PHRASEOLOGICAL UNITS OF BIBLICAL ORIGIN IN YAKUT TRANSLATIONS OF THE BIBLE

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Abstract

The article analyses semantic, lexical, structural and grammatical peculiarities of phraseological units of biblical origin in material from three versions of the Bible in the Yakut language (1857, 1898 and 2008). Special attention is paid to the culturally marked components of the Phraseological Units of Biblical Origin (PUBO) reflecting the history, culture, traditions and customs of the Yakut people. The combinatorial and assimilative processes of borrowed vocabulary from the Russian language characterize phonetic features of the Yakut language and, to a certain extent, indicate the entry of biblicalism into the national use.

Keywords: phraseological units, biblicalism, phraseology, Yakut, language

1. Introduction

Composing an extensive part of the Yakut language, phraseology is of interest for the study of a number of problems of Yakut linguistics. A significant place in the formation of phraseology of national languages, in particular Yakut, belongs to the texts of the Bible. The semantic integrity of the biblical phraseological units emphasizes the identity and originality of the language. In addition their international character reflects valuable information about Christian culture, history and the Bible in world literature. Etymological analysis of the Phraseological Units of Biblical Origin (PUBO) in a certain structural-semantic constructions from different Yakut Bible translations, created in different historical periods (from the 19th to 21st centuries), provides rich material for the study of the linguistic and cultural features of the Yakut PUBO.

2. Yakut translations of the Bible

Various translations of the Bible are included in the study: the Holy Gospel in the Yakut language 1857 (Moscow Translation Committee) [1], the Holy Gospel our Lord Jesus Christ 1898 (Kazan Translation Commission) [2] and a modern translation by a group of New Testament authors commissioned by the

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Institute of Bible Translation [3]. The choice of these Yakut versions of Holy Scripture is dictated by the fact that they represent canonical translations, as they receive official status at the level of the Yakut diocesan administration and act as universally recognized representatives of the original [4]. Moreover, the Church books published by missionaries demonstrate examples of emerging literary language and the first sprouts imaginative literature [5]. Since the second half of the 19th century, the organization of purposeful work on translation of sacred liturgical books into the languages of indigenous peoples of the Yakut region has been traced. The initiator and facilitator of this was Innokenty Veniaminov [6]. Taking into account the centuries-old tradition of the Russian Orthodox Church, coming from Cyril and Methodius, the missionary school of Innokenty Veniaminov purposefully translated almost all liturgical books and books of ecclesiastical and moral content into the Yakut language [5, p. 32], overcoming great difficulties and continuously improving. In our opinion, special attention should be paid to the phraseological units dating back to the Gospel parables for linguistic research. The parables of Jesus Christ have a great philosophical and spiritual meaning. In addition, the subjects and images of the Gospel parables are one of the foundations of the symbolism of world art.

3. Discussion

The material we have collected shows that the etymology of a large number of phraseologisms back to the idea and message of the Bible, and not to the original text of the Holy Scripture itself. Thus, the PUBO '*good Samaritan*' (with the meaning: a man who selflessly helps people in trouble [7] in the Yakut version of the translation of the Bible [3] is presented in the title of the parable - '*Самария амарах кићитин туђунан домох*' (IPA:/samarija amaraq kihitin tuhunan domoq/ 'The parable of a good Samaritan'). The dependent words of this PUBO '*Амарахтык сыћыаннаспыт кићи*' (IPA:/amaraqtuk sɯhɯannaspɯt kihi/ The man who treated good-heartedly) are found in Luke 10.37. In versions of the Bible translation of 1857 [1] and 1898 [2], in turn, we see '*аћынан абыраабыт кићи*' (IPA:/ahɯnan abɯraabɯt kihi/ The man who had compassion and rescued). For more clarity, let us present the Samaritan reference word and the dependent words of the PUBO in the form of Table 1.

The word *аћынан*, IPA:/ahɯnan/, which is formed from the word *аћын*, IPA:/ahɯn/, that is, to feel compassion for sb.; regret [8] is used. The depravity we are interested in is a form of a verb that indicates the side effect of the action and its relationship in one way or another to another. In this expression - there is the verb of action *абыраабыт,* IPA:/abɯraabɯt/, which is formed from the word *абыраа,* IPA:/abɯraa/, with the following meanings: rescue, save (from misfortune, death) [8, p. 238]. This word is not used in the modern Yakut text of the Bible [3]. Verbs of action in comparable Yakut versions of the translation of *абыраабыт*, IPA:/abɯraabɯt/, and *сыћыаннаспыт*, IPA:/sɯhɯannaspɯt/, are presented in the texts of Holy Scripture in the 3rd person singular, in a positive form of the first past productive time. They have the same grammatical meanings

at a difference of lexical meaning - the investigated Yakut word '*сыһыаннаспыт*', IPA:/suhшannaspшt/, is formed from '*сыһыаннас*', IPA:/suhшannas/, with meanings: to concern sb. as-l., to show what kind of relation to sb. [9]. This form of past tense action of interest to us can express not only the tinge of effectiveness, but also the usual action, committed long before the moment of speech (used in speech as a past narrative time) [10].

