

LEXICAL-PHRASEOLOGICAL UNIVERSALS IN THE TATAR AND ENGLISH LANGUAGES (IN THE CONTEXT OF SET-EXPRESSIONS WITH COMPONENT “CLOTHING”)

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ABSTRACT

Phraseological system (as any other subsystem of language) is characterized by unity of the general and special, and from this point of view its research in the field of theory of language universals is very relevant and opens new perspectives both for linguistics of universals and for phraseological theory. Universals in the field of phraseology are divided into: conceptual-phraseological; lexical-phraseological; proper phraseological [1: 18]. This article is devoted to the study of lexical-phraseological universals in the system of set-expressions with component “clothing”. There are researched types of phraseological synonyms: absolute and partial, stylistic, ideographic and stylistic-ideographic. Also the article touches upon the phraseological variants, determines the most common types of dependence between their components. Moreover there are viewed phraseological antonyms, their types, phenomena of homonymy and polysemy. The research of set-expressions in this aspect makes it possible to reveal both the linguistic and national-cultural peculiarities of the Tatar and English linguocultures in the context of material-spiritual activity of people. Also the analysis reveals common and different features of the languages. The research results can be used for theoretical and practical courses in intercultural communication, comparative phraseology and paremiology.

Keywords: homonymy and polysemy of phraseological units, phraseological synonyms and variants, phraseological antonyms.

INTRODUCTION

Language is a multifunctional phenomenon. First of all, it is viewed as a mean of communication. In the process of communication people share with each other thoughts, feelings, achieve understanding. In our opinion, the referential function of language is no less important: as a mean of accumulating human experience, it reflects the national and cultural characteristics of people. These features are more expressed in the phraseological system of the language: the set-expressions reflect the identity and the national-cultural specificity of peoples. The peculiarity of set-expressions is most clearly revealed in bilingual or multilingual comparisons.

Set-expressions function in language not in isolation, but in harmony with the entire language system. Integrity of the meaning of phraseological and paremiological units causes the creation of systemic relations analogous to lexical units: polysemy, homonymy, antonymy, synonymy. These common for lexis and phraseology categories are traditionally referred to the field of lexical-phraseological universals. These categories are proper language, but not proper phraseological phenomena.

METHODS

The main methods of research are general linguistic (comparative, structural-semantic, descriptive) methods and special linguistic methods (methods of definitional, componential analyses, continuous sampling method).

RESULTS

Polysemy and homonymy are relatively rare phenomena in phraseology. Even where the dictionaries fix phraseological polysemy, in fact it is only a broad meaning of phraseologism [1: 20].

A.I. Molotkov identifies two more or less strictly distinguishable groups of polysemantic phraseological units by the dependence and conditionality of one meaning on the another in polysemantic phraseologism [2].

a) Phraseologisms which meanings are in the obvious derivative dependence, when one is as it were derived from another, for example: *ak yakalar* (white collars) – 1) young Tatar intelligentsia; 2) so as kadimists (supporters of antiquity) called the Jadidists; *chitek maylau* (*maylashu*) – 1) to protect each other; 2) to play up to; *give the boot* – 1) dismiss, give a calculation; 2) give a hat, give a cold shoulder, refuse to the groom; *wait for dead man's shoes* – 1) expect to get an inheritance after someone's death; 2) hope to take smb.'s place after his death.

b) Phraseologisms, between the meanings of which it is impossible to define any kind of genetic connections, they exist as if independently of each other; the dependence of one meaning on another, which at one time, perhaps, existed in the past, is not realized now, for example: *ike ayagyn* (*botyn*) *ber kunychka* (*itekke*) *tygu* (lit. to put both legs into one bootleg) 1. to put someone in jail; 2. to make smb. fall silence in a dispute; *itekke bastyrmau* (lit. not to let to step on the hem) – 1. to keep out; 2. to keep a secret; *under one's belt* – 1) eaten; drunk; 2) in the past.

Phraseological synonyms are coreferential phraseological units that belong to one grammatical class, partially coinciding or completely not coinciding in lexical composition, having common and differential semantic components and differing or coinciding in stylistic terms [4: 68].

There is a so-called traditional classification, in which synonyms are divided into absolute and relative or, in other words, full and partial [5: 6]. Absolute (full) synonyms coincide in all meanings, relative (partial) synonyms coincide in some meanings.

