

Artículo de investigación

Representation of spatial references in Yakut and Kazakh phraseologyРЕПРЕЗЕНТАЦИЯ ПРОСТРАНСТВЕННЫХ ОРИЕНТИРОВ ВО ФРАЗЕОЛОГИИ
ЯКУТСКОГО И КАЗАХСКОГО ЯЗЫКОВ

Representación de referencias espaciales en fraseología de Yakut y Kazakh

Representação de referências espaciais na fraseologia Yakut e Kazakh

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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 Kazajas. Las unidades fraseológicas Yakut y Kazajo 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.

fraseológica. Los resultados de la investigación podrían servir como una fuente para futuras investigaciones de las relaciones entre Yakut y Kazajstán en el campo de la lingüística comparativa.

Palabras claves: desplazamiento, figuratividad, movimiento, unidad fraseológica, referencia espacial.

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 относятся 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 reinterpretação 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, referência 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).

Theoretically and methodologically, the study is based on investigations of Russian and foreign linguists V.G. Gak (2000), V.N. Telia (1981), V.V. Vinogradov (1986), I.I. Chernyshova (1970), N.D. Arutyunova (2000), E.S. Kubryakova and O.V. Aleksandrova (1997), I.M. Kobozeva (2000), M.D. Akhundov (1982), including those who explored Turkic languages S.K. Kenesbaeva (1950), A.T. Kaydarov (1998), R.B. Imanalieva (1989), etc. A large number of studies are dedicated to general and specific questions of characterization, parameterization of the category of space, its means of expression, representation in particular types of texts, etc. The category of space is described using various linguistic means. N.A. Saburova (2003), R.Kh. Khayrullina (2001) investigate the ways of verbalization of the category of space based on Russian phraseologisms. A.N. Chugunekova in "Representation of the Category of Space in the Verbal System of Signs (on Khakass Phraseological Units)" (Chugunekova, 2015) revealed the following groups of phraseological units with spatial semantics: somatic phraseologisms, movement to a distant place, movement following someone, movement somewhere with high speed, remoteness. O.Y. Boguslavskaya in "Dynamics and Statics in Semantics of Spatial Adjectives" (Boguslavskaya, 2000) considers two antonymic synonymic sequences: close, near, nearby and faraway, distant, remote. M.V. Osyk in "Verbalization of the Concept "Space" (Osyka, 2009) studied phraseological units with a toponymic component in Russian and French. A.E. Khabibullina analyzed Russian phraseological units describing man's condition in comparison with English and Tatar (Khabibullina, 2010).

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: *иннинэн* 'in the front', *иннинэнсирэйдээх* (lit. with the face in the front) folk. 'man'; *кэннигэр* 'in the back', *хараба кэннигэр* (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); *кэннигэр туттума* (lit. don't hold in the back) 'not to hide, not to conceal'; *иннигэр-кэннигэр* 'in the front-in the back', *иннигэр-кэннигэр туга да суох* (lit. has nothing in the front-in the back) colloquial 'totally single, lonely' (with no family, children, relatives, home, possessions). In Kazakh, the main lexemes denoting this meaning are: *алдында-артында* 'in the front-in the back', *шкени алдында, шпегени артында* (lit. what he is eating is in front of him, what has eaten is in the back) 'live wealthy'; *артына* (back), *артына сөз калдыру* (lit. leave the word behind) 'leave good memory, fame, heritage'; *артында* (behind), *басқан ізим артымда калсын* (lit. so that my footprint would stay behind me). All analyzed 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: *үрдүгэр* 'on top', *анныгар* 'underneath', in Kazakh *үстінде* 'on top', *астында* 'underneath'.

Yakut PhU meaning 'on top': *үрдүгэр үнкүүлүүр* (lit. someone dances on top of him/her) 'feeling superior, offend, insult someone; *иннэ-бүргэс үрдүгэр олоор (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'; *уот үрдүгэр олоор курдук* (lit. like sitting on hot coals) 'be on tenterhooks'; *үрдүгэр уот отун* (lit. make a fire on his top) colloquial 'scold, rebuke someone angrily'.

