

**SCTMG 2020****International Scientific Conference «Social and Cultural Transformations in the  
Context of Modern Globalism»****NAMES OF BIRDS OF PREY IN THE ALTAI LANGUAGE**

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***Abstract***

The words denoting birds are an integral part of material and spiritual culture of any people. These words reflect processes associated with language contacts, as a result of which language is enriched. This article deals with zoomorphisms of the Altai language naming birds of prey. Zoo images of wild birds are one of the most widespread characteristics, since birds have always played a leading role in language and culture. The interaction of man and birds is reflected in language. A bird is an expression of freedom, soul separated from the body. Birds often became symbols of divinity, power, victory. In addition, in the Altai culture, birds (crows or vultures) are considered harbingers of diseases. However, birds are an auspicious sign. Another group of symbols is based on the idea that birds interact with divine realms, or deliver messages from there. We have analysed the most common zoomorphisms: мӱркӱт "golden eagle"; тейлеен~теелен~телген "kite"; шонкор "falcon"; and куксун "raven".

2357-1330 © 2020 Published by European Publisher.

**Keywords:** Altai language, zoomorphism, ethnospecific features, man, bird.

## 1. Introduction

Scientists began to study the Altai language in the 19th century. Grammar books were published, dictionaries were compiled, the dialects were studied. According to Rassadin, “along with its phonetics and grammar, the vocabulary of any language is one of the main elements of its structure, which determines the language and reflects cultural and economic conditions in which the vocabulary was developing and exists. The history of vocabulary development is of great scientific importance” (2018, p. 161). It is important to study the “the lexical composition of specific lexical semantic groups” (2017, p. 97), since “... the lexical semantic group are a product of the development of lexical semantics of the language” (Erlenbaeva 2008, p. 33). Changes are taking place in the economic, social and cultural life of society, which changes everyday life. All these changes are immediately reflected in the language, its vocabulary. Therefore, the studies on the vocabulary seem relevant. Altai zoomorphisms correlated with birds of prey have not been studied by linguists. Some zoomorphisms were studied by Tybykova (2006; 2007; 2008), Kuchin (2007), Erlenbaeva (2018), since this group of vocabulary belongs to the most ancient layer, which formed the basis of any preliterate language. Birds play an important role in the mythologies of all the peoples (Tenishev, 2001). Siberian folk culture has embroidery with zoomorphic images (Fursova, 2008).

## 2. Problem Statement

The image of man is an important fragment of the linguistic picture of the world, and an attempt to create the concept of “man” on the basis of zoomorphic components allows us to distinguish universal and ethnospecific features.

Zoomorphisms are metaphorical lexical semantic variants of zoosemisms, names of animals projected onto a person, characterizing him from different angles of view: “fox” – a cunning, hypocritical person (Tybykova, 2006).

Zoomorphisms have all the features of the expressive vocabulary: imagery, expressiveness, emotionality. Zoomorphism are based on visual representations of animals, birds and insects: eyes like a golden eagle – sharp vision. The phrase “white crow” negatively characterizes a person.

The article studies Altai zoomorphisms correlated birds of prey.

## 3. Research Questions

The zoo-image *күш* “bird” is widely used in literary texts. The lexeme *күш* “bird” has different meanings. In most cases, this zoo image is used in comparisons.

1. The emphasis is on such qualities as freedom, flight, beauty. For example, freedom of flight: *bis, kanattu kushtyj, koby-jikter, tajgalar azhyra cyr jÿgÿrkle baradyrys*. – Like birds we fly over mountains and valleys.

According to informants, the zoo-image *күш* “bird” is associated with “freedom”. For example: *kush chylap jajym sÿÿr ulus* (like a bird, we love freedom), *sanaazy telkem* (wide soul); *kushtyj jajym jÿÿÿmdÿ* (like a bird with free life); *kush chylap jajym ucharga amadaar ulus* (people who strive for freedom like a bird).

