

CONCEPTS CHARACTERIZING THE SPIRITUAL WORLD OF A PERSON IN PHRASEOLOGICAL UNITS WITH ONOMASTIC COMPONENT IN TATAR, TURKISH AND ENGLISH LANGUAGES

CONCEITOS QUE CARACTERIZAM O MUNDO ESPIRITUAL DE UMA PESSOA EM UNIDADES FRASEOLÓGICAS COM COMPONENTE ONOMÁSTICO NAS LÍNGUAS TÁRTARA, TURCA E INGLESA

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Abstract. The article is devoted to comparative analysis of phraseological units describing the spiritual world of a person in Tatar, Turkish and English languages. The concepts of the spiritual world of man are of interest for studying the linguistic picture of the world of three different structured languages. The relevance of the research is determined by the fact that phraseological units are one of the most difficult studies in science linguistics. This study is devoted to the comparative consideration of concepts characterizing the spiritual world of a person through the prism of phraseological units in Tatar, Turkish and English linguistics. The study was conducted at the intersection of linguocognitive, anthropocentric, structural-semantic, communicative-functional paradigms involving a large volume of ethnocultural information of each language.

Keywords: phraseology, phraseological units, concepts, linguistics, languages.



Resumo. O artigo é dedicado à análise comparativa de unidades fraseológicas que descrevem o mundo espiritual de uma pessoa nas línguas tártara, turca e inglesa. Os conceitos do mundo espiritual do homem são de interesse para estudar a imagem linguística do mundo de três línguas estruturalmente diferentes. A relevância da pesquisa é determinada pelo fato de que as unidades fraseológicas são um dos estudos mais difíceis na ciência linguística. Este estudo é dedicado à consideração comparativa de conceitos que caracterizam o mundo espiritual do homem através do prisma de unidades fraseológicas na linguística tártara, turca e inglesa. O estudo foi realizado na interseção de paradigmas linguocognitivos, antropocêntricos, estruturais-semânticos e comunicativos-funcionais, que envolveram um grande volume de informações etnoculturais de cada língua.

Palavras-chave: raseologia, unidades fraseológicas, conceitos, linguística, idiomas

1. INTRODUCTION

Phraseology in each language is specific, it is associated with the background knowledge of native speakers, traditional forms of work, the peculiarities of the way of life, the way of life of the ethnic group as a whole. It is in terms of the content of language units that basic stereotypes are contained, which become the foundation of ethnic culture, basic cognitive structures that determine the features of adaptation to non-linguistic reality.

Many researchers such as Alefirenko (2010), Anikin (1961), Dobrovolsky (1997), Permyakov (1988), Savenkova (2002), Seliverstova (1990), Zhukov (1978), Whiting (1968), Arewa (1964), Dundes (1980), Mieder (1993), Taylor (1931), Paczolay (1997) became interested in the study of phraseology. Russian phraseology studies such issues as the regularity of the occurrence of phraseological units (PU), their objective signs and properties, syntactic structure, functional characteristics, as well as the possibility of use in language and speech. Dahl (1984) characterizes phraseological units and paremiological units as a common heritage, as the wisdom of a generation suffered by the people. Researcher Potebnya (1892) describes phraseological units and paremiological units as a short verbal work and qualifies them in a form called poetic. There has been a dispute among foreign researchers about the possibility of giving an accurate definition of PU in the system of linguistics.

Aspects of the study of phraseological units are also considered in Tatar linguistics. Among them, the works of Dinmukhametova (2010), Mugtasimova (2010), Nabiullina (2014), Fattakhova (2013), Yusupova (2010) and others stand out. The problem of studying cognitive-pragmatic, linguistic-cultural and communicative-pragmatic features of phraseological units is brought to the forehand.

Concepts characterizing the spiritual world of a person are reflected in the phraseological foundation of the language. They are the bearers of the national flavor inherent in phraseology to a much greater extent than vocabulary.

‘The peculiarity of the life and way of life of a particular people finds its expression most of all in phraseology, which condenses the entire complex of culture and psychology of this people, the unique way of its imaginative thinking’ (Kunin, 1996).

In the linguistic picture of the world, there is a certain similarity between phenomena that, in a strictly logical classification, would be quite far from each other. Here is an example of a linguistic reflection of the world, which is characterized by the establishment of similarities between time and space: life's path, life passes; time goes, flies, flows, etc.

