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## Semantic Development of the Word “Taḡara” in Sakha (Yakut) Language

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**Abstract.** The article is devoted to the evolution of the lexical meaning of the word ‘taḡara’ in Sakha (Yakut) language. The study focuses on Humboldt’s activity theory and observes a fusion of cultures as one of the ways of language development. The results of the study can be formulated as follows: etymology and functioning of the word in the epic reveal the following meanings: ‘heaven’, ‘deity’, ‘spirits of aiyy’ and ‘ičči’. The word use context has changed under the influence of the Orthodox dogma. Though the external form remained unchanged, the word underwent significant morphological and semantic changes: the affixation method increased the word-formative and phrase-forming potential of the word, the basic meaning of ‘god’ was fixed, the semantic volume was expanded, some values reflecting the pagan world view became obsolete. There was a separation between its synonym ‘ičči’ being a designation for otherworldly entities, and ‘aiyy’ as the name of good spirits, which still remains a component of the name of the Christian Orthodox god, ‘Aiyv Taḡara’.

**Keywords:** semantics, lexical meaning, the word taḡara, seme, semantic feature, semantic modification, shift of meaning.

Research area: philology.

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## Introduction

Humboldt’s activity theory presents language as a dynamic process of thinking and communication. So, language is an important tool for expressing human thought, which manifests itself in communication: “Die Sprache wird durch Sprechen gebildet” (Humboldt, 2000: 163). As a social phenomenon, language is sensitive to different historical changes. According to Humboldt’s conception, fusion of cultures is considered to be one of the ways of language development. The problem of linguistic contacts and their impact on the worldview of people was studied in our previous work (Afanas’eva, Ivanova, 2016).

Bloomfield lists the following basic ways of semantic change in a language: specialization and generalization of the word meaning (after H. Paul), obsolescence and loss of meaning, isolation, borrowing and metaphorization. Semantic change can be internally or externally motivated. Changes in the objective reality are determined by the real situation of communication. Alteration in the mental space influences the word context and its sphere of use (Bloomfield, 1968: 478–486). The phenomena of language change, linguistic models, grammaticalization, social context, contact-based explanations and typological perspective, namely: formal and functional motivation for language change (Newmeyer, 2004), metaphors, models and language change (Aitchison, 2004), grammaticalization (Lightfoot, 2004), in cognitive linguistics (Shitikov, 2012), in Russian literature studies (Azarenko, 2013) were discussed in the book “Motives for Language Change” (2004). In the present work, we observe the semantic change as a result of external changes of social and ideological nature.

## Etymology and functioning of the word in olonkho epos

The Sakha noun ‘*taɣara*’ goes back to the ancient Turkic language: *täŋri* ‘1. sky, 2. god, deity, 3. divine, 4. master, lord’ (DTS, 1969: 544). In the ancient Turkic language there were other designations of sky, with other meaning than ‘god, deity’: *qaliq* ‘1. sky, heavens; airspace, air, 2. heavenly; airy, 3. the upper chambers, the upper floor of the palace; chambers,

hall, room’; *χaliq* I ‘sky’ (DTS, 1969: 635); *kök* I ‘sky’ (DTS, 1969: 312), pair words *kök qaliq* ‘sky, heavens’ (DTS, 1969: 312, 412; Sravnitel’no-istoricheskaja grammatika..., 2001: 59). In Sakha language *küöx xallaan* ‘blue sky’ is a combination of the adjective *küöx* and the noun *xallaan*. In this case, we see traces of contamination of the meaning of the noun *kök* I and the adjective *kök* VI ‘blue, bluish’, *kök täŋri* ‘blue sky’ (DTS, 1969: 312). Ancient Turkic names of heavenly bodies *kün* ‘sun’ and *aj* ‘moon’ bear the meaning of ‘god’: *kün täŋri* lit. ‘god the sun’ (DTS, 1969: 326, 544); *aj täŋri* rel. ‘the deity of the moon’ (DTS, 1969: 24, 544). In Sakha language there is no designation of *iy taɣara*, but in some set phrases there are signs of the deification of the sun and the moon. The combination of *kün taɣara* ‘the sun-god’ was later transformed into *kün iraaxtaayy* lit. ‘the sun king’ (king after the arrival of Russians, lit. *iraaxtaayy* ‘staying in a remote place’). The same of the sun and moon deification has been preserved in the imperative set combination *kün-iy buol!* ‘Save! Be the sun and the moon!’ These examples show the stability of the semantic structure of words representing the significance of god. Semantic signs of the ancient Turkic word meanings can still be found in some set phrases. The sky and heavenly bodies were endowed with a divine nimbus; a man sought salvation from them.

