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**TÍTULO:** Los nombres de los meses y la imagen lingüística nacional del mundo en el material del folklore y la literatura Karachai-Balcánica.

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**RESUMEN:** El artículo se dedica al análisis multidimensional de los nombres arquetípicos de los meses. El etiquetado etnocultural de los nombres de los meses se revela y se ve referenciado a los textos de folklore y ficción. Hay una conceptualización de componentes tan importantes de una imagen inocente del mundo como el tiempo, la tradición y la actividad, que determina prácticamente todas las nominaciones de los meses arquetípicos en las obras de orientación histórica y etnográfica. La nominación está relacionada con las antiguas creencias de la etnia Karachai-Balcánica, remontada al período del Paganismo y el Tengrismo. Los trabajos artísticos dedicados a la vida de las personas en el pasado, marcados por la intertextualidad y saturados con gran cantidad de etnografismos, reflejan realidades etnoculturales de la etnia Karachay-Balkaria.

**PALABRAS CLAVES:** lenguas turcas, folklore, vocabulario, nombres de meses, imagen del mundo del idioma.

**TITLE:** Names of months and national linguistic picture of world on material of karachai-Balkarian folklore and literature.

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**ABSTRACT:** The article is devoted to the multidimensional analysis of the archetypal names of the months in the language. The ethnocultural labeling of the months' names is revealed and seen referring to the texts of folklore and fiction. There is a conceptualization of such important components of an innocent picture of the world as time, tradition and activity, determining that practically all archetypal month's nominations appear in the works of historical and ethnographic orientation. Nomination of months is connected to ancient beliefs of the Karachai-Balkarian ethnos, dating back to the period of paganism and Tengrism. Artistic works dedicated to the people life in the past, marked by intertextuality and saturated with lot of ethnografisms, reflect various ethnocultural realities of the Karachay-Balkarian ethnos.

**KEY WORDS:** Turkic languages, folklore, vocabulary, months' names, language picture of the world.

**INTRODUCTION.**

In linguistics, the months' names are considered from different points of view. In some works, a lexicographic analysis is presented with an etymological analysis of vocabulary articles that reveal the origin of their nominations (Korepina, Rybina, 2017).

Semantic shifts in the months' names are also studied. At the same time, linguists identify kinship of certain words denoting calendar concepts, for example, "the relationship between the Old Russian name of the fourth month of the year (berezozol) and the Belarusian (sakavik) and Ukrainian (berezen) third month" (Kvashnina, Suvorova, 2019, p. 24). Relying on the factual material presented in the artistic texts, philologists also speak about significant aesthetic potential of the months names, actualizing that "archaic names of the months with a bright inner form allow to play up their living and false inner form" (Syritsa, 2018, p. 91).

The scientific research of historians engaged in ethnography are also important. N.B. Dashiev interprets the months' names as a cultural phenomenon and states that "the analysis of genetic, semantic and functional connection of calendar facts with other phenomena of Buryat ethnography makes possible to determine the place and significance of calendar in traditional culture of people" (Dashiyeva, 2015, p. 6). In this vein, the work of I.M. Shamanov, dedicated to the calendar and calendar rites of Karachai and Balkarians, is written (Shamanov, 2014, p. 453-474). However, many of the issues associated with them have not yet been adequately reflected in the works of a humanitarian focus, especially in linguistic and cultural aspect.

Words, denoting the months' names in language, represent a rather ancient segment of its lexical composition and are included in the proximal periphery of the concept "time", characterized, on the one hand, by universality, and on the other, by idio-ethnicity.

A multidimensional study of such types of lexical units seems to be very relevant for modern language science, marked by interdisciplinarity, since they, especially their archetypal forms, are focused on the representation of everyday ethnos ideas about time, contribute to understanding and explaining a certain segment of its culture and national language picture of the world, which interpreted as a "database, study of which does possible to draw conclusions about the national worldview peculiarities" (Kornilov, 2013, p. 79). This approach is also interesting for linguists

specializing in minority languages, that define the months' names as lexemes that contribute to the formation of a national linguistic picture of the world.

According to A.N. Chugunekova, “the spring months represent the official and popular names, which, in our opinion, get their names from the geographical living conditions and the ethno-psychological characteristics of the people” (Chugunekova, 2018, p. 214). In the context of this work, the nominative strategies of the vocabulary based on “various motivational signs related to people's everyday life practice, their everyday knowledge gained from understanding the world”, should be recognized relevant (Bashiyeva, Ketenchiev, 2017, 191).

