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## **The image of a Horse in Yakut and Khakass Heroic Epic: Based on Yakut Olonkho and Khakass Alyptyh Nymah**

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### **Abstract**

The article is devoted to a comparative analysis of the image of the epic horse in the texts of two related Turkic epics. The material for the research in a comparative aspect was the texts of the Yakut epic “The Girl-Warrior of Dzhyrybyna Dzhyrylyatta with a milk-white horse” by P. P. Yadrikhinsky – Bedjeele and “Son of the Horse Dyray Warrior” by I. I. Burnasheva – Tong Suorun; Khakass epic “Altyn-Aryg” by S. P. Kadyshv and “Ai-Khuuchin” by P. V. Kurbizhekov. The choice of these texts is due to the fact that their academic publications are equipped with a good reference apparatus, as well as the presence of facing Russian translation and relatively equal volume of texts. The relevance of the study is determined by the increasing interest in the comparative study of Turkic epics. The subject of this study is the image of an epic horse from the texts of the Yakut olonkho and Khakass alyptyh nymah. The purpose of this article is to identify the commonality and differences in the images of the epic horse in the epics of related Turkic peoples. In order to achieve this objective, contrastive-comparative and comparative-historical methods were used to identify the general and specific in the Turkic epics and a descriptive method that allows us to more deeply characterize the image of the epic horse taking into account the worldview and mentality of these peoples. The analysis showed that the horse is present in all the main events of the life of the epic bogatyr accompanying him in all significant events. A commonplace in the image of a horse for the Yakut and Khakass heroic epics is a beautiful description of a horse, loyalty and power of a horse, as well as its ability to speak in human language. A wide variety of horse’s colors in epics indicates good knowledge of Turkic peoples in horse breeding. The image of the horse, which had a major impact, refers to the archetypal symbols of the culture of the Turkic people.

**Keywords:** Olonkho, alyptyh nymah, epic horse, image of a horse, common in Turkic epics.

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## Introduction

From time immemorial herd horse breeding has a special place in the life of Turkic peoples. Therefore, a horse occupies a special place in the national picture of the world of Turks. A horse serves not only as a means of transportation but also is the main source of things vital for them – food, clothing, household items, etc. for Turkic peoples. In addition, according to the mythological representations of the Turkic peoples, the horse has a divine essence. The Turks from ancient times look at it as a sacred animal of heavenly origin. The deification of the horse is clearly reflected in the epic of the Turkic peoples, in which the image of the horse, as a rule, occupies a key place.

We compare how the image of a horse is represented in the epic of two related Turkic peoples - the Yakut and Khakass in this work. The material for the study in a comparative aspect was the texts of the Yakut epic “The Girl-Warrior of Dzhyrybyna Dzhyrylyatta with a milk-white horse” by P.P. Yadrikhinsky – Bedjeele and “Son of the Horse Dyyray Warrior” by I.I. Burnasheva – Tong Suoron; Khakass epic “Altyn-Aryg” by S.P. Kadyshev and “Ai-Khuuchin” by P.V. Kurbizhekov. The choice fell on these works because the academic editions of these texts are equipped with a good reference apparatus, have an interlinear Russian translation and are relatively equal in volume.

As is well known, olonkho is the largest epic genre of Yakut folklore. “It praises the great deeds of the bootur (bogatyrs) that they perform to protect their native land, their compatriots, for a quiet life on earth, peaceful work and a happy future for children and grandchildren. These feats usually are performed in the fight against the bogatyrs of the tribe of evil monsters - abaasy aymaga” (Ivanov, 2014, p.7). And alyptyh nymah is the largest and most collective genre of Khakass folklore. “It organically includes almost all genres of oral Khakass folklore, consists of a harmonious system of myths, mythological narratives about the origin of the world and man, symbols that reflect the lifestyle, worldview, and psychology of the people” (Chaptykova, 2016, p.218).

## Methods

The following methods were used in the study:

- 1) method of solid sample material research;
- 2) contrastive-comparative and comparative-historical methods that allow for identifying the general and specific in the Turkic epics;
- 3) a descriptive method that allows to more deeply characterize the image of the epic horse taking into account the worldview and mentality of these peoples.

