

Hunting vocabulary in the work by Timofey Smetanin "Tales of the hunter Meheelecheen" (lexical and semantic classification)

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Abstract. The article discusses the hunting vocabulary used in the work by the Yakut front-line writer Timofey Smetanin "Tales of the hunter Meheelecheen". The relevance of the study is due to the fact that there is no comprehensive description of the hunting vocabulary in the Yakut language; part of the vocabulary, including the special vocabulary as a hunting language has been lost. The purpose of this study is to identify lexico-semantic groups of hunting vocabulary used in the work. The hunting vocabulary was divided into thirteen lexico-semantic groups: 1) nominations of hunting activities and their results; 2) nominations of habits of animals and birds observed during hunting; 3) nominations of birds, groups of birds and animals; 4) designations of hunting methods; 5) names of hunters' clothes, footwear and equipment; 6) names of hunting accessories, their parts and equipment; 7) names of hunters and their assistants; 8) names of body parts and internal organs of animals and birds; 9) names of types of meat of animals or birds and specific food of hunters and fishermen; 10) names of hunting buildings; 11) geographical features of the area; 12) sounds of the surrounding world; 13) figurative representations of the movements of animals and birds.

1 Introduction

Since ancient times, the Yakuts have been engaged in hunting, whose products were fish, meat of animals and birds. Hunting provided people with clothing. The Yakut hunting language is a rich and expressive professional language, but due to various reasons, the hunting vocabulary has been forgotten, and some elements are endangered.

A series of stories by the front-line writer Timofey Smetanin "Tales of the hunter Meheelecheen" were written in the genre of humorous hunting stories. A large amount of hunting vocabulary in the stories is present due to their theme.

The material of the study is a series of stories "Tales of the hunter Meheelecheen", included in the book of selected works by Timofey Smetanin, which was published in 1969 [1]. The texts translated into Russian were used as the second source, included in the collection of stories "Timofey Smetanin: poems, stories, novels, fairy tales and plays for children", published in 2017. [2] The publication of the book was timed to the 100-year anniversary of the writer. The stories were translated into Russian by librarians from the writer's homeland, the Kobyai ulus library. Vladimir Karpov, an honored worker of culture of the Republic of Sakha (Yakutia), a member of the Union of Writers of the USSR, a member of the Union of Writers of Russia, and

Boris Lukin, a poet, essayist, translator and critic, translated the stories.

2 Materials and Methods

The study used the continuous sampling methods to select hunting vocabulary from original and translated texts; the methods of lexico-semantic analysis were used to specify the semantics of hunting vocabulary

3 Results and discussion

Timofey Smetanin was born on November 25, 1919 in Chomchusy, Kobyaisky (Chachy) near Sredne-Vilyuy ulus. In 2020, the researcher from the Yakutsk State Literary Museum E.S. Nogovitsyna wrote the book "The Heart of a Soldier: The Life and Work of T.E. Smetanin by letters and memoirs" [3]. Based on published and unpublished letters of the writer himself and memories, his life path was described. According to the recollections of friends and classmates included in this book, Timofey Smetanin was a breadwinner of the family, he loved hunting and fishing.

There is no mention of the fact that the manuscript of the book "Meheelecheen Bulchut" was written in collaboration with Yakov Struchkov in 1940-1941. The war prevented its publication, the book was published only in the autumn of 1943 and recognized as the best children's work of the year. E.S. Nogovitsina included

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the memoirs by Yakov Struchkov from his article "Happiness to be his co-author": after the war Timofey Smetanin wrote to Yakov Viktorovich, consulted, sent manuscripts of his books, persuaded him to become a co-author: "Timofey kept calling me, wanted us to become coauthors, but the Ministry of Education refused my requests. It was my greatest experience" [3, 38 p.]. The co-authorship of Ya.V. Struchkov was not reported due to the fact that on November 18, 1948 he was arrested. Only on March 5, 1955, he was released due to insufficient evidence. He was fully rehabilitated on April 30, 2002." [3, 40 p.]. In memory of his friend, Struchkov wrote a continuation of the stories about the adventures of the hunter Meheelecheen in the tundra "Meheelecheen bulchut tuundaraşa sryylara", which was published in 1990 [3, 40 p.].

