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PERCEPTIVE PHRASEOLOGICAL UNITS IN PARADIGMATICS OF YAKUT AND MONGOLIAN

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Abstract

The relevance of the study is determined by the general trend of the modern lexicographic codification methodology of the system organization of language units of direct and indirect nomination. The scientific novelty of the study is that the paradigmatic perspective of considering the semantic and structural organization of language units of the indirect nomination of modern Yakut and Mongolian languages was not the subject of special study. The study uses the methods of componential analysis, phraseological identification. The analysis of dictionary definitions is used to establish the semantic structure of PUs. The general method of study is the inductive-deductive method. The authors revealed all categories of stable word complexes according to the structural-semantic classification of PUs of modern Yakut and Mongolian languages: phraseological unity, expression and combination. The analyzed semantic transfer of components in the composition of a stable word complex reflects one or another principle of the logical-semantic organization of PUs using antithesis, comparison, hyperbola, meiosis, alogism. The study presents all semantic categories of the language, such as synonymy, antonymy, polysemy and homonymy at the phraseological level. PUs as stable verbal complexes perform both nominative and axiological functions, as well as the functions of storing and fixing the entire complex of world knowledge and understanding by the language society and for transferring the accumulated knowledge to subsequent generations. The scientific semasiological, onomasiological and cognitive studies will undoubtedly be carried out in the future based on the richest lexical and phraseological material of lexical and phraseological sources.

Keywords: Lexicography, phraseological unit, semantics, semantic categories

1. Introduction

Unlike the lexical level, deeper semantic processes occur at the phraseological level due to the separability of phraseological units. Domestic scientists Baranov (2016), Chernysheva (1970), Telia (1993) and others were actively studying the problem of phraseological significance. In the language system PU make up a rich figurative layer, which is evidenced by the continuous interest of researchers in this topic. Detailed reviews of the state of knowledge of the phraseology of the Yakut language are presented in the works of Nelunov (1981), Prokopieva (1995). Noting a large number of Mongolisms in the Yakut language Ubryatova (1960) indicates the predominance of their number in the Yakut language only in the section of figurative and imitative words (p. 261). Referring to the fact that the bases of figurative verbs in the Yakut, Tuvan, Tofalar and Kyrgyz languages almost completely coincide in sound and meaning with those of the Mongolian language Rassadin concludes that these figurative verbs can be considered Mongolian in origin (Rassadin, 1980). Bertagaev (1949), Luvsanzhav (1966), Purbeev (1972), Tsydenzhapov (1990), Tsolmon (2006) and others devoted their works to the problems of studying phraseological expressions of the Mongolian language. The article on stable phraseological expressions (Bertagaev, 1949) is devoted to the comparative study of groups of related languages. Luvsanzhav (1966) in the course of a deep and comprehensive etymological analysis establishes and explains the appearance of many phraseological expressions in the Mongolian language. Besides, phraseological units of the modern Mongolian language are clarified in terms of their vocabulary, semantic unity and syntactic functions. Purbeev (1972) considered the verbal phraseological expressions of the Mongolian, Buryat and Kalmyk languages, as well as the current problems of Mongolian linguistics such as the reflection of phraseological units in national Russian dictionaries of Mongolian languages; general and private questions of verbal phraseological phrases in Mongolian languages; ambiguity of these expressions. The comparative study of figurative language units of Yakut and Mongolian languages is presented in the works of Monastarev and Prokopieva (2017), and Shamaeva and Prokopieva (2018).

2. Problem Statement

The relevance of the study is determined by the general trend of the modern lexicographic codification methodology of the PU system organization. The perceptivity of phraseological units is caused by the accessibility to understand the native speaker. Phraseological units are considered in the work in the aspect of paradigmatics, i.e. they are mutually opposed, interconnected and thereby mutually connected in their semantic structure. The paradigmatic perspective of considering the semantic and structural organization of PUs in the Yakut and Mongolian languages involves a semasiological and onomasiological analysis of the comparable units: semantic transfer of components as part of PUs using antithesis, comparison, hyperbola, meiosis, alogism, semantic categories of the language such as synonymy, antonymy, polysemy and homonymy at the phraseological level.