In the Sakha olonkho epos “Žuluryar Nyurgun Bootur” (“Nyurgun Bootur the Swift”) the lexeme *taɣara* is used in the meaning of ‘sky’:

*Taɣara syrduyta, / Tatyiyk yllyyta, / Kün taxsyyta, / Küöregey kötüüte ... (ŽNB, 2003: 178–179). ‘At dawn [of the sky], when the tit sings at sunrise, when the lark flies off ...’*

In Olonkho, the noun *xallaan* is found in the composition of the izafat combination *xallaan taɣarata*, ‘heavenly god, the celestial’ and the attributive combination *taɣaralaax xallaan*, ‘the sky is the abode of gods’. According to Olonkho, the sky is the habitat of not only the divine, but also the demonic forces of *xallaan abaahita* ‘heavenly demons, demons’ (Afanas’eva, 2013: 78).

*Tajaralaax xallaanyam / taxsan erer küniin / tunalyanin kurduk ... (ŽNB, 2003: 13). '... it looks like the radiance of the rising sun of the divine sky'.*

*Tajara* is a deity name. The supreme celestial deity appears in the form of the gray-haired old man:

*Uruŋ Aiyy / Aar Toyon tajara ('the white holy God'), which is toŋus hallaan toyono, aŋys hallaan yraahtaayyta, sette hallaan kineehe (KKK, 1985: 1420) 'the lord of the nine heavens, the king of the eight heavens, the prince of the seven heavens'.*

The epithets *aiyy* and *aar* in the meaning of the 'saint, kind, revered' have correspondences in the ancient Turkic language, cf. other Turkic. *ayır* II 1. 'valuable, dear, 2. respected, honoured, respectable, honourable; the holy one' (DTS, 1969: 19); *arıy* III '1. clean, uncontaminated, 2. fig. morally impeccable, noble, decent, unblemished', 3. Rel. 'pure, true, uncomplicated, righteous, sacred, holy' (DTS, 1969: 51–52). *Aiyy* is a characteristic of the names of saints and good spirits.

The epos reflects the worship of the sky, the worship of the heavenly deities. The hero of the Olonkho "Er Sogotox" ("Lonely Warrior"), presenting the cup with koumiss, appeals to the supreme heavenly deity with the request:

*Warrior Er Sogotox on his knees / He went down, stared at the sky, / began to create the spell with choron: / "O Great Heavenly Host, / Yuryun Aar, the great ruler / of the nine white tiers of the sky ..." (Er Sogotox, 1991).*

Apparently, the set combination *tajara tabata* 'divine deer' refers to the archaic cult of the deer sacrificed in honour of the gods. Often this combination is used as an epithet for the bride. The next quotation refers to a richly dressed young bride, whose hand and heart shall be fought for by the strongest warriors of the middle and lower worlds:

*Tajara tabatyn kurduk / Tajinnaran najnalit-tygyt / Tahaara oxson kuluŋ! Kiaybyt iŋya, / Kiaytarbyt matya (ŽNB, 2003: 315). 'Dress her as a divine deer,*

*bring her out quickly! The winner takes her, and the loser gets nothing'.*

Olonkho displays an animistic world full of spirits, where every phenomenon is endowed with a living soul, every object has the spirit of *ičči*, compare with ancient Turk. *iđi* 'lord' (about god) (DTS, 1969: 203), *igä* 'master, spirit, deity' (DTS, 1969: 204), *ijä* 'host, lord (about god)' (DTS, 1969: 205). In the following examples, the word *tajara* is used as a synonym for the noun *ičči* 'spirit, master':

*Uot Kudulu Bayŋalym / Uluu kuday tajarata, / Hallaan Žalydy Bayŋalym / Haraŋa tajarata ... (ŽNB, 2003: 174). 'The great deity of the fiery ocean Kudulu, the dark deity of the heavenly ocean of Jalidi'.*

Etymological and contextual analysis reveals the following semantic features: 'the sky', 'the sky is a deity', 'the sky is the abode of celestial gods', 'deities are spirits'. The words *tajara* 'heaven, deity', *aiyy* 'holy', *ičči* 'spirit' form a single synonymic row. The outer and inner forms of the lexeme *tajara* indicate the presence of some animistic view and traits of the ancient religion of Tengrism. Human life is controlled by the inhabitants of heaven and spirits, so the man asks them for help and blessing, offers them sacrifices.