Based on the foregoing, in this article we attempt to systematically characterize the lexemes denoting the months names in Karachay-Balkar language, which are combined into a separate microthematic group of words.

## **DEVELOPMENT.**

### **System of terms denoting months' names, their structure.**

Today, speakers of minority languages use the international names of the months in their speech: January, February, March, April, May, June, July, August, September, October, November, December.

The use of terms dating back to the Muslim calendar according to the lunar Hijra, with which the ancestors of Karachay and Balkarians began to get acquainted from the XI century: Muharram, Safar, Rabi the 1st (Avval), Rabi the 2nd (Sani), Jumada the 1st (Avval), Jumada the 2nd (Sani), Rajab, Shaaban, Ramadan, Shavval, Zul-Kaada, Zul-Hijja, is, although not so often, observed (Shamanov, 2014, p. 460). Well-known among them is mainly the month of Ramadan, which accounts for the fasting.

In many other Turkic languages this calendar is also present, but in different phonetic variations. Wed data on the Bashkir language: mokherrem, sefer, rabigylakhyr, yomadieleuuel, yomadielakhyr, rezhep, shegban, ramazan, sheuul, zolkagize, zolkhize (Explanatory Dictionary of Bashkir Language II, 1993, p. 813).

The similarity is found in the so-called solar calendar, focused in general on zodiacal signs. Bashkir language: khemel "Aries" (March 22 - April 21), seuer "Taurus" (April 22 - May 21), zheuze "Gemini" (May 22 - June 21), saratan "Cancer" (June 22 - July 21), esed "Leo" (July 22 - August 21), sombele "Virgo" (August 22 - September 21), mizan "Libra" (September 22 - October 21), ərəp "Scorpio" (October 22 - November 21), keues "Sagittarius" (November 22 - December 21), zhedy "Capricorn" (December 22 - 21 January), khut "Aquarius" (January 22 - February 21), hut "Pisces" (February 22 - March 21) [EDBL II, 1993, p. 813]. In Karachay-Balkar language, the same are used: kochkhar, bugachar, egizle, saryton, arslan, totali, mizan, akyrap, kauual, teke, gogenchi, balyk (Kudayev, 2012, p. 200). As can be seen in the above list, the Karachay-Balkarian calendar contains terms with more transparent semantics than in the Bashkir calendar.

The above words are generally reflected in the dictionaries, but their lexicographic design is different. So, for example, in the Explanatory Dictionary of Karachay-Balkarian language, only the basic meanings of the calendar terms are noted. Wed: AKYRAP substantive noun Scorpio (EDKBL I, 1996, p. 108). However, the interpretation of such lexical units by the Bashkir lexicographers, that have more comprehensive information in the corresponding dictionary articles, should be considered more acceptable: gekrep 1) (with a capital) astrol. Scorpio (zodiacal constellation) 2) gakrab (the name of the eighth month of the solar year, corresponding to the period from October 22 to November 21) (BRD, 1996, p. 152).

The folk calendar, which includes the following names, is also fixed by lexicographic sources: bashil ai “January”, bayrim ai “February”, auuznu (or toturnu) al aiyi “March”, auuznu (or toturnu) art ayi “April”, hychaman (khychauman) ai “May”, lukkur (or lukkul) ay / nikkol (or lukkol) ai “June”, dzainy al aiy / eliya ai “July”, dzainy art ayi / kyrkar ai “August”, kyrkauuz ay / kyuz ai “September”, kyuznyu art ayy / et yyyk ay “October”, kach (abystol, abustol, amystol) ay “November”, endreuyuk (andreyig) ay / abystolnu art ayy “December”(KBRD, 1989, p. 805). It is this calendar that will be given more attention in the following text.

The core element of this group of composite terms of the national calendar is the homonymous common Turkic lexeme ai, which is interpreted by lexicographers as Ai Moon, Ai Month (calendar) (EDKBL I, 1996 p. 68). As a metric lexical unit, this word was used in the ancient Turkic language: “Ay II month (measure of time): tukul on sekiz ayda aydim bu soz, I spoke these words all the eighteen months” (OTD, 1969, p. 25).

This word in Karachay-Balkar language is marked by significant word-building possibilities. It contributes to the formation of a number of simple and complex, in structure, lexemes, that have a wide range of meanings and refer to different parts of speech: ailyk I “monthly (eg, plan, child) vacation”, aylyk II “salary”, aylyk III “month”, iylyk turma “radish”, beshaylyk “five months, continued five months”, etc.

