



Lexemes “sun” and “moon” in the Kalmyk language

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ABSTRACT: The article compares phraseological units with the lexemes “moon” and “sun” in the Kalmyk language. Various topics of phraseological units with these lexemes are considered. In the Kalmyk linguistic culture, there are lexemes “sun” and “moon,” which are “constants” of culture, i.e. “concepts that exist permanently, or at least for a very long time, as a kind of permanent principle of culture.” Evidence of the cultural importance and value of these lexemes in the Kalmyk language consciousness is a sufficient number of phraseological units: about 80 phraseological units in the Kalmyk language. The moon and the sun play an important role in people’s lives. For the Kalmyk ethnic group, the sun symbolizes a glimpse into darkness, and the moon symbolizes beauty and a glimpse into darkness. The lexemes “sun” and “moon” reflect the essential attitudes of the people’s life philosophy. The studied phraseological units reflect the Kalmyk people’s

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moral norms and behavioural guidelines. [Proverbs, Kalmyk language, sun, moon]

Small, aphoristic poetry occupies a critical place in ancient poetry. The *Secret History* of the Mongols, which contains dozens of proverbs and sayings, gives an idea of the state of the ancestors' poetry. Samples of aphoristic poetry can also be found in some literary works, correlating with the emergence of the *Secret History*, and various collections of folklore, including Rashid al-Din's *Compendium of Chronicles*. Aphoristic poetry developed extensively, as evidenced by the many aphorisms that exist among the Mongolian-speaking peoples: the compilation by J. Dashdorzh and G. Ranchinsambuu (2) contains approximately 6 thousand proverbs and sayings. How highly the people valued this kind of aphorism is expressed in one of the Kalmyk proverbs:

The decoration of a person is speech,
The decoration of speech is a proverb (4, p.4).

Kalmyks further assert that “the best of words is a proverb” and that proverbs are virtuous statements—“There are no lies in a proverb.” Proverbs are also valued because “the mind is drawn from proverbs” (1, p. 128).

Such phrases absorb a significant amount of cultural information, reflecting the mentality of the people, their way of life, moral norms, and relations within society – in short, everything that is the subject of national culture and participates in the formation of a conceptual image of the world, which, materializing in the language, reflects the linguistic image of the world. A reconstruction of the linguistic image of the world can be achieved by studying the most significant, critical cultural concepts that reflect national priorities and ideals. Partially changing through the influence of historical factors, these concepts retain their traditional form and significance in the language throughout the existence of a sociolinguistic community, therefore providing valuable keys to understanding culture.

In the Kalmyk linguistic culture, the lexemes “sun” and “moon” can be considered “constants” of culture, meaning concepts that exist permanently, or at least for a very long time, as a permanent principle of the culture. Evidence of the cultural importance

and value of these lexemes in the Kalmyk language consciousness is a sufficient number of phraseological units; there are about 80 phraseological units for these concepts in the Kalmyk language.

The “Sun” is the conductor of life; in Kalmyk folklore, storytellers call the world of heroes and mere mortals the “World with sun” (“Nart orchln”). The “moon” is a model of beauty, and an attractive appearance is compared with it; an example is the description of the hero Dzhangar from an epic work: a majestic lord whose face is “like a full moon on the fifteenth” (1, p. 151).

The moon and the sun play an essential role in people’s lives. For the Kalmyk ethnic group, the sun and moon are symbols of a glimpse into the darkness:

Оһгһуд одн кеду оһн болв чигһ, Нарн сар мет герл уга.	Although there are many stars in the sky, They do not shine like the sun and moon.
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Хар үүһн нар халхлж чадх уга, Ханцарн сар халхлж чадх уга.	Black clouds can’t cover the sun Do not cover the moon with your sleeve.
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Одн оһн болв чигһ Сарин герл давуһар герлтдг.	Although there are many stars The moonlight is brighter than them.
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Сән күмни амнас Сар нарн харна.	From the words of a kind person, light on the soul, It’s like the sun and moon are rising.
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Нариг альхарн халхлж болдг уга.	Do not block the sun with your hand.
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The lexemes “sun” and “moon” reflect the essential attitudes of the people’s life philosophy. The studied phraseological units reflect the moral norms and behavioural guidelines of the Kalmyk people:

Мергн нег бурушавчн сар мет девшх;
Муңхг нег бурушахларн зул мет
унтрх.
If the sage is once condemned, he will still
rise like the moon;
If a fool is condemned, he will go out like
a candle.