## Discussion

The image of a bogatyr horse is of key importance in the Yakut and Khakass epics. The epic image of a war horse complements the image of a bogatyr. In addition to participating in campaigns, a wonderful horse actively helps his host achieve victory. It has the gift of foresight. It has a strong will. It is an adviser and friend of the bogatyr. The horse of the bogatyr has a divine-heavenly origin.

*The motive of birth.* In the olonkho “Sylgy uola Dyyray” (“Son of the Horse Dyyray Warrior”), the origin of the bogatyr is directly related to the deity Josyogoy. The bogatyr is the son of a horse in one version of this olonkho and the goddess, who temporarily took the form of a mare in others:

*“Once, the daughter of Kyrys Josyogoy became pregnant and they called an udagan who turned the girl into a mare and lowered her to the Middle World. The mare gave birth to a premature baby in a horse pen and she went home to heaven. This child became a famous bogatyr named Son of the Horse Dyyray Bergen” (Emelyanov, 1980, p.31).*

The same motive for the birth of a man from a mare is found in the alyptyh nymah of Khakass. In the well-known Khakass epic at the bogatyr Ai-Khuuchin both parents are horses (mare and stallion) of a pinto light-brown color and a twin brother of a pinto light-brown. One of the brightest works of the heroic epic of the Khakass “Altyn Aryg” also contains a number of interesting features. The protagonist of the epic and her white liver-chestnut horse are twin brothers who were born together on the White Rock. As noted by the famous Khakass folklorist V.E. Mainogasheva, “The motive of origin from horses goes back to the common ancient tradition of Turkic tribes which is evidenced by the presence in the epic of a number of Turkic peoples of Siberia of a motive for the origin of the bogatyr from a horse (among the Dolgans, Yakuts)” (1997, p.25).

The horse is intended to be a bogatyr by higher forces – the patrons of the hero in the Yakut and Khakass heroic epics. There is a close, invisible / mystical connection between the bogatyr and his war horse. The bogatyr horse is on a par with the main character sometimes performing feats for him. The equal character of the image of the protagonist and his horse is reflected even in the name of the bogatyr where the nickname and suit of the horse are steadily mentioned. In the olonkho “Sylgy uola Dyyray” (“Son of the Horse Dyyray Warrior”), in the name of the main character along with the origin of the bogatyr himself, the color of the horse is also mentioned:

Сэттэ уон иэнигийэн түнэр	Having ashore
Иэйэхсит биэрэгин айабар	Seventy Eieen Ieyeehsit,
Дьиэлэнэн үөскээбит,	Under the path of
Абыс уон айыыһыт	Eight ten eight
Ахталыйан түнэр	Great Ayyan Ayyysyt
Дьяарбангын ааныгар	Having set up a lair for himself,
Арбахтанан үөскээбит,	Having built a home,
Тобус уон суккуллан түнэр	At the entrance to the camp
Хотой Айыыһыт оппуонун ааныгар	Khodjon Ayyysyt. descending
Олобуран төрөөбүт	On the earth from above from heaven,
<b>Тыллаах-өстөөх</b>	Riding a speaker
<b>Хара Кулун аттаах</b>	<b>Black foal</b>
<b>Сылгы уола Дыырай Бөжө</b>	<b>Son of the Horse</b>
Үөмэн тийбэт үрдүк ааттаах,	<b>Dyyray Warrior</b>
Уунан тийбэт	(SUDB, 2013, p.36)
Дьоһун-билэ сурахтаах эбит.	

One of the most striking images in the heroic epic is the images of powerful female bogatyr. In the name of these characters, along with the origin of the main female bogatyr herself, the color of her horse is also mentioned. For example, in the Khakass epic: «Born with horses, a big female warrior who rides the nine-fathom Treuho-pinto light-brown, Ai Khuuchin, in the Yakut epic: The Girl-Warrior of Dzhirybyna Dzhirylyatta with a milk-white horse.

