

VERBALIZATION OF SPACE BY PHRASEOLOGICAL UNITS OF THE YAKUT AND KAZAKH LANGUAGES

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Abstract: The phenomenon of space is among the basic ones for man as it is one of the fundamental forms of being. The anthropocentric approach to research implies that every object in space is considered relative to itself (up – down, in front of – behind, to the left – to the right) and other objects, incl. ground. The purpose of the study is to investigate verbalization of phraseological units with space semantics of the Yakut and Kazakh languages. The general research method is the inductive one. The particular methods include the methods of component and concept analysis and phraseological identification. The use of the method of cognitive modeling of phraseological units with the component ‘space’ allowed us to study models of space relations in linguistic units of indirect nomination of the modern Yakut and Kazakh languages: location of an object in space in horizontal and vertical plane as well as relative to other objects. The prospects for studying the figurative layer of Yakut units of indirect nomination in comparison to the equivalent Kazakh units, taking into account its cognitive characteristics, enables to explicate processes of codification and perception of these linguistic units in all abundance and variety of their figurative semantics.

Keywords: Phraseological unit; concept; lexicography; space; horizontal; vertical.

INTRODUCTION

The interest in linguistic figurativeness naturally reflects milestones in investigation of vocabulary. The phenomenon of linguistic figurativeness still lacks cognitive consideration as this phenomenon is related to the world view and perception rooted in ethnically specific background knowledge of the world where the speakers of a languages lives and acts. The universal global knowledge as a result of collective consciousness is recorded in language and explicated in its vocabulary and phraseology. Phraseological units with space semantics are the main link of the system and serve to build a phraseological paradygm combining fixed word complexes of this concept in one semantic space. This research is aimed at investigating verbalization of Yakut and Kazakh phraseological units with space semantics. The material was selected from the Yakut-Russian Phraseological Dictionary ed. by A.G. Nelunov [1] and the Kazakh-Russian Phraseological Dictionary by Kh.K. Kozakhmetova, R.E. Zhaisakova, Sh.O. Kozakhmetova [8].

The phenomenon of space is fundamental for man as it is one of the main forms of being. Phraseological units with space semantics pass mental experience from

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one generation to another, explicating in its figurative semantics a long process of development of human society and culture. In the context of globalization there arises the need for the formation of personality combining adherence to ethno-cultural values, tolerance, and ability to intercultural communication. Language is a reflection and record of culture fulfilling a cumulative function, i.e. gathering and keeping record of previous knowledge in vocabulary. Concept systems, in this case the concept 'space', accumulate knowledge of language speakers acquired from learning the surrounding world and human experience recorded in the Yakut and Kazakh languages. Investigation of meliorative and pejorative description of man in the modern Yakut and Kazakh languages is a contribution to the development of cognitive linguistics in terms of culture and ethnic world view. The category of space was investigated by such linguists as V.G. Gak [15], E.S. Kubyakova and O.V. Aleksandrova [5], I.M. Kobozeva [7], and many others. There exists a great body of work devoted to general and particular issues of characterization, parameterization of the category of space, its expressive means, realization of this category in particular text types, etc. The category of space is described through various linguistic means. Yu.V. Archangelskaya [17], N.A. Saburova [11], R.Kh. Khairullina [13] study the ways of realization of the category in Russian phraseology. A.N. Chugunekova in her work [2] revealed groups of phraseological units with space semantics such as somatic phraseological units, motion to remote space, motion following someone, motion with great speed, remoteness. The object of study in the paper by M.V. Osyka [10] are Russian and French phraseological units with a toponymic component.

The following types of space arrangement of vocabulary are classified in linguistics: lexical, lexical-semantic, semantic space, including denotative, connotative, and conceptual semantic space, and phraseological space consisting of connotative space. The dominance of connotation as a relevant characteristic of linguistic units of indirect nomination is determined by complexity and heterogeneity of the semantics of a separate formed unit. The specifics of phraseological semantics of different languages was studied by I.I. Chernyshova [6], V.N. Telia [16], D.N. Shmelev [3], and other linguists. Phraseological units with space semantics are used to get insight into forms of various knowledge structures and to describe relations between them and phraseological units with space semantics, i.e. to emphasize the cognitive contents of an phraseological unit. The cognitive analysis of linguistic units is made by L.M. Kovaleva and L.M. Kulgavova [9], E.S. Kubryakova [4], S. Ulman [14], and others. N.V. Popova [12] shows conceptual presentation of semantic space by a polysemantic word that concentrated a compressed fragment of linguistic picture of the world. Conceptual space that includes man as a bearer of knowledge, man's mental manifestations and status in learning the surrounding world can be represented as phraseological units with space semantics. From perspective of the anthropocentric approach, the major element of phraseological

