ABSTRACT

The modern world dictates the search for new approaches concerning the study of language and culture, where a person as a carrier of a particular culture and speaking a particular language, is considered in close relationship with a culture and language carrier. The human factor is involved in linguistic studies as the phenomenon of national language identity and as an important component of the national mentality. The following techniques were used during the study: descriptive and comparative analysis, and the methods of semantic, conceptual and linguistic-cultural analysis.

The modern Tatar linguistics demonstrates a great interest for the consideration of a language as a kind of cultural code for separate linguistic and cultural communities. Phraseological units, being the cultural heritage of people, reflect all aspects of the Tatar people life, its past and present, its views and beliefs, character, psychology, lifestyle, including the spatial orientation. An ethno-linguistic, psycholinguistic, sociolinguistic and lingvocultural approaches occupy a special place in the representation of a language personality in modern linguistics. One of the main sources at linguistic and cultural representation of a language personality is phraseology. The phraseological units of Tatar language reveal the ways of the Tatar language personality representation. The main attention in the article is paid to the analysis of Tatar language phraseology units as the way of Tatar language personality representation, which makes it possible to identify universal and linguistic specifics. Also it allows to explore deeper the system of Tatar people thinking.

Key words: Linguistic and cultural description, linguistic personality, representation, language picture of the world, national-cultural component, phraseological unit, contextual analysis, mentality

1. INTRODUCTION

The modern world activates the research according to an anthropocentric study of consciousness. More and more attention is paid to the study of linguistics in language personality and its representation. The science considers a language personality as a particular carrier of a language linguistic units, operating by the rules of language and speech activity, which has a universal and personal cultural experience. A language personality correlates with the culture and is the carrier of a national origin, has an overall picture of the world with the language personalities of its people.

The purpose of this paper is a comprehensive study of phraseology as the way of the Tatar language personality representation. During the study aimed to determine the characteristics of the people through a language, through the prism of national mentality, the main category of research is the problem of "language and culture", "language and identity", "language and ethnicity" study. In modern linguistics the opinion that a language and culture form and organize a linguistic personality mentally, where a language is considered as the means of cultural values determination becomes more and more important.

The article is relevant as it reveals the reflection of a personality in phraseologisms within the diversity of its manifestations, which may be justified by the inadequacy of existing research approaches to the study of the Tatar language personality implementation method through phraseological units.

Since the object of our study is the representation of a linguistic personality, the methodological basis is made by the works, concerning the theory of linguistic relativity by Sapir-Whorf, Y.N. Karaulov, N.D. Aphanov, V.M. Mokienko et al. The linguistic and cross-cultural theory of speech and the "background theory" is considered in the works written by E.M. Vereshchagin, V.G. Kostomarov, G.D. Gachev, V.V. Vorobiov.

In contrast to Indo-European and Slavic linguistic science, which during the last decade, had a great number of works devoted linguistic and cultural research concerning the languages of peoples living within the territory of Russian Federation. In this regard, the studies of such linguists as Z.H. Bizheva, R.M. Vasiliev, Zh.H. Gerkogotova, A.I. Gelyaeva, I.R. Mokaeva, Z.M. Raemguzhina, G.M. Kuchmenova, G.V. Gafarova, T.A. Kildibekova, R.H. Khaerullina, Z.R. Tsirnova et al. should be noted which are conducted on the basis of Adyghe, Balkar, Bashkir, Kabardian and Kazakh languages.

Over the last decade the Tatar linguistics developed monographs, thesis works devoted to the linguistics study, the key concepts of the national language picture in the world. The results of research are reflected in the works written by R.R. Zamaletdinov, E.M. Ziangirov, E.N. Gilyazeva, A.Sh. Vasilova, L.R. Garipova, G.R. Galullina, G.I. Ziatdinova, F.H. Hasanova, D.H. Khusnutdinova and others.

2. METHODS OF STUDY

In order to perform a comprehensive analysis of phraseology as the way of Tatar language personality representation the following methods were used: descriptive, comparative and the methods of semantic, conceptual and linguistic-cultural analysis.

The descriptive method was used during the study of technique system used to characterize the language phenomena at this stage of its development; this is the method of simultaneous analysis. The methodology of phraseological unit descriptive study, reflecting the national character of a language person, helps to define clearly the scope and the content of the test expressions.
An objective description of the national marked language space, taking into account the uniqueness of the world understanding processes, was used at the determination of its constituent entities in linguistic theoretical studies and in a language personality description as the subject of linguistics. Also the different means of phraseological units representation and interpretation were used, relevant for the language approach as the subject of study since the linguistic interpretation is recognized as the most significant one in the linguoculturological description of a language personality.

The comparative method as a scientific means was successfully used in experimental and theoretical study of phraseology as a way of the Tatar language personality representation.

3. MAIN PART

The content of the Tatar language personality is manifested in phraseological units as the definition of a person's nature various traits.

The phraseological units related to this thematic group make quite a numerous, an active and a typical series of phraseology. Idioms as the way of the Tatar language personality representation are characterized by a developed system of values, images and the means of expression [1].

The idioms were analyzed according to the evaluation component of a phraseological meaning. It is the component (disapproving and approving evaluation) included in the meaning of phraseology is the main means of a Tatar language personality representation. The subjective evaluation element of phraseological value may be explained by differential reaction of people on the positive and negative effects and is an integral one in the semantic structure of phraseological units.