3. Research Questions

The analysis of the set of criteria used to identify PUs focused on the semantic criterion, i.e. a complete or partial rethinking of the component composition. The connotative component as a full member is included in the structure of phraseological significance along with the denotative and significative components. The connotative component of the PU refers to the evaluation information present in the semantic structure of the PU and transmits the expressiveness to it (Prokopieva, 1995). Thus, the connotative component of the PU meaning constitutes its main concept, functional significance, according to which the PU appears in paradigmatic relations at the selection level. The figurative markedness of the semantics of the PU components is related to the anthropometric parameter and is relevant for the PU formation.

The main object of the study includes the phraseological units of perception of the Yakut and Mongolian languages.

The subject of the study is the structural and semantic features of the phraseological units of perception of the Yakut and Mongolian languages. The scientific relevance of the paper is that the PU reflects not only linguistic, but also non-linguistic information, which carries knowledge about the life of the people, their traditions and customs.

4. Purpose of the Study

The purpose of the study is to consider the paradigmatic aspect of the semantic and structural organization of the phraseological units of perception of modern Yakut and Mongolian languages.

To this end, the study addresses the following specific tasks:

i. to identify all categories of stable verbal complexes according to the structural-semantic classification of PUs;

ii. to consider all semantic categories of the language, such as synonymy, antonymy, polysemy and homonymy at the phraseological level.

5. Research Methods

The general method of study is inductive-deductive: from practical analysis of a specific language material to theoretical conclusions. The component analysis allows decomposing words and PUs into minimum significant parts. The phraseological identification method is used to identify phraseological significance in comparison with the original prototype. The analysis of vocabulary definitions of the lexicographic sources is used to establish the semantic structure of phraseological units. The PUs of the Yakut and Mongolian languages were selected by a continuous sampling from the Interpretation Dictionary of the Yakut language under the general editorship of Sleptsov (2010–2018), Large Academic Mongolian-Russian Dictionary under the editorship of Luvsandendev and Tsedendamba (2001), Russian-Mongolian Phraseological Dictionary by Luvsanzhav (1970) and the Yakut-Russian Phraseological Dictionary by Nelunov (1998–2002).

6. Findings

According to the structural-semantic classification, all categories of stable verbal complexes are presented in the PUs of the modern Yakut and Mongolian languages:

1. Phraseological unity is a combination of words with unmotivated or motivated semantics, for example:

Yakut: *хаар баттыыр* col. – the years are taking their toll, lit.: snow crushes; *ый быыһа хараҥа* – pitch-black, black as pitch, moonless night, lit.: dark between months.

Mongolian: *борви бохирохгүй* – tirelessly, lit.: without bending the heel tendon, without bending the legs; *гишүүнээс төрсөн* – hermit, lit.: born of a branch.

2. Phraseological expressions are stable verbal complexes with a sentence structure, for example:

Yakut: *күнэ тахсыа, күөрэгэйэ ыллыа, күөнэҕэ көбүө* – live to the best, hearty, free life, liy.: the sun will rise, the lark will sing, the minnow will break the surface; *киһи кэпсэппэт, ыт үрбэт, ынах маҥырaабат буол* – to become so old or beggar that everyone treats someone like a doormat, lit.: a person with whom people do not talk, on whom a dog does not bark, the cow does not beil.

Written Mongolian: *үдеши болбасу герел үгеи, үйе насун үнгүрбесу джиргал үгеи* – if the evening comes, then there will be no light, and if youth passes, then there will be no happiness; *алтыг угаавал, улам өнгө орж, нүүрсийг угаавал, улам харлах* – if you wash gold, it will become even more beautiful, and if you wash coal, it will become even blacker.

3. Phraseological combinations in which only one component has a figurative meaning, for example:

Yakut: *тылгын тарбаа* col. – have a big mouth; *таас сүрэх* – a stone heart.

Mongolian: *хара седкил* – an evil soul, lit.: black soul; *хогусун аман* – idle talker, lit.: empty mouth.

The degree of semantic transfer of components in a sustainable verbal complex reflects some principle of the PU logical-semantic organization:

1. By means of antithesis, i.e. the construction of PUs following the principle of antonymy of the combined word components, for example:

Yakut: *ат таппат айыыта, оҕус таппат буруйа* – a great sin, huge guilt, lit.: a sin that a horse cannot bear, a crime that a bull will not bear.

Mongolian: *арслангийн ааш хаванд таарахгүй* – try to seem to be what you really are not, lit.: the capture of a lion is not suitable for a boar.

