

Phraseologisms as a Representation of Culture, History, Folklore: Central Asian Languages (*on Material of Uzbek, Kazakh and Karakalpak Languages*)

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Abstract: This research is based on the analysis of some basic concepts of Central Asian culture, which are greatly influenced by the semantic code of Turkic languages. To belong to a culture is to belong to roughly the same conceptual and linguistic universe, to know how concepts and ideas translate into different languages, and how language can be interpreted to refer to or reference the world. First of all, it should be noted that the Central Asian languages belong to the Turkic language group and have much in common with Asian and Eastern cultures' world view. This project deals with problems of the lingua-cultural (ethnolinguistical) approach to linguistics, of a human and his/her place in the culture in every society, and it is also devoted to the problem of cultural codes of the language and their representation in the phraseologism of the Turkic languages. The main focus of this article is directed to those elements of culture, in particular, history, folklore, religious and ethnography of the Uzbek, Kazakh and Karakalpak peoples and their reflections in phraseologisms.

Keywords: Phraseologism, Culture, Precedent phenomenon, Precedent anthroponym, Precedent situation, Reminiscence.

The lingua-cultural problem of attitude to language as a system, which models the world in the human mind, is one of the most important ones at the present stage of linguistic studies. This paper deals with problems arising from the lingua-cultural approach to linguistics and with those questions related to the individual's relationship to culture and society. I devote attention to the problem of cultural codes of language and their representation in the phraseologisms of Turkic languages. The majority of this work focuses on the folklore of the Uzbek, Kazakh and Karakalpak peoples and that folklore's reflection in phraseologisms. Through the analysis of theoretical and practical material, I demonstrate the important role of **precedent phenomena** in the formation of **idioethnical phraseologisms** in Turkic languages. I conclude that the **phraseological world picture** is a set of ideas about human activity, historically rooted in the consciousness of a given language community and reflected in phraseologisms.

The fact that phraseology alters and is altered by features of folk culture is now widely accepted. The origins of phraseologisms are associated with a variety of sources and eras. Phraseologisms also, it must be noted, emerge from various dialects, which make up modern Turkic languages. In addition, phraseologisms are influenced by the written word as well as different genres of Turkic folklore. Currently, the theory of lingua-cultural problems of phraseology is one of main problems in the study of linguistics. I proceed from the school of thought inaugurated by V. Laugale and other European scholars Laugale writes that 'since 2005 various aspects of lingua-culturology have been the main subject of the project carried out by the European Society of Phraseology' (Laugale, 2013, para. 1).

I proceed from the idea that Historical events are reflected in the consciousness of national-cultural communities, particularly through folklore and interpersonal behavior of members of that community. I refer to this idea with the term **precedent phenomenon** coined by

Gudkov. (Gudkov, 1999). B. N.Teliya helps us tie precedent phenomenon to the study of phraseologisms, writing that the ‘phraseological reserve of language is a mirror in which the lingua-cultural community’s national self-consciousness develops’ (Teliya, 1996, p. 10). Phraseologisms give access to a particular vision of the world as seen by native language speakers. According to our observation precedent phenomena can be divided into two types: *precedent antroponym* (Ashimkhanova, 2007, pp. 55-63; Sabitova, 2013, p. 207) and *precedent situation*. Both of them are in a close relationship such that the appearance of one of these phenomena triggers the appearance of the other immediately. **Precedent phenomena** have an important role in the maintenance and development of cultural information. By identifying the role of precedent phenomenon in phraseologisms, we can tease out the code of concepts of the national culture and national consciousness. Both semantic groups of phraseologisms reflect the consciousness of community and daily life, varying views, customs of a given people, and various periods of history.

It should be noted that precedent phenomena can be located via comparison of phraseologisms and national-cultural specificities. V. A. Maslova importantly notes that: a specific national vision of the world can be found via the comparison of such precedent phenomena in phraseologisms. She identifies a number of modes for comparison. She suggests that epics and heroes from those epics form a large base from which to draw out comparisons between various cultures’ phraseologisms (Maslova, 2001, p. 146). Precisely this idea demonstrates how our precedent anthroponym can be related to phraseologisms as they appear in every language.