2. As a bird of heaven live, live without caring for anything. For example: *Emil Ediskinovichtir, aj-kanattu jajym kush chylap, uchup-kjyyp jyrgeñ bojdor tuzhy kajda bardy ne?* – Emil Ediskinovich lived like a bird, free and nonchalant life?

*Jakshynak atka minele, kanattu kushtyj shurup jyreñer artyk ne bar?* – There is nothing better than riding a good horse like a bird.

3. *CHaŋkyr kush "blue bird"* is a symbol of elusive happiness. Both the Russian people and the Altai people have this symbol, and the designation of these peoples is the same. The symbol of *CHaŋkyr kush "blue bird"* is found only in the texts by the Altai writer Adarov:

– *Men öskö chaktyr kizhizi. A chaŋkyr kuzhym ta kajda? Kajran chaŋkyr kuzhym.* “I am a man from a different century.” Where is my blue bird? My poor blue bird.

4. This zoomorphism compares individual parts of the human body: eyes, chest, etc. For example: *Orus kizhi temir sogor us, tengerige chygat kushtyr köstörindij – yraaktar körör* – Russian man is good at forging iron, like a bird in high flight sees from afar.

*Tarkrash terdeñ ylysh chamchazyn ushtyp, ölergö tözhölö, jadyr aldy. Ap-apagash «kush» tözhin kyngе tögöp berdi.* – Tarkrash laid his shirt wet with sweat on the grass. He exposed his white as a bird chest to the sun.

The comparison of blisters on a hand:

*On kolynyn ergeginin chike le ystinde syranaj la kushkashtyr közinche bir bolchok bodyr sööl bolgon.* – At the very top of the finger of his right hand, there was a blister from the bird's eye.

In most cases, the zoomorphism *kush "bird"* is used for comparisons. It is also associated with fun, fear, sadness:

*Onor bu la kush chylap, jyregi ködyrilip.* – Then the heart rose like this bird.

*Bojynyn sanaalaryn syryzhyp, Arina kanattu kushtyj bolgon.* – Arina was like a winged bird.

The zoo-image *kanattu kushtyj "like a bird"* has developed as a stable comparison. This is used to characterize a male hero:

*Juuchyl attu baatyr juuzy jok bolbos, ady jok baatyr kanady jok kushla tynej.* – There cannot be a warrior with a war horse without war, and a warrior without a horse is like a bird without a wing.

*Kanady jok kush – kush ta emes, ady jok er – er de emes.* – A bird without a wing is not a bird, a man without a horse is not a man.

These examples confirm the fact that the horse and the hero are closely related, and without each other they do not represent powerful strength, victory and friendship.

The zoo-image *kush "bird"* has all the features of the expressive vocabulary: imagery, expressiveness, appreciation.

The zoo-image *mjrkjt "golden eagle"*. This lexeme can be found in 12 Turkic languages Tenishev (2001), Sevortyan (1978), Tatarintsev (2000) and Rassadina (2007). The phonetic version *mjrkjm* is presented in the modern Altai language. In this position, the replacement of occlusal-explosive *b* with the sonorous occlusal-fissure nasal *m* does not change the meaning of the word and does not form a meaningful opposition.

This image has a national-cultural specificity based on religious beliefs and lifestyle of this ethnos: golden eagle – in the Altai culture, falcon – in the Russian one.

The image of golden eagle is a symbol of masculine beauty, fearlessness. This is a totem bird of Irkbits. Sacred birds are helpers in the shamanistic tradition, help shamans to see what is happening in Altai. The image of a golden eagle symbolizes beauty.

The image of a golden eagle carries one of the best male virtues – fearlessness. This image characterizes fearlessness and beauty: *Jaan borozymak köstör, buurajyp jürgen kalyr chach, chala korkok tumchuk ony mürkýtke tñrej edip jat. Jelber kara kabaktu, korkok tumchuktu, mürkýt oshkosh bydymdy kizhi* – Big gray eyes, gray hair, and a nose with a hump make him look like a golden eagle. A man with black eyebrows, a nose with a hump like a golden eagle.

