikova E.N. in her work highlights the association of denotative and cultural types, and explains the fact that the degree of density of the semantic connection of the received reactions with a stimulus word denotation is different (Bulatnikova: 2006, 64). In our analysis, we follow this procedure, as it is the most appropriate and allows fully revealing the semantics of the concept.

Denotative associations are linked with the dictionary definition of the word *sylgy* that suggests a circle of sustainable, stereotypical associations, also words that are correlated with the name of the concept by sustainable linguistic contexts.

As a result, the interpretation of the associates as linguistic representations of certain cognitive features that form the content of the “*sylgy / horse*”, concept we have summarized them in integrated cognitive features that can highlight certain areas in associative semantic fields. In line with this, we modified the SG method.

The semantics of the word *sylgy / horse* contains components that reflect a functionally oriented view of the animal on behalf of the human. The first group of attributes of the concept identified by denotative reactions has reactions that call the different qualities of the horse-animal; they can be summed up in a semantic gestalt zone “animal” that makes up 34% (416).

The stimulus word *sylgy* associates with *at* - horse 82, *attar* - horses 5 - 87, *syehy* - cattle 81, *kyyl* 52, *animal* 1, *kharamaj* 1 – animal 54, *kulunchuk* 25, *kulun* 1 - foal to 6-7 months - 26, *yer* 18, *yere* 6, *stado* 1 - herd - 25, *ubaha* - foal to 1 year 21, *bie* - mare 19, *sylgy* 3, horse 1- horse – 4, *syypaj sielleekh* - an epithet of horses 3, *atyrr* - stallion 2 , *tyj* - foal from 1 to 2 years 2, *yer at* – 1, *yer ata* 1 - herd of horses - 2, *ogoto* – young one 2, *ayilga kyyla* - wild animal 1, *sielleekh kyyl* - an animal with a mane 1, *tyynnaakh* - live 1 are interpreted as objectification of a generalized cognitive feature “animal”, and the frequency

of individual associates summarized - 331. Domestic animal 85 - *ynakh* - cow 75, *djie kyyla* – domestic animal 8, *djie kharamaya* - domestic animal 1, *attammatakh sylgy* - entire horse 1.

The second group of denotative features belonging to the semantic field of the concept denotation refers to the *substantial ones*; they call the proper qualities of the animal, independent from the person. These characteristics include the associations, called the action and properties of a horse. Responses referred to the typical actions, quality and condition of the horse. We added them to the semantic zone “signs”, which are reactions, indicating activity, physiological characteristics, physical characteristics, and appearance: the percentage ratio - 5% (62).

Physical structure / appearance 23 (*kuturuk* 5, *kuturuga* 1, *tail* 1 - 7, *tuyakh* - hooves 4, *saaga* 2 *saakh* 1 - horse droppings 3, *ulakhan* - 2 large, *atakhtaakh* – has legs-1, *tiis* - teeth 1, *tebe* - head 1, *tyert atakh* - on all fours 1, *tyyleekh* - wool 1, *emis* - thick, *kyra* - small);

Paint / coat pattern 14 (*mangan* 4, *white* 1 - 5, *ryng* - white 4, *sier* - roan, 2 *borong* - dark gray, *kegechcher* - gray, *khara sylgy* - black horse 1);

The ability to reach speed 7 (*tyrgen* 6, *sydam* 1 - fast);

Need for food 6 (*ot* 5, *oto* 1 - grass 6);

The ability to move 5 (*syrrer* - to ride 3, *syldjar* – to walk 1, *sytar* – to lie 1);

Physical quality 4 (*kyys* - force 1, *kyysteekh* – strong 1, *kyakh* - the ability 1, *doruobaj* - healthy 1);

Typical sounds 3 (*kistiir* – to nicker 2, *tuyakh tyaha* – patter of hoofs 1).

The following semantic area "evaluation" includes reactions indicating characteristics of mental abilities, estimates characteristics: as a percentage - 0.2% (3).