Timofei Smetanin died aged 27. Despite his short life, he left behind bright works: poems, dramas, stories, novels, journalism. According to the translator Boris Lukin, most of Smetanin's works are saturated with popular Yakut folklore motifs, which makes them especially close to compatriots, and saturation with local color causes great difficulties for the translator. The war encouraged him to achieve success [4].

The work "Tales of the hunter Meheelecheen" consists of 15 stories. The stories were written on behalf of the hero-narrator, the hunter Meheelecheen, through whose attitude the hunting events are described, but in the hero's image, the authors represent themselves. Adventures of young hunters, making their first hunting trip and more mature experienced hunters are described.

If in the first 11 stories hunting is depicted with humor and fiction, in the last three stories "Chubuku" ("Mountain Sheep"), "Kuttas dogor" (Cowardly friend) and "Bulchut buolbul belie" ("How I became a hunter"), the storytelling style was changed.

The story "Chubuku" begins with a description of nature: "Kun kieheren barda. Kydymakh kurduk toŋ bylyttar eŋe adaaryhan taŋystylar. Khaya toboto satalanna – ulakhan tyal turaary gynna byhyllaakh. Emiske holoruk tuhen syygy-buoru ytyida, bytarkhai taastary tachygyratta. Balahalaan tyal tuste. Argaattan nai khara eti waslyta hallaany kharakarda khalyyan tagysta. Etiŋ eten nyirgitte. (...) Etiŋneeh arдах miigin ekkireppit kurduk saba yŋren takhsan, yaŋastaah uunan kutar kurduk tuste. Hallaan haragaran bard. (...) Ytys tahynar yas kharaha buolla" [1, 197 p.]. The translators described this picture of nature as follows: Frozen clouds were sticking up from different sides, like sludge along the river. The top of the mountain was drowned in fog, to know that a big wind was coming. Suddenly a whirlwind blew, lifting small stones into the air. Black storm clouds came out of the west, thunder rumbled. Lightning cut the sky. I had to return quickly. He rushed with all his might to his hut! The downpour, as if pursuing, poured like a bucket! It was getting dark. (...) Autumn pitch darkness has come! [2, 119-120 pp.] To describe the beginning of thunderstorm, the writer used verbs with different tense forms, gerunds denoting the completion and effectiveness of the action, figurative and onomatopoeic verbs with expressive meanings. The style and manner of conveying the dynamics of

movement in nature is a sign of the authorial artistic taste, love for nature, his observation of the world around him.

This story also differs in composition. Unlike other stories, it consists of two parts. The first part tells how Meheelecheen, who found himself in a littered cave, has been rescued by another hunter, Nyukulachchaan. And only in the second part the hunt for a mountain sheep is described.

In the story "Kuttas dogor" (Cowardly friend), the writer shows the behavior of a person who has fallen into an extreme situation and comes to the conclusion that a coward's partner is unreliable.

In Russian linguistics, to designate the language of hunters, terms such as "hunting language" [5], "language of hunters", "professional slang of hunters", "hunting jargon" are used [6]. A.M. Polikarpov explored the possibilities of translating Russian hunting vocabulary when translating into German the works by Vladimir Lichutin and Dmitry Trubin, which belong to the Northern text of Russian literature. According to him, hunting vocabulary does not reflect the scientific picture of the world and is not terminological. At the same time, it demonstrates a connection with national consciousness, national, regional and professional pictures of the world, and is designed to present images of hunters or the author who is a hunter" [6, p. 46-47]. The hunting lexicon consists of various stylistically marked units, there are scientific terms, jargon, euphemisms and dialectisms. As A.M. Polikarpov puts it, this concept is interpreted depending on the historical period of the language of hunters, sometimes more narrowly as a specific layer of the special vocabulary of hunters, sometimes used in a broader interpretation [6, p. 46].

Hunting vocabulary in the Yakut language has not been subjected to special research, but there are works on this topic. In the scientific library of the Academy of Sciences of the Republic of Sakha (Yakutia) there is a manuscript by A.S. Lukovtsev "Yakut-Russian Dictionary of Hunting and Fishing Terms". Taboos and euphemisms about totemic animals have been analyzed by A.S. Lukovtsev [7, 8], A.A. Scriabina [9]. Taboo hunting vocabulary has been described by L.S. Efimova, N.S. Shkurko, N.V. Afanasiev and others [10].

