

On Vector Aspects of Phraseological Units in Different System Languages

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Abstract. At present, in the post-COVID time in the global world, the issue of studying the national and cultural specifics of the worldview of speakers of different languages continues to be relevant. The authors of the article emphasize that phraseological units play a special role in the verbalization of the picture of the world, the meanings of which are closely related to the background knowledge of native speakers, the cultural and historical traditions of the people and the life experience of the individual. In their opinion, there are a large number of studies of phraseological units in which phraseology is considered as a cultural code of the nation, the meaning of phraseological units is specified. Also, it is noted that in existing works the problem of phraseologism and linguistic personality is posed and substantiated, the functioning of phraseological units in a literary text is determined, linguistic and individual author's phraseological units are distinguished, the pragmatic aspect of the study of phraseological units, their metaphorical nature, cognitive aspect, linguocultural and linguocultural nature of phraseological units are highlighted. and others. In this article, the authors consider phraseological units of different system languages, in particular, vector aspects, semantic content, universal and specific properties, undoubtedly associated with the national and cultural specifics of the worldview of the languages considered by the authors. In the article, the authors present the results of free associative and receptive experiments, on the basis of which they draw conclusions about the need to develop a special system of exercises to study the vector aspects of phraseological units.

1 Introduction

The issue of studying the national and cultural specifics of the picture of the world of speakers of different languages continues to be relevant in the present, post-COVID time. A special role in the verbalization of the picture of the world is played by phraseological units, the meanings of which are closely related to the background knowledge of native speakers, the cultural and historical traditions of the people and the life experience of the individual. Phraseological units represent a certain "fragment of the language picture of the world" [1]. There are a large number of studies of phraseological units, where phraseology is considered as a cultural code of the nation, the meaning of phraseological units is

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specified. Along with this, the problem of phraseologism and linguistic personality is posed and substantiated, the functioning of phraseological units in a literary text is determined, linguistic and individual author's phraseological units are distinguished, the role of phraseological units in the formation of the idiosyncrasy of the authors of works is emphasized, the pragmatic aspect of the study of phraseological units, the metaphorical nature of phraseological units, the cognitive aspect, linguo-cultural and linguo-cultural nature of phraseological units, etc. The article deals with phraseological units of different system languages, in particular, vector aspects, semantic content, universal and specific properties, undoubtedly associated with the national and cultural specifics of the worldview of the languages we are considering, based on the concept of "family". The relevance of the study of this issue is due to the fact that the codes of culture of modernized societies around the world take their origins from the past. Undoubtedly, in this regard, phraseological units reflecting the specifics of a particular culture acquire their direct role and significance.

The issues of studying phraseological units, their classification, features of use, structural, lexicographic, semantic, pragmatic, linguoculturological description in linguistics were considered in Russian works (A.A. Potebnya, I.I. Sreznevsky, F.F. Fortunatov, A.A. Shakhmatov, E. D. Polivanov, L. A. Bulakhovsky, V. V. Vinogradov, A. I. Smiritsky, O. S. Akhmanova, V. L. Arkhangelsky, V. N. Teliya, V. A. Maslova, D. O. Dobrovolsky, N.M. Shansky, V.P. Zhukov and others) and domestic scientists (Sabitova Z.K., Zhanalina L.K., Kopylenko M.M., Akhmetzhanova Z.K., Shelyakhovskaya L. A., Nikitina S.A., Avakova R.A. et al.). Also, the analysis of scientific literature on the research problem at the present stage showed that, despite the large number of meaningful linguistic studies related to the concept [2; 3], the vector aspects of the phraseology of different system languages and the ways of their study by students remain undisclosed.