The phenomenon of a bogatyr horse is the possession of human speech. The horse understands the human host like that one of it in the Yakut and Khakass heroic epics. A horse usually gets by with the usual means of warning. For example, if the owner intends to turn off the right path, then the horse gives a sign with a neigh, snorting, the hoofbeats or anxiety warning him of impending danger: “in this regard, they are sometimes more knowledgeable than the bogatyr themselves”, writes G.U. Ergis (2008, p.38). Horses act as advisers under various critical circumstances. In most cases, the horse informs the bogatyr about upcoming events, teaches, gives wise practical advice in battle and blesses. The horse tells, for example, to his rider the only weak spot of the enemy or where his soul is hidden, etc. It even leads the master's matchmaking forbidding him to return after the first failure. The elder brother's horse of the female bogatyr serves as a herald in the Yakut heroic epic “Dzhirybyna Dzhirylyatta kyys bukhatyyr” (“The Girl-Warrior of Dzhirybyna Dzhirylyatta”). The dark spotty in light horse Toyon Dyollyyta, having lost its host, all in wounds-abrasions returns to their native lands. Thus, the horse gives sister Toyon Dyollyyta a sign that his host is in trouble and needs help, and the horse of the female bogatyr can speak humanly. The narrator gives an explanation “... began to speak humanly, began to broadcast in Uraanhai”:

- Тыбырыкпын, табырыкпын!	- Тыбырыкпын, tabyrykpin!
Анньаһаа, анньаһаа!	Horse goes “neigh”!
Ахан ини, ахан ини!	Ahan Ini, Ahan Ini!
Аналлаах иччикээм,	My appointed hostess
Истэ тардыый!	Listen to me soon!
Орто дойдуттан уйуһуйан,	Far from the middle world
Аллараа дыабынна	In the world of lower- dzhabyн
Адаһыйан тийэннин,	Were abruptly
Адырай биһин кытта	With the devil's spawn
Күөн көрсөр,	Join the fight
Хаан харсар күннэр	Blood shedding time will come
Үрдүк мындаабыттан түһэ охсоор,	Get off the high ridge
Оччобуна орто түрүү дойдубар	quickly -
Төһөнөн көччүйүөм!	Returning to the middle world
	I will frolic!

(DzhDzhKB, 2019, p.88)

In most cases, the Yakut epic features a stable formula for the horse to quickly disappear from sight – the horse runs away so fast that it is even impossible to follow it; therefore its running speed is often compared with a “shooting star”:

Айыы дьөнөгөй оҕото	Child horse Aiyy Josyogoy
Ат сылгы барахсан	Cute stallion
Хара күөкүс аартыгынан	Black in the stench passage
<i>Сулус быстыбытын курдук</i>	<i>Like a shooting star</i>
Соботохто үлүгэр	Waving withers
Көбүлэ өрүкүс,	Scattering the mane
Сиэлэ нэлэс,	Tail waving
Кутуруга субурус гынан хаалла	Slipped down.

(DzhDzhKB, 2019, p.88)

In the Ai Khuuchin epic, the horse also saves his mistress from death when the Ah-Khaya rock with six ledges nearly crushed her during the tribulation:

Ала хула ат чахсызы,	A pinto light-brown,
Айланып, кістebіскен:	The most worthy of horses,
“Абай-харындас, чаца кізі,	Turning to her, it neighed:
Ах чарыхтаң азарға чөрзер,	“My uterine brother, my older sister»,
Ай Чарыхтаң хада-пірге	Together with Ai - Charykh
Ах Хайада халарға түрзар...”	Inside the [cliff] Ah Haya stay ...”
Пір кістеенін хыс кізі	Its first neighing maiden
Пір дее испин турадыр,	She didn’t hear at all.
Изіргеніп, аттың күлүгі	Exciting, the wisest of horses
Ікінцізін саңырабысхан -	The second time it loudly neigh
Изебі чох Ай Хуучынға	Mighty Ai- Huuchin
Сеек табызы чіли истілген.	It was heard with a squeak.
Алты айланып, аттың күлүгі	Turning six times, the wisest of horses
Ах Хайаға пазын сұғыбысхан:	It stuck his head into the inside of the
«Абай харындас, ээм-күлиим,	rock of Ah Haya:
Ағылынар асты ба?»	«My dear older sister, my
- тіп...	brave mistress,
	Are you crazy?» said

(AKh, 1997, p.200)

V.Ya. Propp in his research work “The Historical Roots of a Magic Fairy Tale” notes that the bogatyr horse is a universal assistant, and he assigns all the others to “partial” and “specific” assistants (Propp, 2000). The epic horse has the ability to fly above the ground. Basically, a horse flies in flight striding through the clouds. Running a horse is characterized in different ways. The Turkic-Mongolian epics describe its light running which does not even move the tops of grasses, shocked. It does not get tired making giant jumps. Comparison is often used to describe the running of an epic horse. The speed and dexterity of the bogatyr’s horse is compared with natural elements, such as: a storm, snow, thunder, lightning, a spark from a fire, a waterfall, etc. Thus, in the Yakut epic, a horse:

Ити сылгы элгээн көлүйэ курдугу	Front hooves
Эмти тэбэн кэбистэ.	Leave behind
Тыымпы күөл курдугу	Ponds in the middle of the meadow.
Тыыра тэбинэн кэбистэ.	From the hind hooves
Күрбүү көмүс кынатынан	Lakes form.
Үөнээ дойду диэкки	Pure Silver Wings
Өрө далайан көттө.	Mighty swings
	Direct to the Upper World

(SUDB, 2013, p.73).

In the Khakass legend “Ai-Khuuchin” the running of a horse is compared to the flight of hawk, Khan Kiret:

Хартыға чили,	Like a hawk bird
Ат чахсызы, халлап,	Running away, the most worthy of horses
Халыпхтап, ойлап сыххан,	I galloped fast away
Хан Кирет хус чили,	Like a Khan-Kiret bird
Частап ойлабысхан.	Stretched out, flew.
Ах өлленниг чазылары	White-haired steppes
Ат соонда айлан халыбысхан,	Behind the horse turned on
Ирбен от өскөн улуг чазылары	Huge steppes overgrown with Bogorodskaya grass,
Ир соонда ибірл халыбысхан.	Behind her husband turned on
Чееп параатхан наңмыр чили,	Like rain pouring
Сөйлібіскен Хан поэрах ат,	The blood-red stretching out
Учух париған чилбігей хус чили	Like a flying red-footed falcon,
Сиип, ойлап килеедір,	Passed out, soaring
Чир пасха чирге	

(AKh, 1997, p.184).

Also winged horses are mentioned in the Khakass epic “Ah Khan” and “Kek Khan” (“Ah Khan” and “Kek Khan”). It is they who become the cause of the campaign of Ah Khan. Their master returns the stolen herd where the winged horses were born. Flying horses are invaluable in the epic. It can be said that such handsome, powerful, magical horses which can travel across three worlds are only with the heroes. Only a bogatyr can ride so long, days and nights, without leaving his saddle. When the horse and the bogatyr are together, they are twice strong.

A colorful description of the epic horse is relayed by a combination of different expressive means of the language. As a result, the horse is animated, its power and physical beauty are hyperbolized. So, in olonkho:

Онуоха баара буоллабына	Like skiing Tunguska ends,
Оной-санай көрдөхпүнэ —	Sticking out from all,-
Сортол тонус сототунан оонньуур	His sensitive ears;
Түүт мас хайынарын ылан	Like a buckskin deer
Туруору туппунт курдук	The face of the horse is covered;
Кулан аарык кунньугур кулгаахтаах,	His nostrils flare,
Сүн сөрүө курдук суңугур сирэйдээх,	Like two big cups,
Бал-бааччы киһи баһыахтанан кэлэн	Overtaken at a Feast
Кэчкэлээн турар кэриэн ымыяалары	With someone's clumsy hand.
Таннары туппунтун курдук тарталдыгыс танылардаах,	Along the horse's broad back Black line,
Киннээх киһи кирис оһунан	Like someone angry
Оһсубутун курдук орохтоох систээх,	Hit him
Силлиэ үүрбүт сэлээр былыта	Rawhide on a coiled harness.
Сиксиллибитин курдук	Like a cloud torn in the wind
сэттэ былас холобурдаах тибиилээх энэгэй- дугуй сиэллээх,	Falls from a curved neck, swirling,
Хатыыс балык	Seven- fathom horse's mane;
Хайа сырбайбытын курдук	Like mighty sturgeons in rapids,
Ханалас быччыннаах	His muscles move;
Эбит, тобус былас холобурдаах	Like a long boat
Уйулбаннаах оночо	In the foamy wave,
уот кутуруктаах эбит...	Sparkling tail spreads

(NBS, 1975, p.264)

In the Khakass epic:

Saddlery of the White liver - chestnut Horse

With light stones was [decorated],  
Saddlery of the horse in the sunny world  
Sparkled, shimmered

(Altyn-Aryg, 1988, col.3230-3233)

Nine- fathom  
The winged Blood-red horse.  
With his back a warrior horse  
Obscures the moon  
Breast a good horse  
The sun obscures  
The best [of horses],  
White-white horse,  
With its back it obscures the moon,  
The bogatyr horse with his breast  
The sun obscures

(Altyn-Aryg, 1988, col.3475-3480)

The horse is often chanted with the help of decorating epithets, steady comparisons, and other poetic images. The most detailed descriptions of the horse in the epic texts are intended to show the external beauty and physical power of the bogatyr horse.