Aesthetic value 2 (*kyrahyabaj* - beautiful, *kyrahyabaj kyyl* - beautiful animal 1);

Intellectual abilities 1 (*eydeekh* - smart 1).

The third group includes denotative associations, called *relational features*, they represent associations that relate to the various aspects of interaction between animal and human. These features characterize the horse not as the subject of the natural world, but as an object, involved by a person in certain activities. We have identified the semantic zone “the use, purpose, sphere”, which includes word reactions, indicating the purpose, location, accessory items, sphere. It gave a result of 12% (142). These associations are defined by the following characteristics:

Food 116 (*et* 63, *ete* 12, *meat* 4 - meat 79; *as* 7, *ahylyk* 1 - food 8; *byar* 5, *byara* 2 - liver 7; *ubaha ete* - young horse meat 3; *kharta* – horse colon 3 (dish); *siem* 1, *sien* 1, *siekhhe* 1 – to eat 3; *minniges et* - tasty meat 2; *tong et* - frozen meat 2; *idehe* - cattle for slaughter 2; *minniges* - tasty 2; *sya* - fat 1; *yyt* - milk 1; *tarahata* - peritoneum 1; *erillibit et* - minced meat 1; *suorat* - sorat (boiled fermented milk) 1);

A means of transport, appointment of 14 (*ajan* - a long journey 4; *khataahylaa* 1, *khataahylyyr* 1 - to ride 2; *kelyner kele* - draft, working cattle 1; *miiner kyyl* - mount 1; *miiner minge* – horseback, ride horse 1; *sakhalar bylyrky transportara* - the ancient transport, vehicle of Yakut 1; *sakha massyynata* - machine of Yakut 1; *uhun ajan* - a long way, way; *suol* - road 1; *suola* - traces 1);

Sports 8 (*syryk* - steed 3; *at syrydyyte* - horse racing 3; *syryy* - running 1; *syryyite* - race 1);

The labor force 4 (*keme* - help 2; *yle* - work 2);

Another semantic zone is the “place, belonging, properties”, which are word reactions indicating the location, the elements of accessories, sphere. It gave a result of 3,8% (46). These associations are defined by the following characteristics:

Place 28 (*deriebine* - village 8, *alaas* - alaas (meadow with a lake surrounded by wooded hill) 6, *khoton* - shed, barn 5; *khonuu* - field, meadow 2; *dal* - corral, barnyard 1; *konyushnya* - stable 1; *ayilga* - nature 1; *syhyy* - plain, meadow 1; *tahyrdja* - in the yard, in the street 1; *balagan* – balagan 1; *oyuur* - forest 1);

Constructive elements 9 (*yngyyr* 5, *seat* 1 - 6, *syarga* - sleighs, wood-sledge 2; *kele* - team 1);

Subject of the action 7 (*sylgyhyt* - groom 7);

The healing properties 2 (*doruobuya* - health 1; *emteekh* - healing 1).

The last semantic zone “emotions, feelings, and images” - 2,8% (34) includes the following word reactions that are associated with certain images and feelings related to the horse, determine the sign of the relationship of the individual to a stimulus word: *tymnyy* - cold 5; *taba* - deer 4; *dogor* - friend 2; *erel* - hope 2; *sylaas* - warm 2; *kyhyn* - winter 2; *khaar* - snow 2; *kumaar* - mosquito 2; *battakh* - hair 2; *djegeleirim* - my friends 1; *tabaarys* - friend 1; *ychygej* – good; *kharagy synnaty* - eyes have a rest 1; *kuttanabyn* - to fear 1; *maany* - honor, respect 1; *carousel* - carousel 1; *suhuokh* – plait 1; *tulluk* - bullfinch 1; (*sylgy*) *chyychaaga* - wagtail 1; *chyychaakh* - bird (wagtail) 1.