Semantics is the science of examining and studying meanings in languages. In general, examining the relationship between word and meaning is called semantics. Semantics, taken from the Greek word *semantika*, is the neuter plural of *semantias*, the science of studying meaning. This science usually focuses on the relationship between signifiers such as words, phrases, signs and symbols and what their meanings are used for. The concepts of linguistics and semantic linguistics are the study of meanings used by humans to express themselves

through language. Other forms of semantics include programmed languages, abstract logics, and semiotics.

The word semantics itself designates a range of ideas from the vernacular to the purely technical. This term (vocabulary) is often used in colloquial language to indicate the problem of understanding that a word choice or implied meaning comes down to. This comprehension problem has been the subject of many formal investigations over a long period, and notably in the field of formal semantics. In linguistics, this science examines the study of the interpretation of signs or signs that are used by agents or communities in environmental conditions and special contexts, with this point of view, sounds, expression related to the face, sign language, semantic content (meaningful) and each of them have several It has a study branch. In written language, things like paragraph structure and punctuation have semantic content, in other forms of language there is other semantic content.

Synonym: Two dictionary words with the same meaning are called synonyms. Note that no two words in the language have exactly the same meaning. Even if you consider "wearing" and "toning" as synonyms, these two are never completely the same! The most obvious difference between the two is that you can use wearing for formal occasions, but you can only use "toning" for informal occasions.

Another point is that two words may have different meanings; Therefore, only one meaning of the two words may be synonymous according to the context. However, you call those two words synonymous in that context.

Antonym: Two words that have two opposite meanings in the context of speech are called antonyms. Antonyms are divided into two categories:

Gradable Antonyms: Like cold and hot. You can say colder or hotter; You can also ask how hot or how cold?

Ingradable Antonyms: Like dead and alive. You can not say more dead! And you can't ask how dead or how alive?!

Taxonomic Sisters: Used for a group of dictionary words that are at the same taxonomic level. For example, dogs, pigs, horses, etc. are taxonomic sisters in terms of being animals. Some of the "category sisters" that are limited are called closed: "days of the week". Others, such as "welcome ways", call them open or unlimited.

Hyponyms and Hypernyms: Hyponym refers to a comprehensive relationship. For example, "red" is a hyphen for color and "lion" is a hyphen for cats. The color itself and felines are hypernyms here.

Meronyms: Meronyms are like hyponyms, except that meronyms refer to the parts of a thing. For example, "wing" is part of a bird and "handle" is part of a door.

Homonyms: two words that have the same form and pronunciation, but have different meanings. For example, in English, bank is used both as a bank and as a beach. Although both of these words are written in the same way, but in terms of semantics, these two words are different. We call these two words homonyms.

Polysemy: Some words are monosemy and others are polysemy. Distinguishing the difference between homonyms and plasmisms is very difficult and the work of linguists. For example, linguists put "table" meaning "table" and "table" meaning "table" under one keyword and consider it a plasmic (and not a homonym).

Homograph: Two words that are written in the same way, but have different pronunciation and meaning. For example, the noun and present forms of the word project are not homonyms, but homographs.

Homophones: Different words with the same pronunciation are called homophones. For example: "hair" and "hare".

Denotation and Connotation: The explicit meaning of a word that is usually referred to in dictionaries is called denotative meaning. The implied meaning of a word is called connotative

meaning. For example, when someone tells you: "Zahra has become a mother for me", the explicit meaning of the word "mother" here is that Zahra raised and nurtured your audience, but its implicit meaning is that Zahra is right. Your audience has shown a lot of affection.

Componential Analysis: One of the ways to show the meaning of dictionary words is to bring their meaning components.

Modern linguistics pursues the research about properties related to meanings in objective and systematic ways, and in this way, it considers a wide range of languages and expressions. In this way, the diversity and dimensions of linguistic methods are more and wider than the methods used by logicians and philosophers focusing on a narrower range of sentences within a single language. In terms of linguistics, the knowledge of semantics deals with its basic issues; as:

- Multi-semantic: an array that deals with semantic ambiguities
- Synonym: an array that has the same meaning around words
- Contradiction: Opposite meanings of a homophonic word

As a complex and vital field in the analysis of linguistics, semantics itself requires numerous knowledges from other broad and basic scientific disciplines such as logic, mathematics, and philosophy. The formal study (examination) of semantics is shared with many other fields of research, including lexicography, syntax, realism, etymology, and others, although semantics is a well-defined field in its own right, often with mixed characteristics. In the philosophy of language, semantics and reference are related fields. More related fields include historical and comparative linguistics and symbology. Therefore, the formal examination of semantics is complex. Semantics is compared with the science of syntax, which is the science of the combinations of language units (regardless of their meaning), and the science of realism, which is the study of the relationships between the signs of a language, their meaning, and language users. In scientific and international terminology, it is also called Semasiology.

