THE LANGUAGE IMAGE OF A PERSON IN THE TURKISH PROVERBS AND SAYINGS: THE LINGUO-CULTURAL ASPECT

ABSTRACT
One of the central places among the lexical means of the language, reflecting the system of cultural values of a particular people. The linguistic description of the proverbs and sayings that characterize a person, the representation of the language’s image of a person based on the analysis of various lexical associations from a bearer of Turkish linguistic culture has not yet been consistently reflected in the scientific literature and in educational lexicography, which determines the novelty of the research. The proposed classification of proverbs and sayings that characterize a person can give a fairly complete picture of the scope of their usage and the possibilities of using them in the language. In this regard, since all the diverse manifestations of personality, its qualities and properties are reflected in the language, it is possible to postulate the existence of not only the linguistic world image, but also the linguistic image of a person.

Keywords: Linguistics. Proverb. Saying. Classification.

LA IMAGEN LINGÜÍSTICA DE UNA PERSONA EN LOS REFRANES Y DICHOS TURCIOS: EL ASPECTO LINGÜÍSTICO-CULTURAL

RESUMEN
Uno de los lugares centrales entre los medios léxicos de la lengua, que refleja el sistema de valores culturales de un pueblo en particular. La descripción lingüística de los refranes y dichos que caracterizan a una persona, la representación de la imagen de una persona en el idioma basada en el análisis de varias asociaciones léxicas de un portador de la cultura lingüística turca aún no se ha reflejado de manera consistente en la literatura científica y en la educación lexicografía, que determina la novedad de la investigación. La clasificación propuesta de proverbiales y dichos que caracterizan a una persona puede dar una imagen bastante completa del alcance de su uso y las posibilidades de usarlas en el idioma. En este sentido, dado que todas las diversas manifestaciones de la personalidad, sus cualidades y propiedades se reflejan en el lenguaje, es posible postular la existencia no solo de la imagen del mundo lingüístico, sino también de la imagen lingüística de una persona.


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INTRODUCTION

Modern linguistics has focused its attention on the human factor in language. Fundamental provisions on the anthropocentrism of language and thinking were set forth in the works of W. von Humboldt, O. Jespersen, A. A. Potemba, L. S. Vygotsky, A. A. Leontiev, E. Kurilovich and others. In the context of the anthropocentric approach in linguistics, the concept of "picture of the world" is being actively developed. In the most general sense, the picture of the world is interpreted as an idea of the surrounding world, formed as a result of a person's perception of objective reality by the senses. The language picture of the world is an important component of the general conceptual model of the world, and a person, in turn, is an important component and central element of this system (KUBRYAKOVA, SHAHNAROVICH, SAHARNYJ, 1991). This point of view is also shared by D. F. Kajumova, A. G. Sadykova, L. S. Shafigullina (KAJUMOVA, SADYKOVA, SHAFIULLINA, 2020), E. Strauss (STRAUSS, 1998), E. Knowles (KNOWLES, 2006).

Currently, extensive research is being conducted on the naive language picture of the world, that is, generalized ideas about the structure of the surrounding reality, contained in the minds of people and reflected in the language. At the same time, naive ideas about the inner world of a person, embedded in the language, turn out to be very interesting. Yu.D. Apresyan emphasizes that they reflect the experience of introspection of dozens of generations over many millennia and are able to serve as a reliable guide to this world (APRESYAN, 1995). The works of V. M. Alpatov, Yu. D. Arutyunova, R. A. Budagov, Yu. N. Karaulov, E. S. Kubryakova, L. G. Zubkova, G. V. Kolshanskiy, V. V. Markovin, B. A. Serebrennikov, Yu. S. Stepanov, V. N. Nemchenko, V. N. Telleya and others are devoted to the role of a person in language. Internal qualities, character traits and the intelligence of a person were investigated by T. S. Shchepina, V. I. Ubijko, E. V. Uryson, Ya. S. Ermakova, A. R. Rahimova, A. M. Tuzlu (Ganfullina) and others.