Table 1. The PUBO 'good Samaritan' as presented in the three Yakut versions of the Bible translation (2008, 1898, 1857).

Source	Bible text
Institute of Bible Translation, Moscow 2008	*Самария амарахтык сыһыаннаспыт кuнuтэ* [3, p. 177] IPA:/samarija amaraqtшk suhшannaspшt kihite/
Kazan Translation Commission 1898	*самарянин аһынан абыраабыт кuнu* [2, p. 167] IPA:/samarjanin ahшnan abшraabшt kihi/
Committee on Translation of Moscow, 1857	*самарянин аһынан абыраабыт кuнuтэ* [1, p. 282] IPA:/samarjanin ahшnan abшraabшt kihite/

The name 'Samaritan' deserves special attention for linguistic analysis. As we see in Table 1, in the Yakut versions of the Bible translation, the international onomastic component is followed by the noun *кuнuтэ*, IPA:/kihite/, (Yakut from *кuнu* IPA:/kihi/: man; p. someone, someone [11]). As noted above, the first translations of the Bible into the Yakut language relate only to the second half of the 19th century. For this reason, despite the fact that international biblical symbols and images are widely known in the national cultures of the greater culture of Christianity, there is no background knowledge for the Yakut national culture yet. The basis of the word we are interested in is '*кuнu*', IPA:/kihi/, and the form of affiliation (or attraction) is formed by attaching to it a suffix of the 3rd person singular, *-тэ,* IPA:/-te/. This form of the word implies that the story is about a person from Samaria (the designation of the territory that originates from the name of the capital).

The onomastic component of the PUBO Samaritan has a higher stylistic coloring than its correspondence in the Yakut language, represented by the word combination *Самария кuнuтэ*, IPA:/samarija kihite/, which consists of neutral words. The motivation for using Samaria's own name can be established by etymological analysis: Samaritans are an ethnic group that was hostile to Jews. K.N. Dubrovin in his work 'Encyclopaedic Dictionary of Biblical Phraseologisms' writes that Samaritans are residents of Samaria, an area which is located in Canaan between Galilee and Judea. They are constantly in enmity with the Jews and therefore, it would seem that the Samaritan should not have taken care of the Jew, even if he had been wounded. Nevertheless, it was the Samaritan who took care of the unfortunate one [12]. Thus, the given basic word of the PUBO symbolizes a kind person who has rendered selfless help to a person in trouble. This name with its own associations plays the role of a symbol.

However, in the Yakut Bible translations of the 19th century, as we see in Table 1, the semantics of the international onomastic component of the Samaritan is transmitted by such lexical units as *ahынан* IPA:/ahunan/and *абыраабыт* IPA:/aburaabut/, which convey the positive qualities of a generous and kind person. The modern Yakut text of the Bible uses adverbs with a much stronger meaning, such as: *амарахтык* IPA:/amaraqtuk/, which is formed from the quality adjective *амарах* IPA:/amaraq/ (Yakutsk: good hearted, compassionate, responsive [8, p. 448].

The above lexical units with their inherent values give the expression a high degree of semantic affinity and imagery, but in lexical and stylistic terms there are differences.

Table 2. The PUBO "to build a house on a rock" as presented in the three Yakut versions of the Bible translation (2008, 1898, 1857).

Source	Bible text
Institute of Bible Translation, Moscow 2008	*тааска бигэтик турар дьиэ* [3, p. 29] IPA:/taaska bigetik turar ɟie/
Kazan Translation Commission 1898	*таас үрдүгэр тутуллубут дьиэ* [2, p. 17] IPA:/taas yrdyger tutullubut ɟie/
Committee on Translation of Moscow, 1857	*таас үрдүгэр тутуллубут дьиэ* [1, p. 26] IPA:/taas yrdyger tutullubut ɟie/

The PUBO "*to build a house on a rock*" (with the meaning: to create sth. on a solid foundation) [7, p. 401] in the studied versions of the Bible translation of the 19th century (Table 2) is represented by such lexical units as:

- *дьиэ* IPA:/ɟie/: place of residence (private house, apartment, room, corner); building, building intended for housing, accommodation of various organizations, house [13];
- *үрдүгэр* IPA:/yrdyrer/: expressing abstract-spatial relations, is used to designate the object, over which the action is performed or directed [14];
- *таас* IPA:/taas/: Stone. As a part of various word combinations it denotes some generalizing concept, such as: gem, diamond, pearls, flint, carols (large beads), cobblestone(s), cliff, etc.; elevated mountainous place (compared to low or tundra places) [15];
- the verb, with passive meaning, *тутуллубут* IPA:/tutullubut/ from *тут* IPA:/tut/: to erect some kind of construction, to build [16].