Сэн күмтэ нөкрлвл сарин герл шинг,
Му күмтэ нөкрлвл моһан хорлл шинг.
Make friends with a good man like the
light of the moon;
Make friends with the bad - like snake
venom.

Нарта орчлң сээхн,
Наадта күмн сээхн.
Beautiful universe lit by the sun
A wonderful person, cheerful and playful.

Орчлң нарар гегэрдг,
Күн эрдмэр гегэрдг.
The world is illuminated by the sun
And man is enlightened by knowledge.

The above sayings reflect the entire life experience of the Kalmyk people through proverbs, praising the good, the best, and the good in a person compared with the heavenly bodies: the sun and the moon.

The proverb “Орчлң нарар гегэрдг, Күн эрдмэр гегэрдг” expresses the wisdom of the people, there are several more proverbs in confirmation, for example:

Харңһуг кедү нигт болв чигн
Һанцхн нарни герл диилдг;
Үлгүр түүшлж ухан төгссн билгтн
Орчлңгин харңһуг һанцар эрлһж чадх.
Whatever the darkness
Only the light of the sun will overcome
her;
In the same way, only a gifted, intelligent
person,
Able to overcome the darkness of
ignorance of the universe.

Нарн үрглжд герл һардг,
Ном – шикр, балас эмтэхн.
Learning is light; ignorance is darkness
(literally, the sun always shines; learning is

Sweeter than sugar and honey.

Since the celestial bodies played an essential role in the way of life of the Kalmyks, the above proverbs also prove that the mind and education were of the highest value for the Kalmyk people.

Proverbs not only praise the mind, emphasizing the positive qualities of a person, but also point to the negative ones:

Сархд савас бусдыг диилнэ,
Сар бийэсн бусдыг үзнэ.

Wine spoils everyone but its dishes,
The moon sees everyone but itself.

Сарин сарулд хулхач дурн уга,
Ухатад муңхг дурн уга.

The thief does not like the light of the
moon,
And stupid is smart.

Нааһан нар уруулж,
Цааһан сар киртэх.

Smile in public
And in the soul to harbour evil
(lit. on this side to make the sunrise,
And on the other side to arrange an eclipse
of the moon).

Сар хотлвл киитн болхин темдг,
Санан икдвл аюл болхин темдг.

If there is a full moon – a sign of cool
weather,
If a person becomes arrogant – it is a sign
of danger.

Санаһарн сард,
Сүүжэрн һазрт.

Thoughts on the moon
And he is waist-deep in the ground.

Үүлнэс һарсн нарн хурц,
Үгчрхг эһнрин келн хурц.

The sun peeking out from behind the
clouds, burning,
The tongue of a talkative woman is sharp.

Хурин хөөтк нарн хурц,
Худлын хөөтк ичр кецү.

After the rain, the sun burns
After lies, shame.

These proverbs point to such human vices as drunkenness, theft, hypocrisy, arrogance, vanity, etc.; they also call for abandoning vices with one well-marked veiled phrase. The proverb about an overlooked vice evokes shame and provokes the Kalmyk addressee to change their behaviour so as to maintain their dignity.

All of the above proverbs confirm the validity of the folk wisdom that proverbs are “immortal”. Many of them have indeed remained in use for centuries. Some have changed or served as the basis for new aphorisms, while less perfect aphorisms were quickly forgotten or significantly altered during the course of their existence, and others have fallen into disuse due to social changes.

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