Abstract

Semantic heterogeneity of phraseological units based on the axiological view of the world is determined by both figurative meaning of the key component of a phraseological unit and the global reinterpretation of the original free word combination. The purpose of the study is to contrast the representation of spatial references in Yakut and Kazakh phraseological units. The Yakut and Kazakh phraseological units involving a spatial component revealed the following spatial groups: object’s location in a horizontal or vertical plane, object’s location in relation to other objects, object’s location in the middle or among other objects, movement and displacement in space. The general method of research is deductive-inductive. The linguistic method used is the comparative method that allow for obtaining data on universal and specific properties of phraseological units of the two languages. Also, the componential analysis and the method of phraseological identification were utilized. The research results might serve as a

Resumen

La heterogeneidad semántica de las unidades fraseológicas basadas en la visión axiológica del mundo está determinada por el significado figurativo del componente clave de una unidad fraseológica y la reinterpretación global de la combinación original de palabras libres. El propósito del estudio es contrastar la representación de referencias espaciales en unidades fraseológicas Yakut y Kazaj. Las unidades fraseológicas Yakut y Kazako que involucran un componente espacial revelaron los siguientes grupos espaciales: ubicación del objeto en un plano horizontal o vertical, ubicación del objeto en relación con otros objetos, ubicación del objeto en el medio o entre otros objetos, movimiento y desplazamiento en el espacio. El método general de investigación es deductivo-inductivo. El método lingüístico utilizado es el método comparativo que permite obtener datos sobre propiedades universales y específicas de las unidades fraseológicas de los dos idiomas. Además, se utilizaron el análisis componencial y el método de identificación
source for further investigations of Yakut-Kazakh relations in the field of comparative linguistics.

Keywords: displacement, figurativeness, movement, phraseological unit, spatial reference.

Аннотация

Гетерогенность семантики фразеологических единиц (ФЕ), в основе которой лежит ценностная картина мира, обусловлена как фигуративным значением стержневого компонента ФЕ, так и глобальным переосмыслением исходного свободного словосочетания. Целью работы является сопоставление отображения пространственных ориентиров во ФЕ якутского и казахского языков. Среди ФЕ якутского и казахского языков, имеющих в своем составе пространственный компонент, были выделены следующие группы пространства: местоположение объекта в пространстве в горизонтальной и вертикальной плоскостях; положение объекта относительно других объектов; расположение объекта в центре либо между другими объектами; а также фразеологические единицы со значением движения в пространстве и перемещения в пространстве. Основным методом исследования является индуктивно-дедуктивный. К частным относится сравнительный метод, позволяющий получить данные об универсальных и уникальных свойствах ФЕ двух сопоставляемых языков, а также методы компонентного анализа и фразеологической идентификации. Достигнутые результаты исследования могут послужить незаменимым источником для будущих научных изысканий в области сравнительно-сопоставительного изучения якутско-казахских взаимосвязей.

Ключевые слова: фразеологическая единица, пространственные ориентиры, движение, перемещение, образность

Resumo.

A heterogeneidade semântica de unidades fraseológicas baseadas na visão axiológica do mundo é determinada tanto pelo significado figurativo do componente chave de uma unidade fraseológica quanto pela reinterpretation global da combinação original de palavras livres. O objetivo do estudo é contrastar a representação de referências espaciais em unidades fraseológicas de Yakut e Cazaquistão. As unidades fraseológicas Yakut e Cazaque envolvendo um componente espacial revelaram os seguintes grupos espaciais: localização do objeto em um plano horizontal ou vertical, localização do objeto em relação a outros objetos, localização do objeto no meio ou entre outros objetos, movimento e deslocamento no espaço. O método geral de pesquisa é dedutivo-indutivo. O método linguístico utilizado é o método comparativo que permite obter dados sobre propriedades universais e específicas de unidades fraseológicas das duas línguas. Além disso, utilizou-se a análise componencial e o método de identificação fraseológica. Os resultados da pesquisa podem servir como fonte para futuras investigações das relações Yakut-Cazaquistão no campo da linguística comparada.

Palavras-chave: deslocamento, figuratividade, movimento, unidade fraseológica, referencia espacial.

