



Presentation of the Ethno-National Worldview through Phraseologism

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ABSTRACT This study aims to emphasize on the description of the nature of set expressions in terms of cognitive linguistics, which combines nature with national ideological, cultural, and historical values. A linguistic picture of the world in set expressions was studied from a national point of view. Then, was investigated the cognitive characteristics of the “nomads” mythology in the phraseology of the Kazakh phraseology and other Turkic people. According to the studies, phraseologies are the fellow age-mate of people; they are the ancient world, with which the people born and lived forever. The relevance of the study is that regular expressions in this study are taken from a national perspective, and the national language image of the world differs from each other by its traditions, beliefs, customs, and behaviors. Hence, phraseology is regarded as the main wealth of our lexical store, which provides national identity, life, mythology, and social and ethnic experience.

INTRODUCTION

The set expression is one of the language units that is commonly used in the language of any nation. However, many set expressions have been used in the language for several centuries. They provide a lot of information about people's culture and history.

Notably, studying general phraseology from a cognitive perspective is necessary to analyze the views, experience, and the world outlook of a certain population, or a nation. Of course, the cognitive process and logical thinking are universal for humanity. For the whole of humanity, there is only one true being, though nations in the whole world speak different languages. However, depending on the speaker and his conceptual world, every language renders the world fragments in its way, names them separately, and illustrates distinctively. In contrast, that language representative creates the image of the world in his distinctive language (Byiyk et al. 2017). In this regard, Potebnya (1993) distinguishes three different levels of cognitive activities, such as public, private, and public and private. The cognition of the world image characterizes this division through the general humanity perspective as well as the specific individual's perception (Davletbayeva et al. 2016; Emirova 1988). Of course, the uniqueness of the eth-

nonational identity reflected in the set expressions is evident from the analyses made in the research papers (Sharipova et al. 2016). It should be noted that phraseology provides a great deal of information about the whole nation, people's knowledge, economy, profession, and culture, which is caused by the fact that in contrast to other categories of the language vocabulary, the nature of phraseology and idioms is characterized by the maximum antiqueness and unchangeable form and meaning while it is translated into another language, the so-called forged characteristics. Therefore, set expressions are characteristic of the ethnonational language, and thus are only understandable to those who speak the same language, and who are familiar with the life and being of the nation (Evans and Green 2018).

According to scientist Uali (2007), the quintessence of the ninety-nine word would characterize the nature of set expressions, which means that people's worldview and all sensory categories are concentrated in a few words. In other words, people have been able to embody their past beliefs, emotions, thoughts, dreams, and souls from their past epochs in a range of a few words and thus conveyed a nutritious and beautiful meaning. In lucky cases, when the origins of a certain set expression were found, they usually told a lot about the people's past, life, and outlook. However, by analyzing the thoughts

and opinions of scholars about set expressions, one can note some of the following characteristics, such as antiqueness, outdatedness; neither content nor form being translatable that illustrates the people's beliefs, imaginations, and life, and thus nourishes words and so on (Uali 2007).

In short, in the phraseology, the authors know that the linguistic community has a centuries-old traditional knowledge system about humans, society, and nature. Phraseology is a unique language treasury, so it is clear that they are of high importance in the world system.

Objective

The primary purpose of this study was to description of the nature of set expressions in terms of linguistics.

METHODOLOGY

Here, it is notable that studying and analyzing the scientists' views in the field of humanities are prioritized while writing this article that is the study of human behavior and interaction in social, cultural, environmental, economic, and political contexts. The study has a historical and contemporary focus, from personal to global contexts, and considers challenges for the future.

This is comparative-descriptive research and was used as a scientific method that involves observing and describing the behavior of the subject without influencing it in any way and determining relationships between variables, looks at similar groups, individuals, or conditions by comparing them.

The research methods used in the paper:

- 1) The study, analysis, and evaluation of scientific literature in the field of research methodology;
- 2) Reflection of authors' academic/pedagogical and research experience, which used analysis, systematization, sorting, synthesis, expertise, and so forth and was combined with multiple sources or ideas into a whole, to understand shared qualities between each part.

RESULTS AND DISCUSSION

An ancient worldview, world intuition, customs, and traditions of the cultural and linguis-

tic collective; that is, people, nations, and ethnos are more deeply established in phraseology rather than other words. For this reason, phraseology is the source stock of ethnic culture; in fact, it is the ethnocultural keeper, provider, and carrier to the modern world. Moreover, indigenous calendar systems of people, time and space dimensions, folk astronomy, traditional cultural institutions, and concepts related to mythological and ethnographic passages that are preserved in the language, although not alive, are often found in phraseological phrases.