In the mind of the Yakut people the semantic diversity of the *sylgy* / *horse* concept is not limited by the features described above. These features form the basis for the formation of cultural background knowledge in the process of attaining personal and social human experience. Therefore, they are not only closely linked to the associations of cultural type belonging to the *sylgy* / *horse* semantic field, but most of them may have additional semantics and be specific to the interpretation of the cultural background knowledge of the native speakers.

Associations of the cultural type in the minds of most native speakers are a consequence of manifestation of their common cultural knowledge. They are associated with the stimulus word by more abstract relations.

We have identified the semantic area of “traditional and mythological dimension” for the type of cultural associations. They are word reactions, indicating the traditional, mythological and mythopoetical properties - 10% (121). This implies the following test to determine the “god according to the beliefs of the Yakut” 41, where the combined reactions are: *Djehegey* - Dzheshegey - celestial deity, patron of horse and cattle 28; *Djehegey ogoto* – young one of Dzheshegey 8; *ayii ogoto* - the creation of the bright world 2, *aiyy syehyte* - animal of the light world, a divine animal 1; *Djehegey aiyy* - deity Dzheshegey 1; *tangara* - God, the good spirits of the upper world 1. It can be assumed that the above reactions are caused, first of all, by the fact that they are associated with the image of a special deity of horse breeding Dzheshegey, which the Yakut linked to the pantheon of gods and represented in the form of a horse. In the Yakut explanatory dictionary by P.A. Slepsova *Djehegey* means: *bylyrgy sakha itegelinen: sylgy syehyne yesketer, arangachchyllyyr Yehe doyduga*

olohtooch ayii, tangara - according to the ancient Yakut it is a celestial deity, who is considered to be the founder and patron of horse breeding (Sleptsov: 2006, 432). Dzhesegey serves as the patron god of cattle and horse, stands along with *Yuryung Aiyy Toion*, who is the highest deity in the Yakut mythology and has an effect on the fertility of the land, breeding livestock and the well-being of people. The main features of the Yakut horse cult can be associated with the various rites of sacrifice and dedication of the horses to the supreme deities (Potapov: 1977, 164-166). Therefore, this symbolic image of a horse actualized in the minds of people, bears deep meaning associated with the importance of the horse cult in the traditional culture of the Yakut. Divinity of a horse clearly stands in oral folklore of the Yakut - in Olonkho, mythology and legends.

The most significant associations are *siel* 39, *siele* 8 - mane 47, *kymys* (a drink made from fermented mare's milk, sour milk) - 13; *serge* - horse harnessing post 8, *deybiir* - waving thing made from horsetail 3, *saiyn* - summer 3, *Aan alahchyn* - the spirit of nature 1, *Yhyah* - *Ysyakh* (traditional Yakut holiday) 1, *yhyahtaahyn* - to celebrate Ysyakh 1, *khatyng* - birch 1, *bukhatyyr* 1- hero. They relate to the traditional cultural feature of "traditional holiday symbol" 79. It can be assumed that these reactions are combined and linked with Yakut traditional holiday - Ysyakh, which is a ceremonial event for the Yakut since ancient times, the traditional festival of fertility, in honor of the horse, in honor of the god of the horse and cattle *Uordaakh Dzhesegey*. All associations have a significant cultural and traditional sense. *Ysyakh* is accompanied by a ritual of drinking a beverage from fermented mare's milk - holy *kymys*, it is called *ayah tutar* or *tangarany algyyr*, i.e. holding bowls of mare's milk and the glorification of the gods (Gogolev: 1983, 18). Mare's milk, until recently, was the main food of the Yakut in the summer. In the old days it used to be made of dry yeast as the basic ingredient. It was prepared in the summer (Vinokurov: 2009, 193). The location where the Ysyakh took place was decorated with young birch trees (*chечir*) and horse harnessing posts (*serge*), decorated with patterned carvings. Posts where horses were tied - *serge* - are an important part of the ancient Yakut holiday. Horse harnessing posts are considered to be sacred and brought happiness at home. *Serge* were decorated with bunches of black and white horsehair. White horse hair plays a significant role in traditional ceremonies. People used to make various decorations from the hair of a horse's mane and tail and tied them to the harnessing posts and simple posts. Bundles of horse hair were used to decorate wedding wooden jugs filled with *kymys*, and leather buckets for a holiday *kymys* at Ysyakh (Seroshevsky: 1993, 250-255). The main decoration of the Yakut traditional costume was a waving thing (*deybiir*) made from horsetail that helped to defend from mosquitoes and insects in the summer. The Yakut also believed that they protect from evil spirits. Ropes and tufts of horsehair were used in the ritual of sacrificing cattle to spirits. Yakut women used to make wonderful things from horsehair: hats, mats, insole, charms, souvenirs, which, in the opinion of the Yakut, have medicinal effects. All things made of horsehair were considered to be sacred.