The considered lexeme is obligatory for the structure of the month’s names, stable descriptions consisting of two or three constituents. They are formed according to the following models: “substantive in the main case + substantive in the main case” (bashil ai), “substantive in the main case + substantive in the main case + substantive in the main case” (et yyyk ai), “substantive in the form of the genitive case + substantive in the main case + substantive in the possessive form” (dzhainy al aiy). Such structuring is aimed at distinguishing the months names from each other for various reasons.

### **Months names in paremias.**

In the context of this article, it is important to refer to the data of folklore, in particular, the paremic fund. Factual material selected for analysis by continuous sampling from relevant sources (KBF, 1996, p. 428–486), provides an opportunity to talk about some of the cognitive characteristics of the concept of "month". It is generally perceived as a metric unit. In other words, a month, on the one hand, is a component of a longer period of time, on the other - it consists of different periods of time: Aidan - zhyl, zhildan - yomyur "Of months - a year, of years - a century"; Yyykdan - ay, aydan - zhyl "Of weeks - a month, of months - a year".

The month is perceived as a kind of trial period for someone, something: Kelinni ay ozgunchu mahtama "Do not praise the daughter-in-law until a month passes"; Ishge uyrenir uchun zhyl da az, ishni unuttur uchun ay da kyop "To learn a craft even a year is not enough, to forget it a month is not enough".

A value attitude for Karachai-Balkar language speakers is inherent in everything that is done no more than once a month: Aidan Kelgenge - Ayak, Kunden Kelgenge - Tayak "To visitor once a month - a cup, every day - a stick"; Kunden Kelgen - Kyulkyulyuk, Aydan Kelgen - Aytkhylyk "Every day coming person mocking evokes, once a month visitor is famous"; Aidan bayram bet kerguztur, kunden bayram kyot kyorguztur "The monthly holiday will show the face, the daily holiday will show the back." Excessive misuse of time is excused in the following proverb: Kayna, kazan, alty ai, oltur, konak, zheti ai "Boil cauldron six months, sit guest seven months".

Paremias of the considered type can also be found in Kumyk language environment, that is determined by the generality of a whole range of mental characteristics of Karachais, Balkarians and Kumyks: Aida bayram bet gerseter - gar kyun bayram gyot gyorseter "The monthly holiday will show the face, the daily holiday will show the back;" Aidan Gelgenge - Ayak, gyunden

gelgenge - Tayak “To visitor once a month - a cup, every day - a stick”; Aidan - yyl, yildan - omyur “Of weeks - a month, of months - a year,” etc. (Gadziakhmedov, 2017, p. 38).

Through the concept of the month, a measure of length is interpreted: Chille yuch ainy bashyn kyoryur “Chille [the coldest or hottest season of forty days] sees the beginning of three months”; Sanasang - baylyk, sonasang - iylyk “If you count – it is wealth, if you test it - for a month”; Bachkha Baylyk - bir aylık “Wealth from the garden - for a month”.

In the composition of paremias, the names of a limited range of the months’ names are common. This is due to the fact that seasons are the most relevant for the Karachay-Balkarian ethnos, and not the months themselves, due to the specificity of life activity, traditionally associated with animal husbandry and agriculture.

In proverbs and sayings, December is defined as a month, seeing off the year and meeting the winter: Dekabr ay zhylny tashlaydy, kyshny ua bashyn bashlaydy “December leaves a year and begins a winter”. March in general symbolizes the beginning of the warm season, spring: Martkha endi barmagym, zhazga chykydylagym “March is now a fig, my yearling saw a spring”; Mart keldi - shart keldi “March has come - joy has come”. March is associated with moisture, April - with greens: Mart - suuu bla, Aprel - kyrdygy bla “March - with water, April - with grass”.

In riddles, time is represented as a tree in a horizontal linear position, parts of which denote one or another component of time: Auup turgan bir terek, / Ol terekde - oneki butak, / Har butakda - tyort chapyrak (Zhyl, ayla, yykla) (KBF, 1996, p. 497) “A lying tree, / On that tree - twelve branches, / On each branch - four leaves (Year, months, weeks)”.

### **Months’ names in artistic texts.**

In our opinion, representation of months in artistic text has a particular interest. For this purpose, for analysis, we have chosen a poem of the famous Balkarian poet S.O. Shakhmurzaev “Calendar of Highlander”, created by the author on the basis of historical and ethnographic material and which is



by its nature an encyclopedia of the life of the Karachai-Balkarian ethnos in the past (Shakhmurzaev, 2002, p. 158–204).