The Altai image is regularly used to describe external features. The most commonly used combination is *mürkýt körjsh* "look of a golden eagle": *Ol bisti mürkýt chilep shirtep algan oturyp jat.* – He looks like a golden eagle.

The zoo-image *mürkýt* "golden eagle" is associated with the seme "wise, strict, fearless." For example: *mürkýtij ojgor* "like a smart / wise golden eagle"; *mürkýtij kychty, kapshuun, neder de jaltanbas* "like a golden eagle strong, fast / agile, afraid of nothing"; *emesh katu kylyk-jardu, kazylanyp ajdyp ta, tudup ta ijer, bojynyır körým-shýyltezin, jajymyn bijak tudar kizhi* "a person of strict morals and rules, who values his freedom."

When characterizing appearance, the following comparisons were made: *mürkýtij tumchuktu*: "a nose like a nose of the golden eagle"; *mürkýtij korzhok tumchuktu*: "a golden eagle nose"; *mürkýtij tozyrak köstörly*: "bulging eyes like eyes of a golden eagle"; *körgir, kurch* "a person who sees everything / person with a sharp look *mürkýtij uchushtu*: "flies like a golden eagle . "

Words *chilep, tñrej, oshkosh* are used for comparison.

Thus, the image of a golden eagle is used to describe the male appearance

The zoo-image *tejleen~teelen~telgen* "kite". It is a large bird of prey. It can be used only in one meaning – to attack somebody like a kite. It carries negative characteristics.

The semantics of this zoo-image is comparative, expressed with the help of analytical words *bolup, chilep, etc.*

The comparative image of the kite is most often used to describe human behavior.

The core of the zoomorphism kite (*tejleen~teelen~telgen*) is the seme "rapid, strong", used in relation to a male. This zoomorphism is focused on greatness of his action: *Kezikte tejlegen emeze shonkor, emeze mürkýt bolup, eki kolyn tarpajtyp alala, uchup jürgen kush bolup ojnop, jýgyrip turatan.* – Sometimes, like a kite or a falcon, or like a golden eagle, he ran and played.

The kite (*tejleen~teelen~telgen*) is associated with the seme "theft, visual acuity:

- 1) *telgen chylap bosh lo jatkan nemeni ala sogor* (like a kite he grabs everything);
- 2) *telgen chylap bosh lo jatkan nemeni ala sogor* (like a quick kite), *telgendij kajuchyl, ajlandyra oncho kajyr, kajdañ neni alaryn shýyr* (like an attentive kite, looking around it goes towards its goal);
- 3) when congratulating, wishing success in business, career: *телгендий учужы бийик болзын* (let him rise high like a kite).

The zoomorphism kite (*tejleen~teelen~telgen*) is used for comparisons.

The zoo-image *shonkor* "falcon". This is a bird of prey characterized by fast soaring flight. It symbolizes superiority, a strong desire for light and freedom.

It is mainly found in literary texts. The core of this zoomorphism is the seme “soaring fast flight, fast”.

The zoomorphism is used with analytical and synthetic indicators.

This zoo-image is used in the Altai language as a metaphor: SHireege jedip oturarga mege ozo bashtap bu eki shonkordy jogoltor kerek. – In order to reach and occupy the throne, I need to destroy these two falcons.

One more negative zoo image is *raven*. This zoomorphism is characterized by a high degree of expressivity with a negative characteristic. It refers to males.

The most frequent model is comparative semantics expressed using synthetic and analytical indicators (affixes = *dyy*, = *diy*), auxiliary words *chylap*, *bolup*, *oshkosh*.

This zoomorphism is one of the most common characteristics of a male, since this bird is associated with death, war and misfortune. A lot of zoomorphisms can be found in historical novels, stories of Altai writers.