According to Saghidolda (2011), phraseology is based on the fact that the ethnocultural community is figuratively speaking, visualizing, and recognizing the world, which is formed during the centuries-long mastering, learning, and transforming the environment. On the other hand, the image of the phonological world does not account for scientific and professional knowledge and delivers pragmatic knowledge in the archaic layer of national consciousness, which is pre-existing and forms the basis of their use at the phraseological level of language. Therefore, phraseological world images are the fragmentary images of the primitive-linguistic worldview. The conceptual-cognitive field "Adam (man)," which defines complex relations of the inner and outer world, constructs the phraseological fragments of the primitive world view. Primitive knowledge that is related to the experience of the biological nature of human beings and experience of interaction with the physical and social world is combined with linguistic semantics in this field. Then, by studying the language semantics and analyzing the semantic-content field, it is possible to identify the peculiarities of the cognitive-conceptual models of the primitive world, on which recognizing the world of human consciousness and structure of some abstract fragments is possible (Saghidolda 2011).

Kaidarov named more than 500 titles of the human body and internal organs in the Kazakh language, identified various meanings of those names, revealed their significance, and studied the essence in-depth to recognize the significance and potential of language in identifying ethnic nature achieving rich and informational wealth accumulated in the linguistic world. From

this perspective in the twentieth century (Kaidarov 1998; Sibgaeva et al. 2017).

According to Gak, there are no pre-determined national cultural connotations. Thus, their phraseologization potential is also unique. In other words, as somatisms represent universal and indivisible attributes of the human or animal body when categorizing phraseology, which forms a phraseological fund of any language, the most partial component falls into the somatic phraseological units (Gak 1998). They are related to the human semantic macro field and refer to a man, his mental ability, appearance, mental and physiological state, behavior, manner, and besides. Moreover, they function to show the characteristics of different interpersonal relations.

Phraseological units representing human behavior, feeling, and state of consciousness would predominate in the phraseological fund of the language. They also consist of the largest part of the thematic-semantic group of phraseology. Thus, it could be concluded that it is the result of the anthropocentricity of the primitive picture of the world and the anthropological position of common phraseology. Consequently, anthropocentric and anthropological properties of the phraseological fragments of the world's primitive image are determined by the place of the human factor in an objective world.

For example, Potebnya (1993), who recognized language and mythology as a close succession and has made valuable conclusions in this regard, translates mythical concepts and images in the history of the language phenomenon considers mythical semantics as "underlying" and "inner layers." In order words, his Symbols Theory includes interrelations of language and thinking and word and myth. Potebnya (1993) systematized the essence of the mythological theory. The theory lies in its consideration of the word semantics in the context of language and thinking. For example, in the study of symbols in Slavic folk poetry, the scholar created the myth's symbolic theory. From this theoretical point of view, any word in our current usage is a symbol. The reason is that there is a mythical content in the depths of each of them. This means that mythical content is of great importance when it comes to forming the word from speaking. According to the scholars who created and presented a linguistic theory of myth,

these two concepts are closely interconnected. Therefore, language science (linguistics) is the most important instrument of mythological reconstruction, because myth itself is often expressed in the form of words (phrase, name, and appellation), sentence, and text, and would be preserved in the language in these forms. Linguistic and mythical reconstruction constitutes an inseparable pair. Semantics and etymology in linguistic branches and fields are more important for mythological reconstruction (Potebnya 1993; Sibgaeva et al. 2017; Somasundram et al. 2019).

Notably, separating the language originated from the mythical worldview, and the division of two will not have an objective interpretation. Thus, it is true that we can derive important conclusions by searching the essence of myth, an ancient worldview, in linguistic details.

When talking about language image and language details, it is important to focus on phraseology. Altogether, phraseology refers to beautiful and impressive patterns and linguistic metaphoric composition participating in the formation of the linguistic image of the world, which differs by language expressing the speaking nation's (ethnos) notions about the whole world, their perception of the reality of the world, and their analytical recognition of it.

According to the academician Syzdykov (2014), it is quite absolutely credible that mythical knowledge has been preserved in memory of phraseological expressions formed in a definite sense and has become poetic. Here, it is important to consider the relationship between common language and symbolic and metaphorical concepts about these "images"; that is, the underlying meanings (Syzdykov 2014; Zerkina 2015).

Therefore, phraseology is not primitive; it is symbolic to a certain extent. Thus, while agreeing with the conclusions about poetic phraseology formulated by Saghidolla (2011), who conducted a comparative study of phraseology, the authors considered that poetic phraseology is the descriptive set expressions, which is a distinctive phraseology full of images. The authors looked for the essence of symbolic and metaphoric characteristics in the myths. The notion of national perception and recognition of all the universe lies in the inner layers of phraseology; that is, a language model, which depicts the world

nature. Finally, it is possible to do this using specific analyses (Saghidolla 2011).