The study of concepts describing the spiritual world of a person is of undoubted scientific interest, since it allows us to identify not only the features of anthropocentrism of a particular language, but, above all, helps to identify universal patterns of reflection in the naive picture of the world of various aspects of human consciousness.

Conscience, soul, and spirit occupy a special place among the substances localized inside a person.

Different people considered different organs to be the receptacle of the soul: heart, liver, diaphragm, lungs, kidneys, etc. From a religious point of view, the soul connects a person with the higher world, therefore, human activity for self-improvement becomes of great importance.

The concept of soul in the Tatar language is conveyed by the word *жан*, in Turkish – *can*, in English – *soul* and denotes an immaterial beginning, the basis of bodily vitality.

Representatives of various sciences (geographers, historians, ethnographers, linguists, literary critics, psychologists) today study proper names. However, they are primarily studied by linguists. Onomastics is a branch of linguistics. She studies the history of the origin and transformation of names as a result of their long-term use in the source language or because of their borrowing from other languages. However, 'onomastics is a concept that can be considered not only as a science. In a narrower sense, these are just different types of proper names. Otherwise, they are called onomastic vocabulary' (Goryaev, Bugeshu, 2018).

The term "onomastics" comes from the Greek "onoma" and means "name". Thus, onomastics is the study of proper names. Such research is conducted within the framework of some larger fields, such as linguistics, ethnography, philology, history, philosophy, etc.

2. METHODS

Theories of semantics



1- Positivist theory: from the point of view of people associated with this view, the symbolism of modern logic presented the "ideal" linguistic syntax. Since the positivists were empiricists, the semantics of their ideal language was something that made a connection between language symbols and observable natures in the world or experiences related to human feeling. Natural language, from the point of view of these people, was something primitive, confused, and vague! In addition, many philosophical and even non-philosophical words in natural language, such as words related to the supernatural or moral issues, cannot be included in the ideal language of positivists. Some philosophers, mathematicians, and neo-positivist scientists in the "Vienna" circle, who flourished between the 1920s and 1930s, have been the most supporters of this theory.

2- Whorfian theory: This theory came into existence shortly before the Second World War, and Benjamin Lee Whorf, an American linguist and anthropologist, was its founder. The famous theory of linguistic relativity is the basis of Whorf's theory. The theory of linguistic relativity implies: "The language a person learns will determine his intellectual framework". From the mentioned theory, it was concluded that if a language is ambiguous or incorrect (as positivists believed in ambiguity or incorrectness in language) or if a language is supported by the prejudice and superstition of ignorant people (as some anthropologists believe this is the belief), this language will be limited to presenting that point of view and the language should be considered the language of prejudice, superstition, or... Alfred Korzybski, a Polish-American semanticist and the founder of the General Semantics movement, considered the solution to be a radical revision of the linguistic features of the language in question.

3- School of Natural Language: Natural language is the language that people speak and write daily. You read the problems that the positivists put on it in the relevant section. Those who studied logic believed that natural language has ambiguity and therefore problems. The truth is that the exact meaning of these sentences should be understood in the context of speech. In any case, the supporters of the "natural language" school believe that the ignorance of the shapers about the function of language is the source of the philosophical forms of natural language.

The soul was understood by ancient thinkers as a special substance: the properties of the finest substance were attributed to it, as the pre-Socratics believed, for example, in Democritus, the soul is a collection of atoms, although special. The Philosophical dictionary gives the following definition of the soul: the soul (Greek psyche, Lat. anima) - in ordinary usage, the totality of the impulses of consciousness (and at the same time the basis) of a living being, especially a person; the antithesis of the concepts of body and matter.

To denote the inner, spiritual world of a person in languages, there is a special lexeme күңел (in Tatar), in Turkish - gönül; in English – soul, it no longer has religious content, is not related to bodily vitality, with the maintenance of the vital activity of the organism. This concept, of course, belongs to the field of non-equivalent vocabulary, and can be translated into other languages quite conditionally as a soul or a heart, can be used both in a positive and negative sense.

What happens in the soul is hidden from prying eyes. Let's consider this on the example of the Tatar language: кеше күңеле кара урман, күрә алмыйсың ни барын (literal: someone else's soul is a dark forest, you can't see what's there); кеше күңеле - төпсез диңгез - a person's soul is a bottomless sea.