2 Research Methodology

Phraseologisms are metaphorical in nature. Many researchers are of the opinion that a metaphor based on the cultural and national worldview reflects the cultural values of the people, makes it possible to study deep, directly unobservable, thought processes that occur in the human mind and are associated with the reflection and understanding of the world around [4; 5; 6; 7; 8; 9; 10]. In this regard, we note the vector aspects of the phraseological units of the concept "family". The spatial verticals "top-bottom", "right-left" are distinguished, which can be traced in the national picture of the world and have a nationally specific expression in the language. So, the concept of top is associated with the male, activity principle. The man symbolizes the movement upwards, towards the sky, god, sun, light: Without a husband, without a head. The husband is the head, the wife is the soul. The husband is in the house that the head is on the church. Zhaksy katyn zharynyn zhaksysyn asyrary, zhamanyn zhasyr (A good wife will glorify her husband's valor and smooth out shortcomings). Erdin zhaksysy elimen oylasady, ayeldin zhaksysy erimen oylasady (A smart horseman consults with the people, a smart wife consults with her husband). In the culture of the ancient Turks, the dualism of male and female principles was embodied in the divine pair of Tengri and Umai. The ancient Slavs deified the sky, represented in a male image, the earth was called mother, nurse. The word Tengri, Taneri in the meaning of "sun-man", "sky-man" consists, according to Z.K. Sabitova, of two roots: tan + eri - the word tan in all Turkic languages is associated with the rising sun, er, eri means husband, man, hero [11, p.140]. Umai is a female deity, the progenitor of all living things, the personification of the fruitful beginning in the world. The phrase Mai-ana, pronounced by the bride (during the ceremony of pouring fat into the groom's hearth), by the woman in labor (who also throws oil into the fire), is considered by Orientalists as an appeal to Umai, the patroness of women, children and fertility. The concept of the bottom has a negative connotation, it

correlated with evil spirits, it was thought of as something bad, evil. Downward movement in languages of different systems means moral decline, loss of respect, authority: to fall in someone's eyes, to hit one's face in the dirt; *abyra tusiru*. A woman, as opposed to a man, was seen as a symbol of the lower world, evil and sin: Do not trust the horse in the field, but the wife in the house. In people, an angel, not a wife, but at home with her husband - Satan. *Zhaksy әyel - yrys, zhaman әyel - ұrys* (A good wife is happiness, a bad wife is unhappiness). According to V.A. Maslova, "the opposition right - left is based on the myth that every person has both good and evil spirits next to him: a good guardian angel is located on the right, and the demon-tempter is on the left: the Demon walks on the left, but leads to sin" [12, p. 93]. The opposition "right - left" is more vividly presented in the Kazakh language. The concept of "family" in the Kazakh language is objectified by phraseological units containing the element "right" ("on") of this opposition: *on batasyn aldy [berdi]* (ak tilegin berdi, zholynyn boluyn tiledi); *onga [zhonge] keldi (sәti tusti)*; *on zhaktan ayy, sol zhaktan kuni tudy (bakyty zhanda, zholy ashyldy)*; *on zhagynmen [algyntynmen] turgan ekensin (oilap kelgen isinin sati tysip, zholy onharylgan kisi turaly aitylady)*; *on zhol and others*. Analysis of the factual material of the Russian and Kazakh languages [13; 14; 15; 16; 17; 18] showed that the family is a world for its own, which does not tolerate foreign interference: they do not go to a strange monastery with their charter and do not want to wash dirty linen in public. The role of the head of the family is very important. The husband must make important decisions regarding the present and future of the family: Behind a good husband, as behind a stone wall, there is no fence behind a bad husband. Behind the bridge, under the bridge, the grass turns green; for a good husband, the wife grows younger. A woman also plays an important role in the family: it is she who creates all the conditions for the family to settle down, to survive, she is also a mother, a mistress, who creates comfort in the house and protects the hearth: Peace in the family is kept by the wife. Where one husband cannot, there the wife will help. A wife is a friend to her husband, not a servant. The child cries, and the mother's heart hurts. Maternal affection knows no end, etc.