Analysis of scientific literature in this field shows that today there are many methods for reconstructing the image of a person in the language picture of the world. However, despite the fact that there exist studies analyzing some aspects of the vocabulary characterizing a person, the reconstruction of the image of a person in the Turkish language based on the description of the cultural code in its various manifestations, correlating in the minds of native speakers with the conceptual content of linguistic units, has not yet been carried out.

One of the central places among the lexical means of the language, reflecting the system of cultural values of a particular people, according to the generally accepted opinion, belongs to proverbs and sayings. This work is based on an up-to-date view of the lexical means of the language, according to which the examination of proverbs and sayings through the prism of culture makes it possible to reveal the features of the national picture of the world.

The attention which is given to proverbs and sayings from the standpoint of cultural linguistics and intercultural communication is explained by the fact that it is in these products of collective folk art that traditional, time-tested judgments, assessments, views of native speakers are captured in the most vivid, imaginative and at the same time compact form, and their ways of thinking and worldview are reflected. Language is in existence in the world of its speakers and learning of any language without considering this world the country (geography, the population), culture, history, turns it into a passive language (ZYKOVA, 2016).

Proverbs and sayings describing a person are often used in speech and have pronounced national and cultural semantics, which determines the need for their learning in the process of studying the Turkish language. At the same time, they are very difficult for foreigners, both in perception, understanding, and in use. One way to overcome this difficulty is purposeful work on 1) identifying important images in the composition of proverbs and sayings, 2) determining their national and cultural specifics, 3) creating textbooks and dictionaries based on a comprehensive linguo-cultural analysis of these linguistic units and focused on the needs of intercultural (interlingual) communication.

Analysis of proverbs and sayings from the point of view of the ethnocultural specifics of the use of this vocabulary is a necessary link in ensuring the conditions for adequate intercultural communication and determines the relevance of the research topic.
METHODS
One of the main methods used in collecting the factual material is the method of continuous sampling based on component analysis. As a research method, a descriptive-analytical method was used, providing for direct observation of the analyzed language facts with the subsequent generalization of the results.

RESULTS AND DISCUSSION
Modern linguistics convincingly proves the closest, and the multi-channel connection between the language and the person to whom it belongs, and between the language and the culture that it reflects. The traditional interest of linguists in the problems of phraseology today is significantly increasing in connection with the expansion of the methodological foundations and areas of study of linguistic units that have high cultural value both at the intra-linguistic and interlanguage levels.

The vocabulary of any language is the main area of categorization of reality, therefore, the features of the language picture of the world for dialect bearers should be sought, first of all, in the meanings of words and phraseological units. Various differences in the reflection of reality by the language are found in the complex description of fragments of the lexical-semantic system.

Proverbs and sayings that characterize a person in the Turkish language are original and rich in structure, semantics and lexical composition. The traditional issue of classification is solved ambiguously for proverbs and sayings, which is explained by the multidimensionality of the linguistic units themselves and the different approaches of researchers to this issue (MAMONTOV, 2002). It is customary to distinguish between thematic and ideographic classifications: the headings of a thematic classification are usually located on the same conceptual "horizontal" and are developed on the basis of taking into account syntagmatic relations and meanings of nomens; whereas ideographic classification presupposes the hierarchy of the created concept grid, on which the analyzed material is superimposed, refining in the course of semantic processing (taking into account both paradigmatics and syntagmatics; both the meaning and significance of the word) (KAPTANOĞLU, 2019).

Ideographic classification brings the researcher directly to the lexical-semantic field, in which mutually opposed units of any area are concentrated. A lexical-semantic field is usually understood as a group of words of the same language closely related to each other in meaning or a hierarchical structure of a set of lexical units by a common (invariant) meaning and reflecting a certain conceptual sphere in the language (BURANKULOVA, 2019).