2. By means of comparison, i.e. the construction of the PU figurative structure by comparing one object (in a broad sense) to another, which is supposed to have a common sign with the first, for example:

Yakut: *сыаптаах ыт курдук көҥөс* – very greedy, lit.: greedy like a dog on a chain.

Mongolian: *хурга авсан (шүүрсэн) чоно шиг арилж өгөв* – and off he went, lit.: disappears like a wolf who grabbed a lamb.

3. By means of hyperbole, i.e. the construction of the PU figurative structure based on a known exaggerated degree or property of something, for example:

Yakut: *ыт хаалтыстаммытыгар дылы* – about a person who wears or has something expensive, elegant, but inappropriate, lit.: It's like a dog wearing a tie.

Mongolian: *аалзны мөрөөр арав хонож, хорхойн мөрөөр хорь хонож* – very long, extremely slowly, lit.: spent ten nights following the traces of a spider, spent twenty nights following the traces of a worm.

4. By means of meiosis, i.e. the construction of the PU figurative structure based on a known underestimation of the degree or property of something, for example:

Yakut: *ыта да суох* – having no personal property, lit.: does not even have a dog.

Mongolian: *хумсны харын чинээ ч мэдэхгүй* – to know absolutely nothing, lit.: do not even know the blackness of the nails.

5. By means of alogism, i.e. the construction of the PU figurative structure based on an unrealistic situation, for example:

Yakut: *күн арҕааттан таҕыстаҕына* – if something impossible happens, lit.: if the sun rises from the west.

Mongolian: *арван сараа гүйцээсэн аавын хүү* – a tall man, lit.: a full-term guy that spent ten months in utero.

The analyzed PUs represent all semantic categories of the language, such as synonymy, antonymy, polysemy and homonymy. The most common of the semantic categories are the synonymous PUs of the Yakut and Mongolian languages.

Synonymous PUs have a common or identical meaning, but differ in component composition and are related to the same part of speech, for example:

Yakut: *күнэ тахсар (кимтэн эмэ)* – love someone with all heart and soul, find relief, lit.: his sun rises from someone; *кутун туттарда* – love someone with all heart and soul, lit.: give up the spirit; *иэнин хастаа (тарт, саралаа)* – inflict beatings, kick the crap out of somebody, lit.: tear off his back; *тараах иэннээ* – lit.: give a striped back; *кулугур кулгаахтаа* – lit: do with flappy ears; *сүнньүн көннөр* – lit.: straighten his neck; *түүтүн үргээ (бурҕат)* – lit.: pluck his floss; *сирэйин ыл* – lit.: take his face.

Mongolian: *сүнс халих* – have heart in mouth, lit.: the soul fell; *цөс хэмхрэх* – lit.: the liver ruptured; *үнхэлцэг хагарах* – lit.: the heart broke; *цээрлэл үзлэх* – to subject to punishment, to punish, lit.: to show the ban; *махы нь идэх* – harrow feelings, wear down; *арьсы[-г]нь өвчих* – remove three skins from someone, lit.: remove the skin from someone; *хонгыг ухах* – lit.: tear out the back of the hip; *дэр нэгтэх* – to marry, lit.: to connect pillows; *гэр болох* – to marry, lit.: to become home for someone; *гэргий авах* – to marry, lit.: to take a woman.

Usual variations of the following components codified in lexico- and phraseographic sources are observed in the PUs of the Yakut and Mongolian languages:

1. Substantive Components:

Yakut: *кырдьаҕас ыт (бөрө)* – one who has seen it all before, experienced, lit.: old dog (wolf); *ыт атаҕын (буутун) тут* – stay empty-handed, lit.: to grab the back leg of a dog; *баһыттан (өйүттэн, санааттан) тахсыбат* – not to go out of mind, be on mind.

Mongolian: *нохой сүүлээ, сүүлээ хонгорцгоо* – blame on each other, lit.: dog – its tail, and the tail its brush; *ташуур (уурга) алдам жавар* – beastly cold, lit.: such cold that you can miss the whip

(pole with a running noose) from your hands; *нүүр (царай) өгөхгүй* – to be unfriendly, lit.: not to give face.