The "*bukhatyyr*" (hero) association is a symbolic reflection of the image of athletic horse that plays a significant role in the Yakut epic Olonkho. Heroic horse is a necessary character that helps his owner with advice, saves in case of danger; it knows how to fly and speaks human language (Emelyanov: 1990, 14).

It is important to interpret the meaning of a single reaction *uruu* - wedding (0.08%), which has a certain cultural significance. Since ancient times, the image of the horse is also considered to be a symbol of weddings (Bravin et al: 2011, 154-155). When a young lady

came to the groom on a horse with her dowry, it was richly decorated. The image of a bride riding a horse is closely related to the interpretation of dreams, which is based on a study of the concepts and beliefs of the ancient people and is a separate part of the culture, reflecting all aspects of life through the lens of culture and science. So far, it is considered that when a young woman sees herself riding a horse in a dream, she might get married in the near future. Thus, the image of a horse from ancient times is associated with a particular ceremonial event, i.e., the wedding.

The horse has played a significant role in the life of the Yakut people until the XX century. This is confirmed by the following subgroup of associations, united by a significant feature of "horse-breeding as the main occupation of the Yakut people" 18: *Sakha* 4, *sakhalar* 1 – Yakut, a tribe of Yakut people 5, *baar* – to be, there is 4, *ebnye teryte* – since the ancestors 1, *sakhalar attara* – yakut horse 1, *sakha syehyte* – cattle of Sakha people 1, *sakha sylgyta* – horse of Sakha people 1, *sakha teryte* – the ancestor of Yakut people, *sakhalar iiter djaryktara* – employment of Yakut people 1, *sovkhoz* 1, *khahaajystyba* – husbandry 1, *iit* – to breed 1. These associations can be linked to the "traditional occupation, the industry" semantic area, which are word reactions, indicating the traditional occupation of the people – 1,5%. I.N. Vinokurov defines the Yakut horse is a native breed, which is bred using traditional plant breeding for meat production, kymys, leather, fur and raw materials and is used in the agricultural sector in a harness and horse-riding. A distinctive features of this breed are the adaptability to harsh climatic conditions and excellent meat production (Vinokurov: 2009, 3).

The next feature – "a symbol of wealth" 10 includes such reactions *baay* – richness 5, *sakha baaya* – the wealth of the Sakha people 2, *byang* – abundance, prosperity 2, *baay-duol* – wealth 1. We have included this feature to the "values" semantic zone with a total of 0,8%. Since ancient times, herds of horses were a measure of wealth for the Yakut people.

Thus, the associations referring to the cultural type identify the following features of the "sylgy / horse" concept relevant to the modern speakers of the Yakut language: "god according to the beliefs of the Yakut people", "symbol of the traditional holiday", "horse breeding as the main occupation of the Yakut people", "a symbol of wealth". Associations of cultural type appear to be most interesting, since they contribute to the identification of deep connections between the word-stimulus and generalized cultural meanings that are stored in the minds of speakers.

We can come to the following conclusion given the above examples and results of the association experiment:

The study of the important component of the "sylgy / horse" concept in the linguistic consciousness of the Yakut language speakers has allowed to identify the main layers of the concept, that are represented by notions: domestic animal, food, a means of transport, a god by Yakut beliefs.