*Kuskun "raven" is an omnivorous bird. These birds can be characterized only from the negative side.*

Since “*raven*” is associated with war, misfortune, it is constantly used in texts, and this image carries the main semantic load:

Emdi bashchyzy jok jon artkan dep, oshtyler, sek sesken kuskundar chylap, anan-mynar kujtyldazhypy jetkilep keler – dep, Töödökö ermektendi. “Now when the people did not have a leader, enemies will fly like ravens from all sides,” says Toodoko.

The raven has always meant “peck out the eyes”, this is a direct meaning. This comparative image “pecking out the eyes” can be attributed to fixed comparisons:

Karyndazhymnyñ sol köziniñ chogyn nemecterdin kuskunday öchyre chokyp kojgon ine, dep, Syrga bu la bolchoktyñ ýstine oturyp alala, kañzazyn taryj-taryj azyp oturdy. “The German ravens pecked my brother’s left eye,” said Syrga.

The zoomorphism *kuskun* “raven” characterizes a male based on the actions and lifestyle of these birds.

Since the *kuskun* “raven” is a bad black bird, this image is used in curses when a person is angry. For instance:

Pejtke Karabash la Kojlony ta nenin de uchun altaj chörchöktördin söstörile kejiri kyrlyjgancha la kargap turdy:

T'fu – uu!!! Köziñdi kuskun chokyzyn, kardyn dy kargaa chokyzyn! T'fu – uu!!!

The *kuskun* “raven is mainly associated with the seme “greedy, with an unpleasant voice and with“ black thoughts:

1) *kuskundyj* achyna, kyjgas, toro – greedy, hungry like a raven;

2) *karazy jaan kizhi* – a person with bad thoughts; *kalaktush kizhi*, *oozy jabylbas* – grouchy person, talker;

3) *kuskun kara chachtu kizhi* – like a kite with black hair.

Thus, the *kuskun* “raven” is a common image. It is a comparison, metaphor associated with the male.

#### **4. Purpose of the Study**

The article aims to identify and describe zoomorphisms correlated with birds of prey in the Altai language.

#### **5. Research Methods**

The following methods were used: the synchronous and diachronic analysis, the comparative method, the component element analysis; the synchronous-descriptive method; the structural-morphological method, the survey method.

#### **6. Findings**

The zoo -image *mürkýt* “golden eagle” has a national-cultural specificity based on both religious ideas and lifestyle of the ethnos. In the Altai language, the image of the golden eagle carries one of the best masculine qualities of a male warrior – it is fearlessness. In the Altai language, the combination *mürkýt körýsh* "look of the golden eagle” is often used.

The zoo image *tejleen~teelen~telgen* "kite" is used to describe someone that is swiftly and angrily attack somebody. The core of this zoomorphism is the seme “fast-moving, strong”, it is used mainly in relation to man

The zoo -image *shorkor* "falcon" is found in literary texts. The core is seme “soaring fast flight”, it is used in relation to a male as a metaphor.

The zoo-image *kuskun* “raven” is characterized by a high degree of expressivity and a negative color.

#### **7. Conclusion**

As a result of the analysis of zoomorphisms correlated with birds of prey in the Altai language, we can conclude that these images possess all the features of the expressive vocabulary: imagery, expressiveness, appreciation. Humanity and the animal world are interconnected. This relation is reflected in language.

This article is an attempt to look into the world beyond the zoonomy of the Altai language. A comparative study reveals various connotations of these zoonyms (Parihar, 2015).

Zoomorphisms correlated with birds of prey are used as comparisons, stable combinations, and metaphors.

They are used with analytical and synthetic indicators. The most frequent model of using these zoo images is comparative semantics (affixes = *dyj*, =*dij*), auxiliary words *chylap*, *bolup*, *oshkosh*.

Thus, each zoomorphism correlated with birds of prey is unique, as it causes certain associations and reflects only a fragment of a holistic picture of the Altai world.

## Acknowledgments

The study was funded by the RFFR within project “The names of birds in the Altai language and its dialects”, No. 18-012-00475 / 18”.

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