Kazakh PhU: *кыл үстінде (түрү, жүрү)* (lit. hang, hold on a hair) 'find oneself in danger, under deadly threat'; *сүт үстінде каймак* (lit. cream on milk) 'top of society, elite'.

"Underneath" in Yakut: *сыгынах да анныгар күн тыгыаба* (lit. even under the fallen tree the sun will look into) 'there will be joy even here'; *илиитин анныгар* (lit. underneath his arm) 'in his presence'; *булбута эрэ муннун анныгар* (lit. what he finds is under his nose) 'a very economical person, stingy'. In Kazakh: *жетикабат (кат) жерастында* (lit. under seven layers of ground) 'buried very deep'; *табан астында* (lit. under the foot) 'very quick, immediately'; *иек астында* (lit. under the chin) 'very close'.

Location of an object inside

Is represented by the lexemes *иһигэр* in Yakut and *ішінде* in Kazakh, e.g.: *арбаһаһын иһигэр абааһылаах* (lit. with an evil spirit inside one's dress) 'a person of plain appearance but with strong will and body'; *ытыһын иһигэр баар* 'be in subordinate position, dependent on someone'; *илии иһигэр баар дьыала* (lit. the case with a hand inside) 'be in one's power to do something'; *истибитин иһигэр туппат* (lit. doesn't keep the hear inside) 'indiscreet, not able to keep anything in secret'. In Kazakh: *ішінде іт өліп 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: *тэстэнтурар (сир)* 'of a place, very close, a stone's throw'; *тэллэхбаттаһа (олороллор)* 'live very close, in a next house'; *илиитинанныгар* (lit. underneath his arm) 'in his presence'; *муннунаньттан* (lit. from under his nose), colloquial 'from a very close distance'; *ыымуннунан* (lit. nose to nose) 'run into someone, meet face to face'.

A distant position in space is expressed through the following PhU: *харахыларынан (быларынтухары)* 'as much as eyes can see'; *хойбаһа* 'very far away, at a great distance from someone, something'; *дьаба баһа* '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: есіккөзінде ‘at the door, behind the threshold’; колсозымжер (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: көз 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), бір қыдыру жер (referencing to importance of communication for the Kazakh, one form of it being visiting other people). A distance of 2-3 km: ит үргені естілер жер (lit. where bark of a dog can reach), көз ұшындағы жер (lit. place for eye’s edge). A distance of 3-4 km: қозы көш жер (distance a lamb can cover). A distance of 5-6 km: қой үрісіндей жер; қой үріс жер (a distance of sheep grazing). A distance of 6-7 km: мал үріс жер (lit. a distance of livestock grazing), аяқ жетер жер (lit. a place one can reach on foot). A distance of 8-0 km: тай шаптырым жер (lit. a distance covered by a two-year-old-foal).

3. Moderate distances:

10-15 km - біркөшжер (one travel distance), 15-25 km – түстікжер (half-a-day distance), 25-35 km (a distance covered by horses), 90-100 km – күншілікжер (one day of riding).

4. Far distances:

200-250 km - алтайшылықжер, арақонымжер (six month distance), итарқасықиян ‘very far, at the edge of earth’; итөлгенжер (lit. a place where dogs die) ‘very far away’, түйеніңтұяғытүсетінжер (lit. a place where camels’ hooves fall off); көшжер ‘a distance of one travel’ (about 20-30 km); итжеккенжер (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: ортотугар (in

the middle), икки ардыгар, иккиардынан (between); in Kazakh ортасында, арасындаrespectively.

Yakut PhU: хабыллар хайа ортотугар ‘in the middle, center of something’, харағын ортотугар ‘before one’s eyes’, сир-халлаан икки ардыгар (lit. between heaven and earth) ‘1) (leave someone) to the mercy of fate; 2) be in an uncertain position’; икки ардыларыгар уу тохтубар (lit. water doesn’t go between them) ‘be very close’.