units with space semantics is man as a subject of intellectual activity, possessing thinking and constantly renewing, developing and enriching one's life experience. The anthropocentric approach to the research of phraseological units with space semantics is that each object in space is regarded in relation to itself (up – down, in front of – behind, to the left – to the right) and other objects, in particular, the ground. Genetically, phraseological units are ethnic, thus possessing specific combination of components within a phraseological unit typical for each of the languages under analysis.

METHODS

A general research method applied in this research is the inductive one. The particular methods include the methods of component and concept analysis and phraseological identification. The use of the method of cognitive modeling of phraseological units with the component “space” revealed the following models of space relations in the linguistic units of indirect nominations of Yakut and Kazakh: location of an object in space in horizontal and vertical plane, location of an object in relation to other objects in space, measures of length and distance, and object's geometry. Here, Yakut and Kazakh phraseological units with space semantics are analyzed that mean location of an object in space in horizontal and vertical plane and in relation to other objects in space.

RESULTS AND DISCUSSION

Analysis of the space concept as illustrated by Yakut and Kazakh phraseological units allows to reveal and compare universal and ethno-specific representation of man as a bearer of knowledge, his mental actions and status. The concept core is formed by phraseological units characterizing man as a bearer of intellect, qualitative and quantitative characteristics of subject through phraseological units. The adjacent periphery is made of notions revealing manifestation of man's cognitive abilities in learning the surrounding world. In this work, phraseological units with space semantics are separate formed set word complexes of various structural types with a single cohesion of components, space meaning of which results from a full of partial semantic reinterpretation of components. The concept ‘space’ is represented at various linguistic levels. At the morphological-syntactical level, phraseological units with space semantics use closed systems (prepositions, adverbs), at the lexical level, open system are used, e.g. groups of adjectives meaning location of objects in space, some verbs, some nouns.

Phraseological units with space semantics are classified into two groups:

1. Phraseological units with a space component.
2. Phraseological units without a space component but expressing the concept ‘space’.

1. Yakut and Kazakh Phraseological units with a Space Component are Grouped Into

1.1. Yakut and Kazakh Phraseological Units Meaning Location of an Object in Space in Horizontal Plane

The first model positions an object in relation to itself about the horizontal (*иннэ-кэnnэ* ‘in front of - behind’, *уна-хангас* ‘to the right – to the left’) or vertical (up – down) axis. Space relations of Yakut phraseological units about the vertical axis (*үрдээ* ‘rise’, *үрдүгэр* ‘on top’, *үөһэ* ‘above’, *үрдүк* ‘high’; *анна* ‘underneath’; *үөһэ-аллара* ‘up – down’) are expressed by the basic lexemes *үөһэ* ‘above’ – *аллара* ‘below’, the Kazakh being *үстінде* ‘above’, *астында* ‘below’. The explication of horizontal position are the components *иннэ-кэnnэ* ‘in front of – behind’, *уна-хангас* ‘to the right – to the left’ in Yakut, and *алдында – артында* ‘in front of – behind’, *оң мен сол жақ* ‘to the right – to the left’ in Kazakh.

An object can also be located in the center, middle of a certain space of be its central part. Phraseological units express not certain object’s parameters but the whole object, putting it into a particular topological type.

In front of – behind:

Yakut phraseological units: *иннэ-кэnnэ бүөлэnnэ* (lit. in front of – behind blocked) ‘one has no way out’; *иннигэр-кэnnигэр туга да суох* (lit. in front of – behind has nothing) informal ‘absolutely lonely (no family, children, relatives, home, possessions); *иннигэр уктую* (lit. in front of oneself will put) ‘die after someone’s death’; *иннинэн сирэйдээх* (lit. in front a face having) folklore ‘human’.