#### Word meaning development after the spread of Christianity

"Yakut Language Dictionary" by E.K. Pekarskiy reflects the lexical composition of the language of the 19<sup>th</sup> century and, besides linguistic information, offers some cultural information of encyclopaedic nature. It provides five lexical meanings of the word *tajara*; the semantic volume of the word is expanded by extrapolating the primary meaning to all concepts associated with god. In the dictionary article, the 3<sup>rd</sup>, 4<sup>th</sup> and 5<sup>th</sup> meanings are later formations that appeared after Christianization: *tajara* '1) the visible sky; sky as a deity' *bylyttaax tajara* 'cloudy sky, cloudy day, cloudy weather'; *aiyy tajara* (in the old days) 'the deity sky; 2) the general name of good creatures (= *ajyy*), a good spirit, a god, a goddess, a pagan deity; the chief deity who lives in the seventh

heaven; spirit protector; idol, fetish; image of the protector spirit'; 3) 'God; deity, divine nature; icon, image', *taņarata suox* 'godless, atheist'; *Aiyy Taņara*; *cress taņara* 'crucifixion'; *üs mörsüönneeh taņara* 'The Holy Trinity'; *ürdük taņara* 'the Supreme Being'; *taņara aha* 'holy gifts'; 4) 'holy, sacred', *taņara uu* 'holy water'; 5) 'holiday'; *ulaxan taņara* 'a great holiday' (e.g. Christmas); *taņara kün* (*taņara küne*) 'a festive day, a feast; Sunday' (Pekarskiy, 1959: 2552). The image of the ancient deity of the Sakha *Aiyy toyon taņara* acquires some icon features, and Orthodox icons are called *taņara küllüge* lit. 'shadow of God'.

In the Christianization period, the Orthodox dogma influence changed the context of the word use, shifting the emphasis towards the meaning of "God". Along with this, the morphological processes of affixation began.

With the help of the affix *-laax*, which carries the meaning of possession, the lexeme *taņaralaax* was formed. In the function of the attribute it conveys the information that a baptized person is considered to be enlightened and advanced: *taņaralaax* 'divine' (about communion), *ünjār taņaralaax*, *ünjsār suuttaax kibi* 'a person who has a deity to whom he prays, and a court in which he is judged' (i.e. social and moral, not savage). Language retains traces of early beliefs; each Sakha clan, or *ulus*, had its totem deity: *oyus taņaralaax* (shaman) 'with the bull deity (protector)'; *kuba taņaralaax uluus* 'ulus with the swan deity', *moçotoj taņaralaax nähiliek* 'the settlement with the chipmunk deity' (Pekarskiy, 1959: 2552). Idolatry is illustrated by the phrase: *oloror oyo sayā taas taņaralaayym* 'a stone idol of a sitting child [size] I had'. In shamanism, spirits retain their national identity: *nuučča taņaralaax* shaman 'to whom the Russian devil comes during the ritual', *toņus taņaralaax* 'shaman to whom the Tungus spirit comes' (Pekarskiy, 1959: 2552). The patronage of the gods extends to all living beings: *taņaralaax süöhü buolla* 'this is a domestic animal that is not destined at this time to die or be stolen and eaten (about a cow that escaped from thieves)' (Pekarskiy, 1959: 2553).

Examples with the affix *-lyy* carrying the meaning of similarity, in the function of the

adjective mainly designates church rituals: *taņaralyy kičäl* 'divine endeavour'; *taņaralyy sibätiäydänär* 'divine sanctification' (Pekarskiy, 1959: 2553). With the help of affixes *-msax*, *-hyt*, nouns are formed, denoting the conviction and status of a person as a believer: *taņaramsax* 'God-loving, worshiper'; *taņarahyt* 1) 'having God's fear, God-fearing, pious, praying, carrying God within him; a hypocrite, a saint', *taņarahyttar* 'church as a society'; 2) 'devoutness' (Pekarskiy, 1959: 2553).