Kazakh PhU: шаңырағы ортасына түсу (lit. his shanyrak (circular roofing of the yurt) will collapse in the middle) ‘loose the support of one’s family’; қас пен көздің арасында (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’, сырыт ‘go by, visit, go to see someone, something’, хаамп ‘walk’, сүүр ‘run’, уһун ‘drift, swim’, түс ‘fall, fall off’, оһут ‘fall, fall down’, көт ‘fly’, тимир ‘sink, drown’, etc. For example: кый бырах бар ‘go far away’; кыыл бар (сырыт) – (lit. wander like an animal) ‘wander, stray’; уу-хаар сырытытын сырытта–colloquial ‘go in vain’; халаанньа хаамп –түөлбэ ‘toam, ramble with no purpose’; илин-кэлин сүүр (lit. run here and there) ‘fuss, bustle’; ийэ көлөһүнэ иэнинэн сүүрдэ – (lit. mother’s sweat is running on his back) ‘sweat a great deal’; сүүрүк хоту уһун ‘be carried by a current of water’; оһо түспүт (lit. a baby fell) ‘miscarriage’; умса түс ‘die’; өлөн түстэ (lit. fall dead) ‘be surprised by unexpected news, faint’; таннары бар (түс) (lit. fall down) ‘become worse’; турбат охтуутун оһунна ‘be very sick, have a terminal disease, be dying’; өйө көттө (lit. one’s mind flew away) ‘be confused because of excitement, be daunted’; сирдээн тимирдэ, халлааннаан көттө (lit. fell through the earth, flew to the sky) ‘disappear, get lost’.

The Kazakh verbs are: кету ‘go, leave, fly away’; жүгіру ‘run’; ұшу ‘fly’; жығылу

‘fall, fall off, tip over’; түсу ‘come down, sink, fall’; бату ‘sink, drown’. For example: із-түзсіз кету (lit. disappear without trace) ‘get lost’; коңыз теріп кету (lit. go picking bugs) ‘beg, live by begging’; салы суға кету (lit. one’s raft will float away) ‘lose a desire to do something’; екі өкпесін қолына алып жүгіру (lit. run, holding both lungs) ‘run fast’; үрейі ұшу (lit. his spirit will fly away) ‘be terrified’; омақаса жығылу (lit. turn over completely) ‘1) fall (off a horse) from a height; fall down, running; 2) suddenly lose a prestigious position, job’; ұнжырғасы [ұнжорғасы] түсу (lit. his spirits will fall) ‘get depressed’; белуардан [белшесінен] бату (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 кураанах тахсап ‘go out dry from water’ (the starting point is “water” in the ablative case); таһыттан кирибит таас ытыс, туораттан кирибит туос уллунах (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); сааккыттан табыс–colloquial ‘lose shame, become impudent’; эмһэтиттэн кумах тохтор (lit. sand is running out of one’s bottom) ‘boastfully talk about one’s merits; boast, brag’.

KazakhPhU: аузы-мұрнынан шығу (lit. come out of the mouth and the nose) ‘up to the limit’; шарасынан шығу (acy) (lit. run over) ‘of good luck in everything you do’; жегені желкесінен шығу (lit. the eaten goes out of the back of the head) ‘have a bad end for someone’; алдынаншығу (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: сайылыккар табыс (lit. move to the summer residence) ‘die, pass away’; анараа дойдуга айаннаа (аттан) ‘die’; быстар (өлөр)

уһукка тий ‘find oneself on the margin of poverty, ruin’; муннун тыаһа муораҕа тийдэ, colloquial (lit. the noise of his nose reached the sea) ‘snore’; төбөтүгэр табыста (of vodka, wine) go to someone’s head’; өйүгэр көтөн түстэ ‘a thought has suddenly come to someone’s head’.