So much has been done to collect and systematize the texts of the Karachai-Balkarian folklore, and his creative heritage is a unique material for philological science, especially for identifying and describing the society's archaized picture of the world. In this regard, it is necessary to recognize the fact that “the natural reason for comprehending new symbols and signs, changing formations, that led to the consciousness transformation, provides a holistic solution to the main problem - defining the specifics of perception and artistic reflection of the world picture by an ethnic group” (Uzdenova, 2018, p. 96).

There are twelve parts in the poem, each of which is devoted to a specific month. They are preceded by brief information about a Balkar girl Khammeger (she is 135 years old), who told a story about the past life of the people. This story formed the basis of the poem.

In the text of the work, you can see the striving of S.O. Shakhmurzaev to represent nominative strategies associated with a particular month. So, for example, the bashil aiy “January” is interpreted as a month that opens a year: Bashil aiy bashda keled sanauda (Shakhmurzaev, 2002, p. 159) “Bashila is month led by account”.

Bairim ayy “February.” The name of this month correlates with the lexeme bairam “holiday; feast”, used in many of the Turkic languages, that can be seen from the text of the poem: Chyrcha-chyrcha etle alyp kollaga, / Bairam aida, chulganyshyp tonlaga, / Kuchak zhayyp, kol kyotyuryup teyrige, / Kyop ash lany bergendile Golluga (Shakhmurzayev, 2002, p. 162) “Taking meat plates in their hands, / In the month of Bayrym, wrapping themselves in fur coats, / Holding up the hands to the sky, turning to Teiri, / Giving a lot of food to Gullu”.

The months of March and April are named after a highlander, one of the Balkarian leaders, Totur, who was born in the month Apsoltu in the Hustos fortress: Totur bolup taululany bashchysy, / “Toturnu al, art aiy” dep atalgand. / Tuugan kyunyu Toturnu al ayydy, / Yolgen kyunyu - art aiy dep sanalgand (Shakhmurzaev, 2002, p. 165) “At the head of the mountaineers stood Totur, / “Totura the first and last month” is so named. / The Totur's birthday is the first month, / The Day of his Death – the last month.”

Hychauman ayy “May” is perceived as a beginning of a new year - the beginning of spring fieldwork. The author updates the fact that this month marks the transition from winter to spring: Khychaumanda kutulalla mylchyla / Uzun kyyshna suugundan, karyndan. / Zhangy zhylny bashlaidyla bu aida, / Nasyp tilep teyryleni baryndan (Shakhmurzaev, 2002, p. 175) “Shepherds get rid in Hychauman / of a long winter’s cold, snow. / This month they start a new year, / Asking all the Teirys for the happiness”.

Nikkola ayy “June” is defined as a month in which cattlemen move from their winter hut to summer pastures: Altynchysy Nikkola ay bolady, / Malchylany zhay aylary bashlangan (Shakhmurzaev, 2002, p. 17) “The sixth is Nikkola's month, // When summer begins for the shepherds.” Moreover, the manner of this month’s nomination is not disclosed.

Eliya ayy “July” is interpreted by the fact that this month has more thunderstorm days with lightning: Eliya aiy - eliyaly, korkuulu, / Kyukyureydi bey karalyp, ot chagyp (Shakhmurzaev, 2002, p. 183) “Elia is a dangerous month with lightning, // It roars, darkens, spewing fire”.

Kyrkar ayy “August.” The etymology of the name of this month is quite transparent. Its name is associated with the shearing period of sheep, other small ruminants: Koychuladan boz irikle tiletgen, / Kyptylany kyrkar kyunge biletgen, / Segizinchi Kelgen kyrkar aydy (Shakhmurzaev, 2002, p. 190) “Forcing the shepherds to ask the gray valuhs, / Sharpen scissors for the day of cutting, / The eighth month comes with haircuts”.

The following are: qyrkauuz ayy “forty mouths’ month”, etyyk aiyy “month of the meat week”, abustolnu al aiyy “first month of the apostle”, abustolnu art ayy “last month of apostle”.

As can be seen from the foregoing, the meaning of the months names is encoded in the depths of socium’s ethnic consciousness. This is associated with Paganism, Tengrianism and world religions, which is confirmed by the scientific historical and ethnographic data, contained in special scientific and theoretical literature, which indicates the changeability of the religious worldview among the North Caucasus peoples, including Karachai and Balkar (Batchaev, 2006, p. 163-183).