Earlier, death was perceived as a withdrawal from the middle world: *orto doydut-tan bar* – 'leave the middle world' (Pekarskiy, 1959: 2552). After the adoption of Christianity, in the interpretation of death another motive appeared; after that, dying meant 'going to God'. The idea of going to God was one of the significant moments in changing the image of God; dying, a person does not disappear into the dark world of demons, but reaches the saving God. The meaning is expressed with the help of the verbal affix – *laa*: *taņaralaa* 'to rest, to die; to give up the spirit', *taņaralaabyt* 'the dead' [Pekarskiy 1959: 2552].

*Ököyö kargänä ämiä tynatynan iäljan byhaas taņaralaabyt suraxtaaya. Sofron Danilov. 'They say that Okoj's wife died of lung disease this spring' (BTS, 2013: 210).*

The dictionary of E.K. Pekarsky reflects both pre-Christian and Christian concepts of God. The pagan god meant heaven, spirit, deity, idol, fetish and totem. Christianity, which began to spread in Yakutia in the 17<sup>th</sup> century, brought new meanings to the semantics of the word *taņara*. The appearance of words describing church life testifies to the role of the church in the process of transforming the pagan concept of God. In the context of Orthodoxy, the word *taņara* takes on some new meanings: 'god', 'holy', 'icon', 'day of church holidays'. Affixation expands the word-formation capacity; the word performs the functions of an adjective, a verb, forms derivative nouns. The word *ičči* falls out of the synonymic row, retaining its reference to the otherworldly forces in general, while *aiyy* remains an epithet of the god name *Aiyy Taņara*. The activ-

ities of the Orthodox Church contributed to the transformation of the value component of spiritual life. God *tajara* materializes in the form of an iconic image; all Orthodox saints are categorized as gods.

The modern "Great Explanatory Dictionary of Yakut Language" (2013) provides five meanings of *tajara* as a noun.

1. According to religious beliefs: 'the supreme being who created the world and controls it, God'. *Tajarattan kördös 'ask from God' (BTS, 2013: 203).*

*Tajara kinileri [aanñallary] olus taptyyr buolan, ürdä suox üörüünü, muñura suox jolu bäläxtäabit. N. Luginov. 'God gave them [the angels] boundless joy and endless happiness, because he loves them';*

#### 2. The icon.

*Utary munnukka ovo kötöyüülääx jaxtar tajara oloror. Amma Aččygyia. 'In the opposite corner, the goddess sits with a child in her arms' (BTS, 2013: 204);*

3. The day celebrated by the church as a religious holiday.

*Mäxäläyöp tajara tiyen kelbite. Kunnuk Uurastyyrap. 'Soon, St. Michael's day came';*

4. Archaism. 'protector spirit, totem';

5. Archaism. 'sky'.

*Bylyttaax tajaraya byktarbakka – ayalax iyätä ataaxtatan üöskäppitter. P.Oyuunuskay. 'Father and mother brought her up in tenderness, not showing her the cloudy sky' (BTS, 2013: 204).*

The lexeme *tajara* is a component of the terminological combination, which generally refers to God in general: *tajara itäyälä* 'religion', 'a religion based on the belief in the existence of god (in the form of the God-man) who created the world and rules it' (BTS, 2013: 207), lit. 'God's faith'.

The dictionary entry *tajara* and the examples from fiction texts show the shift of the main meaning as a result of the shift the actualization of the meaning of the god. The meanings of 'heaven', 'protector spirit', 'totem' have passed into the category of archaisms, and the meanings formed under the influence of Orthodoxy, have established: 'icon', 'saints' day', 'church feast'.

### The meanings of phraseological units with '*tajara*' component

Semantic analysis of the phraseological units with *tajara* component helps to identify some additional semantic features. Christianity was perceived by the Sakha through the pagan cult experience; by analogy with deification of the sun and the moon, the Sakha later compared Christ to the sun: *tajara (kun) kurduk körör* 'to deeply respect smb., to bow before someone; idolize' (Nelunov, II, 2002: 179).