The statement of Yu.V. Limorenko that “the name of the horse’s color is an important feature of the epic style: the color serves as an individual characteristic of the horse, its name, can show its origin” (Limorenko, 2018, p.56) is legitimate in relation to both the Yakut and Khakass epic texts. In the epics considered, the names of the horse’s color, as the main characterizing feature, give a sufficient idea of the appearance and individual distinguishing features of the bogatyr horses. In most examples, the color of the bogatyr horse is included as an epithet in his own name as a hero. For example, in the olonkho: *The Girl-Warrior of Dzhyrybyna Dzhyrylyatta with a milk-white horse* or in the alyptyh nymah: *Mother of a pinto light-brown mare*.

It should also be noted that, in addition to transmitting the direct meaning of the names of horse's color are used in epic with symbolic meanings that indicate the ethnic culture of the Turkic-Mongolian peoples. For example, the Yakut had three main horse colors: red, black, and gray (white). They considered them sacred. Red color was associated with fire. Such a horse was considered the most playful, energetic and emotional. The black color was linked to the land. Horses with a black color were considered strong, hardy, patient. In horse breeding, there is no such thing as a white horse, since gray color means white. The white color of the Yakut symbolizes purity, beauty, and divinity. It should be noted that epic horses of these colors are more frequently in olonkho.



**White** – in addition to color definition, conveys aesthetics, divinity, and holiness. To express the beauty and divinity of the white horse's color, the Yakut often used the name of this color in combination with the word “kere”. **Kere** ‘gray, white with a light yellow color’ (BDDYL, 2008, p.549). As a result, the white color is completely snow-white.

One of the main horse's color – **black** is found in olonkho to describe the color characteristics of the bogatyr horse. For example, *Дьулусханнаах дьулуо маџан халлаан дьураатыгар тура тэрүөбүт дьулусхан субуйа сүүрүк дьураа хара аттаах Дьулуруйар Ньургун Боотур* ‘Owning a black horse, standing was born on the verge of heaven Nurgun Bootur Swift’. Nurgun Bootur’s the black horse is strong, handsome and powerful. N.S. Chistobaeva, who devoted a special study to the designations of the horse’s color in Khakass legends, identifies 11 basic color and 10 qualifying definitions for them; various (but not completely free) combinations of these designations are found in legends in large numbers (Chistobaeva, 2002, p.50).

In the text of olonkho and alyptyh nymah there are a wide variety of names of horse’s color, including their varieties, for example:

**Light - bay** *yak.* ‘саалыр’, *khak.* ‘ой’ – sand-yellow or gold with black mane and tale. Legs to carpal and radius joints inclusive (BDDYL, 2011, p.75). В олонхо: **Саалыр** – кулун – далбарџалаах / Сэлэтигэр\* киирбэтэх, / Сиэлиттэн туттарбатах, / Сиэр күрэн кулуна силигилээбит ‘The path is light gray, / Like a magnificently forked / The tail and mane of a gray light-brown / Mare frisky, marked’ (SUDB, 2013, p.166). In alyptyh nymah: Чадам пирген адым тiп, / Чонџа махтан чөрерзер, / Тоџыс хулас суну / Хардан ах Ах **ой** аттыџ / Хан Миреннин палазы / Алтын Теек адын полар ‘Your name will be son Khan-Mirgena / Altyn-Teek, which rides / On nine- fathom / Whiter than snow white light-bay horse’ (Ai-Khuuchin, 1997, col.5626-5645).

