

COMPARISON OF THE CATEGORY OF POLYSEMY AT THE PHRASEOLOGICAL LEVEL (ILLUSTRATED BY YAKUT AND KAZAKH PHRASEOLOGICAL UNITS)

Svetlana Mitrofanovna Prokopieva^{1*}, Vladimir Dmitriyevich Monastyrev², Marat Ryskulov³

^{1,3}North-Eastern Federal University, Belinski Street 58, 677000, Yakutsk, Russia, ²Institute for Humanitarian Research and North, Indigenous Peoples Problems of the Siberian, Branch of the Russian Academy of Sciences, Petrovski Street 1, 677007, Yakutsk, Russia.

Email: ^{1*}dsmlana@mail.ru, ²dimamon92@mail.ru, ³marat.ryskulov@mail.ru

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Abstract

Purpose of the Study: Research on the meaning structure of phraseological units representing the figurative richness of language has been central up to the present. Words and phraseological units of a language represent a universal basis for polysemy development, with virtually any language unit having enough potential for the development of new meanings. The subject of the study is polysemantic phraseological units of Yakut and Kazakh that have not been specifically studied before.

Methodology: We analyzed Yakut phraseological units with four meanings and their equivalents in Kazakh. Polysemantic phraseological units of Yakut and Kazakh with a wide range of structural arrangement and a rich figurative potential for the convergent and divergent direction of semantic transfer of linguistic units of indirect nomination have not been studied before. We analyze Yakut phraseological units with the highest number of meaning transfer and compared them to Kazakh phraseological units. Semantic reinterpretation in view of the separate formation of linguistic units of indirect nomination has always been interesting for scholars studying Turkic languages.

Main Findings: Semantics of Yakut and Kazakh polysemantic phraseological units is complex due to the fact that the meaning of the original free word combination is transferred in Yakut in four directions, which makes it extremely difficult to find their equivalents in Kazakh in view of the specific reflection of the world picture in the compared languages. The limit of development of convergent and divergent semantic transfer of linguistic units of indirect nomination in Yakut is the formation of phraseological units with four meanings, which is indicative of a rich figurative potential of Yakut linguistic units. Considering that phraseological units as semantically reinterpreted separate units and set word complexes already are linguistic units of indirect nomination, their further semantic reinterpretations and transformations must be reinterpreted to a greater extent.

Keywords: *Phraseological Unit, Polysemy, Figurativeness, Semantics, Connotative Dominance, Yakut and Kazakh Units.*

INTRODUCTION

Phraseology studies fixed word complexes of a language as a component of vocabulary. The expressive and pragmatic potential of phraseological units (hereinafter PU) is a highly complex phenomenon that is always considered as the basic source of figurative means of a language, its figurative wealth. Figurativeness of PU semantics results from non-additive combining of meanings; therefore, the picture of the world is not a mechanical reflection of reality in PU. Heterogeneity and connotative dominance of phraseological semantics allows to fill lacunas of lexical nomination and to denote individual and sets of elements of the conceptual picture of the world. Figurative designation of the semantics of PU components is related to the anthropocentric parameter and is relevant for producing PU. The heterogeneity of PU semantics based on the value picture of the world is determined both by the figurative meaning of the core PU component and global reinterpretation of the original free word group. Figurativeness of PU is created by an internal structure providing the figurative and associative perception of the original frame or situation. PU represents a considerable stratum of a language and provides an utterance with special figurativeness and expressiveness due to the dominance of the connotative aspect of meaning.

PU are linguistic units of indirect nomination. The prototypes of PU are original free word groups. Since the interpretation of the term 'phraseological unit' is ambiguous both in Russia and abroad, it makes sense to clarify our understanding of PU. We share the opinion of scholars who refer to PU as "a set word group of different structural types ..., the meaning of which results from fully or partially transferred meanings of its component parts" (Černyševa, 1970, 29). The relevant characteristics of PU are semantic transfer, separate structural arrangement, and stability of its constituents. When analyzing the set of criteria for PU identification (fully or partially transferred meanings of components, separate structural arrangement, the stability of lexical components, reproducibility in a set form), the semantic criterion is prioritized.