Kazakh PhU: шабына шоқ түсу (lit. a hot coal got into his groin) ‘drive someone to annoyance, indignation’; сабасына түсу [келу] (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 аһы барда ‘be thrown about’; сонун тэллэбэ тэлибириир ‘fear, be afraid of something, someone’; унуоҕа хамсаата ‘be very excited because of some worries; experience fear, fright’; унуоҕа босхо (халыр босхо) барар ‘shake or shudder with fear’; кырааската хамсаабыт ‘she’s got bleeding from the womb’. Kazakh PhU: бас терісі салбырау – (lit. skin of someone’s head hangs down) ‘get depressed, despair, be upset’; алты 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 by verbs: көтөх ‘raise, lift’, уур ‘put’, бырах ‘throw, propel’, үүр ‘drive’, тох ‘pour, pour out, spill’, киллэр ‘introduce, let some in, let inside’. Examples: унуоҕун көтөх (lit. lift someone’s bones) ‘bury someone with honors’; умса (умсары) уур (lit. put someone face down) ‘kill, take someone’s life’; уорбатынан уур (бырах) ‘throw, defeat someone’; муус ураҕаһынан үүр (кыйдаа, утаар) (lit. drive someone with a ice stick) ‘treat someone badly, heartlessly’; cast someone away

without mercy'; хааннын тох 'she one's blood for something or someone'; ытын киллэрбит (lit. let his dog inside) 'be in a bad mood, sulky'; эһэтин-бөрөтүн киллэрдэ (lit. he let his bear and wolf inside) 'get angry, furious; өһөс хаанын киллэрбит 'get stubborn, intractable'.

In Kazakh, there is a PhU with reference to both the starting and final point: жерденалып, жергесалу (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: өйгүттэн таһаар '1) baffle someone; 2) colloquial, charm, captivate, drive someone crazy'; алдыархайтан аста таһаар (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: илиин иһигэр киллэр 'be able to influence someone's actions, make them act in a certain way'; уһуһар киллэрдэ 'talk, discuss (of a subject, before taking action)'; хараһын далыһар киллэр 'see, have in view'; хоруопка киллэр 'drive someone to the grave'; айаһар уган биэр (бырах), colloquial give someone a reason to scold, revile someone; бэлэһигэр бырах (lit. throw someone in the throat) 'sacrifice someone, doom'; хаайыһыга бырах – (lit. throw into the jail) 'arrest, imprison'; итиһохбордоохүрдүгэрөлөрт (lit. put someone on a hot pan) colloquial, 'criticize heavily, bandy about'.

Kazakh PhU: айдыаспанға бір шығару (lit. put the moon to the sky) 'do something extraordinary, unusual, change the world'; қарынағарту (lit. pull to the belly) 'favor one's relatives and friends'; аспанға көтеру (lit. lift up to the sky) 'praise over the top, too much'; су түбіне батыру [жіберу, кетіру] (lit. drown) 'ruin someone'; күлін көкке ұшыру (lit. blow

the ashes in the wind) 'destroy'; мүзға отырғызып кету (lit. put on the ice) 'deceive'; басына су құю (lit. pour water on to the head) 'waste money'; басын тауға да, тасқа да соғу (lit. hit one's head against a mountain, a stone) 'of someone's hard situation, deadlock'; алдынажан (қара) салмай (lit. do not let anyone go past) 'do not have anyone equal to you around'.

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: илиин иһигэр эргит 'dispose someone, something deliberately; restrict someone's actions'; эрбэһин иһигэр эргит 'deceive someone'; иккитэ эрбэһин эргитиэ, үстэ сөмүйэтин төгүүрүгө (lit. [he] will let someone go around his thumb twice, around his forefinger three times) 'a cheat, fraud'; төбөтүн эргит 'play with someone'.

Kazakh PhU: ұршықша иіру [үйіру] (lit. spin like a spindle) 'gain someone's attention, captivate'; түлкі бұлаңға [бултаққа] салу [түсу] (lit. twist like a fox) 'deceive, mislead'; әлегін аспаннан шығару 'make a mess, chaos, turn upside down'; ит сілікпесін шығару (lit. shake someone like a dog) 'torture, fatigue someone due to bad bumpy road'; сілікпесін шығару – (lit. shake him) 'scold, criticize strongly'; басшайқау 'shake one's head as a sign of disagreement'.

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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