Examples of absolute synonyms are the next phraseological and paremiological units: *kyl chabata kideru* (lit. to shoe smb. in bast shoes made of horse-hair) and *kalushka* (*chabataga*) *utyrtu* (lit. to put (smb.) in galoshes (bast shoes)) – to fool smb.; *wear more than one hat* – to have more than one duty, work part-time and *wear two hats* – to work part-time, *yorisen yorgen*, *oltany tuzgan* (lit. He has been everywhere, and the sole has worn out) and *Tue uzgan*, *tuny tuzgan* (lit. Wedding has passed (a long time), and the wedding dress worn (a long time)) – He lived his life; *Kinesh belen tekken tun kelte* (*tar*) *bulmyi* (lit. A fur coat sewn with a discussion (general advice) would not be short (narrow)) and *Meslikhetle tun tar bulmas* (lit. A fur coat, sewed advising, will be fit). *A smart coat is a good letter of introduction* and *Good clothes open all doors*. *The shirt is nearer than the coat* and *The laundress washes her own smock first*. *Cut your coat according to your cloth* and *Stretch your arm no further than your sleeve will reach*.

Partial synonyms are divided into ideographic, stylistic, phraseological and emotionally expressive.

A.V. Kunin identifies three types of phraseological synonyms: ideographic, stylistic and stylistic-ideographic.

According to the author, ideographic synonyms differ in nuances of meaning. When the arhisem, i.e. generic sem coincidence, they differ in differential semes with the same or different imagery.

There are the next examples of phraseological synonyms in English: *cut to ribbons* – to destroy, smash; to criticize and *dust smb.'s coat* (*jacket*) – to beat up smb.; *jilden jin tegu* (lit. to sew a sleeve from the wind) – to loaf and *chabata tuzdyru* (lit. to wear out bast shoes) – to go in a vain. We can see also ideographic synonyms among paremiological units: *A brave and gentle character is often found under the humblest*

clothes. Wisdom sometimes walks in clouted shoes. Under a ragged (threadbare) coat lies wisdom. Pride may lurk under a threadbare coat. A ragged coat may cover an honest man. You can't always tell what is under a worn coat.

Stylistic synonyms denote the same concept, but differ in stylistic affiliation. For example: *all dressed up, dressed up to the nines* (colloq.) and *dressed (fit) up to kill* (colloq.).

There are both semantic and stylistic differences in stylistic-ideographic synonyms, for example, *kelepush astyn jylytu* (lit. to warm up) – to wheedle, *echten bishmet (chikmen) kiyu* (lit. to put chikmen on the inside) – be in the wind, *yaka astyna (artyna) tosheru (salu)* – to have a drink.

It is necessary to distinguish phraseological variants from phraseological synonyms. They not only coincide in meaning, but also have a commonality in structure, image, lexical composition, differing mainly in the lexical structure of one or two components [3: 11]. For example: *kesesen imu (yolku / kashu)* (lit. to milk (pull / scratch) the pocket) – lure out money; *kullaryn (chalbar) joende gene totu* (lit. to keep hands on the seam of pants (trousers)) – to be ready to carry out a task; *go (pass/ take / send) round with the hat* (пазр.) – to collect donations; *black as your boots (hat)* – black as soot, as a raven's wing, as pitch, as coal; *produce (pull) the rabbit out of the hat* – to produce an unexpected effect. There is also a variation of paremiological units: *Near is my kirtle, but nearer is my smock. / Near is my coat, but nearer is my shirt.* As we can see from the given examples, the component “clothing” can be both the constant and the replaced component.

DISCUSSION

Phraseological variants with a one-component constant-variant dependence prevail in the Tatar language, that is set-expression, where one component is variant and others are constants. For instance: *kesede jiller uynyi (ise)* (lit. The wind plays (blows) in the pockets) – lack of money; *agach (lyshtyr) bashmak* (lit. Wooden shoe) – an ignorant, senseless person whom anyone can lead; *kiem ubyry (jellady)* (lit. witch (executioner) of clothes) – careless dressed man. The two-component dependence is less revealed and it is characteristic of paremia: *Ulcheusez kiem kismiler* (lit. Do not cut clothes without measurements) / *Ulcheusez chabata da urmiler* (lit. Do not do bast shoes without measurements).

There are also phraseological units with constant-variant-variable dependence of components in English, i.e. phraseological units that have non-replaceable components, variants and the inclusion of variable elements in their composition replacing the pronouns. For example: *shake (quake / shiver) in one's boots; dust smb.'s coat / jacket; be pinned (tied) to one's wife's (mother's etc.) apron-strings* etc.

Phraseological antonyms are co-referential phraseological units belonging to one grammatical class, partly coinciding or completely not coinciding on the lexical composition, having a common semantic component with polar meanings and differing or coinciding in stylistic terms [4: 70].