Kazakh phraseological units: *ишкені алдында, иштегені артында* (lit. what he’s eating is in front of him, what he ate is behind) ‘be wealthy’; *көз алдына келу* (елестей) ‘relentlessly occur in one’s mind visually’; *көш ілгері* (lit. be ahead at a distance of one night) ‘be superior to someone’; *алды-артын орау* (lit. wind round) ‘deliberately distract one’s attention by unrelated conversation’; *алды бар, арты жоқ* (lit. in front there is, behind there isn’t) ‘hot-tempered but placable, bearing no grudges’; *алды кең* (lit. it is wide before him) – kind; *алдына жан (қара) салмау* (lit. in front of oneself nobody let go) ‘have no equal’; *артына сөз қалдыру* (lit. behind oneself leave a word) ‘leave a good reputation’; *алдынан қолденең шықпау* ‘not dare to contradict’; *алдынан өту* (lit. put someone in front of) ‘ask for permission, blessing’; *алдынан шығу* (lit. block in front of) ‘(1) be an obstacle, hinder; (2) do someone justice’; *алды тар* (in front of him it is packed) ‘impossible to appeal, come close’; *қолы алдына сыймай* (lit. there is nothing to put hands in front) ‘sit around, be bored’.

To the right – to the left:

Yakut: *уна илиитэ* ‘one’s right hand, an indispensable assistant’; *уна-хангас охсуһан (бэрсэн)* (informal) ‘somehow, this or that way’ (e.g. live);

Kazakh: *оң жақ* (lit. right side) (ethnographic) parents' house for a girl (traditionally, a girl had her place at her parents' house on the right side); *оң қарау* 'be well-disposed to someone, treat someone well'; *мен солын таныған* (lit. knowing where the left and the right side) 'experienced, sophisticated'; *оң қолы* (lit. right arm) 'one's right hand, an indispensable assistant'.

1.2. Yakut and Kazakh Phraseological Units Meaning Location of an Object in Space in Vertical Plane

In Yakut, the vertical axis is expressed by the verb *үрдээ* 'rise', the adverbs *үрдүгэр* 'on top', *үөһэ* 'above', the adjective *үрдүк* 'high', in Kazakh it is the adverb *үстінде* 'above'.

Up, above:

Yakut: *биир мутук (мутугунан) үрдүк* (lit. one branch higher) 'excel someone in something, be much better than someone'; *харыс үрдээ* (become taller for a great handspan) (informal) 'get excited, inspired'; *итии хобордоох үрдүгэр олорт* (lit. put someone on top of a hot pan) 'criticize, pan'; *үрдүгэр үнкүүлүүр* (lit. on top of him dances) 'feel oneself superior, offend, mistreat someone'; *иннэ-бүргэс үрдүгэр олоп (буол)* (lit. sit on top of needles) 'be on tenterhooks'; *шин үрдүгэр үктэммит* (lit. stepped on a grave) 'be on the edge of the grave, be in situation endangered to life'; *ют үрдүгэр олорор курдук* (lit. like sitting on fire) 'be impatient, nervous about something'; *үрдүгэр ют отун* (lit. on top of him (one can) make fire) 'remonstrate with or rebuke someone angrily'; *үрүтүн үөһэ (үрүт үрдүгэр)* (lit. above the top) repeat annoyingly.

Kazakh: *қыл үстінде (тұру, жүру)* (lit. hang, hold on top of a hair) 'be in danger, under threat of death'; *ат үсті* (lit. from the top of a horse) 'do something carelessly, nonchalantly'; *сүт үстінде қаймақ* (lit. cream on top of milk) 'social elite'; *қой үстіне бозторғай жұмыртқалаған (ұялаған) заман* (lit. the time when a skylark nests on a sheep) 'peaceful time, happy, carefree life, prosperity'.

Beneath, below:

Yakut: *анна алдьаммыт киһи* (lit. below broken man) 'grief-scarred man'; *аннынан саныыр* (lit. think below) 'consider someone unworthy of oneself, thinks of oneself superior to someone'.

Kazakh: *жети қабат (қат) жер астында* (lit. beneath seven layers of ground) 'very deep under the ground'; *арыстанның аузы, түрікпеннің төрі* (lit. lion's mouth, the seat of honor in a Turkman's yurt) 'something hard-to-reach, lying deep under the ground, in the underworld'.

Up – down:

Yakut: *үөһэ-аллара турун* (lit. up-down stand) 'step aside, don't hinder'; *үөһээ санаата – үөһэ, аллараа санаата – аллараа* (lit. upper mind (thought)

is up, down mind (thought) is down) (informal) ‘a deep groan conveying pain’.