The family represents the relationship between parents and children. In children, parents see happiness, joy, procreation, heirs: Children are not a burden, but a joy. There are no children - the family is an empty flower. Although the child is crooked, the father and mother are nice. Children are good - the father-mother is crowned, thin - the father-mother is finished. In the Kazakh language, the word *urpak* has a huge, significant content in terms of "offspring of a particular person, a particular family", the absence of which is equated with grief, childless families are deprived of the meaning of life, its joys (*urpaly zhok, urpak kaldyrmady*). The Kazakhs see the life purpose of a person in the continuation of the family, offspring: *ұрпақ әсирді, ұрпақ қамын ойлody, ұрпақ тарada, etc. ұрпақ* implies the continuity of generations, continuity in every sense: language, culture, psychology, mentality, traditions, customs *ka zhalgasty*). It should be noted that the understanding of the predetermination of family happiness, well-being by the patron in the person of *Kydyr Ata* has strengthened in the Kazakh mind. The Kazakhs say: "Kyryktyн biri kydyr", i.e. one out of forty people who met by chance or one out of forty guests who visited the house may turn out to be *Kydyr*, an image of ancient Turkic origin. In Kazakh legends and beliefs, *Kydyr* appears most often in the form of an old man in all white. The Kazakhs believe that it is he who brings happiness, luck, prosperity to every home, family: *Basyna kydyr darydy. Zhortqanda zholyn bolsyn, zholdasyn Kydyr bolsyn! Alla ondau; Alla rakym kylу; Allanyн Amir*. As the analysis of the factual material shows, in the Russian and Kazakh consciousness there is an awareness of the impermanence and fragility of the family's material wealth, happiness, good luck in a person's life: a zigzag of good luck; catch a moment of good luck; fortune smiles; fortune has turned its back; *bagy kesildi; bagy zhanbagan; bagy kaityty; bakyty baska tepti; baқ ausady, etc.* In Russian and Kazakh

legends, there is a bird of happiness - bakyt kыsy, which brings happiness and prosperity: bakyt kusy kondy. A married couple should always strive not to frighten away the bird of happiness (bakyt kыsy ыshly). The family in human life is inextricably linked with the concept of happiness. Obviously, happiness is the most important human value. Since happiness is one of the components of the family, we will try to determine the vector aspects of phraseological units representing both objective and subjective perception of happiness by a person. For some, happiness is a good combination of circumstances, favorable living conditions: a happy lot has fallen; lucky planid fell out. Some people believe that happiness is given to a person from above, so people are born happy: to be born under a lucky star; to be born in a shirt [in a shirt]. Another look at happiness, which seems to be independent of a person, but is predetermined by a happy fate: the smile of fortune; fortune smiled; fortune turned her face; happiness smiled. In the named phraseological units of the Russian language, the objective meaning of happiness is manifested, the understanding of happiness is conveyed as a successful combination of circumstances, a happy occasion, favorable living conditions. Along with these phraseological units, there are units that convey a subjective understanding of happiness, when happiness is associated with pleasant experiences, bliss, with joy, delight, admiration: to be in seventh heaven; jump for joy; do not remember yourself for joy; go crazy with happiness; not find a place for yourself (for joy, excitement); to be (feel) / to feel at the top of bliss; do not feel your feet under you for joy. Thus, these units interpret the concept of "family" on an emotional level: when a person is happy in the family, he comes into a state of the highest emotional upsurge, he experiences a sense of self-satisfaction and a feeling of stormy joy. Currently, more and more people began to celebrate "silver", "gold", "diamond" weddings, which confirms the idea that, despite cataclysms, natural disasters, diverse, not always positive, sociocultural factors, including covid and post-COVID periods, the preservation of family values is very important, the importance of the family in a person's life is quite high.

In the process of analyzing the vector aspects of phraseological units, we conducted an experimental study, which was a fairly effective method for studying the structure of concepts in cognitive linguistics. The experimental study included free associative and receptive experiments. "The key that opens access to meanings is association. Nothing acquires meaning without a spontaneous association, or a nameless Nothing (Something) becomes meaningful through association" [19, p.34]. The method of a free associative experiment consists in presenting the subjects with stimulus words, to which they must respond with any verbal reaction that comes to their mind. The stimulus word sets in motion associative links that form its image in the memory of native speakers: "... any word requires, so to speak, "continuation", is looking for its pair, wants to turn into a "model of two words". ...At the same time, each stimulus-response pair is not yet a complete statement, but already its necessary component..." [20, p.751]. Also, in order to identify the content of the concept "family", we also conducted a receptive experiment, which is understood as an experimental study of knowledge (understanding) of the meaning of a language unit by native speakers. Free associative and receptive experiments [20;21] were conducted among residents of the city of Kyzylorda of the Republic of Kazakhstan (aged 16 and over, regardless of education and marital status). Let's move on to the results and their discussion.