Introduction

It is important to study phraseological units with space semantics as the semantic features of Yakut and Kazakh phraseological units has not been adequately explored. The representation of the spatial image of the world in Yakut and Kazakh phraseological units has not been the subject of special research yet. The purpose of the present study is to determine spatial references such as object’s location in a vertical and horizontal plane, object’s location relative to other objects, movement and displacement in space. The general research method we used was inductive-deductive. The linguistic methods included the comparative method that allows for receiving data on universal and specific properties of phraseological units in the
languages under comparison as well as the componential analysis and the method of phraseological identification. Figurative phraseological units were selected from the following phraseological sources: Yakut-Russian Phraseological Dictionary (Nelunov, 2002) and Kazakh-Russian Phraseological Dictionary (Kozhakhmetova et al, 1988).


Yakut phraseology has been studied since the early 1960s. The pioneering work by N.S. Grigoriev (1960; 1976) was dedicated to methods of analyzing phraseological units, relation between a phraseological unit and word, semantics of idioms, stylistic function of phraseological units, and comparison of phraseological units to those of other Turkic and Mongolic languages. The investigations by E.I. Ubryatova (1972), P.S. Afanasiev (1977), N.K. Antonov (1967) include sections on the Yakut phraseology. A.G. Nelunov (1981) made a great contribution to studies of phraseological units, trying to theoretically comprehend current problems of phraseology and covering extensive phraseological material of the modern Yakut language. At present, N.G. Nelunov (1981), S.M. Prokopieva (1995), Gotovtseva (1994) and others are concerned with various issues of Yakut phraseology.

A great interest to Kazakh phraseology arouse primarily due to the studies by Academician S.K. Kenesbaev (1950) in the 1950s that highlighted functions of phraseology, developed criteria for phraseological units, their classification. Following V.V. Vinogradov, S.K. Kenesbaev specifies major characteristics of Kazakh phraseological units, semantic and grammatical classifications, questions of phraseological synonymy, variations, polysemy, and homonymy. V.V. Vinogradov’s successor K.A. Akhanov identified in “Fundamentals of Linguistics” (Akhanov, 1978) phraseological fusions, phraseological unities, phraseological combinations, and phraseological expressionism Kazakh. Kazakh phraseology includes semantic, lexico-morphological, structural-typological, syntactic, subject-typological, and stylistic classifications considered by A.T. Kaydarov (1998). Of great significance is the “Kazakh-Russian Phraseological Dictionary” (Kozhakhmetova, 1988) that comprises more than 2,300 phraseological units and variants. Currently, various issues of Kazakh phraseology initiated by one of pioneers of the Turkic phraseology S.K. Kenesbaev (1950) in the 1950s are being investigated.

Results and Discussion

Long-term interaction with Turkic languages deeply changed phonetics, grammar, and vocabulary of the Yakut language. However, the phraseological layer of the Yakut and Kazakh languages has not been the subject of investigation yet. Following L.G. Babenko (2009, p. 610) we specify the following groups of Yakut and Kazakh phraseological units (further, PhU) with a spatial component: object’s location in space in a horizontal and vertical plane, object’s location in relation to other objects, object’s location in the middle or among other objects, movement and displacement in space.
1. Location of an object in space about a horizontal and vertical axis

The first group of PhU with spatial semantics references an object in space in relation to itself about a horizontal or vertical axis.

Location of an object in a horizontal axis

The horizontal position is explicated through the following Yakut lexemes: иңөрөө ‘in the front’, иңөрөөсөрөө ‘in the front’ folk. ‘man’; иңөрөө ‘in the back’, хараса иңөрөө ‘lit. ‘he’s got eyes in the back’) ‘often look back, fearing something’; ‘be aware of the danger from behind’ (e.g., being attacked by a predator); иңөрөө-өрөө ‘in the front-in the back’, иңөрөө-өрөө ‘in the front-in the back’; иңөрөө ‘in in the front-the back’ colloquial ‘totally single, lonely’ (with no family, children, relatives, home, possessions). In Kazakh, the main lexemes denoting this meaning are: алдына-артына ‘in the front-in the back’, ішінені алдына, ішінені артына (lit. what he is eating is in front of him, what has eaten is in the back) ‘live wealthy’; артына (back), артына сөз көлдіру (lit. leave the word behind) ‘leave good memory, fame, heritage’; артына (behind), басқан ғым артында келсің (lit. so that my footprint would stay behind me). Allanalyzed PhU with spatial component lost their original meaning.