The analysis of the stories by Timofey Smetanin found that they use terms, semi-terms, words and expressions belonging to the professional jargon of hunters, colloquial hunting speech and dialect speech of hunters, expressed by nouns, verbs, onomatopoeic and figurative words, and phraseological units. The following lexico-semantic groups of hunting vocabulary were identified: 1) nominations of hunting activities and their results; 2) nominations of habits of animals and birds observed during hunting; 3) nominations of birds, groups of birds and animals; 4) designations of hunting methods; 5) names of hunters' clothes, footwear and equipment; 6) names of hunting accessories, their parts and equipment; 7) names of hunters and their assistants; 8) names of body parts and internal organs of animals and birds; 9) names of types of meat of animals or birds and specific food of hunters and fishermen; 10) names of

hunting buildings; 11) geographical features of the area; 12) sounds of the surrounding world; 13) figurative representations of the movements of animals and birds..

The first group consists of words and phrases denoting hunting actions and results of their activities: кунраа – to take aim, saany iit – to reload the gun, tap – to injure, ulahannyk taptarda – to seriously injure, ikki orlin атаһыттан harbaa (kuobagy) – to grab hold of the hind legs (hare), tyynnaah kuobagy tuhakhtan berke serenen araar – to take a live hare out of the loop carefully, elbeh kuhu bultaa - it is easy to get ducks, khaihary ich – to cover the runners with deer skin, tugu da körüme – to go around in vain, tayakhtyy tagys – to go hunting elk, tayagy bultaa – to kill an elk, tayagy yt / bultaa / olor – to shoot / kill, bu kemre tayagy bultuur serehteeh - it is dangerous to hunt a male during the rut, tayagy sul - to skin an elk, tyany kor - in a dense forest (traces of game), yomen kiir - to sneak up, byardaa - to crawl, siske biertelee - to hit on the back, site battaa - to overtake, etc.

2) Descriptions of habits of animals and birds observed during hunting are expressed by verbs and gerunds: aharan bier - to have time to dodge (ducks), ystanan taһys (bөрө) - to jump out towards (wolf), (haraһын) үгүнүнен көр (bөрө) - to roll out white eyes (wolf), tuhakhha yyan (kuobah) – to get caught in a noose (hare), дыккуй (bөрө) - to try to break out (wolf), moltuu byhyutyuda (bөрө) – to resist weaker (his strength is running out) (wolf), harakhhyn uhulu kor (bөрө) - the bulging eyes of the predator froze motionless, as if glazed, hamsaabat buolbut bөрө - an immobilized predator, symyyttaa – to lay an egg, ahyy raw (taba) - graze (deer), tebis (tayakh) - trample (elk), tayakh muohun yhyyyra – to rub against the trees with their horns (elk), kylugun kytta ohsuhan tula holoruktaa (atyyr taiakh) – to run back and forth in an excited state, etc.

3) Nominations of birds, groups of birds and animals: kus - duck, коһөн - pintail, habdy - partridge, iete (kus) - mother duck, yөр kus - flock of ducks, yөр haas - flock of geese, kuobakh - hare, bөрө - wolf, kyrynaas - ermine, tayakh - elk, atyyr tayakh - elk / male elk, ehe - bear / brown, chubuku - mountain sheep, siegen - wolverine, түүлех - furs, etc.

4) In the stories, the methods of Yakut hunting are widely represented: өлөнһө, talakh төрдүгөр oloron kotory tohuyuu - to be buried under a bush, kuhu ураһаһынан bultaa (kuhu) - to hunt without guns (for ducks) / instead of a gun, an ancient tool was used - a long flexible rod, kustaagyn - to hunt ducks, sara haastaa - to hunt geese, tiriini sul - to skin the beast, tukhtary keriy - to check the loops for hares, tukhtan araar - to pick up prey, kuurka somuogun turuor - to pull the trigger from the gun, khohulat - to crowd (duck flock), yomen kiir - to sneak, etc.