Polysemy is a linguistic universal. Polysemy has been studied for various languages at the lexical and phraseological level by Barabash, O.V. (2015), Baranov, A.N. and Dobrovolskiy, D.O. (2016), Fedulenkova, T. (2005), Khokhloeva, L.V. (1994), Lipatova S.R. (2019), Shmelev, D.N. (2017), Ualiev, N.M. (1989).

Polysemy is an inherent component of a language, its constituent characteristic. PU is language units of indirect nomination. Polysemy is a semantic category most represented in lexical and physiographical resources. Traditionally,

polysemy is referred to as the presence of several meanings, lexico-semantic variants. Unlike the lexical, the phraseological level involves deeper semantic processes due to the secondary nature of PU formation. We can distinguish the following types of semantic relations of polysemantic PU: 1) radial phraseological polysemy, 2) chain phraseological polysemy, 3) radial-chain phraseological polysemy, 4) phraseological homonymy ([Prokopieva, 1995, 87](#)).

Although the semantic structure of PU has been studied extensively, this problem still remains unsolved for the Turkic languages due to the semantic complexity of linguistic units of indirect nomination.

A.G. Nelunov ([2002](#)) made a significant contribution to the study of Yakut verbal PU. At present, A.G. Nelunov ([2002](#)), S.M. Prokopieva ([1995, 2012](#)), etc. are involved in the research of Yakut phraseology.

Polysemy of PU in the Turkic languages has been studied by S.K. Kenesbaev ([1977, 2007](#)), Sh. Rakhmatullaev ([1966](#)), E.R. Zhaysakova ([1985](#)), E. Zhanpeysov ([1989](#)), etc.

Kazakh phraseology first attracted great interest and closer attention in the 1950s owing to publications of the Academician S.K. Kenesbaev ([1977](#)) that determined the functions of phraseology and developed criteria for identification and classification of PU. Following V.V. Vinogradov ([1986](#)), S.K. Kenesbaev ([1954](#)) specifies the main characteristics of Kazakh PU, their semantic and grammatical classifications, also considering the problems of phraseological synonymy, variance, polysemy, and homonymy. The scholar says the following regarding polysemy: "Some idioms, PU, fixed expressions, being polysemantic, naturally form polysemy without destroying their internal structure" ([Kenesbaev, 1977, p. 12](#)).

In Kazakh phraseology, there exist semantic, lexico-morphological, subject-typological, and syntactic classifications addressed by A.T. Kaydarov ([1998](#)) and R.E. Zhaysakova ([1985](#)).

Of great significance is the Kazakh-Russian Phraseological Dictionary edited by Kh.K. Khozhakhmetova ([1988](#)) that contains more than 2,300 PU and variants.

MATERIALS AND METHODS

The general research method is inductive-deductive. The linguistic methods of research include phraseological identification, contrasting and componential analysis of PU. Figurative PU was selected from the following phraseological sources: Yakut-Russian Phraseological Dictionary ([Nelunov, 2002](#)) and Kazakh-Russian Phraseological Dictionary ([Kozhakhmetova et al. 1988](#)).

RESULTS AND DISCUSSION

We analyzed Yakut PU with four meanings and their Kazakh equivalents. The convergent and divergent semantic transfer of units of indirect nomination in Yakut can form PU with up to four meanings, which indicates a great figurative potential of Yakut linguistic units. Being semantically reinterpreted and structurally separable units and fixed word complexes, PU already is linguistic units of indirect nomination, so further semantic reinterpretations and transformations feature an even greater degree of reinterpretation ([Prokopieva, 2014](#)). The purpose of the study is to compare the polysemantic PU of the Yakut language and their equivalents in the Kazakh language.

Polysemantic PU of both languages is characterized by a simple structure. Generally, these are two- or three-member structures formed as word groups. The analyzed phraseological units are verbal.

The analysis showed that polysemy develops in PU with the somatic components **атах**, **бас**, **харах**. These lexemes are polysemantic due to their complex semantic structure. The word **атах** has four meanings in the Explanatory Dictionary of the Yakut Language ([Explanatory Dictionary of the Yakut Language 2004-2018](#)), **бас** has seven meanings, and **харах** has three. There exists a certain dependence of a PU developing polysemy on the number of meanings a particular lexeme has. Thus, the lexemes **атах**, **бас**, **харах** demonstrate a high phrase forming activity, with **атах** forming 35 PU (5 of them polysemantic), **бас**– 41 PU (8 of them polysemantic), and **харах**– 77 PU (8 of them polysemantic).