3 Results and Discussions

During the free associative experiment, 300 associative reactions, or associates, were obtained. Native speakers of the Russian language (100) and native speakers of the Kazakh language (100) were asked to write down the first 3 associates that came to their mind (word, phrase) for the stimulus word family. The results obtained by us were divided into

10 and 8 categories, respectively (Table 1).

Table 1. Results of a free associative experiment among native speakers of the Russian language and native speakers of the Kazakh language

| № | Associate category | Number of associates | |
|----|--|----------------------|--------------|
| | | Russian lang. | Kazakh lang. |
| 1 | naming people according to the degree of kinship (parents, mother, father, children, blood relatives / ata-ana, bala, tuyskandar, agayyndar, bauyrlar) | 110 | 115 |
| 2 | related to relationships between family members (love, mutual understanding, trust, respect, warmth / mahabbat, syylastyk, tatolyk, auyzbirshilik) | 60 | 65 |
| 3 | naming the habitat of family members (house, walls, hearth / shanyrak, uy, baspana) | 55 | 63 |
| 4 | testifying to the feeling of a shoulder to lean on, the realization that relatives will always come to the rescue (support, support, care, mutual assistance / kamkorlyk, komek, otbasyn korgau) | 25 | 3 |
| 5 | "sensual" associates (happiness, tenderness, parental affection, etc. / kuanysh, bakyt, konil, zhylulyk) | 17 | 21 |
| 6 | associated with the manifestation of human qualities (responsibility, devotion, reliability / birlik, tozimdik, zhauapkershilik, adaldyk) | 12 | 9 |
| 7 | on the manifestation of communication skills (the ability to get along with others, communication) | 9 | - |
| 8 | related to the concept of "life" (family life, the most precious thing in life, the most sacred thing in life) | 5 | - |
| 9 | associated with certain processes, actions, community of interests (raising children, procreation / ortak maqsat, ortak sharua) | 4 | 4 |
| 10 | emphasizing officially fixed ties (husband, wife, legal marriage / erli-zayyb, neke) | 3 | 20 |

It should be noted that the most frequent associates in the linguistic consciousness of speakers of different system languages are words that name people according to the degree of kinship (110/115), associated with relationships between family members (60/65). The results of the free associative experiment allow us to conclude that the resulting associates, significantly enriching the composition of the conceptual features of the concept under study, contribute to tracing the spatial verticals as "top-bottom", "right-left", which are reflected in the national picture of the world and in the language of Kazakhs and Russians. At the same time, we also carried out a receptive experiment applicable to the study of the content of concepts, a vector expression. Through the method of subjective definitions, the real content of the meanings of the word family in the minds of native speakers of the Russian language and native speakers of the Kazakh language was revealed. The experiment took place in four stages, 200 people were covered: 1. The subjects were asked to continue the phrase: family is ... / Soylemdi tolyktyryp, zhalgastyrynyz: Otbasy degenimiz - ... 2. The subjects had to describe the visual image that the word family / Otbasy degen evokes created siz auyzsha kalay beineleysiz? 3. The subjects name a word that is close in meaning to the word family / Otbasy degen sozge magynasy zhakyn sozderdi tabyny. 4. The subjects name the word opposite in meaning to the word family / Otbasy degen sozge magynasy karama-karsy sozder tabyny.