A researcher who has set himself the task of presenting the lexical composition of a language as an LQM can choose any of two options: either independently build an ideographic classification in accordance with his own ideas about logic and expediency, or, having analyzed already existing classifications, choose the most successful, from his point of view. We chose the second approach and set ourselves the goal of analyzing the existing ideographic classifications of vocabulary characterizing a person, choosing the most successful of them and building on their basis our own classification of the material being studied.

It is interesting and, obviously, quite natural, that various classifications, regardless of what initial premises underlie them, distinguish the following sections as the main ones: "Person", "Universe", "Universe and Person". We have taken as a basis the classification of the concepts, which is considered the most successful in linguistic science and quite effective in its practical application to a living language (ZHUMABEKOVA, 2010).

The semantic continuum, according to the authors, includes three main conceptual classes:

a) Universe (without a person);

b) Person;

c) Person and the Universe.
We took the conceptual class "Person" as a basis, which is divided into the following subclasses and subgroups:

1) Person as a living being: gender, body parts, five senses, movements and positions, sleep, health and illness, human life in general, the needs of a human being.

2) Soul and mind: general provisions, mind, wisdom, abilities, perception, consciousness, ideas, memory, imagination, thinking, feelings, will, morality.

3) Person as a social being: a) social life in general terms: the structure of society, language, social relations; b) a person at work: general provisions, agriculture, crafts and professions, trade and finance, property home.

In this study, about 250 proverbs and sayings of the Turkish language belonging to the class "Soul and Mind" were analyzed. We have identified 20 ideographic groups, which include proverbs and sayings that characterize a person. In terms of quantitative composition, the largest were the groups characterizing patience, internal culture, attitude to work and labor, laziness and idleness.

Much attention in Turkish proverbs and sayings is paid to the mind, mental abilities, intelligence. Intelligence is considered an indicator of morality and education: arife bir ışaret yeter "for the clever one hint is enough"; arife tarif gerekmekz "the clever does not need an explanation". In the understanding of the Turkish people, an intelligent person is quick-witted, he understands everything without hints, reflects and comes to conclusions on his own: bir alimin bilmediğini bir arif bilir "a learned one is not needed, but a smart one is needed"; arif olan mektubu ardından okur "a clever one reads the letter from the back." The mind cannot be bought for money, it is an invaluable wealth accumulated over the years and life experience: akl para ile satılmaz "You cannot buy mind for money". The mind is directly proportional to the acquired life experience: çok gezen çok bilir "the one who has been in many places knows a lot". In the groups of proverbs and sayings, the importance to preserve the purity of the mind and the environment, which undoubtedly can affect the person himself, is systematically traced: nadan ile ye, iç, sohbet etme "eat and drink with an ignorant, but do not talk with him".

In proverbs and sayings, the idea is persistently carried out that each person bears personal responsibility for his work and the further provision of his life: emek olmadan yemek olmaz "without work, there is no food". Labor in proverbs and sayings correlates to a greater extent with physical work, and does not exclude, but on the contrary, emphasizes the importance of mental activity and reason in work, with the help of which a person could create material and spiritual values: bir alimin bilmediğini bir arif bilir "a learned one is not needed, but a smart one is needed". In connection with work activities, idleness and laziness are condemned: kannıcadan ibret al, yazdan kişi karşılal "take an example from the ants who meet winter since summer" Turks urge to spend time wisely, use every minute and moment of your life, be prudent.

An interesting point is that in the proverbs and sayings that characterize a person, images of animals, nature, body parts are used, the use of which very clearly and vividly conveys the essence of what has been said. For example: paralı adamdan dağlar bile korkar "even the mountains are afraid of the rich, the one who is rich is horned", which states that being rich means being powerful. The image of the "mountain" conveys the fact that even the strongest and most influential person will fear a wealthy one. But on the other hand, the following proverb: çok mal haramsz, çok söz yalanız olmaz "there is not much wealth without sin, many words without lies", condemns the wealth and equates it to sin. Through Turkish proverbs and sayings, we understand that the Turks gave a special place to labor, valued hard work: bugün çalışan yarın kazanır "who works today, will work tomorrow"; çalışan el tok kann üzerinde "human labor feeds, but laziness spoils". Some proverbs contain an element of advice and command: az söyle, çok dinle "speak less, listen more"; bin ışık, bir söyle "listen thousand times, say once".