When compared, Yakut and Kazakh PU correspond completely or partly. This phenomenon is also observed in polysemantic PU. The Yakut phraseologist **атаххар (сүһүөххэр) тур** has four meanings, all of them coinciding with the Kazakh phraseologist **аягынан түрү**. The only difference in components is that the Yakut phraseological component **атаххар** has a lexical variant (**сүһүөххэр**) resulting from the development of Yakut phraseology. Component variation of Yakut and Kazakh polysemantic PU is represented by intralingual lexical and grammatical variance. The lexical variance is represented by substitution of noun components in Yakut (**атаҕар (сүһүөбэр) туруор**, **атаххар (сүһүөххэр) тур**) and adjective in Kazakh (**өмір (тірі)мен өлім (өлі)арасында**). The grammatical variance is represented by PU (**тынынын (тыныннын) былдыһар, хараба (харабар) иннэр**) in Yakut that lacks in Kazakh.

Let us analyze the correspondence between Yakut and Kazakh polysemantic PU.

Атаххар (сүһүөххэр) тур = аягынан түрү: 1) улаханлык ыалдьан сытанбаран үтөр, өрүтүн 'recover, become well again after a long serious illness'.

ТойонкиһиылгынкыһаКөмүсыйкэрингэарытыйанбарансагардыыатаҕартурабуола(I.Gogolev). © 'Master's

favorite daughter had been indisposed for about a month and just started to recover'. = 1) **аяғынан түру** 'recover, become well again after an illness'. Қанат сырқатынан емделіп аяғынан түрып кетті (Kommunizmtany). © 'Kanat recovered from an illness and got on his feet'. 2) **бэйэбин қыанар, нитинэр киһи буол** 'become independent, make one's way in life'. Буһуһу, эрдэ тулаайах хааламмыт, бэрт эрэйнэн атаһытыгар түрдүбүт (A. Kulakovskiy). © 'We have left orphans early and it was hard to get on'. = 2) **адам қатарына қосылу** 'make one's way in life'. Мен де адамқатарына қосыламын (M. Karagez). © 'I don't believe anymore that I will ever get on'.

3) **кыабыр, күүһүр** 'get stronger, become rich'. Холқуостар атақтарыгар тураннар, үлэлэрэ баран истэбинэ, холқуостар олохторо үчүгэйн, бытархай олох куһағанын билэн-көрөн иһиэн (Kunde). © 'When kolkhozes [collective farms] get stronger, you will finally feel the beauty of life'.

= 3) **аяғынан түру** 'get a higher position in life, establish oneself, become rich'. Асан тақыр кедей еді аяғынан түрып, ауылға басыы болды (Kommunizmtany). © 'Asan was very poor got on his feet and became the head of the village'. 4) **өрө күүр, долгуй, күүскүн түмүн** 'get excited, worried, brace up'. Ойуур баһаарын умуруораары нэһилиэк дьоно бары атақтарыгар түрдүлар. © 'All inhabitants of the nasleg [district] mobilized to put out the fire'.

This meaning has an equivalent Kazakh phraseologist **аяғынан (тік) түру** 'get on one's feet, get excited, welcome warmly, focus'. Обалы нешік, құдаларымыз аяғынан тік тұрып кетті (A. Tokmagambetov). © 'There is no denying, the in-laws welcomed us as dear guests'.

Semantically, the Yakut **атабар (сүһүөбэр) туруор** and Kazakh **аяғынан тік тұрғызу** phraseologies fully coincide.