In the form of this verb, the logical subject or actual producer of the action remains unidentified. The main attention of the speaker is paid to the state of the grammatical subject that is the object of this action. In the Yakut language, verbs of the Passive Voice denote an action that is conceivable as directed at the grammatical subject from the outside. The logical subject of this external action remains unspecified [10, p. 266].

In the modern Yakut text of the Bible we find a lexical difference: the use of the noun *дьиэ* IPA:/ɟie/ in the form of the principal case, as well as the *тааска* IPA:/taaska/ in the dative case, which was formed with the help of -*ка* IPA:/ka/, a

variant of the suffix -*ҕа* IPA:/ɣa/ [3, p. 29]. This form of case in the Yakut language is the most ambiguous and widely used. Compared to the forms of other languages, it essentially performs the functions of several cases: dative, directional and local [10, p. 135]. The word we are interested in designates the place where the subject is located, i.e. the meaning of the local case with the question 'where?'. Next is the adverb *бигэтик* IPA:/bigetik/ (Yakut: strongly, firmly [17]) and the verb *турар* IPA:/turar/ (Yakut from *тур* IPA:/tur/: to be located, to be located, to stand somewhere [16, p. 154]) in the expressive inclination. Through this form of verb, a reliable modality is expressed, i.e. it is stated by the speaking person as a reliable, real, objective attitude to reality. The analysed word, which is presented to the speaking person as a real action, unfolds in the present and future time, i.e. it occurs at the moment of speech. The form of the given time in stylistic purposes can be used for transfer of actions in the past. Such use helps to recreate the events of the past in a more colourful and vivid way - to present them as occurring before the eyes of the listener or reader [10, p. 306]. Thus, Yakut phraseologisms retain their stylistic colouring and imagery.

Table 3. The PUBO "to keep a light under a spood" as presented in the three Yakut versions of the Bible translation (2008, 1898, 1857).

Source	Bible text
Institute of Bible Translation, Moscow 2008	*сибэтииннъиги тугунан да саба уурума* [3, p. 22] IPA:/sibetiiŋŋigi tugunan da saba uuruma/
Kazan Translation Commission 1898	*уоту ихит анныгар туруорбаттар* [2, p. 10] IPA:/uotu ihit annɯgar turuorbattar/
Committee on Translation of Moscow, 1857	*уоту туруорбаттар ихит анныгар* [1, p. 14] IPA:/uotu turuorbattar ihit annɯgar/

One of the components of the PUBO to *keep a light under a spood* [18] (with meanings: to bury your talent in the ground, hide your mind, your talents, be too modest [7, p. 456]) is a historicism (an out-dated word, which has no synonyms in modern language) - the noun 'spood'. This variant of out-dated words is characterized by the loss of the object, denoted by the word for extra-linguistic reasons. In the modern Yakut version of the Bible translation, instead of this lexical unit, an indeterminate pronoun was used in the role, from the noun *тугунан* IPA:/tugunan/, which was formed with the help of the *да* IPA:/da/ particle [3, p. 22] (Table 3). In the 19th century versions of the translation the noun *ихит* IPA:/ihit/(Yakut: utensils (the general name of household utensils for food, drink, storage of supplies) [13, p. 770]) is found, which in this context is a correspondence of the Russian word 'spood'. Such lexical divergence in comparison with the PUBO can be explained by the cultural component of semantics for the given lexical unit. In Old Russian and Church Slavonic 'spood' meant "a vessel which was used for extinguishing the flame of a candle, a lampstand" [12, p. 252]. In the modern Russian language the word 'spood' is out-dated and is not used, but derivatives of the phrases are used: 'under a spood' ('in a hidden place' and 'without use', 'without use'), and 'from under a spood'

('from a hidden place', as well as reprinted: 'from a state of inaction') [12, p. 252].

Thus, the lexical unit *uhum* IPA:/ihit/ transmits by means of the Yakut language the same semantics of lexical historicism as the 'spood' to create a historical flavour and atmosphere for the time.

Also in the texts of the 19th century we find the following lexical units:

- *анныгар* IPA:/annugar/ (Yakut: expressing abstract-spatial relations, is used to designate the subject under which the action is performed or under which it is directed [8, p. 471]);

- participation of *-ар* IPA:/ar/ in the function of the 3rd person plural verb *туруорбаттар* IPA:/turuorbattar/, which is formed by affixation and is a negative form (*-бат* IPA:/bat/). This participle is involved in the formation of the present and future time by attaching the affix of predicate [10, p. 228]. It is used for expression of the successive alternation of action or a series of actions in time and is formed from the verb *туруор* IPA:/turuor/with the following values: to place, put sth. firm, to bring to an upright position; to place, drive, put sth. on a certain place [16, p. 172].