**Light-brown** *yak.* ‘суэр’, *khak.* ‘хула’. The body color is faded reddish, uneven with a brightening on the stomach. The mane, tail and lower parts of the legs are black, but often not entirely, and their color is often unclean. May have marks (BDDYL, 2011, p.479). In olonkho: Күн күбэй хотун эбэкэм / **Суэр** сылгы / Сиэллээх кутуругун / Силэйэ тарпыт курдук ‘Mistress of the land, / Like horses **light-brown** / Tail with mane spread apart’ (DzhDzhKB, 2019, p.42). In alyptyh nymah: Ала-**Хула** асхыр / Хайдаџ ат пирген, / Хыс Хан сах олох атты пирген ‘Light-brown stallion, / The same name KhyS-Khan named’ (Ai-Khuuchin, 1988, col.2010-2041).

**Light-gray** *yak.* ‘улаан’, *khak.* ‘ах порд’. Light gray or shade of white with dark skin (BDDYL, 2015, p.112). In olonkho: **Улаан** ньуурдаах, / Орохтоох систээх, / Ханалас быччыннаах / Хатат эмэгэттээх ‘Color **light gray** / With a dark strip along the ridge, / With massive muscles, / With tinderbox-guardian spirit’ (DzhDzhKB, 2019, p.16). In alyptyh nymah: The smallest of the horses is three – fathom. / **Light - gray** horse – appeared (Altyn-Aryg, 1988, col.9403-9428).

**Пегий** *yak.* ‘элэмэс’, *khak.* ‘ала’ (BDDYL, 2018, p.194). In olonkho: Эриэн **элэмэс** сылгы / Тириитин тиирэ тарпыт курдук / Иэримэ-дьиэримэ былыттар / Иэнигийэн таџыстылар ‘From under the southern horizon / Clouds spread quickly / As if it was stretched outside / Skin of **spotted** steed’ (SUDB, 2013, p.33); in alyptyh nymah: **Ала** хула асхыр адалыџ, / **Ала** хула пии ицелиџ, / Хас-хачан ат синине чит парар / Ададанхада сыхханын / **Ала** хула тунман – / Алтан чөрер адын полар ‘You have Mother of a **pinto light-brown** mare. / It’ll ever be an adult horse / Your own father

/ The younger brother is **Pinto light-brown** / It will serve you as a riding horse' (Ai-Khuuchin, 1997, p.56).

### **Conclusion**

As is well known, the Turkic peoples in their cattle-herding gave a special place to horse breeding, which was inextricably linked with the conditions of their nomadic life. The Turks bred horses in large numbers, as they provided them, in addition to the source of food, clothing, and freedom of movement over great areas during their migrations. We have identified, the image of a horse is described insightfully and skillfully in the epic of the Yakut and Khakass peoples.

A commonplace in projecting the image of a horse in the Yakut and Khakass heroic epics are:

- a colorful description of a horse;
- loyalty and physical power of a horse;
- the horse's ability to speak human language in critical situations;
- close connection of the bogatyr with the horse which is a faithful companion and reliable assistant to the bogatyr. The horse and the bogatyr, when together, are doubly strong.

Differences:

- in the consideration of the Yakut olonkho's texts, the description of the bogatyr horse is more detailed, in volume much larger, longer. According to V.M. Zhirmunsky, this phenomenon is explained by the presence of literally repeating epic lines, which in olonkho in some cases reach up to 13 parallel members. V.M. Zhirmunsky believed that the heroic epic olonkho is more archaic than other Turkic-Mongolian epics of Siberia (Borisov, 2014, p.83).

- in the Yakut epic there are greater diversity of horse's color. Perhaps this is due to the fact that the Yakut widely use the names horse's color in various kinds of comparative constructions to describe objects of the world around in the considered epic texts. And in Khakass epic texts, the names of the horse's color are found only in those places where the horse is narrated.

The rich diversity of the horse's color in epics demonstrates the good knowledge of the Turkic people in horse breeding. The use of words with the meaning of the color in the epic deserves a more detailed study, since this category of vocabulary plays an important role in the epic. A large variety of names of horse's color, most of which made obsolete in everyday life, has been preserved only thanks to the epics. This is seen as vestiges of the cult of the horse, which occupied a special place in the beliefs of the Turkic peoples.

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### **List of abbreviations**

*SUDB* – Sylgy uola Dyyray bukhatyyr (Son of the Horse Dyyray Warrior)

*DzhDzhKB* – Dzhyrybyna Dzhyrylyatta kyys bukhatyyr (The Girl-Warrior of Dzhyrybyna Dzhyrylyatta)

*AKh* – Ai-Khuuchin

*BDDYL* – Big definition dictionary of Yakut Language

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