1. **киһи эмэ улаатыннар, киһи-хара онор, үчүгэй буоларыгар көмөлөс** 'bring someone up, help someone set up in life, make someone independent, help someone to establish themselves'. Инньэ гынан атақхартуруордум, үөрэхтээх киһи онордум (S. Efremov). © 'I brought you up, provided education'. = 1) **аяғынан тік тұрғызу** 'make someone independent, help someone set up in life'. Ахмет ағасына көмөктөсін, оны аяғынан тік тұрғызды, адам етті (Leninshilzhasgazeti). © 'Akmet, helping his brother, set him up in the world, made him independent'.
2. **аймаа, сүүрт-көтүт, киэнник тэрийэн ыыт, күүһүрт** 'make someone take action, take an active part in something'. Улахан кулуба оннообор ытыс саға ыйаах кэлэбинэ ыксыыр, толорторо охсоору бүтүн улуһу атақартуруорар (Bolot Bootur). © 'When the head of the ulus [region] receives even a small directive, he immediately makes the whole ulus fulfill this directive'. = 2) **аяғынан тік тұрғызу** 'organize and encourage people, take action'. Қорғаныс шебін ұстап жатқан бар әскерін аяғынан тік тұрғызды (Kyutkenkyun). © 'He got all the soldiers, holding the line of defense, on their feet'.
3. **үтүөрт** 'heal, cure'. Кини эйигин эмтээн атақхартуруорда. Махталлаах кыыс, үчүгэйкээн кыыс (V. Protodyakonov). © 'He cured you, put you on your feet'. = 3) **аяғынан тік тұрғызу** 'cure, relieve of an illness'. Алты ай сал болып жатқан Сәлімді аяғынан тік тұрғызды (A. Tokmagambetov). © 'Salima cured, put herself on feet after a six-month serious illness'.

The PU mentioned above develop polysemy due to parallel reinterpretation, i.e. semantic reinterpretation of the same original word combination: **атақхартуруор (сүһүөххэр) тур, аяғынан түру** 'stand on one's feet', **атабар (сүһүөбэр) туруор, аяғынан тік тұрғызу** 'put someone on one's feet'.

The following PU partly coincides in the plane of content:

The first three meanings of the Yakut phraseologism **баһыттан атабар диэри (дылы)** correspond to Kazakh **бастан-аяқ**.

1. **бүтүннүү, тилэри** 'in all details, from beginning to end'. Көстөрүн курдук, поэма баһыттан атабар диэри өрө күүрүүлээхтик, көтөбүллүүлээхтик биһир тыһынан этилибит (N. Toburokov). © 'As can be seen, from the beginning to the end, the poem is written very passionately in a burst of inspiration'. = 1) **бастан-аяқ** 'from beginning to end, in all details'. Ол, әңгіменің бәріне бастан-аяқ қанық болды (Leninshilzhasgazeti). © 'He knows this conversation in detail, in full'.
2. **үөһэттэн аллараанна диэри** 'fully, completely, from head to toe'. Дозорум тырыттыбыт ырбаахылаах кэлбитин, баһыттан атабардылы саға танғыннарбытым (Erilik Eristii). © 'My friend came in rags, I dressed him up to head to toe'. = 2) **бастан-аяқ** 'fully, completely, from head to toe'. Жетекші ұлттық киімдегі қызды көріп бастан-аяқ бір қарап шықты. (Leninshilzhasgazeti). © 'The head of the village, seeing a girl in a national costume, examined her from head to toe'.
3. **биһир уһугуттан атын уһугар диэри** 'from one end to the other'. Сайынуусэбинэн куораттан өрүһу баһыттан атабар диэри сыыйа аллар (Dalan). © 'In summer, ships go on the river from one end to the other'. = 3) **бастан-аяқ** 'from one end to the other'. Шарбақты түзеу үшін Василий алдымен бастан-аяқ сым тартып шықты (Leninshilzhasgazeti). © 'To adjust the gate, Vasily pulled a string from one end to the other'.

The fourth meaning is **ысулаханлык, ис сүрэхтэн (махтан, баһыбалла)** 'thank someone'. Ийэ Хотун Микуитэ толбонноох ньуурун көрөөрү, баһыттан атабар диэри махтал-баһыба этэри эргиллэ хайыспыта, Микуитэ

ханна да суох (АммаАччыгыя). © 'The woman turned to thank Nikita heartily, but he was not there anymore'. = 4) 'thank warmly, from the bottom of one's heart' corresponds to the Kazakh ПУшын жүректен 'from one's heart, genuinely (thank someone)'. Риза болган басыы, елге шынжүректен алгысын айтып жатты (Leninshilzhazgazy). © 'The pleasing head of the village thanked people from the bottom of his heart'.