In the modern text of the Bible, in turn, the verb combination of *саба уур* IPA:/saba uur/:

- the adverb *саба* IPA:/saba/: overshadowing sth. with sth., blindfold sb.); in full, so that the entire surface is covered (e.g. with sth.) [19];

- verb *уур* IPA:/uur/: place, put sth. somewhere; maintain, store sth. somewhere [14, p. 373], which is neutral, without a specific hue.

In these words, in the comparable Yakut versions of the translation of the Holy Scripture of the *саба уур* IPA:/saba uur/ and *туруорбаттар* IPA:/turuorbattar/, there is a difference in the specific characteristic of the action, as well as a semantic difference.

In addition, there are the following lexico-semantic difference: the nouns *сибэтиинньик* IPA:/sibetiinɲik/ and *уот* IPA:/uot/. As shown in Table 3, in the Yakut translation of the Bible from the 19th century we see the use of the word *уот* IPA:/uot/: the noun *уот* IPA:/uot/: fire, flame; light from some power source (electric) [14, p. 229].

In relation to this lexical unit, the modern Yakut Bible text presents a word with a narrower meaning: *сибэтиинньиги* IPA:/sibetiinɲigi/ (from the Yakut *сибэтиинньик* IPA:/sibetiinɲik/, lit.: 'lamp') [3, p. 22].

Table 4. The PUBO "he who has ears, let him hear" as presented in the three Yakut versions of the Bible translation (2008, 1898, 1857).

Source	Bible text
Institute of Bible Translation, Moscow 2008	*ким истэр кулгаахтаах истиэхтин* [3, p. 39] IPA:/kim ister kulgaaqtaaq istieqtin/
Kazan Translation Commission 1898	*истэр кулгаахтаах ихиттин* [2, p. 27] IPA:/ister kulgaaqtaaq ihittin/
Committee on Translation of Moscow, 1857	*истэр кулгаахтаах ихиттин* [1, p. 42] IPA:/ister kulgaaqtaaq ihittin/

The PUBO *he who has ears, let him hear* (with meaning: a call to listen carefully to something, to listen to something, to understand the essence of what has been said, to recognize its allegorical meaning [12, p. 253]) in the Yakut versions of the translation of Holy Scripture of the 19th century, as represented in Table 4, is represented by the following components:

- *истэр* IPA:/ister/ (Yakut, from: to direct the ears to any sounds, listen, and hear; to receive any information, to find out sth.; to follow advice, to obey sb's orders, obey; understand (e.g. language, music, etc.) [13, p. 767-768];

- *кулгаахтаах* IPA:/kulgaaqtaaq/(from the noun *кулгаах* IPA:/kulgaaq/: ears, sensitivity, hearing acuity [11, p. 452]. This name is derived from the base *кулгаах* IPA:/kulgaaq/ by affixing the affix *-таах* IPA:/taaq/ - and expresses a concept that is conceivable as a sign or property [10, p. 163], i.e. 'possessing ears';

- the verb in the imperative inclination of 2nd person singular *ииттин* IPA:/ihittin/ (Yakutsk lit.: 'let him hear'). This form of the Yakut verb expresses an order, a command, a wish, etc. In this context, these shades of will are not transmitted to the third person through an intermediary, but are expressed directly without addressing him (or her) [10, p. 320-321].

In the Yakut translation of the 21st century, in turn, there is the use of the relative pronoun 'ким' IPA:/kim/ (Yakutsk lit.: who), 'кулгаахтаах' IPA:/kulgaaqtaaq/ and the verb 'истэр' IPA:/ister/ in the near future time of the imperative inclination - 'истиэхтин' IPA:/istieqtin/ (Yakutsk lit.: 'let us hear', 'let us hear'). The form of this verb is 1st person singular in the Yakut language and expresses the self-conversion, self-coercion of the speaking person, his or her motivation, determination, consent, desire, request to act in the near future [10, p. 320-321]. This analysis shows that verbs' pronouns and forms as components of the PUBO give the expression a stylistic colouring and imagery.

Table 5. The PUBO "where he did not sow" as presented in the three Yakut versions of the Bible translation (2008, 1898, 1857).