God is the supreme almighty being, and the man is powerless before him: *tajaraya mastammykka dyly (mastan)* 'brave in front of an enemy too strong' (Kulakovsky) (about impotent threat), lit. 'it's like a stick to threaten the sky':

*Käbis-käbis, jüögäm, tajaraya mastammykka dyly, jyljabitigar baaysan da xayiaxpytyi? Oñohuubut on-nuk buollaya äbäät. N. Luginov. 'No, no, dear, it's just like threatening the sky with a stick, you cannot change anything, complaining about fate? So, we have such a fate' (Nelunov, II, 2002: 178).*

God knows and sees everything: *tajara biler* 'God knows' (BTS, 2013: 205).

*Xanna siljaryn tajara biler.* 'God knows where he goes' (Nelunov, II, 2002: 178).

A person tries to be honest with God:

*Tajara baaryna, kyrjyk. A. Aččygyia.* 'God knows, it's true' (Nelunov, II, 2002: 177).

God disposes of the destinies of people and man obeys him: *tajara xanna gynarynan syljabyt* 'wherever God sends'.

*Tajara xanna gynarynan syljabyt.* 'Wherever God sends, we'll go there' (BTS, 2013: 207).

The church is the abode of God: *tajara jiete* 'building for worship, the church, the temple of God', *tajara üöreye* 'theology', *tajara dolbuura (xoloruga)* 'a shelf for icons'. The communion rites serve as a motivator for phraseological units: *tajaraya tikser kurduk (keri-ete)* 'seldom, occasionally' from *tajaraya tigus* 'religion, confession, communion' (Nelunov, II, 2002: 180; BTS, 2013: 206); *tajara ahyn*



*kurduk tut* – ‘to cherish smth. very much, to cherish smth., lit. treat smth. as a prosphora!’ (Nelunov, II, 2002: 177).

God’s grace is perceived as a carefree life, devoid of suffering: *taɣara taalata* inform. ‘a joyful, free life’, *taɣara talbyt* ‘to be on top of bliss’.

*Tuox da kihalyata, äräye suox, bäläye talbytynan jahana, köñülünen tuttar olus üčügei oloyun tuhunan “kööčöön körö”, “taɣara taalata” dien noruokka bylyr etillen xaalbyt* (Nelunov, II, 2002: 180). ‘Since immemorial times, people have referred to a carefree, devoid of suffering, independent and free life as the “merriment under the sun”, “God’s grace”.’

God is the saviour and man can always rely on God’s help: *taɣara buol* – ‘protect, save, protect from encroachments’ (lit. ‘be a god’), *taɣara byyhaatyn* ‘God save’, *taɣara kömölöhüex* ‘God will help’, *taɣara ahan bierder* ‘if God helps, lit. if God opens the way’ (BTS, 2013: 206).

*Taɣara kömölöhöө ini, – dien oyonnor kiriestenen kebiste. P. Oyuunuskay. ‘I think God will help, “the old man said and crossed himself”’* (Nelunov, II, 2002: 179).

God is merciful, the man hopes for the pity of God: *taɣara ahymmyt* ‘God was merciful’.

*Seriitten xasta da ulaxannyk baahyran kelbite. Xayaan tyynnaax orputa buolla, čaxčy taɣara ahymmyt kihite. ‘He returned from the war with multiple heavy wounds. How could he survive? The truth is, God took pity on him’* (Nelunov, II, 2002: 177).

Everything that a person has in this world is given by God: *taɣara bierie* loan phrase: ‘god will give’, *taɣara tugu bierbitinen* loan word: ‘what god sent’, *taɣara uon očönu bierie* ‘god will render a hundredfold, lit. God will give ten times more’, *taɣara bäläye* ‘a gift of fate (god)’ (BTS, 2013: 205–208; Nelunov, II, 2002: 178–180).

*Taɣara äyixe uon očöny bierie, onon, xata, malyymanna yllat. S. Omolloon. ‘God will reward you with a hundredfold, therefore, come on, serve a prayer’.*

God can punish a person: *taɣara nakaaha* ‘punishment of God’, *taɣara atayastaabyt* loan phrase: ‘god offended someone by smth’.

*Ardayy, xaary bilimmeke mas kändärbit. Onno baara – taɣara nakaaha dien. ‘We felled the trees, despite the rain and snow. It was God’s punishment’* (BTS, 2013: 207).