The four meanings of the Yakut polysemantic phraseologist тыынын (тыыннын) былдыһар coincide with four separate PU in Kazakh.

The first meaning ыарахан ыарыыттан, бааһырыыттан өйө суох сыт 'lie unconscious due to serious illness, wound' corresponds to the Kazakh ПУөлім аузында жату 'lie dying, in a condition close to death'. Тугу да билбэккэ тыынбылдыһан эпэнниһи сытар Калмыковка укол оноро, хаан кута сылдыар икки луохтуур туора кии олорорун өйдөөн да көрбөттөр (АммаАччыгыя). © 'Two doctors, making injections to Kalmykov lying unconscious, didn't even notice a stranger'. – Бүгүн өлімаузындажатқан Дәркембай осы жайды есіне текке алмады (Abayzholy) © 'It was no accident that Darkembay, lying in the article of death, remembered this incident today'.

The second meaning өлөөрү сыт, өлөн бар, өлөөрү мөбүс 'be dying, in convulse in death throes' corresponds to the Kazakh ПУөмір (тірі) мен өлім (өлі) арасында 'at the edge of life (living) and death (dead), be in a life-threatening situation, condition, between life and death'. Кини [Давыдов] өйүн сүтэрэ-сүтэрэ тыынын былдыһан, кэдэйдэр кэдэйдэн, тиэрэ кэлэн түстэ (М. Sholokhov) © '[Davidov] fainting over and over again, is writhing in death agony'. – Өлгөн Мағаш пен бүгін өліментірінінарасындағы Абай екеуін бірдей Дәрмен жарадар жанымен мүсіркеп, есіркей толғанады (Abayzholy). © 'Worries were generally related to Abay. Abay, lying between life and death, evoked an oppressive feeling of compassion in Dарmen's soul'.

The third meaning кими эмэ утары, тыыннаах хаалар туһугар, өлөрү кэрэйбэккэ охсус 'fight selflessly with someone for life' coincides with the Kazakh ПУөлген-тірілгенін [өлер-тірілерін] білмеу, Δ өлген-тірілгеніне қарамау 'not spare oneself, forget about oneself'. Хаардаах тибиһлээх буурба кии уонна кыыл тыыннарын былдыһаспыт суолларын-иһтэрин, хааннарын бүүс-бүтүннүү мэлдьэһэн, сууһан-сотон кэбиспит этэ (N. Zabolotskiy). © The snowstorm fully covered the tracks of humans and animals who selflessly fought to survive'. – Дүйсенбайдики адал еңбек. Өлген-тірілгеніне қарамай істейди. Бір өзі екі жігіттің жұмысын атқарады (B.M. Shyg). © 'Duysenbay is an honest worker. If he is employed, [he] works conscientiously, sparing no effort, works for two'.

The fourth meaning өлөр өлүүтгән нәһиһлә төлө көт 'scarcely escape death' has an equivalent phraseologist in Kazakh өлім аузынан қалу 'escape from the mouth of death'. Аана хайдах тыыннаах хаалбытын уонна бандыһыттар барбыттарын кыайан өйдөөбөккө, ол тыынбылдыһан мөхсөн тахсыбыт сиригэр дөйөн олорбута (N. Zabolotskiy). © Anna, without realizing how [she] escaped the inevitable death, froze at the place where she was sitting'. – Үш күн, үш түн жапа-жалғыз адасып, өлімаузынан қалып ем, – деді Хадисша (M. Shyg). © 'Three days, three nights I have been wandering, my life was hung by a thread, Khadisha said'.

The four meanings of the Yakut polysemantic phraseologism хараба (харабар) иннэр correspond with four PU in Kazakh. The first meaning эмискэ кими, туғу эмэ көрө түһэр, харабын хатыыр 'suddenly see someone, something, attract one's (eyes) attention' corresponds to the Kazakh ПУкөз тоқтату 'gaze at, take a long look at someone, something'. Остуолға ууруллубут адыас арылыһан олорор тыыннаах сибэккиһлэргэ харабыминнэр. © 'My gaze settled on fresh flowers just put on the table'. – Мәкен келін ретінде ешкімге көзтоқтатып, іркіліп қарамасадаеркектердің көңілігі қыр қазағы, Тобықты үлгісінде киінген топтар екенін аңғарған (M. Abay Zholy). © 'As a daughter in law, Makeni couldn't look at anyone but she did notice that people were dressed Tobykty-like'.