In Turkish proverbs, you can often find the conveyance of meanings through images and elements of nature, as well as comparisons with animals. Such proverbs and sayings model the image of a person according to the principle of "mirroring": on the one hand, anthropomorphic properties (traits of character, behavior, lifestyle of a person) are attributed to the image of an animal, on the other hand, this image is projected onto a person to whom zoomorphic characteristics (habits, disposition, appearance of the animal) are attributed.
In the process of characterizing a person, an analogy is often drawn between humans and animals. In most cases, such animals are a lion, a horse and a donkey (about 25), which is associated with the enormous importance of these animals for the life of the Turkish population. In this text, a comparison is made: at ankıkta, yığıt gariplikte "a horse is tested when weak, a person when unhappy". The epithets: "weak" and "unhappy" in this context seem to be synonymous, since a person becomes powerless when he loses and becomes unhappy.

The character of a hypocritical person is not immediately seen, it is revealed with the passage of time, and from an unsightly side. At ölüür meydana karî, yığıt ölüür şan karî "a horse dies, space remains, a person dies, a good reputation remains." The Turks use this proverb to show that a person is not eternal and that a person needs to do as many good deeds as possible, work and work, comparing him to a horse that also works and serves for the good of the people. The next proverb indicates the inadmissibility of pride and selfishness, says that it is punishable by Allah: ata binersen Allah'î, attan inersen ati unutma "if you sit on a horse, then do not forget God, if you get off a horse, then do not forget the horse". This proverb urges a person if he reaches a high rank not to forget about his past and not put himself above others.

SUMMARY

The vocabulary that characterizes a person in modern Turkish is very diverse and extensive in its composition. If lexical units arise as a result of designating fragments of reality and perform a nominative function, then proverbs and sayings are a group of phraseological expressions, which, in addition to the nominative, also contains a pragmatic function. The most representative in the phraseological fund of the Turkish language are proverbs and sayings with the meaning of "mind", "work", "patience", "laziness". Among proverbs and sayings with a negative assessment of a person, the most numerous groups are units with such meanings as "stupidity", "deceit", "ignorance", "arrogance" and "laziness".

The internal structure and content of proverbs and sayings vary in type. A huge part is occupied by proverbs about a person, in which they speak about him allegorically, directly or partially in a figurative sense. Most of the Turkish proverbs we analyzed (122 out of 250) have a common semantics "don't be (be) like that", i.e. address to the second person "sen" – "you". For example, ata binmeden ayaklarını salama "do not sit on a horse, do not dangle your feet", i.e. do not be ahead of the events; mağrur olma, dünya misafir evider "do not be proud, [this] world is (only) a guest house" and many others. Some of these proverbs with a verb in the imperative mood formally expresses the meaning "do as follows", since the verb has a positive form. About twenty Turkish proverbs are first person sentences: "ben" – "I" or "biz" – "we". For example, ağladım bašaramadım, güldüm günümü geçirdim "I cried – I failed, I laughed- I lived my day", i.e. it is better to be cheerful and active.

CONCLUSIONS

The language, which has a close relationship with culture, is its integral part, which retains the centuries-old cultural codes. Proverbs and sayings play an important role in the study of language and culture. If lexemes only name a person and his qualities, then proverbs and sayings recreate the linguistic image of a person that has been embedded in the mentality of the Turkish people for centuries. Based on this, the analysis of the lexical means of the modern Turkish language that characterize a person allows us to reveal not only the historical, but also the modern view of the Turkish people on the inner and outer world, society and social relations.

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