Location of an object in a vertical axis

Reference in space in a vertical axis of Yakut PhU is represented by the following lexemes: өрүң ‘on top’, анғыы ‘underneath’, in Kazakh үстинде ‘on top’, астында ‘underneath’.

Yakut PhU meaning ‘on top’: өрүңөө иңүүлүү (lit. someone dances on top of him/her) ‘feeling superior, offended, insult someone; иңөрөө-өрөөсөрөө өрүңөө олор (буол) (lit. sit like on top of the needles) ‘be excited, worried or nervous because you are wondering what is going to happen in a particular situation’; өрүңөө олор ордук (lit. like sitting on hot coals) ‘be on tenterhooks’; өрүңөө орғуға (lit. make a fire on his top) colloquial ‘scold, rebuke someone angrily’.


“Underneath” in Yakut: сығына да анғыы қүн ұтыққа (lit. even under the fallen tree the sun will look into) ‘there will be joy even here’; ілімүн анғыы (lit. underneath his arm) ‘in his presence’; бұлбұта эр бұлбұта анғыы (lit. what he finds is under his nose) ‘a very economical person, stingy’. In Kazakh: жеңілбет (каят) жердің (lit. under seven layers of ground) ‘buried very deep’; табан астында (lit. underground) ‘very quick, immediately’; нең астында (lit. under the chin) ‘very close’.

Location of an object inside

Is represented by the lexemes иңөрөө in Yakut and ишінде in Kazakh, e.g.: арбаң ызнын иңөрөө абданылғалық (lit. with an Evelyn spirit inside one’s dress) ‘a person of plain appearance but with strong will and body’; арбыңын иңөрөө баар ‘be in subordinate position, dependent on someone’; илің иңөрөө баар дығалы (lit. the case with a hand inside) ‘be in one’s power to do something’; ишінден иңөрөө түп жат (lit. doesn’t keep the hear inside) ‘indiscreet, not able to keep anything in secret’. In Kazakh: ишінде ір олін жатыр (lit. a dead dog inside) ‘grudge, hidden dissatisfaction’.

2. Location of an object in relation to other objects in space

The second type of reference locates an object in relation to other objects in space in a vertical or horizontal plane: ‘close – faraway’. Location of objects is generally expressed by PhU without a spatial component.

In Yakut, a close position is expressed by the following PhU: тәстәңтүрәр (сир) ‘of a place, very close, a stone’s throw’; тәләкәттәрә (олорлор) ‘live very close, in a next house’; илімүн иңөрөө (lit. underneath his arm) ‘in his presence’; мүнүн иңөрөө (lit. from under his nose), colloquial ‘from a very close distance’; ығымүнүң (lit. nose to nose) ‘run into someone, meet face to face’.

A distant position is expressed through the following PhU: ырыныңдартылым (ысындылар) ‘as much as eyes can see’; хөйләү ‘very far away, at a great distance from someone, something’; ылың бала ‘a remote place’.

Nomadic lifestyle of the Kazakh people predetermined the necessity to cover great distances for everyday grazing of livestock, requiring moving at various distances throughout a day depending on the age of livestock. This
resulted in the presence of various PhU denoting a close and far distance. They might be classified into four groups:

1. Close objects at the distance less than one kilometer: ещикозиnde 'at the door, behind the threshold'; колозымжер (lit. the place one can touch with a hand) ‘very close’.

2. A smaller distance covered during one day. A distance of about 1-1.5 km: көп жетер, оқ бойы жерде (lit. at the distance of a shot arrow), дауыс жетер жер (lit. the distance where one can hear one’s voice), бир қыдыру жер (referencing to importance of communication for the Kazakh, one form of it being visiting other people). A distance of 2-3 km: қыз ұшындагы жер (lit. place for eye’s edge). A distance of 3-4 km: қоң қоң жер (distance a lamb can cover). A distance of 5-6 km: қой ұрісіндей жер; қоң ұріс жер (a distance of sheep grazing). A distance of 6-7 km: мал ұріс жер (lit. a distance of livestock grazing), яқ жетер жер (lit. a place one can reach on foot). A distance of 8-0 km: тай шамыраң жер (lit. a distance covered by a two-year-old-foal).