Source	Bible text
Institute of Bible Translation, Moscow 2008	*ыспатах сыһыыгар быһар* [3, p. 78] IPA:/ɯspataq sɯhɯɯgar bɯhar/
Kazan Translation Commission 1898	*ыспатах сиргиттэн быһаҕын* [2, p. 66] IPA:/ɯspataq sirgitten bɯhaɣɯn/
Committee on Translation of Moscow, 1857	*быһаҕын, ханна ыспатаҕын* [1, p. 111] IPA:/bɯhaɣɯn, qanna ɯspataɣɯn/

In the Yakut versions of the PUBO, *where he did not sow* (with the meaning: to use the fruits of someone else's work [12, p. 196]), the relative pronoun of *ханна* IPA:/qanna/ (Yakutsk lit.: where) is presented only in the version of the translation of Holy Scripture in 1857. In the two other Yakut texts of the Bible (1898 and 2008), this lexical unit is not presented (Table 5). Instead of the word we see the following lexical units:

- *ыспатаҕын* IPA:/ɯspataɣɯn/, *ыспатах* IPA:/ɯspataq/ (Yakut, from *ыс* IPA:/ɯs/: scatter, scatter sth.; scattering, planting seeds in the soil, sowing, planting [20]);
- *быhаҕын* IPA:/bɯhaɣɯn/, *быhар* IPA:/bɯhar/ (Yakut, from *быс* IPA:/bɯs/: sever, cut, chop (with sth.) sharp); reap (cereals) [17, p. 748];
- *сиргиттэн* IPA:/sirgitten/ (Yakut from *сир* IPA:/sir/: part of the world, human habitat, land (as opposed to the sky); land (as opposed to the water opposite to the water opposite to the water opposite); arable land; place where sth. is located; place where sth. occurs [19, p. 421-422]);
- *сыhыыгар* IPA:/sɯhɯɯgar/ (Yakut from *сыhыы* IPA:/sɯhɯɯ/: wide plain, meadow, valley [9, p. 493]).

It is known that the Yakuts adopted agriculture from Russian peasants relatively recently - in 1896 the famous ethnographer V.L. Seroshevsky noted that the arable farming of the Yakuts had advanced greatly, although it consisted in some antagonism with their main occupation - cattle breeding [21]. Therefore, in our opinion, this lexico-semantic discrepancy is explained by the cultural component - in 1857, agriculture in Yakutia was not sufficiently developed. For this reason, instead of words denoting landscape diversity, we see the relative pronoun of the *ханна* IPA:/qanna/ to denote the place.

In the Yakut translations of 2008 and 1898, in turn, words with a narrower meaning are used: the component *сиргиттэн* IPA:/sirgitten/ can denote 'soil', and *сыhыыгар* IPA:/sɯhɯɯgar/ 'wide plain', i.e. a piece of land where bread is grown and crops are harvested.

Thus, this analysis clearly shows the national and cultural originality of phraseology. At the same time, the marking of the national-cultural specificity of the PUBO imagery semantics is created by one of the components.

Table 6. The PUBO "they don't pour new wine into old bottles" as presented in the three Yakut versions of the Bible translation (2008, 1898, 1857).

Source	Bible text
Institute of Bible Translation, Moscow 2008	*саҥа көөнньүбүт арыгыны эргэ симииргэ куппаттар* [3, p. 33] IPA:/saŋa kөөŋŋybyt arɯgɯnɯ erge simiirge kuppattar/
Kazan Translation Commission 1898	*саҥа да арыгыны эргэ симиирдэргэ куппаттар* [2, p. 21] IPA:/saŋa da arɯgɯnɯ erge simiirderge kuppattar/
Committee on Translation of Moscow, 1857	*саҥа да арыгыны эргэ симиирдэргэ куппаттар* [1, p. 32] IPA:/saŋa da arɯgɯnɯ erge simiirderge kuppattar/

In Table 6, the PUBO *they don't pour new wine into old bottles* (with meanings: new ideas and new teachings are not compatible with old methods and ways of activity; the new content requires an update of the old form [12, p. 387]) is presented in the Yakut versions of the translation of Holy Scripture by such lexical units as:

- the adjective *эргэ* IPA:/erge/(Yakut: long used, used, old; worn, frayed, worn, old (about clothes, shoes); preserved from ancient times, old, ancient (eg. about an estate); ancient (e.g. about a city) [22]);
- formed from the verbal basis of the participle *-ар* IPA:/ar/, in the present and future time, 3rd person plural, *куппаттар* IPA:/kuppattar/ (Yakut, from *кут* IPA:/kut/: pour smth. liquid (in smth. or somewhere) [11, p. 551];

Next, we find the word *арыгы* IPA:/arɯgɯ/with a broader meaning (Yakut: alcoholic beverage, wine [8, p. 566]).

The following lexical discrepancy is also found: in the texts of the 19th century the qualitative adjective *саҥа* IPA:/saŋa/ (Yakut: not lost its novelty, freshness, just made, appeared [19, p. 237]), which is supplemented by an amplifying particle *да* IPA:/da/, and in the modern translation, instead of this lexical unit we find an injected participle *көөнньүбүт* IPA:/køønŋybyt/ (Yakut from *көөйүн* IPA:/køøjyn/: to come into a state of fermentation, ferment [11, p. 304]).