The role of anthroponyms is important in the generation of phraseologisms in the Uzbek, Kazakh and Karakalpak languages. For instance, the hero ‘*Khasan Kaygi*’ of the Kazakh national legend can be found in the oral literature and phraseologisms of Uzbek and Karakalpak

peoples because of the nomadic movements of the Kazakh people. Kasan Khaygi's personage in phraseologisms can be thought of as a precedent text. A precedent text is a citation from works of art, myths, legends, parables, tales, anecdotes, oral-poetry, phraseologisms, proverbs and sayings, popular expressions, and other speech-resistant formula (Sabitova, 2013, p. 208). Kasan Kaygi's precedent texts (phraseologisms) in this case are **reminiscences**, which are taken from a single word in the text. **Reminiscence** is the act of recollecting past experiences or events, such as when a person shares his personal stories with others or allows other people to live vicariously through stories of family, friends, and acquaintances while gaining an authentic meaningful relationship with a person.

The data analyzed in this part of the paper were collected through participant observation, online sources, written and oral art materials of Turkic peoples.

Connected to Khasan Kaygi, we see that one of the precedent anthroponyms of Turkic phraseologisms is **Asan Kaigy**. **Asan Kaigy** was a prophetic singer – a Kazakh legendary bard. Nicknamed '**Hasan the Pensive**' ('**Kaigy**') because he is always pictured as deep in thought. "The most popular is the legend about the search for the promised land **Asan Kaigy Jer-Uyuk** with abundant pastures and deep rivers, mild climate, lots of animals and fish, where people live without sorrow and need, hatred and oppression. On fast as the wind, camel **Zhelmaya** he traveled all corners of the world, but he could not find **Jer-Uyuk**' [<https://ru.wikipedia.org>]. His supposed activities in life manifest themselves in the phraseologism, such as:

Kazakh: **Asan qaygyndy aytpay otyrshy** (do not mention Asan Kaigy) (Kenesbayev, 2007, p. 65) (meaning: do not fall into depression, suffer grief). *Qaydagy bir asan qaygyndy aytpay otyrshy* (N. Torequlov) (Please, do not mention Asan Kaigy).

Uzbek: **Hasan qayg'ichi** xon amaldorlari haqida ichaguzdi hangomalar aytardi (S. Siyoyev, Yorug'lik) (Hasan Kaygi told anecdotes about the Khan's servitors).

However, the precedent anthroponym **Khasan Kaygi** in phraseologisms is observed only in oral art of Karakalpak language. It is probable that phraseologisms mentioning **Khasan Kaygi** are retained among Karakalpak speakers. It is worth stressing that some scholars wrote: '*Khasan Kaygi* can be found not only in Kazakh legend, but also in the legends of Karakalpak, Nogay, Bashkir peoples (Mamieva, 2007).

Currently, in the Uzbek language the precedent anthroponym **Alpomish** is found mostly in phraseologisms. For Example: *Alpomishday yigit* (man like a Alpamish), *Alpomishday mard* (brave as a Alpamish). They are also naturally found in the epic tale "Alpomish".

O'tmishda o'tib ketgan bir adib rasmin ko'rdim:

Alpomishday bir yigit g'amgin boqib turar jim

(T. Qahhor, Eshik taqillayotir). (I saw a picture of a writer, who has since left this world:

A boy like Alpomish looked on somberly and silently)

Phraseologisms are created on the basis of imaginative comparison. This is most clearly shown in the originality and uniqueness of the original language. They are directly related to the social life of the people, their way of thinking and poetic imagination.

Precedent anthroponyms related to the stories about prophets can also be found in Turkic phraseologisms, such as: **Isoning alamini Musadan olmoq** (Uzbek) (To blame Moses for Jesus's sins; to take your anger out on a third party), **Sulaymon o'ldi – devlar qutildi** (Uzbek) (King Solomon died – the Giants were free: when mom is away, the kids will play), **Nuh payg'ambardin kemesindey** (Kazakh) (like Noah's ark:) (Kenesbayev, 2007, p. 539), *Dawittin qorjynynday* (like David's saddlebag: used about an object that holds a great quantity of things, usually metal); **Suleyman juzigindey** (like King Solomon's); **Musanyin**