3. Moderate distances:
10-15 km - біркішкір (one travel distance), 15-25 km – түстікжер (half-a-day distance), 25-35 km (a distance covered by horses), 90-100 km – қушілікжер (one day of riding).

4. Far distances:
200-250 km - алтынайшылыкжер, арақоңымжер (six month distance), итарасықкынин ‘very far, at the edge of earth’; итогенжер (lit. a place where dogs die) ‘very far away’, түпөніптарынғысығынжер (lit. a place where camels’ hooves fall off); көңжер ‘a distance of one travel’ (about 20-30 km); иткеркенжер (lit. a place where dogs are harnessed) ‘Far North, place of exile’.

Location of an object in the middle of a place or between two objects

An object can also be located in the middle of a certain place or between two other objects. To give reference to that position the following lexemes are used in Yakut PhU: өртөтүгөр (in the middle), ыкки ардықар, өккүндүү (between); in Kazakh ortasında, арасындарасы. respectively.

Yakut PhU: ҳабыллар ҳайә өртөтүгөр ‘in the middle, center of something’, ҳаръат өртөтүгөр ‘before one’s eyes’, сир-халлаан ыкки ардықар (lit. between heaven and earth) ‘1) (leave someone) to the mercy of fate; 2) be in an uncertain position’; ыкки ардыларыгыр уу тохтубар (lit. water doesn’t go between them) ‘be very close’.

Kazakh PhU: шанырағы өртасына түсү (lit. his shanyrak (circular roofing of the yurt) will collapse in the middle) ‘loose the support of one’s family’; қас пен көздің әразы (lit. between the eye and the eyebrow) ‘instantly’.

3. Movement in space

Subject’s movement in space is generally expressed by PhU that include a verb of motion.

Unidirectional movement oriented about the starting and final point.

This group includes PhU describing movement in a certain direction from somewhere to somewhere in a horizontal or vertical axis without giving the starting and final point.

In Yakut, this group is mostly represented by verbs: бар ‘go, leave, travel’, сырът ‘go by, visit, go to see someone, something’, хаамп ‘walk’, сүүр ‘run’, үйн ‘drift, swim’, түс ‘fall, fall off’, оңүр ‘fall, fall down’, қөт ‘fly’, тимир ‘sink, drown’, etc. Forexample: қың ырых бар ‘go far away’; қыңыл бар (сырыт) – (lit. wander like an animal) ‘wander, stray’; бу-халар сырығты сырът-коо-лу ‘go in vain’; хааланыңа хаамп, гөлө ‘go, trip, ramble with no purpose’; илин-көзгө сүүр (lit. run here and there) ‘fuss, bustle’; нөл колөнүңүн иницини сүүрлө – (lit. mother’s sweat is running on his back) ‘sweat a great deal’; сүүрүк хоту үйн бөр ‘be carried by a current of water’; оңу түсүр (lit. a baby fell) ‘miscarriage’; умса түс ‘die’; оңүр түс ‘fall down’ (lit. fall dead) ‘be surprised by unexpected news, faint’; таңнары бар (түс) (lit. fall down) ‘become worse’; түрүмөлдө оңүрүүнүн ‘be very sick, have a terminal disease, be dying’; оңу көтө (lit. one’s mind flew away) ‘be confused because of excitement, be daunted’; сөзөө тимирдө, хааланыңа көтө (lit. fell through the earth, flew to the sky) ‘disappear, get lost’.