There is a positive, a negative and a neutral components of idiomatic meaning, which are based on a blame, an approval or the lack of clearly expressed relation as the statement of socially established evaluation of a phenomenon [2]. Thus, the phraseological units denoting the character of a Tatar language personality were combined into 3 main groups: a positive evaluation, a negative and a neutral evaluation of an estimated value. The representation of a Tatar language personality within identified groups indicates a general pattern, the similarities between the phraseological microsystems of phraseological units.

1. The phraseological units expressing the negative traits of a Tatar language personality.

This group includes the idioms with negative subjective evaluation component of an idiomatic value, i.e. the FU with the meaning that causes a blame as the statement of the established character traits evaluation of a Tatar language personality.

In the Tatar linguistics they make up the largest group. An overall semantic asymmetry of a phraseological system may be explained by a more acute and differentiated emotional and verbal and cogitative reaction of people towards the negative phenomena, as well as the reaction characteristic of stressful, i.e., sharply negative emotional states, the trend towards the use of ready-made speech forms, including the stable verbal units. At the present stage there is a shift towards negative values. The distribution of phraseological units into phraseological semantic subgroups was based on their identification by separate lexemes, phrases, or the detailed descriptions in lexicographical sources, the presence of general integral semes in their semantics [4; 271; 5; 77]. For example, there are the phraseological units of some semantic subgroups with a negative evaluation: 1) duplicity, hypocrisy: ikeyaqlipeke (two-faced Janus); 2) cowardliness, timidity: negbiqesel (cowardly); 3) arrogance, conceit: boyergetayanu (double teapot); 4) cruelty, ruthlessness, callousness: tashyorek (black soul); 5) determination, strength of character, reliability: qatichiklevek (hard nut);

2. Phraseological units expressing the positive traits of a Tatar language personality character.

This group includes the idioms with a positive subjective evaluation component of an idiomatic value, i.e. the idioms with the meanings which are expressing the content of an established social evaluation concerning certain character traits.

Their number is much smaller than the number of phraseological units with a negative evaluation. Let's consider separately some subgroups of phraseological units with a positive assessment. The following are the most numerous ones:

1) courage: belalebash (trouble-maker); tashibash (temperamental); batir kellele (bold head); tugerek bash (round head); 6) greed: saran ike tuler (miser pays twice), ach kuz (envious eyes); 7) impudence, shamelessness: oyati qachqan (lost to shame), oyatsiz yoz (shameless mug), oyatsiz bebek (shameless eyes);

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1) courage: belalebash (trouble-maker); tashibash (temperamental); batir kellele (bold head); tugerek bash (round head); 2) talkativeness, boastfulness: borchaq sibu / shyttyru (liar), ozin tel (big mouth); 3) arrogance, conceit: boyergetayanu (double teapot); 4) honesty: toshepqalgan (not a cowardly dozen);

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gold); kinkunelle (with an open heart); izgekunelle (good soul, holy soul); 8) cheerfulness: alkužlekašqarau (look through rose-colored glasses); kondebyrem, kondetyu; eshtenbyremyasau (celebrate).

3. Phraseological units of a neutral assessment concerning the nature of a Tatar language personality.

This group includes the idioms with neutral subjective evaluation component with idiomatic meanings [6: 32; 7: 698]. These idioms so not have a pronounced approval or disapproval.

The group of idioms with a neutral evaluation is the smallest one of among three selected phraseological groups. The idioms with the adjectives of this group may have a neutral meaning [8: 216; 9: 10; 22], which does not depend on the surrounding context, such as: 1) a "passive" virtue (about people, who do not hurt, but who do not want any good); 2) a trustful person; naively (heart) - someone who is naive and gullible; 3) sugatoshkenchebesh, baltasisugatoshkendeybulu (hardball, old stager).

The other phraseological units of a neutral evaluation, on the contrary, depend on the context. Depending on the context their meaning may acquire various shades of a positive or a negative evaluation. For example: seyerkeshe (a strange person, an eccentric); yuashberen / sariq (meek as a lamb (sheep)); qurqaqquyan, qotanquyan (careful, scared crow).

4. CONCLUSION

Thus, the Tatar language has a shift of phraseological units active use expressing a person's character negative traits. This fact may be explained presumably by the fact that the Tatar people, as one of the Turki peoples representatives, where the most severe problem is the negative attitude to something negative, terrible, deviant. On this basis, a linguistic person of the Tatar people expresses his negative reaction through differentiated emotional verbal and cogitative phenomena.

The qualitative analysis of phraseological unit subgroups with the adjectives, describing the features the Tatar language personality character, showed an uneven distribution of idioms.

The Tatar language does not have the phraseological units with the meaning of "chutzpah". Such traits as diligence, optimism, honesty are reflected most widely in the phraseology of the Tatar language.

The groups of phraseological units expressing such qualities as "hypocrisy", "talkativeness", "flattery", "sarcasm", "courage", "kindness" and others. According to these studies, one may assume that these traits of the Tatar language personality are blamed or encouraged by the Tatars.

CONFLICT OF INTEREST

The author confirm that the presented data do not contain any conflict of interests.

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