It should be noted that one of the most common proverbs about clothing is controversial. There is an antonymous pair of paremiological units in both languages: *Karalty tube belen, adem – kiem belen* (lit. The building is adorned with a roof, a man – with clothes) – *Kiem keshene bizese de, guzel itmes* (lit. Clothes decorates a person, but does not make beautiful). *Clothes make the man / Apparel makes the man / Good clothes open all doors / A smart coat is a good letter of introduction* (Clothing decorates a person) – *Clothes do not make the man / It is not the gay coat that makes the gentleman / Don't judge a man by the coat he wears.* (lit. Not everyone is smart, who is richly dressed).

A.V. Kunin subdivides phraseological antonyms into several semantic types: 1) "start" - "stop"; 2) "action" - "destruction of the result of the action"; 3) "good" - "bad", "right" - "wrong", "honest" - "dishonest"; 4) "more" - "less": quantity; distance; abstract qualities; 5) different antonyms.

After the analysis the set-expressions from the point of view of this classification, we have revealed the following.

Set-expressions of the type "action" - "destruction of the result of action" prevail in both languages: *namaz tuny ostennen toshmi* (lit. to wear clothes for praying not taking off) – about a very religious person and *namaz tunyn salu* (lit. to take off clothes for praying) – to leave religion; *kese kabary* (lit. the pocket is swollen) – to become rich and *kese shingu* (lit. the pocket became empty) – to become poor; *in collar* – in work and *out of collar* – workless; *be in pocket* – with money and *be out of pocket* – without money; *dip into one's pocket (purse)* – to fork out and *button up one's pockets (purse)* = *keep one's pockets well buttoned* – be greedy; *fling (throw) down the gauntlet / throw down the glove and pick up (take up) the gauntlet / take up the glove*.

There is great number of phraseological units with the meanings "good" - "bad", "right" - "wrong", "honest" - "dishonest" in English: *fight with the gloves off* – and *fight with the gloves on (keep gloves on/ put on/ wear gloves)*; *handle smb. (smth) with kid gloves (on)* and *handle smb. (smth) without gloves (with gloves off)*; *black hat* and *white hat*; *die in one's boots on* and *die with one's boots off*.

The other phraseological antonyms have different semantics:

- appearance, clothes: *imanly burek / sonnetle burek* – cap with rim and *imansyz / sonnetsez burek* – cap without rim.

- human qualities: *balagyn jiya almagan (belmegen)* (lit. can not pick up the hem) – about a sloppy person and *balaklarny jiyep yoru* (lit. to go gently picking up the hem) – about a neat person; *bitene biyeley kaplap* (lit. covering face with mittens) – about a shy person and *bitene oltan salgan* (lit. face "with a sole") – about a person who does not know about shyness.

It should be noted that there are Tatar set-expressions (mainly paremiological units), which are antonymous in their composition and where two parts of the sentence are opposed: *Jey kone biyeley, kysh kone maika satyp al* (lit. Buy mittens in summer, and a vest – in winter). *Bala itekte (tezde) chakta soydere, itekten (tezden) toshkech koydere* (lit. When the child on the hem (knees) you caress him, when he gets down he burns the soul). *Astan chikmen, osten tun* (lit. Chikmen is under the coat) – to do the opposite. *Bashka - yshtan, ayakka –burek* (lit. On his head are pants, on his feet is a hat) – to do the opposite. *Bishmetem tar bulsa da kungelem kin* (lit. though my beshmet is narrow, my soul is wide) – about generous soul.

CONCLUSIONS

Thus, based on the examples revealed during the analysis of set-expressions of the Tatar and English languages with component "clothing", we can say the following. Examples show that one type of synonyms or antonyms prevails in the first language, and another type in the second. This is due to the different structure of the languages that are compared - the analytical structure of the English and the synthetic structure of Tatar language, and also to the stereotypes reflecting the peculiarities of the national mentality and perception of the world of these cultures.

Also the analysis showed that set-expressions with the component "clothing" simultaneously include the universal properties inherent in all or many peoples and specifically national (differential) characteristics peculiar to this particular nation. Universal phenomena is explained by the community of associative-imaginative thinking of peoples that being researched, and unique phenomena due to subjective assessment, the mindset and national psychology, and a number of extralinguistic factors of each of the peoples. «Clothing» component as a part of set-expressions presents a fragment of language picture of the

world, reflects priorities and stereotypes that reveal features of national mentality, systems of traditions and customs of different cultures [6: 70].

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