The Kazakh verbs are: қерө ‘go, leave, fly away; swim away’; жүгире ‘run’; үйү ‘fly’; жігілдү
‘fall, fall off, tip over’; ғысу ‘come down, sink, fall’; әғар ‘sink, drown’. For example: өй-үңгөш ғұат (lit. disappear without trace) ‘get lost’; қоңыз әріп ғұат (lit.go picking bugs) ‘beg, live by begging’; салы 供求 ғұат (lit. one’s raft will float away) ‘loose a desire to do something’; өкпесіз қолқан алып үжірү (lit. run, holding both lungs) ‘run fast’; үріп үй (lit. his spirit will fly away) ‘be terrified’; өмакаса құрғалу (lit. turn over completely) ‘1) fall (off a horse) from a height; fall down; running; 2) suddenly lose a prestigious position, job’; үнжырғасы [үңжырғасы] ғұсу (lit. his spirits will fall) ‘get depressed’; құлардан [білшесің] әғар (lit. sink into something up to the waist) ‘1) being in a difficult situation, not be able to come out of it; 2) run into debt’.

**Unidirectional movement oriented about the starting point**

This group includes PhU describing movement in a certain direction from somewhere in a horizontal or vertical axis from a given starting point. In most cases, this group is represented by noun in the ablative case + verb of motion, e.g.:

YakutPhU: ууттан құраған тақсар ‘go out dry from water’ (the starting point is “water” in the ablative case); тағылған кінірбіт тақс қытас, турғантан кінірбіт тақс ұлғақ (lit. a stone horse come from without, a birch bark foot come from outside) dated ‘an outsider ingratiated oneself with the host who will do no good (usually of distant relatives, a housekeeper, a serf, unmarried female partner); сакқыттан тәңс–coloquial ‘lose shame, become impudent’; Өмір әттің тұяма ғор (lit. sand is running out of one’s bottom) ‘boastfully talk about one’s merits, boast, brag’.

KazakhPhU: ауыз-мұрнандың шығу (lit. come out of the mouth and the nose) ‘up to the limit’; шарасынаң шығу (ауы) (lit. run over) ‘of good luck in everything you do’; өкін жеңкесіңің шығу (lit. the eaten goes out of the back of the head) ‘have a bad end for someone’; алдынаныңғы (lit. come out in the front) ‘1) be an obstacle, hinder; 2) do somebody justice’.

**Unidirectional movement oriented about the final point**

This group includes PhU expressing movement in a certain direction in a horizontal or vertical axis with a given final point, e.g.:

Yakut PhU: сыйлыққар тәңс (lit.move to the summer residence) ‘die, pass away’; аңараң қоңырға айаннаа (аңға) ‘die’; әбісір (әләр) үңұққа тиій ‘find oneself on the margin of poverty, ruin’; мүнүң тұңға мұарықа тиій, coloquial (lit. the noise of his nose reached the sea) ‘snore’; бәкеттүр татыста ‘(of vodka, wine) go to someone’s head’; әйгүр қоң түстә ‘a thought has suddenly come to someone’s head’.

Kazakh PhU: шабына шоқ тұсу (lit. a hot coal got into his groin) ‘drive someone to annoyance, indignation’; сабасына тұсу [қелу] (lit. lie into one’s saba (sack to transport kumis, water, etc.) ‘return no normal state, usual lifestyle’.

**Multidirectional movement of a subject**

It is explained by movement of a subject in space in various directions, e.g.:

Yakut PhU: уон аңға барда ‘be thrown about’; соңуң тәңс –тәңс биринбір ‘fear, be afraid of something, someone’; үңғоу ұшақта ‘be very excited because of some worries; experience fear, fright’; үңғоу ұшақ (қайыр ұшақ) бараб ‘shake or shudder with fear’; қырсакқат ұшақта ‘she’s got bleeding from the womb’. Kazakh PhU: бас терісі сәйбәр – (lit. skin of someone’s head hangs down) ‘get depressed, despair, be upset’; атты бақан ала ауыз (lit. get apart like six poles of a swing) ‘constant arguments, discord, hostility’.

**4. Displacement of an object in space**

Displacement of an object in space can be directional and non-directional. Directional displacement, in turn, is divided into displacement oriented about the starting and final points, displacement oriented about the starting point, displacement oriented about the final point. Non-directional displacement is represented by circular and rotary movement.