The second meaning одуулаһар, болҗойон көрөр; болҗомтону тардар, баҗардар 'pay attention to someone, something, notice, attract someone's attention' corresponds with көз айырмай 'look fixedly, not take one's eyes off something'. Андриан түннүгүнэн дыз таһын одуулаһа олорон сэрғэзэ турар улахан акка хараба иннэ (M. Dogordurov). © 'Examining the yard, Adrian directed his look at a tethered thoroughbred horse'. – Академик ту сытынан көзін айырмай қарап тұрғандай болды (S.E. Meninkurdastarym). © 'It seemed to me that the academician was gazing at me'.

The third meaning кимиэхэ, туохха эмэ ымсыһар, ордугургуур 'be jealous of someone, something' corresponds with көзін қызықтыру 'arouse envy'. Бэттэх Оттон мин баар-суох ынаһым баайтаһырбытыгар харахтары иннэ. © 'Everybody envied my fat cow'. – Қой бүлдірген, сиыр бүлдірген көз қызықтырады (I.E. Almas Kylysh). © 'There were so much strawberries and blackberries around that excitement gleamed in one's eyes'.

The fourth meaning кими, туғу эмэ сөбүлүү көрбөт, сөбүлээбэтин биллэрэр 'attract someone's attention, affect' corresponds to көзбен ату Δ көз бүқасын көрсету 'fix one's (unfriendly) eyes on someone, something'. Өрүү мин соҗомтох сылдыарбыттан, кэргән тахсыбаппыттан харахтары иннэ биэрэрэ (G. Kolesov). © 'Everybody condemned the fact that I didn't marry'. – Елена Павловна алдында қарусыз елге қожасаңдап тұрған Хитровты көзімен атып тұр (E. Tand.shyg). © 'Elena Pavlovna looked angrily at Khariton torturing unarmed people'.

The examples show that the Yakut and Kazakh polysemantic ПУатабар (сүһүөбэр) туруор = аяғынан тік тұрғызу 'set someone up' fully correspond in all meanings. The meanings of the Yakut ПУбаһыттан атабар диэри (дылы) partly correspond with the Kazakh ПУбастан-аяқ and шынжүректен. The meanings of the last two Yakut polysemantic

ПУТЫНЫН (ТЫННЫН) БЫДЬАҺАР, ХАРАҒА (ХАРАҒАР) ИННЭР correspond to the Kazakh PU with one meaning өлім аузында жату, өмір (тірі) мен өлім (өлі) арасында, өлген-тірілгенін [өлер-тірілерін] білмеу / (өлген-тірілгеніне қарамау), өлім аузынан қалу, көз тоқтату, көз айырмай, көзін қызықтыру, көзін қадау. It was noted that a total correspondence of all meanings in the compared languages is a rare phenomenon that is true for languages with different systems. Such phenomena may occur in related languages with similar systems.

CONCLUSION

The analysis showed that polysemy develops in PU with the somatic components **атах, бас, харах**. These lexemes are polysemantic due to their complex semantic structure. Polysemantic phraseological units of both languages are characterized by a simple structure. Generally, these are two- or three-member structures formed as word groups. The analyzed phraseological units are verbal.

The study of Yakut PU with four meanings as compared to their equivalents in Kazakh revealed that only two polysemantic Yakut PU have equivalents in Kazakh phraseology. All meanings rarely correspond in the languages under study, however, some unique examples can be found. Some Yakut polysemantic PU is partly equivalent to certain PU in Kazakh.

The results of the study of polysemantic phraseological units in Yakut and Kazakh will be used in teaching lexicology, general linguistics, contrastive phraseology and compilation of the Yakut-Kazakh Phraseological Dictionary. Studying polysemantic phraseological units of related and non-related languages is of great interest for future research due to complex multiple figurative semantic transfers of these units of secondary nomination and revealing common and unique features of compared linguistic units.

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