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CULTURAL PECULIARITIES OF THE BRITISH, ITALIANS AND TATARS IN PHRASEOLOGICAL UNITS

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ABSTRACT

This article is devoted to the description of phraseological units, reflecting national and cultural characteristics of the British, Italians and Tatars. In the process of the comparative analysis were revealed similarities and differences of the studied phraseological units. The system of images fixed in the semantics of the national language is the sphere of the concentration of cultural information in the natural language. Phraseological units that characterize a person, as well as his behaviour in different situations, represent a fairly large group and are used more often. Phraseological units serve as the means of accumulating and transferring standards and stereotypes of national culture. All the material and spiritual values developed by mankind for centuries and characteristic of the culture of a certain community are reflected and preserved in phraseological units. The peculiarity of the author's use of phraseological units is manifested in the fact that phraseological units are transformed by various methods. The practical significance of studying this problem lies in the fact that the study of unrelated heterogeneous languages makes it possible to apply the results of the study in teaching the English, Italian, Tatar languages, in linguoculturology courses, cross-cultural studies, phraseology and compilation of phraseological dictionaries.

INTRODUCTION

Phraseological foundation of every people in its numerous images reflects the history of life, material and spiritual culture of the nation.

Phraseological unit is an important expressive means of the language; it is a set expression with an independent meaning. In their majority, phraseological units (PhU) are created by the people, and therefore their close connection with the interests and routine occupations of ordinary people is traced. In the phraseology of any language, that is, in a layer that, by definition, is nationally specific, a system of values, social morality, attitude to the world, to people, to other peoples is displayed. PhU most clearly illustrates the way of life, geographical position, history and traditions of one community or another, which is united by one culture [1].

The histories of different countries are intertwined, become the object of studying in other countries, there is a constant exchange of cultural elements, terminology, etc. between the languages. Many literary languages replenish their vocabulary by borrowing from other languages. In this regard, a contemporary man feels the need for necessary qualifications not only in their native but also in the target language. People have the need to analyze the phenomena, to describe the concepts, being not peculiar to their national culture, but existing in the cultures of other countries, so there is a dialogue between them, direct or indirect contacts that are in constant evolution; as a result, the designation of some concepts are adopted [2]. In this light, comparative aspects of phraseological studies are of a great interest, both for the development of the General theory of phraseology and for the study of common and distinctive features of the studied languages, interrelations and differences in their subsystems [3].

According to Vinogradov, following types of phraseological units are distinguished: phraseological fusions; phraseological unities; phraseological combinations [4].

Studying idiomology of different languages, one can come to the conclusion that many "plots", acts and situations, reflected in the PhU, have similar features. In addition, each language is able to find only its own language tools for referring to these acts and situations. These tools are associated not only with the language, but also with the surrounding world, the way of life. In idiomology the relationship between objective conditions and the concrete material, social and moral aspects of life is expressed [5].

MATERIALS AND METHODS

The specific nature of the material under study and the assigned tasks have determined the choice of methods of the linguistic analysis. The main methods used in the work are: the comparative-typological method, the method of a component analysis, as well as the inductive method in identifying and interpreting the national-cultural specifics of PhU.

Following types of activities were conducted during the research of idiomatic expressions: selection of the most common idiomatic expressions of the English, Italian and Tatar languages; selection of appropriate equivalents in the languages under research; classification of idiomatic expressions into groups.

KEY WORDS

phraseologisms,
comparative analysis,
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RESULTS

In the framework of the research, the classification of phraseological units was carried out on the following three groups: PhU, which describe a person's character, social status, material welfare; PhU, which describe a person's appearance; PhU, which describe a person's behavior in different situations.

The language takes place between the outer world surrounding the person and his inner world. The so-called world picture of a person arises in the course of contacts with it. There is a certain difference between the perception of the world by one or another ethnos. An important channel for translating the mentality of representatives of a particular ethnos, culture is the language of society. Phraseological units due to sustainability and usage in speech accumulate and contain cultural information about the society and the world. They fix a person's guidelines in the surrounding world and his worldviews. The mere fact of the existence of phraseology is a linguistic universal, because there is no language without phraseological expressions [6].

Phraseological units, which are called "microfolklore", preserve and reproduce the mentality and culture of the people – of its creator. Character traits, perception of the world, the way of life of representatives of one or another ethnos are reflected in phraseological units. At the same time, being the units of a secondary nomination, phraseological units do not directly name an object, but characterize it through the certain image, which is perceived by native speakers in accordance with their knowledge of their culture, competence. At the very core of the figurativeness of a phraseologism there is not a single element of reality, but the particular fragment of the world. Phraseological units are a kind of microtexts, linguistic signs, denoting the subject of reality, which is often the whole situation.