5) Names of clothes, shoes and equipment of hunters: son - zipun, eterbes - torbasa, boro suorgan - wolf blanket, soluurchakh - bowler hat, etc.

6) Names of hunting accessories, their parts and equipment: saa - a gun, bintiepkе - a rifle, buckshot - sunnyөkh, sunnyөһүнөн iitillibit tuurka - a gun loaded with buckshot, byhakh - knife, byhychcha - knife, kyyn -

scabbard, үһүү - peak, kuurka (saa) somuoga - trigger at the gun, chaarkaan - chaarkaan-trap, tuhakh - loop, habdyga tuhakh - snares for partridges, somuok (saa) - trigger (gun), tuut - light wide skis, maamyk bya - folded in a circle a strong rope fifteen to twenty meters long with a loop at the end is a lasso for catching deer, chokhoroon is a hatchet, onchokh (syge) is a butt, kymnyy is a whip, uraһas is a pole, etc.

7) Designations of hunters and their assistants: saaghyt - shooter, argys (bulka) - partner, sier at - piebald horse, kuttas доһор - unfortunate partner, tayakhchyt yt - hunting dog, etc.

8) Designations of parts of the body and internal organs of animals and birds: оуоһос - side, honnokh anna - armpits, butun-holun төрүтө - inguinal folds and bends of the knees, muus kuyakh түү (ehe) - wool with an ice shell (bear) / ice sheet and etc.

9) Names of types of meat of animals or birds and specific food of hunters and fishermen: ulukte - dried meat, түös ete - brisket meat, emis taiakh ete - fatty elk carcass, süreh - heart, balyk mine - ear, etc.

10) Names of hunting buildings: kystyk balaһan - winter hut, otuu - hut, араһas - storehouse, etc.

11) Geographical features of the Yakutian terrain: alyy - a narrow long valley / swampy valley, tya - dense forest, tube - a valley overgrown with shrubs, sis - a forest with solid soil, ahkhai - a crevice, haya khaaha - a lowland tongue of land, yөkh baha - upper reaches rivers, yөkh тоһуоро - copses along the bends of the river, khaspakh - a cave, haya telleһe - a valley of mountains, hotool kumakh - a sandy cape, etc.

12) Onomatopoeic words used to convey sounds of the surrounding world, including sounds made by animals, birds, hunting dogs, hunters and their equipment: chabygyras ayah tyaha (handicraft) - champing (ducks), sagalara maatyһas-meetirges - savory vocal quacking (ducks), kustuu "maat-maat", "meet-meet" die - to call like a duck "maat-maat", "meet-meet", "maat-maat" dien tohtoobokko саһар - loud quacking; "Sart" gyna tus (kus) - to flop into the water (duck) with noise, "ооһ-оһ-оһ-оһ-һуу-һуу" - "oon-he-oon-he-nuu-nuu", "ay-ayy -ayu-ah-oh" - "ay-ayy-ayy-an-on", hardygynaa (bөрө) - to make a hoarse sound (wolf), hardygynaa - to wheeze more and more hoarsely and terribly (wolf), etc.

13) Movements of hunters, animals and birds are described using figurative words widely used in the Yakut language: bokchoy - kneel down, suburuһnaa (bөрө) - walk around (wolf), ерө yөmehtee (bөрө) - jump (wolf), түүрulle tuste (kuobakh) - curl up into a ball (hare), tyraһ oyo tour (kyrynaas) - run away (ermine), syp gynan haal (kyrynaas) - whirl (ermine), tohoһо kurduk batary saalla tus - stand on all fours, dyokhooroydon - move like a small clumsy bear cub, talbaaryһnaa - fluttering wings smoothly (swans), etc.