asasynday (like Moses's staff: used regarding an object that has magical qualities) (Kazakh) (Nurmukhanov, 1998, p. 149-151). Again these kinds of precedent anthroponyms are not found in the Karakalpak language, but analogical mythological precedent anthroponyms exist. For example, **Adam ata** (Adam) (*Adam atadan qalg'an* (QTF, 4) (a thing) left to us from Adam: used regarding ancient things). Often times, in Uzbek and Karakalpak phraseologisms **Daqyonus** and **Almisq** are used instead of **Adam ata**. '**Daqyonus** (Daqqiyunus) is the ancient Roman emperor Diocletian, who in some legends it is called **Daqyonus**. For example, **Daqyonusdan qolgan** (O'TFL, 2006-2008, p. 72) (variation: *Daqqiyunusdan qolgan*) (a thing) left to us from Daqyonus). *Daqqiyunusdan qolgan tillaqosh, sochpopuk, katichalarni ham boshqatdan artib-surtib...* (Mirmuhsin. Jamila). The phraseologism **Daqyonusdan qolgan** (left from Daqyonus) is used to refer to the remains of ancient historical cities and old coins found in Central Asia that harken back to the period prior to the Arab incursion. (<https://uz.wikipedia.org/wiki/Daqyonus>). Currently **Daqyonus** is used to expressing the 'old' or 'ancient' in phraseologism of Turkic peoples. The base component of semantics in this phraseologism is **Adam ata** (Karakalpak) – **Daqyonus** (Uzbek) – **Almysaq** (Kazakh and Uzbek) as a precedent anthroponyms.

We can draw a conclusion from these results similar to that made by Madieva in 2003, who writes 'by the core (kernel) elements of the national database include cognitive precedent names, which related one of the important roles in the accumulation and transmission of cultural information, a certain understanding of the situation and a whole range of associations that occur when precedent name exactly in speech' (Madieva, 2003, p. 122).

Every nation has a picture of the world. Its language is not only a means of thinking and communication, but also a reflection of the culture and spirit of the people. Therefore, of particular importance the study of

religious phraseologisms from an ethno-linguistic point of view is of particular importance.

The **precedent situation** has an important role in the generation of many idioethnical phraseologisms among speakers of a given language. The **precedent situation** depends on historical, mythological, religious and folklore occurrences, which are reflected in Uzbek, Kazakh and Karakalpak phraseologisms. We might include in this digits of numerological significance: 3, 5, 7, 9 and 40 – the numbers considered **mysterious** in Turkic people's life [Juraev, 1991, p. 5]. We might also include '**fire**' and other phenomena. The occurrence of **fire** (flame) appears in two types depending on its associations with mythology: mythological or non-mythological. Our investigation shows that the phraseolex '**fire**' is used mostly in a mythological sense in Kazakh and Karakalpak phraseologisms, whereas in Uzbek, this is not the case. The use of the phraseolex might contain either meliorative or pejorative meanings. 1) 'Fire' can be a friendly, comforting thing, a source of heat and light, as anyone who has ever sat by a campfire in the dark of night knows (meliorative). 2) Yet 'fire' can also be dangerous and deadly, racing and leaping like a living thing to consume all in its path (pejorative). In mythology, fire appears both as a creative, cleansing force and as a destructive, punishing one, although positive aspects of fire generally outweigh negative ones/

Fire was considered an object of reverence in the period of Zoroastrians. A vestige of Zoroastrianism has been retained in the culture of Central Asians. Tomas G. Winner writes: 'There seem to have existed strong elements of fire worship among Kazakhs, probably originating in influence from the Persian Mazdaists [practitioners of Zoroastrianism]. Fire was considered holy. There was a taboo against spitting into it and it was frequently referred to not by its common Kazakhs name (*aulie*), but, as among the Mongols, as 'mother' (Tomas, 1958, p. 11). Many cultures have myths and rituals involving fire. In

some myths, it is linked with the idea of the hearth, the center of a household. **Fire** can also be a symbol of new life. In Turkic languages ‘fire’ is used in a number of phraseologisms with mythological meanings, for example, ‘fire’ is often used to mean ‘**family**’ in these languages. **Fire** is considered holy because of these people’s mythology. The following phraseologisms with mythological meaning of ‘fire’ can be found in Kazakh and Karakalpak languages:

Kazakh: *Oshagyn talqandady* (meaning to destroy smb's family) (FS, 564) – *Qylmysty bolganda, nemisterdin ozderi siyaqti botennin uyine basa-koktep kirip oshagyn talqandagamyz joq, - deydi Bolatbek* (J.Jumaqanov); *Ot basy, oshaq qasy* (meaning family) (Kenesbayev, 2007, p. 560) – *...tartyp algan oramaldy dongelek juzin burungydan da shagyndaw etip korsetip, ot basy, oshaq qasynyn jupyny bir kelinshegine uqsata qoygan* (Kazakh literature)

Karakalpak: *Oti‘ni‘n‘ basi‘n bi‘lg‘aw* (mean: to destroy smb's family) (Eshbayev, 1985, p. 128) – *Ba‘rinin‘ ko‘zinin‘ alasi‘ mende. ‘Ti ‘ni‘sh oti‘mi‘zdi‘n‘ basi‘n bi‘lg‘adi‘’ – dep ba‘ri meni dushpan ko‘rsetu gi‘n boldi‘* (K.Sultanov).