The research demonstrated that phraseology of the Turkic languages is deeply rooted in the ancient cognitive implications of the phrases of seven worlds, four directions, three universes, three far worlds, eight-faceted, one available, moving the world, and passing the world. On the other hand, the “mythical layer” the authors are talking about is clear in one example and ambiguous in another.

According to the studies, the nomadic lifestyle of the Turkic people has created a system of mythology. In fact, for the closest to nature and dependent on it, the nomads, seasons of the year, natural phenomena, and time have been immersed in mystery. And for their well-being and their goodwill, they closely linked the natural phenomena to their lives, and have sought to predict the weather and seasonal changes. It should be mentioned that the planets were especially important for nomads. Orientation of the Moon, the Sun, the Stars, and linking their fate and destiny to these special objects have become the “golden core” of the ancient Turkic mythology. Examples provided for this are the common phraseology in the Kazakh language of the Mongolian and Turkic languages belonging to the Altai group. Among the phraseology with deep mythical code that we see, there are “the shine of the moon from the right side,” “bite the soul in the mouth,” and «the star shines.” If we investigate the origins of these phrases, we can find similarities in the knowledge and habits of the neighboring peoples who have lived a nomadic life. As noted earlier, the moon is of special importance for the Turkic world. The moon is a delightful mystery of a special body that splits light from heaven to life on the earth. Thus, there is the traditional blessing by praying for the moon, saying, “sympathize in the old moon (month), bless in the new moon (month).” In ancient times, people do some actions, “especially on the location of the moon and the stars.” The phrase “the moon shines from the right side” is derived from that knowledge and has remained in our cultural memory so that it is still used today.

Saghidolla (2011), a scholar who comparatively explored phraseology in the Turkic languages and Mongolian languages, says: “The Kazakh phrase “the moon shines from the right

side and the star shines from the left side” meaning “being lucky, having a good chance to do one’s business”, “being successful in all-round”, and “having all the necessities around” with the Mongolian set expression “the Sun comes out from the west” have a similar image with the one in the Kazakh language, and the syntactic structures are also similar” (Saghidolla 2011; Byiyk Iana 2017). He states that holistic phraseological meanings of these phrases are far from each other. However, the phrases of the two languages also have proximity. This proximity is the similarity in expressing the daily mundane action of the life and mood of the human by moving special bodies. Thus, we can justify the proximity of the ancient nomadic mythical knowledge, which has been manifested in the unity of man and nature.

Studies also showed that, like the moon, the star has a “mythical” nature according to Ualikhanov (1980), every star in heaven coincides with one person on the earth. If a man dies, the star will fall to the ground. In other words, when the Kazakhs saw a star, they repeatedly said: “my star is gone.” Moreover, a happy person is said to be “a person with a shining star.” Therefore, the mythic value of the term “a star shines” can be recognized as such.

The expression “flying one’s soul” refers to a person’s physical position. It is known that the concept of “soul” is a mythically flying bird or a fly. Thus, the concept of the “trusted soul” is formed due to the belief that the soul can act in separation from the body. In this sense, the phrase “Biting one’s soul in the mouth” represents the soul and life. Also, the phrase “Seeing one’s soul” expresses a belief that the nomadic people of the nomadic world are “unstatic” (Ualikhanov 1980; Berdagulova and Dukenbaeva 2016; Abilmazhinova 2014).

Here, it is notable that set expressions in the fairy tales of the Kyrgyz people are characterized by symbolic and poetic significance, reviving the ancient world outlook in the text. The set expressions are: “Under the cloudy sky and above the grassed land,” “A spine of smoke from the heart sized land,” “to see the day of the undying and burning fire of non-extinguishing,” and so forth.

Space, where man lives, is “under the cloudy sky and above the grassed land.” It is not only

specific to Kyrgyz but also other Turkic people. Consequently, all dwellers of that land fly “a spine of smoke from the heart sized land,” and if they suffer difficulties, they “see the day of the undying and burn the fire of non-extinguishing.” In any case, the shape of the universe in the language and its many-layered structures would not lose its own “mythical” identity in the language and culture space, and become the archaic “beginning” of the human life, and as a “root” feeds the branches and buds.

CONCLUSION

Finally, when the authors consider the linguistic model of the universe, we should recall the phraseological phrases, which have become the inner nucleus of the mythical-archetypal structure in the sense of national consciousness and perfection of the universe. In this regard, M. Muller summarized the basic idea of the linguistic theory of myths in a very short form: mythology, which was the venom of the ancient world, was a language symptom. Therefore, this theoretical conclusion puts the poetic and metaphorical nature of human consciousness ahead of mythology.

It is widely accepted that language is a product of human thinking. Hence, preservation of the ancient knowledge of the archaic layer of the linguistic structure reflects the meaning of the phraseological phrases.

RECOMMENDATIONS

Future researchers can study the linguistic picture of the world in set expressions from a global point of view to provide new insights into the nature of set expressions.

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