Phraseological units with the component ‘up-down’ are not present in Kazakh.

2. Phraseological units Without a Space Component but Expressing the Concept ‘Space’

The method of cognitive modeling revealed the following models of space relations in Yakut and Kazakh linguistic units with indirect nomination without a space component. The presence of such phraseological units may be explained by background knowledge of Yakut and Kazakh speakers. Phraseological units without a space component are grouped into:

2.1. Phraseological units Meaning ‘Horizontal Position’:

To the right:

Yakut: *үөрэр хаас* (lit. joyful eyebrow) ‘man’s right eyebrow’ (it is believed that if the right eyebrow is itching, something joyful will occur); *кымньыылаах өттө* (lit. the side with the whip) (old) ‘the right side’ (when riding a horse).

Beneath, below:

Yakut: *тобус халлаан (муора) улабатыттан* (lit. from deep within the ninth vault of heaven (sea) (folklore) ‘from far away’; *үөдэн түгэбэр* ‘at the world’s end’.

Kazakh: *арқа сүйеу (тұту)* (lit. hold one’s back; арқа – a lowe/bottom part of something, here, the back) ‘stand behind one’s back.

2.2. Phraseological units Meaning the Object’s Position in Relation to Other Objects

The second model positions an object in relation to other objects in space in vertical and horizontal plane: close/near – far. Quantitatively, phraseological units meaning nearness of objects outnumber those denoting remoteness of objects. This group of phraseological units is characterized by lack of components with the meaning ‘space’.

Near/close:

Yakut: *тэстэн турар (сир)* ‘very close, nearby (of a place)’; *икки ардыларынан (ардыларыгар) уу тохтубат (тэстибэт)* (lit. water cannot leak between them two) ‘they are very close’; *тэллэх баттаһа (олороллор)* ‘live very close’; *саа тэбиитигэр кииримэ* (lit. within a gun shot (area) don’t come) ‘do not come close’; *илиитин анныгар* (lit. under one’s arm) ‘at one’s presence’; *муннун*

анниттан (lit. from under one's nose) 'from very close distance'; *ыы муннунан* (lit. nose by nose) 'see, run into someone close together'.

Kazakh: *әудем жер* (lit. a distance to hear 'halloo') 'close distance'; *арасынан қыл өтпеу* (lit. a hair doesn't go between them) 'very close relationship'; *таяқ тастам (жер)* (lit. the distance of a thrown stick) 'nearby, close'; *қозы көш жер* (lit. a distance feasible for a lamb) 'a short distance'; *тай шаптырым* 'a distance that a two-year-old foal can make at a gallop'; *ішек-қарын араласу* (lit. get mixed with intestines and stomachs) 'be close friends, relatives (of families)'.

Far away:

Yakut: *көстөөх сиртэн* (informal) 'from far away, from too long distance'; *харах ыларынан (ыларын тухары)* 'as far as eyes can see'; *хой баһа* 'very far, at a long distance from someone, something'; *кый бырах бар* 'go far away'.

Kazakh: *көш жер* 'a distance from camp to camp' (about 20-30 km); *ит арқасы қиян* 'very far away, at the end of the world'; *ит өлген жер* (lit. the place where dogs die) 'very far away'; *ит жеккен жер* (lit. the place where dogs are harnessed) 'the Far North, a place for exile'; *бір қыдыру жер* (lit. a distance for a walk) 'not near'.

CONCLUSIONS

Phraseology demonstrates all national originality of a language. Phraseological units are units of indirect nomination, their relevant feature being the dominance of the connotative component in the semantic structure. Despite the fact that the process of phraseologization as a linguistic phenomenon is universal, it has explicative specific features in Yakut and Kazakh. This occurs because phraseological units as structurally separate formed and semantically re-interpreted units are units of secondary nomination in contrast to linguistic units of direct nomination such as a phoneme, a morpheme, a word. Phraseological units as set word complexes have nominative and axiological functions as well as the function of keeping and recording all body of knowledge and views of language speakers about the world for passing on the accumulated knowledge to next generations.

Studying of the figurative layer of a language may contribute to reconstruction of universal and ethnic-specific characteristics, ethno-genetic conclusions on the nature of man's mental world view. Dictionaries play a tremendous role in this process as they serve as an inexhaustible source for research into both one language philology and cognitive typology of different language families.

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