The following tables represent the examples of the phraseological units that we selected for the analysis: [Table 1,2,3]

Table 1: Phraseological units, which are used to describe a person's character, social status, material welfare

| English phraseological units | Italian phraseological units | Tatar phraseological units |
|------------------------------|--|----------------------------|
| a big cheese | testa quadra | зур түрә |
| a live wire | testa calda | ет борчасы |
| a pain in the neck | una spina nell'occhio | жан көеге |
| salt of the earth | sale della terra | дөнья тоткасы |
| has a heart of gold | ha un cuored'oro | алтын йөрәкле |
| even stevens | della stessa risma/pasta | бериш |
| rolling in money | nuotare nell'oro avere le tasche ben fornite | акчада коена |
| a jack-of-all-trades | mani di fata / tuttofare | кылны кырыкка яра |
| a darkhorse | incognita | кара ат |
| an apple of one's eye | la pupilla dell'occhio | куз карасы/алмасы |
| a gatecrasher | un'ospite indesiderato | чакырылмаган кунак |
| chalk and cheese | ci corre come tra il giorno e la notte; sono diametralmente opposti | жир белән күк |
| has a head like a sieve | dimenticone | тишек баш |
| has a head in the clouds | avere la testa tra le nuvole | хыял дөньясында йөзү |
| as mad as a hatter | fuori di senno picchiatello | тилеш-милеш |
| has neither house nor home | senza letto nè tetto | каккан казыгы да юк |
| touch-me-not | permalosa/non-mi-toccare | чөбентимәсчәритәр |

Table 2: Phraseological units, which are used to describe a person's appearance

| English phraseological units | Italian phraseological units | Tatar phraseological units |
|------------------------------|--------------------------------------|----------------------------|
| laughing stock | pagliaccio / buffone | әдәм көлкесе |
| the dead spirit of somebody | somigliare come due gocce d'acqua | ике тамчы су кебек |
| as cool as cucumber | di sangue freddo | салкын канлы |
| neat as a new pin | vestito di tutto punto | инәдән жөпкә киенгән |

| | | |
|----------------------|------------------------|------------------|
| as red as a cherry | rosso come una mela | битләрә алмадай |
| ugly as a sin | brutto come il diavolo | жен кебек ямьсез |
| looks like a picture | bello come il sole | рәсемдәге кебек |

Table 3: Phraseological units, which are used to describe a person's behavior in different situations

| English phraseological units | Italian phraseological units | Tatar phraseological units |
|--------------------------------------|--|--------------------------------|
| on cloud nine | essere al settimo cielo | кош тоткандай |
| better would not melt in one's mouth | far finta di niente | мәхлук булып кылану |
| turn a blind eye | chiudere un occhio | күрмәмешкә салыну |
| butterflies in one's stomach | ha la tremarella / ha il culo che fa così | калтырап төшү |
| grin from ear to ear | la bocca che pare un forno | авызы колакка житкән |
| take (something) to heart | prendere a cuore | авырга алырга |
| wind round one's little finger | giocare / imbrogliare come un bambino | агачатка атландырырга |
| lazy bones | poltrone / pelandrone fannullone / pigrone | ата ялкау херәсән ялкавы |
| as bump as a rock | uno che non ha la testa | сарык / кабак баш / тинтәк баш |

DISCUSSION

As Linguists, educators consider language as cultural and historical environment, expanding the standard borders of the object of studying, activating language features, reflecting peculiarities of national mentality [7]. Comparative-typological research of phraseological units in modern English, Italian and Tatar languages is an essential contribution to the study of general theoretical questions of phraseology on the example of different-system languages. Phraseologism is often the property of only one language. Phraseological units, unlike proverbs, are not complete sentences. The aesthetic aspect of the language is enhanced with the help of phraseological expressions that are not translated literally, but reinterpreted.

On the other hand, the use of phraseologisms makes it difficult to understand and translate from a foreign language. The semantic cohesion of phraseological units varies widely enough: beginning with the difficulty of deducing the meaning of phraseological units from its components to phraseological combinations with the meaning resulting from the meanings of their constituent words.

According to the point of view of Professor A.V. Kunin, the phraseological unit is a combination of potential words with a completely redefined meaning and a combination of potential words with real words with a partially redefined meaning [8].

According to Academician V.V. Vinogradov, all phraseological units are the expressions in which the meaning of one element depends on the meaning of the other [9].

Professor N.N. Amosova insists that this term is applicable only to the so-called "stable contextual units" – units in which it is impossible to replace any of the existing components, without changing the meaning not only of the whole unity, but also those elements that remain intact [10].

CONCLUSION

On the basis of the selected data and analysis of the main factors contributing to the emergence of phraseological units in the languages under study, we can draw the following conclusions:

- 1) many PhU in the languages in question of an international character, that is, their origin and interpretation coincide;
- 2) some PhU, which exist in one language, have analogues in other languages, but the same quality or behaviour of a person causes different associations in different languages;
- 3) each language has its unique, specific PhU that do not have analogues in other languages;
- 4) PhU, which owe their origin to the work of literary figures, are mainly the property of their people and rarely take root in other languages;
- 5) the analysis of PhU showed that the British are very reserved, hardworking, freedom-loving, independent, witty people. Tatars and Italians, unlike the English, are much more emotional. Tatars are neat, diligent, religious, cautious people. Italians, in their turn, are quick-tempered, non-punctual, appreciate family traditions, pay great attention to external beauty.

Phraseology is the most valuable linguistic heritage, which reflects the vision of the world, national culture, customs and beliefs, the history of the people speaking it. This means that thanks to phraseology, one can penetrate into the past and the present of the language and the culture of its native speakers.

The use of these materials is a great help in teaching not only linguistic competence, enlarging linguistic structures and vocabulary, replenishing the students' level of knowledge, but also in the educational aspect, demonstrating their own achievements [11].

Thus, the national-cultural distinctiveness of phraseological units is especially evident when comparing three different-structural languages, which showed that in English, Italian and Tatar there are more or less similar images and symbols.

CONFLICT OF INTEREST

There is no conflict of interest.

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None

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