2. Verbal components:

Yakut: *ат атаҕар уган биэр (быһын, ыл, баай)* – to lose or win at horse races, lit.: put a horse under the legs; *иэнин хастаа (саралаа)* – flog severely (remove-tear); *халлааны туойар (тыллаһар, эрдэр)* – talk nonsense, talk foolishly, lit.: sing of the sky (speak, paddle).

Mongolian: *газар шагайх (ширтэх)* – knock out, throw somebody off his stride, lit.: look at the ground (stare); *алтан хушуу өргөх (хургэх)* – peach, broadcast gossip; secretly inform against someone, lit.: grab the golden stigma (inform against); *ам бузарлах (гарздах)* – give hope to someone with promises and not to fulfill them, not to keep your word, lit.: desecrate the mouth (waste).

3. Adjective components:

Yakut: *ыт курдук иҥсэлээх (ымсыы)* – very, too greedy, like a dog on hay, lit.: greedy like a dog (jealous); *(үрүҥ) хараҕын өрө көрдө* – finally breathe freely (for example, discard the albatross, liberate from cares, etc.), lit.: look up with your eyes (white); *(киэҥ) көхсө кыараата* – it became terrible, his patience has run out, lit.: his (wide) back narrowed.

Mongolian: *нэг нүдээрээ үзэхгүй (үзэж чадахаа) болих* – hate someone, take a great fancy to someone, lit.: to sleep with one invisible eye (able to see); *олноо өргөгдсөн (өргөмжөлсөн)* – historical title, lit.: raised by many (erected); *сохор (улаан мөнг) зоос ч өгөхгүй* – extremely stingy, lit.: will not even give a broken (copper) coin.

4. Adverbial components:

Yakut: *айаҕа хайдыаҕынан – айаҕын муҥунан* – the top of lungs, very loud, noisy (talk, shout, laugh), lit.: almost tore the mouth (in all the power of the throat); *(туспа) буруо таһаар – буруо таһаар* – to separate, start your farm, your own business, lit.: (separately, independently) release smoke; *баһын (быһа) илгистэр – баһын илгистэр* – to give an outright denial, lit.: shake your head (sharply).

Mongolian: *дав (дов) дээр долоо мэхлэх* – deceive quickly and cleverly, pit your wits against someone; play a sneaky trick on someone, lit.: immediately (at one moment) deceive seven times.

5. Inclusion of components:

Yakut: *айаҕынан (эрэ) айдаарар* – col., likes to talk glibly not really doing anything; *тор курдук (хара) бытыктаах* – with black short hair or the same beard; *омурдун (эрэ) абырахтыыр* – to pull the wool over eyes.

Mongolian: *(ам) хэлээ билүүдэх* – tattle, spread rumors, gossip; engage in vapid conversations, talk stuff and nonsense, talk idly, lit.: (mouth) sharpen your tongue, *нүүр (тал) харах* – look at faces, act with eyes on faces, lit.: look at the face (surface); *хор (шар) буцлах* – to foam at the mouth, fly into rage, become angry, lit.: poison (heartburn) boils.

6. Component inversion:

Yakut: *иһиттэн саҥата (саҥата иһиттэн) тахсыбат* – cannot speak, pronounce (from shame, fear, bitter grief, etc.), lit.: the sound does not come out of its insides; *муоһа-туйаҕа (туйаҕа-муоһа) сарбыллыбыт* – to sing small (having being met with firm resistance, caution), calm down, lit.: his horns-hooves are clipped; *кулгааҕа-хараҕа (хараҕа-кулгааҕа) сабыллыбыт* – not to see what is visible, not to hear what is heard, lit.: ears-eyes closed.

Mongolian: *нохой морины (морь нохойн) хүч гаргах* – to be diligent, to try your best; serve faithfully; make a push, lit.: take out the strength, endurance of a dog and a horse.

7. Phraseological convergence:

Yakut: *бургунас (ынах) муоһа булгу барар (тоҥор) буурҕата, тибиитэ, тымныыта* – very strong, ringing wind, frost, lit.: such a force that the horns of a young cow (cows) fall off (freeze); *ыт мунна (мунна-уоһа) баппат (ойуура, иһиригэ)* – dense, very dense, difficult to pass, lit: (forest, covert) where the dog will not put the muzzle (muzzle-lip); *хабарҕата (бэлэһэ) хайдарынан (хайдыаҕынан)* – cavernously, full-blast (throat-mouth, rupture).