The history of Turkic peoples, historical and spiritual weaving, every nation in the culture of the Turkic people expresses characters lingua-cultural unity ethnolinguistic exploring aspects of the phenomenon. History, culture, similarities of the Kazakh and Karakalpak languages, summarized the concept regarding the name the ‘family’ seemed similarities and peculiarities. But in Uzbek the phraseolex ‘fire’ is not used mythologically, but rather in the direct meaning of **fire**, that is the ‘destructive\ seme of fire but transferred to human character via metaphor. For Example: *o‘choqqa olov yoqmoq* (O‘TIL, I, 2006, p. 359) (mean: to make smb angry) – *Rayhonga ma‘lumotni yuboriboq o‘choqqa olov yoqtiribsiz-da, Farmonqul aka, buvadehqonnik bexato chiqaveradi, deb o‘ylagandirsiz-da* (S. Mahkamov, Shogird). Here, these phraseologisms express a human’s negative characteristics (pejorative).

Uzbek speakers see compare the destruction of fire with the destructiveness of a person when angry. A specific national vision of the world is reflected in the semantics of comparison of this phraseologism.

Moreover, the *mysterious numerals* (3, 5, 7, 9, 40) are embedded in the structure of every culture and help with the memorization of information, memorialization of dates, and keeping track of calendrical cycles. This peculiarity provides for the transfer of knowledge from generation to generation, regardless of the condition of writing and oral (verbal) exercise in a given culture. Numerals in the phraseological units of Turkic languages contain religious-mythological and cultural-ethnic features are related to national culture, customs and traditions of native speakers. In popular speech, along with other collocations, numerical phraseological units are represented richly, including phraseological units with mysterious numbers that give our speech a special liveliness, clearly expressing the national identity of language.

The specific religious, mythological and cultural features of a people are reflected in numerals, especially, the mysterious number *seven*. According to the opinions of scholars *seven* is related to views of primitive peoples regarding celestial objects. The mysterious number seven has become a symbol of ancestors and past generations. For example, the *Seven robbers* (the local name for a constellation) is thought of as *seven ancestor* or *seven Maecenas* in the sky (Jo'raev, 1991, p. 42). Overall, the mysterious number *seven* is envisioned as an *ancestor* or past *generation* or *several relationships between people* in the world outlook of Turkic language speakers. this view has influenced the formation of phraseologisms in Uzbek, Kazakh and Karakalpak. There are specific symbolic expressions using the numeral *seven* to stand in for an ancestor-generations of people in phraseologisms. They tend to be connected to the idea of shame and chastity. Example:

Uzbek: **yetti nomusini yerga bukmoq** (Rahmatullayev, 1992, p. 84) / word to word: *to fold into the ground seven shames*. (meaning to be ashamed)

Kazakh: **jetti nasyrym jerge kirip, betimnin suwi bes togildi** (FS, 264) / word to word: *five time spilled my face's water, folding to the ground my seven authority*.

Karakalpak: **jetti nasiri bu'giliw** (Eshbayev, 1985, p. , 81) / word to word: *to fold seven authority*.

These phraseologisms have one meaning: “*to cover oneself with shame*”.

In summary, we can say that lingua-cultural analysis allows the establishment of phraseologisms in correlation with the ‘codes of culture’ – human realities that are endowed with cultural meaning. Folklore gives an indication of the origin and formation of phraseologisms in the Uzbek, Kazakh and Karakalpak languages, their functions in producing speech and their impact on the literary language. From this point of view the theoretical understanding of the specific properties of phraseologisms is particularly relevant. That understanding illustrates one of the expressive means of language, its semantic systems, and its methods of producing phraseologisms.

Altogether, cultural space is divided into codes that correlate with archetypical representations of human culture. Spatial code of culture is one of the most ancient cultural codes. One of the ways of representing the spatial code of culture in language is spatial phraseologisms, which reminds of the concept of etalon (precedent phenomenon) as defined by Teliya. ‘An etalon is substitution by way of image to describe the character of a person or object’ (Teliya, 1996, p. 242). Exactly, the choice of images for etalon comparisons in phraseologisms shows their cultural specificity as a precedent phenomenon.

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