**Unidirectional displacement oriented about the starting and final points**

Among these are PhU expressing displacement of an object from somewhere to somewhere in a horizontal and vertical axis without giving the starting and final points. This group is mainly represented in Yakut byverbs: қоң қауіп ‘raise, lift’, үүр қуат ‘put’, құрақ ‘throw, propel’, үүр құмет ‘drive’, қоң қауіп оралу, құм ‘introduce, let some in, let inside’. Examples: үңғоуым қоң қауіп (lit. lift someone’s bones) ‘bury someone with honors’; ұмса (ұмсары) үүр (lit. put someone face down) ‘kill, take someone’s life’; үордымың оралу (бырақ) ‘throw, defeat someone’; қымбатқаның оралу (кызыл, ұтаар) (lit. drive someone with a ice stick) ‘treat someone badly, heartlessly’; cast someone away.
without mercy”;  хаанының  тох ‘she one’s blood for something or someone’;  ыңғырыш  киләрәбий (lit. let his dog inside) ‘be in a bad mood, sulky’;  элгәләр-бәрәтүн киләрәбий (lit. he let his bear and wolf inside) ‘get angry, furious;  өңө  хаанының  киләрәбий ‘get stubborn, intractable’.

In Kazakh, there is a PhU with reference to both the starting and final point: жердәнылып,  жергеасалу (lit. take from the ground, put on the ground) ‘scold, revile someone’.

Unidirectional displacement oriented about the starting point

Here we include PhU expressing displacement in a certain direction from somewhere in a horizontal or vertical axis with reference to the starting point. In most cases, this group is represented by a noun in the ablative case + verb of motion, e.g.:

Yakut PhU: ойғугтүн табаар ‘1) baffle someone;  2) colloquial, charm, captivate, drive someone crazy’;  алдыраңғылган астан табаар (lit. make food from someone’s misfortune) ‘make profit of someone’s being in trouble’.

In Kazakh phraseological sources, this group is not codified.

Unidirectional displacement oriented around the final point

This group includes PhU denoting displacement in a certain direction somewhere in a horizontal or vertical axis with a given final point. It is represented in the analyzed languages as follows: noun in the dative case + verb of motion, e.g.:

Yakut PhU: илнин иның ырыг’и күл ‘be able to influence someone’s actions, make them act in a certain way’;  ыңғырыш  киләрәбий ‘talk, discuss (of a subject, before taking action)’;  ырыг’иң даялыг киләр ‘see, have in view’;  хорүруңқа  киләр ‘drive someone to the grave’;  айаңғыл  табаар (бырах),  колофий студәне бөрөтүн күлләрдә (lit. make food from someone’s misfortune) ‘make profit of someone’s being in trouble’.

In Kazakh phraseological sources, this group is not codified.

Non-directional displacement

It is expressed by a circular and rotary displacement, i.e. setting an object or its part out of rest, a circular, oscillatory, or non-offensive, non-rhythmic multidirectional motion, e.g.:

Yakut PhU: илнин иның ырыг’и ‘dispose someone, something deliberately;  restrict someone’s actions’;  эрбэг’иң иның иның ырыг’и ‘deceive someone’;  иккит эрбэг’иң ырыг’и, үстә үңәлбүтәнә ырыг’ып (lit. [he] will let someone go around his thumb twice, around his forefinger three times) ‘a cheat, fraud’;  ырыг’ып ырыг’и ‘play with someone’.


Conclusion

Phraseology reflects all the cultural specifics of the language. Phraseological units as fixed word complexes fulfill both nominative and axiological functions as well as the function of keeping and recording the whole body of knowledge and notions of a language community about the world to pass them to the following generations.

Phraseological units with semantics of space revealed the following groups of spatial references: location of an object in a horizontal and vertical axis, location of an object in relation to other objects, motion and displacement of an object in space. In most groups the phraseological units of the analyzed languages are quantitatively represented equally, whereas the number of phraseological units describing close/far location in the group “location of an object in relation to other objects” in the Kazakh language outnumbers those in Yakut. This might be explained by nomadic lifestyle of the Kazakh
that involves covering various distances during a day for livestock grazing. The studies of the figurative layer of a language may further contribute to revealing common and specific characteristics of the languages under comparison. Dictionaries and written texts are of great significance because they serve as an inexhaustible source for investigations in Turkic philology.

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