The noun *симиир* IPA:/simiir/ deserves special attention for linguistic analysis. This word is used in the text of the 21st century - in the singular (*симииргэ* IPA:/simiirge/), and in the 19th century text - in the plural (*симиирдэргэ* IPA:/simiirderge/) . However, it is seen that the analysed lexical unit represented in the Yakut translations of the Holy Scripture are in the same case - the dative, but in fact performs the function of a directional case (the designation of a place or object, in the direction of which the movement or action is directed [10, p. 130]). We find the combination *симиир иһит* IPA:/simiir ihit/ with the following meaning: tapered high leather vessel for the preparation and storage of *кумыс* IPA:/kumɯs/ [13, p. 773]. As M.L. Kovshova correctly noted, the principles of nutrition were created under the influence of historical, natural-geographical, economic, national factors (quoted by [23]). Yakut *кумыс* IPA:/kumɯs/ is considered not only a favorite beverage by virtue of its specific properties, but also a beverage that has an important ritual meaning in the national culture of the people [23]. Thus, the national-cultural content of phraseological units can reflect the history of the people and its peculiar traditions.

Table 7. The PUBO "to slaughter the fattened lamb (calf)" as presented in the three Yakut versions of the Bible translation (2008, 1898, 1857).

Source	Bible text
Institute of Bible Translation, Moscow 2008	*уотуллубут тиҥэһэ* [3, p. 193] IPA:/uotullubut tiŋehe/
Kazan Translation Commission 1898	*уотуллубут торбоһу* [2, p. 184] IPA:/uotullubut torbohu/
Committee on Translation of Moscow, 1857	*уотуллубут торбоһу* [1, p. 309] IPA:/uotullubut torbohu/

The PUBO contains: *to slaughter the fattened lamb (calf)* (with the meaning: to make a plentiful feast, feast [12, p. 205]). In the Yakut texts of the Bible, however, a verb of passive value is use instead (Table 7):

- *уотуллубут* IPA:/uotullubut/ (Yakut from *уот* IPA:/uot/:fat, fattened [14, p. 241]);
- the noun *тиҥэhэ* IPA:/tiŋehe/ (Yakut: young cattle and horses in the third year of life [15, p. 361]);
- the noun in the accusative case *торбос* IPA:/torbos/ (Yakut: calf in the first summer after calving [15, p. 469]).

Such lexical discrepancy in the Yakut translations of Holy Scripture can be explained, in our opinion, by the development of beef cattle breeding in Yakutia, which was not observed in the 19th century. *Торбос* IPA:/torbos/ is any one year old bovine calf (also of fallow deer, reindeer and some other animals), and *тиҥэhэ* IPA:/tiŋehe/ can mean an 18 month old juvenile raised for meat. Thus, this difference in the components of the PUBO is due to the peculiarity of the difference in the socio-cultural sphere.

One way to achieve clarity and accessibility is through commentary. As in the PUBO 'mustard seed' ("seed fallen on fertile soil"; the key to success [7, p. 329]). In the modern Yakut translation we find as *хартыыha сиэмэтэ* IPA:/qartɯɯha siemete/ with an explanation of the word *хартыыha* IPA:/qartɯɯha/: a plant in Palestine, which has a height of 2-4 meters [3, p. 45]. In the translations of the 19th century this comment is not presented.

Table 8. The PUBO 'mustard seed' as presented in the three Yakut versions of the Bible translation (2008, 1898, 1857).

Source	Bible text
Institute of Bible Translation, Moscow 2008	*хартыыha сиэмэтэ* [3, p. 45] IPA:/qartɯɯha siemete/
Kazan Translation Commission 1898	*горчичнай сиэмэ* [2, p. 34] IPA:/gorcicnaj sieme/(горчичнай Russian lit. adj.: 'mustard')
Committee on Translation of Moscow, 1857	*горчичнай семя* [1, p. 55] IPA:/gorcicnaj sjemja/(Russian lit.: 'mustard seed')

As seen in Table 8, such lexical units as *сиэмэ* IPA:/sieme/ (Yakut: plant reproduction organ, seed [19, p. 475]), which is borrowed from the Russian language, and the supporting word *хартыыha* IPA:/qartɯɯha/ were used. In addition, this plant, which sometimes grows above three meters in height, and its seed, remarkable for its small size, is not known or familiar; 'black mustard' (Brassica nigra (L.) Koch) is not part of the flora of Yakutia. Thus, the use of borrowed vocabulary highlights the basis of the symbolic component of the PUBO.