Among the hunting vocabulary found in the work of Timofey Smetanin, words with the affix of belonging are actively implemented: bөрөm – my wolf, эһэм – my bear, siegenem – my wolverine, tayahym – my moose, chubukum – mountain sheep etc. And when translated into Russian, this feature of the Yakut colloquial speech is not transmitted in any way, for

example:1. *Ehem urdubunen son hotu ureh dieki ystanna ebet.* - *The bear immediately jumped on top of the coat.* 2. *Siegenim ulakhan tiikke oro suuren tacmaysta.* - *Wolverine immediately climbed a tall larch tree.* 3. *Borom miehe ergillen da korbokko, oyuur dieki buuta bystarynan soothto suburus gynan haalla.* - *The wolf did not even look back at me, rushed off like an arrow and soon disappeared into the forest.* 4. *Tayhym khamsaabat, onton oronon turdum* - *Soon the elk was lying motionless. I got out of the crevice.* Words in the possessive form, denoting possession, irrevocable belonging, are widely used in the Yakut language in colloquial speech. Nouns in the possessive form of the 1st person express a warm, friendly, approving attitude of the speaker to the object of speech. It should be noted that such nouns do not indicate belonging, but express a feeling of pity for the living beings being killed. Also, such words have an educational function aimed at respecting nature.

Hunting nominations with a positive or neutral assessment in the work under consideration were created using epithets, comparisons, particles, affixes: *siegen tuokun* – a rogue wolverine, *siegen boos* – a strong wolverine, *Suoruk barakhsan* – *Suoruk* – a dog's nickname, *barakhsan* – a modal particle expressing love, affection, *duolan tayah* – a huge moose, *uluu kotor* – a sacred bird, *hapsaay kyyil* is a dexterous beast, *eh kutur* - a devil bear, *kyyil adyrata* - a ferocious beast, *ataskaan* - friend.

Specific, artistically processed tokens with an aesthetic function help to recreate the artistic world associated with the regional picture of the world. When analyzing the work, lexemes associated with the animal world of the northern region were identified: *kalin atakhtaryn simsatyk tybygyldytar –chubuku* - deftly and quickly push off with your hind legs (mountain sheep), *tuhakha kulaachyktan –kuobakh* - to turn on a loop (hare), *suuren ogdooluu tour* - to run away quickly (transfer of a figurative word of the movement of an animal with long legs and a short trunk), *adaarybytynan tus* – to fall down (transfer of a figurative word of the movement of a huge beast), *bulchut ahsaanygar kiiirbit uoryu uohuger syryt* - there is no limit to happiness, now you can call yourself a hunter.

4 Conclusion

The lexico-semantic classification shows that the national and regional picture of the world is reflected in the Yakut hunting vocabulary. The writer managed to present traditional features of hunting, the relationship of hunting with nature, hunter's attitudes to nature. The hunting vocabulary reflects the hunting picture of the world presented by hunters, hunters' assistants (dogs, horses), animals and birds of Yakutia.

Euphemisms and dialectisms are widely used in the Yakut hunting vocabulary. Euphemisms are words or expressions used to replace other words that are considered indecent or inappropriate: for example, *tyataagy* 'forest' instead of 'bear', *kyrdaŋas* 'old' instead of 'bear', *kihi* 'man' instead of 'bear', *kuturuktaah* 'tailed

instead of 'wolf', *kytarar* 'red' instead of 'fire', *kirgil* 'woodpecker' instead of 'ax', etc. Euphemisms can be formed due to a respectful attitude towards nature and can be assessed as a manifestation of superstition. It is known that hunters often avoid direct words and expressions that indicate the success of the hunt, due to the fact that luck may not always accompany, sometimes dangerous situations may arise.

In the stories by T. Smetanin, dialectisms are also used: *haya toboto satalanna* (tyal taste) - it became windy on the top of the mountain, *nai khara etir bylyta* (olus khara etir bylyta) - a dark cloud of a thunderstorm, *yöl-dyöl buolla* (kharaŋarda) - to get dark, *dalai* (oŋus) - to beat, *kytalyktaa*, *turuyalaa* (bydyryy) - to stumble, *sirdoidu eigete* (sir-doydu) - locality, *tohyylee*, *betyennee* (byölee) - to plug, *tayah muohun ayty aalymmyt* - to rub against the trees with their horns (moose), etc.

Thus, in his work "Tales of the hunter Meheelecheen" Timofey Smetanin described traditional features of the Yakut hunting with using rich and expressive hunting vocabulary. In the Yakut language this special national vocabulary has been lost. The study of the lexicographic description of the Yakut hunting language is relevant.

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