The language reflects a reverential attitude towards God, he should be thanked: *taɣaraya maxtal* ‘thank God’ (BTS, 2013: 206). A person feels a mental connection with him: *taɣara sanaa bierdeyine* ‘something good will come to mind suddenly (lit. if God sends a thought)’ (BTS, 2013: 207), *taɣara imnännäye* ‘god ordered (lit. probably god winked)’ (BTS, 2013: 206).

A disobedient person, who does not recognize God, is despised: *taɣarany umnubut bayayı* ‘a person who does not obey and violates God’s laws’. Some phraseological units have stylistic shades, expressing irony, reverence and humour. The ironic attitude towards those who create themselves an idol is transmitted by the phraseological unit *taɣara gynan ünjk* (*ünjer taɣara oñohun*) ‘to worship someone’ (BTS, 2013: 206). Some comparative units express respect and reverence: *taɣara kurduk körör* ‘deeply respect smb., bow to smb., idolize (lit. as to look at God)’.

*Saɣa oskuolany tuttarbyt. Onon oloxtooxtor Nikolai Vasilievihy taɣara kurduk köröllör äbit. N. Bosikov. ‘He built a new school. Therefore, local residents look at Nikolai Vasilyevich as a god’* (BTS, 2013: 206–207).

Most phraseological units are borrowed from Russian language, which motivates the following semes: the ‘higher being’, ‘disposes of the destinies of living beings’, ‘saviour and helper’, ‘brings grace’, ‘all-knowing’, ‘giving’, ‘gracious’, ‘punishing’.

## Conclusion

The material and spiritual culture of the Sakha people takes its origin from the era of the ancient Turks, as evidenced by the historical connection of the words of Ancient

Turkic *täjri* and Sakha *taņara*. Analysis of the linguistic material indicates that the ideology of Orthodox Christianity, which spread among the people of Sakha more than three hundred years ago, caused some significant transformations in the language system. As a result, the following changes occurred in the development of the lexeme *taņara* in Sakha language:

- 1) due to the metonymic shift, it lost its primary meaning of 'heaven';
- 2) the meaning of 'God' was updated;
- 3) the semantic volume expanded by extending the meaning to the designation of Christian saints, shrines and relics;
- 4) affixation discovered new functional and semantic possibilities; the word has acquired the functions of an adjective, a verb, and some new nouns have been derived;

5) adoptions from Russian language increased the phrase-forming potential of the word;

6) with the differentiation of meanings between the words *taņara* "god" and *ičči* "spirit", the latter acquired a meaning close to the designation of otherworldly forces, e.g. *iččileex sir* 'a place inhabited by dark forces'.

Most of the set units are borrowed from Russian language through adoption. This process was influenced by the following circumstances: 1) translation of religious books and texts by Orthodox missionaries, 2) religious service in Sakha language, and 3) development of bilingualism among the local population. Analysis shows that changes have affected all levels of the language. Linguistic facts prove that the transition from the pre-Christian pagan time to the Christian era led to some transformations in the concept of God.

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## Развитие семантики слова 'танара' в якутском языке

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**Аннотация.** Статья посвящена изучению эволюции лексического значения слова 'танара' в якутском языке. Рассматривается этимология, функционирование слова в эпическом тексте, проводится анализ данных толковых и фразеологических словарей, выпущенных в разное время. Слово 'танара' восходит к древнетюркскому *tānra* и до XX века сохраняет значение 'небо, божество'. Внешняя и внутренняя формы лексемы свидетельствуют о наличии следов древних языческих верований (тэнгрианства, шаманизма). Поздние словари фиксируют значения, отображающие реалии православного христианства и замену первичного значения на 'бог', значение 'небо' отходит на второй план. Значения, обозначающие ранние верования, перешли в ранг устаревших. Бог больше не тождественный духу в языческом понимании, а персонифицированный иконический образ. Изменение контекстуального окружения слова привело к активизации аффиксов, что способствовало образованию глагола, имени прилагательного и других имен существительных. Заимствования из русского языка увеличили фразеологический потенциал слова; большинство фразеологических единиц с компонентом 'танара' образованы способом калькирования. Анализ показал, что изменения семантики слова 'танара' коснулись всех уровней языка. Семантические преобразования обусловлены внешними факторами, влиянием русской культуры через распространение среди якутов православного религиозного учения.

**Ключевые слова:** семантика, лексическое значение, слово 'танара', сема, семантический признак, семантическая модификация, изменение значения.

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