Moreover, it should be noted that the basic conceptual layer according to the association experiment was the understanding of the concept as a sacred animal of the Yakut people.

The study based on the analysis of verbal associative network of linguistic consciousness of the Yakut people has shown that traditional view and perception of the world are reflected in traditional knowledge, language and speech, as well as mythological and ethic consciousness of the modern Yakut. In the future, it seems promising to compare

the elements of traditional culture in the linguistic consciousness of the Yakut and English speakers, and on the basis of their general and specific characteristics to determine the stable ethnic layers of the core of linguistic consciousness.

BIBLIOGRAPHY

1. Bulatnikova Ye. N. *Konsepty loshad i avtomobil v russkom yazyke*. Diss. ... kand. Filol. Nauk. Yekaterinburg. 2006.
2. Vinokurov I.N. *Traditsionnaya kultura narodov Severa: produktivnoe konevodstvo severo-vostoka Yakutii / I.N. Vinokurov*. – Novosibirsk: Nauka, 2009. – 256 s.
3. Gogolev A.I. *Istoricheskaya etnografiya yakutov*. – Yakutsk. 1983.
4. Yemelyanov N.V. *Suzhety olonkho o rodonachalnikakh plemeni*. – M.: Nauka, 1990.
5. Zalervskaya A.A. *Mezhkulturniy aspekt problem assosiasiy // Slovar assosiativnykh norm russkogo yazyka*. – M., 1977.
6. Karaulov Yu. N. *Semanticheskii geshtalt assosiativnogo polya i obrazy soznaniya [Tekst] / Yu.N. Karaulov, Ye.F. Tarasov // Yazykovoe soznanie: sodержanie i funkcionirovanie: tez. dokl. XIII Mezhdunar. simp. po psikholingvistike i teorii kommunikatsii*. – M., 2000. – S. 107-109.
7. *Kun Djehegey ogoto = Svyashchennaya loshad sakha / [khomuyan onordular: R.I. Bravina, S.G. Alexeeva, N.P. Stepanov]*. – Djokuuskay: Bichik, 2011. – 184 s.
8. Kryuchkova N.V. *Lingvokulturnoe varjirovanie konseptov*. – Saratov, 2005.
9. Potapov L.P. *Kon v verovaniyakh i epose narodov Sayano-Altaya // Folklor I etnografiya. Svyazi folklore s drevnimi predstavleniyami i obryadami*. - L., 1977.
10. Seroshevskiy V.L. *Yakuty. Opyt etnograficheskogo issledovaniya*. – 2-e izd., - M., 1993. – 736 s.
11. Stepanov Yu.S. *Konstanty: Slovar russkoy kultury: Izd. 3-e, ispr. I dop.* – M.: Akademicheskij Proekt, 2004.
12. Karaulov Yu.N. *Assosiativnyy tezaurus sovremennogo russkogo yazyka. Pryamoy slovar: ot stimuli k reakcii, Chast 2, M.: IRYA RAN, 1996*. – s. 212.
13. Pekarskiy E.K. *Slovar yakutskogo yazyka*. – M.: Izd. AN SSSR, 1958. Vyp. 1-4. – T. I. 1280 stlb.
14. *Sakhalyy-nuuchchalyy kylgas tyldjyt = Kratkiy yakutsko-russkiy slovar: yerekh tyldjyta / [sost.: T.I. Petrova]*. – 2-e izd., dop. – Yakutsk: Bichik, 2006. – 256 s.
15. *Tolkoviy slovar yakutskogo yazyka / Pod. Red. P.A. Sleptsova*. – Novosibirsk: Nauka, 2004. – 60 s. (Bukva A).
16. *Tolkoviy slovar yakutskogo yazyka = Sakha tylyn byhaaryylaakh tyldjyta / Pod red. P.A. Sleptsova*. – Novosibirsk: Nauka, 2006. – 844 s. (Bukvy G, D, Dj, I).
17. Borisova I.Z., Zamorshchikova L.S., Romanenko A.A. *Assosiativnyy slovar yakutskogo yazyka / Borisova I.Z., Zamorshchikova L.S., Romanenko A.A.* – [Elektronniy resurs]. – Rezhim dostupa: <http://adictsakha.nsu.ru/dict>
18. Liudmila S. Zamorshchikova. *Linguistic consciousness of the northern peoples: Psycholinguistic issues // Language, Communication, and Culture: The Journal of the Linguistic Society of the North East, Vol. 1. 2012.*