Borrowed words from other languages over time are subjected to natural combinatorial and assimilative processes of the language, in this case - Yakut. Phonetic mastering of the borrowed vocabulary is one of the conditions for their organic entry into the national vocabulary. Thus, in Table 8 there is a change in the Yakut words '*горчичнай*' IPA:/gorcicnaj/ (1857 and 1898) and '*семя*' IPA:/sjemja/ (1857), which are borrowed from the Russian language. In Russian loan words, adopted orally, the initial *г* IPA:/g/ is replaced by an unvoiced *х* IPA:/q/ (before *а* IPA:/a/ replaces *о* IPA:/o/): *хартыыha* IPA:/qartɯɯha/ <

горчичнай IPA:/gorcicnaj/. The combination of consonant *рч* IPA:/rc/ can exist in both languages, it is allowed in the Yakut language, but after phonetic mastering the median combination changed to *рт* IPA:/rt/ due to the addition of a prothetic vowel *a* IPA:/a/ [10, p. 79].

The borrowed Russian word '*семя*' IPA:/sjemja/ (Russian: seed) is also subjected to a peculiar processing in strict accordance with the norms of Yakut phonetics. The Russian *е* IPA:/je/ in the position after the soft consonants has a diphthongoid formation and begins with a light element *и* IPA:/i/ [10, p. 42]: *сиэмэ* IPA:/sieme/ < *семя* IPA:/sjemja/.

Table 9. The PUBO 'the lost sheep' as presented in the three Yakut versions of the Bible translation (2008, 1898, 1857).

Source	Bible text
Institute of Bible Translation, Moscow 2008	*сүппүт бараан* [3, p. 57] IPA:/syppyt baraan/
Kazan Translation Commission 1898	*муммут бараан* [2, p. 46] IPA:/mummut baraan/
Committee on Translation of Moscow, 1857	*муммут бараан* [1, p. 75] IPA:/mummut baraan/

The PUBO *the lost sheep* (with meaning: an unwitting unreasonable person who, by virtue of certain circumstances, lost his true, righteous way [7, p. 202]) is represented by a qualitative adjective and its synonym in the Yakut texts. As shown in Table 9, in the modern version of the Bible (2008), the word *сүппүт* IPA:/syppyt/ is used, which is formed from the verb *сут* IPA:/syt/ (Yakut: disappear to an unknown place (e.g. about objects, things); disappear from sight, hide; disappear in an unknown direction, without a trace (about a person); die, decease (about a person) [9, p. 308-309]).

In the Yakut texts of the 19ᵗʰ century, instead of this lexical unit, a synonym is used - a qualitative adjective *муммут* IPA:/mummut/ (Yakut from *мунуу* IPA:/munuu/, itself from *мун* IPA:/mun/: get lost, lose the way [24]), formed from the personal base of *мунуу* IPA:/munuu/ with the help of an affix. However, in the title of the parable in the modern translation the word '*муммут*' IPA:/mummut/ is also used ("*муммут бараан туһунан домох*" IPA:/mummut baraan tuhunan domoq/ [3, p. 57]). The lexical units we are interested in function as words for the overall qualitative assessment of the subject.

The noun *бараан* IPA:/baraan/ (Yakut: ram [17, p. 195]) appeared in the Yakut language through borrowing from the Russian language, due to the combinatorial and assimilative processes of the Yakut language. The direct Yakut correspondence of the component of the Russian PUBO *овца* IPA:/ovtsa/ (Russian: sheep) is *тыһы бараан* IPA:/tɯhɯ baraan/, *Тыһы* IPA:/tɯhɯ/ (Yakut: female specimen, female) [16, p. 410]. In the Yakut language the term *баран* IPA:/baraan/ (cf. Russian *баран* IPA:/baran/) means male sheep, while females are denoted by a word combination *тыһы бараан* IPA:/tɯhɯ baraan/ (cf. Russia *овца* IPA:/ovtsa/). In all Turkic languages there are also separate words and word combinations for females [25].

Thus, we find a slight discrepancy in the lexical plan. Apart from this, the noun *бараан* IPA:/baraan/ instead of the word combination *тыҥы бараан* IPA:/tuhu baraan/ possesses, in our opinion, a higher stylistic colouring.

Table 10. The PUBO 'precious pearl' as presented in the three Yakut versions of the Bible translation (2008, 1898, 1857).

Source	Bible text
Institute of Bible Translation, Moscow 2008	*күндү чөмчүүк* [3, p. 47] IPA:/kyndy cømcyyk/
Kazan Translation Commission 1898	*ыарахан сыаналаах жемчуг* [2, p. 35] IPA:/ʃaraqan cʃanalaaq ʒjemcug/
Committee on Translation of Moscow, 1857	*ыарахан ценалах жемчуг* [1, p. 56] IPA:/ʃaraqan tsjenalaq ʒjemcug/

The PUBO "*precious pearl*" ("priceless treasure" [7, p. 570]) in the Yakut versions of the translation of Holy Scripture of the 19th century is translated as *ыарахан сыаналаах жемчуг* IPA:/ʃaraqan cʃanalaaq ʒjemcug/ (Table 10).