Mongolian: *дотор нь (долоон) нар гарах (ургах)* – to experience an inspiration, to experience great joy, lit.: inside (seven) the sun goes out (rises); *тал (тал тохой) татах (харах)* – be biased in favor of your neighbor, lit.: pull (look) a side (side-elbow); *хормойдоо хий (салхи) оруулах (хавчуулах)* – become a shatter brain, idle reveller; be empty-headed, lit.: let in (squeeze) your wind (air) in the bottom.

Polysemy is an integral component of languages, their constitutive property. Words and phraseological units of any language represent a universal basis for the development of polysemy, almost any unit of a language has sufficient potential for the development of new meanings.

1. Convergent direction of semantic transfer is observed in polysemantic PUs:

Yakut: *өйүттэн таҕыста* – 1) lose mind, 2) lose temper, lose head; *(ат гынан миин) оҕус гынан көлүй* – 1) to exploit someone cruelly, ruthlessly, 2) oppressing, to inflict horrific sufferings, lit.: (to sit down having turned into a horse) harness having turned into an ox; *кыырт буол* – 1) fully recover, finally recover (after illness), 2) gain strength; feel cheerful, cheer up, lit.: become a hawk; *салыҥнаах балык курдук* – 1) a slick intruder, tortuous, cunning, finding a way out of any situation, 2) one that cannot be brought to justice, lit.: like a slimy fish.

Mongolian: *нааш харах* – 1) to make progress, to improve (about the condition of a patient), 2) to take care of, to render assistance and support, lit.: to go in this direction.

2. Divergent direction of semantic transfer is observed in homonymous PUs:

Yakut: *(ыт ыыта) саһыл дьаара буолбут* – 1) be very tired, become enervated, 2) hungry, become wasted, lit.: became the predatory taste of a dog, the bad smell of a fox; *бэдэр мэйии* – 1) with fine, inquisitive mind, wise, 2) insidious-cunning, lit.: lynx brain; *үрдүнэн көтөр кынаттааҕы, аннынан сур күүдээҕи аһарбат* – 1) to shoot without a miss, 2) not to let anyone in, block, lit.: will not miss a bird in the sky, will not miss a mouse on the ground.

Mongolian: *хөл дээр нь босгох* – 1) to bring up, grow up, give a start in life, 2) to strengthen (e.g., economy), 3) to cure, cure of an illness, lit.: put back on one's feet; *буруу харах* –) turn one's back on someone or something, 2) mistake; 3) die; lit.: look wrong.

The PUs having opposite meaning are considered antonymous, for example:

Yakut: *тииҥ мэйии* – a person with good memory, lit.: squirrel brain – *улар мэйии* – a stupid person, lit.: capercailye brain; *айахха тиийэр* – about the sufficiency of food, feed for cattle, lit.: enough for mouth – *айахха тиийбэт* – about the lack of food, feed for cattle, lit.: not enough for mouth; *өйүттэн таҕыста* – 1) lose mind, 2) lose temper, lose head, lit.: out of mind – *өйүттэн (санаатыттан) тахсыбат* – be on mind, lit.: be on mind (thoughts).

Mongolian: *хүнд хөлтэй* – slow, slow-starter, lit.: with a heavy leg – *хөнгөн хөлтэй* – flexible, light of foot, lit.: with a light leg; *элэг хатах* – to strongly long for something, feel sadness, lit.: liver dries – *элэг дэвтэх* – to be comforted, get the ashes dragged, lit.: liver is wet; *амь орох* – come to life, return to life, resurrect, lit.: soul comes out – *амь гарах* – die, lose life, lit.: soul comes in.

7. Conclusion

The similarity of PUs codified in lexicographic sources indicates a certain commonality of associative thinking of speakers of the considered languages. The analyzed semantic transfer of the PU components reflects the principle of the logical-semantic organization of PUs using antithesis, comparison, hyperbola, meiosis, alogism. Synonymy, antonymy, polysemy and homonymy are represented in the Yakut and Mongolian languages at the phraseological level.

The studied PUs are characterized by a variety of usual variation of the component composition: the substitution of the substantive, verbal, adjective, adverbial component, inclusion, ellipsis of the component and phraseological convergence.

The scientific semasiological, onomasiological and cognitive studies will undoubtedly be carried out in the future based on the richest lexical and phraseological material of lexical and phraseological sources.

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