БИБЛИОГРАФИЯ

1. Булатникова Е.Н. Концепты лошадь и автомобиль в русском языке. Дисс. ... канд. филол. наук. Екатеринбург. 2006.
 2. Винокуров И.Н. Традиционная культура народов Севера: продуктивное коневодство северо-востока Якутии / И.Н. Винокуров. – Новосибирск: Наука, 2009. – 256 с.
 3. Гоголев А.И. Историческая этнография якутов. - Якутск. 1983.
 4. Емельянов Н.В. Сюжеты олонхо о родоначальниках племени. - М.: Наука, 1990.
 5. Залевская А.А. Межкультурный аспект проблемы ассоциаций // Словарь ассоциативных норм русского языка. - М., 1977.
 6. Караулов Ю. Н. Семантический гештальт ассоциативного поля и образы сознания [Текст] / Ю. Н. Караулов, Е. Ф. Тарасов // Языковое сознание : содержание и функционирование : тез. докл. XIII Междунар. симп. по психолингвистике и теории коммуникации. – М., 2000. – С. 107-109.
 7. Күн Дьөһөгөй оҕото = Священная лошадь саха / [хомуйан онордулар: Р.И. Бравина, С.Г.Алексеева, Н.П.Степанов]. – Дьокуускай: Бичик, 2011. – 184 с.
 8. Крючкова Н. В. Лингвокультурное варьирование концептов. — Саратов, 2005.
 9. Потапов Л.П. Конь в верованиях и эпосе народов Саяно-Алтая // Фольклор и этнография. Связи фольклора с древними представлениями и обрядами. — Л., 1977.
 10. Серошевский В.Л. Якуты. Опыт этнографического исследования. – 2-е изд., - М., 1993. – 736 с.
 11. Степанов Ю.С. Константы: Словарь русской культуры: Изд. 3-е, испр. и доп. – М.: Академический Проект, 2004.
 12. Караулов Ю.Н. Ассоциативный тезаурус современного русского языка. Прямой словарь: от стимула к реакции, Часть 2, М.: ИРЯ РАН, 1996. – с. 212.
 13. Пекарский Э.К. Словарь якутского языка. – М.: Изд. АН СССР, 1958. Вып. 1-4. – Т. I. 1280 стлб.
 14. Сахалыы-нуучалыы кылгас тылдьыт = Краткий якутско-русский словарь: үөрэх тылдьыта / [сост.: Т.И.Петрова]. – 2-е изд., доп. – Якутск: Бичик, 2006. – 256 с.
 15. Толковый словарь якутского языка / Под. Ред. П.А. Слепцова. – Новосибирск: Наука, 2004. – 60 с. (Буква А).
 16. Толковый словарь якутского языка = Саха тылын быһаарыылаах тылдьыта. / Под ред. П.А. Слепцова. – Новосибирск: Наука, 2006. - 844 с. (Буквы Г, Д, Дь, И).
 17. Борисова И.З., Заморщикова Л.С., Романенко А.А. Ассоциативный словарь якутского языка / Борисова И.З., Заморщикова Л.С., Романенко А.А. - [Электронный ресурс]. – Режим доступа: <http://adictsakha.nsu.ru/dict>
- Liudmila S. Zamorshchikova. Linguistic consciousness of the northern peoples: Psycholinguistic issues // Language, Communication, and Culture: The Journal of the Linguistic Society of the North East, Vol. 1. 2012.