Thus, the following lexical units are used:

- *ыарахан* IPA:/ʃaraqan/ (Yakut: dear, expensive [20, p. 327]);
- *сыаналаах* IPA:/cʃanalaaq/ (Yakut from *сыана* IPA:/cʃana/: price, cost of sth. (e.g. products, goods); true value of sth., value [9, p. 349].

In Table 10, phonetic mastering of the Yakut lexicon '*ценалах*' IPA:/tsjenalaq/ (1857) is seen. The adjective we are interested in, which was included in the literary language through Russian, is formed by adding the Yakut affix *-лаах* IPA:/laaq/ to the Russian base *цена* IPA:/tsjena/ (Russian: price, cost). The consonant '*ц*' IPA:/ts/ deserves special attention for analysis. In the modern Yakut literary language there are 20 consonant phonemes, and in words borrowed from the Russian language, *ж, з, ц, ш, щ* IPA:/ʒ z ts ʃ ɕː/ are found. In the oral speech of the Yakuts, these consonants are used by people who speak Russian well [10, p. 54]. This borrowed lexical unit is subject to phonetic development for their organic entry into the national vocabulary.

In the modern text of the Bible, as shown in Table 10, other lexical units are found:

- use of a quality adjective *күндү* IPA:/kyndy/ (Yakutsk: darling, valuable, expensive, precious; dear, beloved, a person close to the heart. That which is expensive, valuable [11, p. 641-642]);
- the noun *чөмчүүк* IPA:/cømcyyk/ is borrowed from the Russian language - *жемчуг* IPA:/ʒjemcug/ (Russian: pearl). The consonant phoneme *ж* IPA:/ʒ/ is always hard, and in the Yakut language consonants are softened before all vowels in the front row, with the exception of *дь* IPA:/ɟ/, *ч* IPA:/c/, *нь* IPA:/ɲ/, which are always soft [10, p. 41]. Besides, one of the most commonly used sounds at the beginning of a Yakut word is a voiced *дь* IPA:/ɟ/ and an unvoiced *ч* IPA:/c/ [10, p. 75]. In the Yakut language the Turkic stems, which begin with *й* IPA:/j/, had undergone phonetic transformation: the transition *й* IPA:/j/>*с* IPA:/s/ through the stages: *й*

IPA:/j/>дь IPA:/ɟ/ >ч IPA:/c/ >c IPA:/s/ [10, p. 77]. In this gradual transformation the same natural assimilative process is observed in the word *чөмчүүк*: *ж* IPA:/ʒ/ (*жемчуг*IPA:/ʒjemcug/) >дь IPA:/ɟ/ (*дьөмчүүк* IPA:/ɟømcyyk/) >ч IPA:/c/ (*чөмчүүк* IPA:/cømcyyk/).

The Russian *у* IPA:/u/ after a soft consonant or between soft consonants is somewhat reminiscent of the Yakut phoneme *ү* IPA:/y/. As a result of the acoustic closeness of the Russian *у* IPA:/u/ in the above position, lexical units borrowed from the Russian language are transferred using *үү* IPA:/yy/ or *ү* IPA:/y/ [10, p. 42].

Moreover, a characteristic feature of the end of a Yakut word is the absence of voiced consonants [10, p. 80]. For this reason, in Russian loan words, which have undergone phonetic development, the final ringing *г* IPA:/g/ is replaced by the unvoiced *к* IPA:/k/.

In the example of this word a phonetic law is observed - the harmony of vowels (or 'syngarmonism'). If the first syllable contains a voiced vowel *ө* IPA:/ø/ or *өө* IPA:/øø /, the next syllable should include a voiced vowel (*ө* IPA:/ø/ , *өө* IPA:/øø/ , *ү* IPA:/y/ , *үү* IPA:/yy/ , *үө* IPA:/yø/) (in the previous syllable it is *ө* IPA:/ø/, and in the next syllable - *үү* IPA:/yy/). According to the law of vowel harmony, within one word, there can be either vowels from the front or from the back row only. For this reason, the consonants in each word should also be either only soft (palatalized) (in the analysed word they are: *ч* IPA:/c/, *м* IPA:/m/, *к* IPA:/k/), or only hard (non-palatalized) [10, p. 50].

4. Conclusions

As the analysis has shown, in the modern text of the Bible borrowed vocabulary from the Russian language, biblicalisms, were completely assimilated in strict accordance with the phonological features of the Yakut language. In the phraseological units of biblical origin, national-cultural specificity is observed. Different versions of the Bible show changes in the structure of PUBO and its components. However, the stylistic colouring and imagery of the Yakut PUBO is provided by the grammatical and lexical values of separate components.

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