Let us present the results of four stages of the receptive experiment. At the first stage of the experiment, the following definitions of the word family were identified among native speakers of the Russian language: Family is ... a cell of society (20); a group of close relatives (14); the people dearest to you (12); the most precious thing in a person's life (11); the most important wealth of a person (9); happiness (8); hearth (7); support (6); people living under one "roof" (5); people united by one goal, looking in one direction (4). Singular definitions: a wall to hide behind; the foundation of life; one unified state; garden with fruit trees. Among the speakers of the Kazakh language, the following results were found: *Otbasy degenimiz... shagyn memleket* (26); *kogamnyn bir bөлshegi* (16); *bir shanyrakta turatyn adamdar* (13); *en zhakyn adamdar* (10); *ata-ana zhәне balalary* (9); *zhanashyr adamdar* (7); *ystyk ұya* (6); *zhylulykka toly meken* (5). At the second stage, a group of subjects (100) were asked to describe the visual image that the word family evokes in them. The majority of respondents presented the following image of a family: a cozy home (22); happy family (15); all close people nearby (11); a house where you are expected and loved (10); complete family (9); mutual love of parents and children (8). The following no less interesting images are a tree with deep roots (6); smile of all family members (5); tears of happiness (4); parents rejoicing for their children (2); own nest (2); sun (2). The rest of the subjects (4) could not answer this question. Most of the informants (out of 100 native speakers of the Kazakh language) presented the visual image of the word family as *tattoo-tatti emir syru* (23); *ata-ana balalarymen birge* (17); *ulken baiterek* (14); *berekeli zhanuya* (12); *otbasy bir dastarkannyn basynda* (10); *bir birine suyispenshilikpen karau* (8); *kөңili tolyk ata-ana* (6); *bakytty zhanuya* (4); *ata-ana balaga önege* (3). The remaining informants (3) could not answer the question. At the third stage, the informants chose a word close in meaning to the word family. The survey revealed the following synonyms: home (40); focus (37); happiness (10); parents (8); relatives (3); Motherland (2). The informants-native speakers of the Kazakh language named the following words: *zhanuya* (41); *shanyrak* (20); *Otan* (10); *ui* (10); *bakyt* (9); *tuykandar* (6); *ata-ana* (4). At the fourth stage, the subjects were asked to name a word opposite in meaning to the word family. The results of the experiment showed that the main opposition for native Russian informants were the words loneliness (70), divorce (15); void (10); longing (5). Informants-native speakers of the Kazakh language identified the following antonyms: *zhalgyzdyk* (78); *zhalgyz* (10); *azhyrasu* (8); *gift* (4). The results obtained revealed that in the minds of native speakers of both the Russian and Kazakh languages (regardless of education and marital status), the family is connected, first of all, with close and dear people in a person's life. The family is associated in the mind of a native speaker with the image of the hearth. The visual image of the family, proposed by the informants, appears in the form of a large friendly family, mutual feelings. The metaphorical images proposed by the informants are interesting: a smile, the sun, a nest. No less interesting are the images of a happy family and joyful, contented parents. The word *zhanuya* (41) is singled out as the main synonym, and then, in descending order, *shanyraq*, *Otan*, *uy*, etc. Among the words that are opposite in meaning to the word family, *zhalgyzdyk*, *azhyrasu*, *dara*, etc. are named. In the naive worldview of native speakers of the Russian language, the family is closely connected with a group of people, so they choose loneliness, emptiness as the opposite word. All reflective associates make up conceptual layers and convey the vector content of the concept. As can be seen from the results of the experiment, in the linguistic consciousness of the native speakers of the Russian and Kazakh languages, there is a recognition of the family as a social institution, which is the starting point. Thus, the results of the experiment testify to the attitude of respondents to the phenomenon under study and reflect the view of a native speaker of the world with their own national and cultural specifics.

4 Conclusions

The study of the components of the concept, the identification of conceptual features, layers, spatial verticals, vector aspects, the appeal to the human concept sphere remain relevant at the present stage of development of cognitive linguistics. The concept of "family" is one of the most significant elements of the cultural concept sphere, despite the lack of success, it exists in the collective consciousness in the form of a set of ideas, images of human value with a characteristic national and cultural specificity. Its further study, as well as the results of the experiments, allow us to conclude that it is necessary to develop a special system of exercises to study the vector aspects of phraseological units and other components of the concept of "family" in the post-COVID period and the widespread digitalization of the educational environment.

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