In the poem “The Highlander's Calendar”, such an important cultural concept as “adet” is subjected to multilateral verbalization, the meaning of which is revealed by means of such concepts as custom, tradition, ceremony, ceremony, cult, worship, etc. The author managed to correlate customs with certain months. This concept is inextricably linked with such a universality as “time”, which is an obligatory component of the Turkic culture in general: “The ideological concepts of the Karachay-Balkarians are based on cyclical time, because the ancient Turkic civilization associated each specific date of the ancient calendar with certain events, that was a countdown of the time cycles beginning, since the cyclicity orders the flow of time and the structure of the world” (Akhmatova, 2015, p. 190).

S.O. Shakhmurzaev presented the poetic verbalization of the annual cycle and the ethnocultural marked events, that are significant for the Karachay-Balkarian people over many centuries, within its framework.

Customs and the time continuum are closely related to the work area of the ethnic group. Thus, in the author's opinion, in January, preparation for spring was important for the Karachay-Balkarian language speakers: supplying arable fertilizers, caring for oxen, wool processing, etc. May was primarily for sowing. June was associated with moving from winter to summer. In July, the harvesting of hay was actualized, in August - cutting, in September - harvesting, in October -

harvesting meat for the winter, in November - preparing residential and farm buildings for winter, in December - mating of sheep, etc. This is determined by the specifics of the ethnic group's life in mountains.

The poem, due to its thematic focus, is inherent in intertextuality. In confirmation, we will cite the text of Algysh (wishing) to the bride, reflecting various ethnocultural realities of Karachai and Balkarians: Syny, syry Satanayga ushasyn, / Chorbatynda kyogyurchunle oynasyn, / Satanaycha, akyl bla sylansyn, / Aryulugu zhurekleri bailasyn! / Arbazyna agyryk aty tagylsyn, / Yndyrynda mahar budai kagylysyn, / Uzun bolsun, Satanaycha, yomuryu, / Tar Kerunde chyrak bolsun komyuryu! / Bairim seni oburladan saklasyn, / Er yyyungde kiyik etle kaklansyn, / Kyz namysyng kerti bolup tabylsyn, / Zhaularybyz aman zherde kabylysyn! (Shakhmurzaev, 2002, p. 169). “Let it be like Satanai, / Let pigeons play on its roof, / Let them choose her according to the mind, like to Satanai, / Let the beauty of her heart tie them! / Let the clothesline be stretched in the yard, / Let the best wheat carry on the current, / Let them have a long time of the life, like Satanai, / Let be coal a lamp in the close grave! / Let Bayrim protect her from the werewolves, / Let the wild fowl be drying in your husband's house, / Let your honor be true maiden, / Let our enemies perish in the bad places!”.

The poem is replete with ethnographic vocabulary characterized by a variety of forms and a wide range of meanings: balata “tanning solution”, bydiyan “thin, depleted (about small cattle)”, gysty “sheaf”, iyre agach “scraper for removing the core (during skin processing)”, kimsan suu “red liquid made of bronze”, kach “cross”, makhar budai “red wheat from Georgia, that was grown in antiquity by Balkars”, sap “capacity for bulk substances containing four buckets”, tunguch “firstborn in family”, ugus “a bunch of grain of size of five sheaves”, hasgurgu “underdeveloped, defective (for pets)”, chahas “trough in which wheat was separated from the chaff”, and others. A number of such words are still not fixed in the existing lexicographical sources.

The data about Karachays life, presented by A. Uzdenov, is also interesting. In the works of this author, you can also find a number of archaized nominations of the months with his private interpretations. So, he calls March (to be more precise - his first three weeks) *burul ai* “turning month”. According to folklore information, marching for revenge, March waited one day and let out an unexpected cold, as a result of which all the shepherd kids were killed. This is the reason for the paremic expression *Mart Ketmey, Dert Ketmez*, “Revenge [of the outgoing year] will not pass before the March passes” (Uzdenov, 2004, p. 89).

## **CONCLUSIONS.**

Thus, as the factual material analyzed above shows, the months’ names refer to the ethnographic layer of the Karachay-Balkarian language vocabulary with a temporary meaning and reflect a significant segment of the national language picture of the world. They are based on free syntactic phrases subjected to lexicalization.

The nomination of the months is connected with the ancient beliefs of the Karachai-Balkarian ethnos, dating back to paganism and Tengrism. This process was influenced to a certain extent by world religions. The months names are ethnoculturally labeled, that can be seen referring to both the texts of oral folk art and the poem “Calendar of Highlander” of S.O. Shakhmurzaev, who has poetic conceptualization of such important components of the Karachai-Balkar naive picture of the world, as time, tradition and activity.

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