In Turkish language: insanın gönlü kara ormandır – the soul of man is a dark forest; insanın gönlü denizin dibidir – the human soul is a bottomless sea.

This token is also presented as a source of human feelings, experiences, it is there that the most diverse feelings arise. Intuition, premonition, rationally inexplicable comprehension of the essence of something are also associated with this lexeme.

The lexeme correlates with the feeling of love and is used in the meaning of heart, interest, so in the Tatar language: күңел кошы (literal soul bird) - beloved; күңел кәгъбасы - spiritual focus.

In Turkish language: gönülü olmak - to love someone; gönlünü vermek - to get attached with all one's heart to someone, to love someone; gönül bağı - heartfelt (sincere) affection, love.

The fact that the soul is a sphere of emotions, various feelings, moods, is clearly represented by derived words, so in the Tatar language: күңелле - cheerful, joyful; күңелсез - sad, boring. In Turkish: gönüllü - beloved; gönülsüz - modest, unpretentious.

In English language: mental, psychical, sincere, hearty - sincere, heart-rending - heartbreaking. These adjectives - derivatives are often used and combined with many parts of speech - pronouns, particles, prepositions, postpositions; they also differ in the richness and variety of emotional and evaluative meanings expressed by them.

As can be seen from the examples given, the soul lexeme can be conditionally translated into Russian as soul or heart, however, this method of translation does not reflect the originality and multidimensionality of this word, which among the concepts characterizing the inner state of a person occupies a special place, combining the emotional and rational levels of the inner world of a person, integrating the sphere of conscious and unconscious, intuitive. The analysis of phraseological units and signs with this component complements and concretizes this picture.

It should be noted that the soul lexeme is extremely actively used in speech, which indicates the exceptional importance of this word in the juxtaposed linguistic pictures of the world. This is also confirmed by a huge number of stable expressions with this component.

Each nation has its own special units of words that can be understood and perceived as a whole only by them, and it is impossible or even pointless to look for analogues in other languages, you can only find approximate translations into one or another language. One of these words is the native Tatar word "моң", which is not translated into Russian, but it can be compared with music, melody, tune, lyrical song, there are comparisons with the soul of a person, in some cases it can be translated as "sadness, muse, nostalgia".

We have not found any equivalents of this lexeme in other languages compared, which proves the allomorphy of the Tatar language. The studied phraseological units differ in the figurative components of the content plan of units close in meaning, which speaks in favor of the national and cultural flavor of the phraseological units.

3. RESULTS AND DISCUSSION

According to the native language picture, the soul is eternal and indestructible. It is the presence of a soul that distinguishes a living body from a dead one, for example, in the Tatar language: жан алып - жан биреп тору – to take and give the soul (about the state between life and death or about living half-starved); жан саклау – to keep the soul, to live, to exist; жан алу – to take away the soul, to kill.

In Turkish language: can teslim etmek – to give your soul to God, to give up the spirit, to trust someone, to rely on someone; in Tatar language – жан тәслим кылу; can pazarı – a matter of life and death; canına tak demek – to get sick, disgusted, become unbearable; canın canına kastetmek – to attempt someone's life.

In English language: bare (pour out или unburden) one's soul – pour out, take away, relieve the soul; a living soul – a living soul, a living being; sell one's soul (to the devil) – sell your soul (to the devil).

In Tatar language there is a special stable expression for a living being: жан агуы яман була – heartache happens with bitterness; жан иясе – the owner of the soul. 'Өйдә миннән башка бер жан иясе дә юк' (Kamal, 2003) – There's not a soul in the house except me. 'Жан иясен ярата торган бала юньсез бала булмас' (Akhunov, 2000) – a child who knows how to love a living being will not be bad.

Жан can mean a person or a living being in general. It is interesting to use the word soul in the Russian language: it is used in the meaning of "person", this usually happens when specifying the quantity, as well as in stable combinations: my soul, not a single soul knows, per capita, not a soul around.

We observe a similar situation in English: he is a simple soul; the ship was lost with two hundred souls on board; don't tell a soul; not a (living) soul. It gave me 'a wonderful thrill to know that there wasn't a living soul within twenty miles of me' (Maugham, 2004).

The similarity of PU in the compared languages indicates a certain community of associative – imaginative thinking of representatives of different types of cultures – Tatar, Turkish, Russian and English.

The word жан very often serves to address a very dear, close, beloved person, usually with an affix of possessiveness, so in the Tatar language: жан дусты – bosom friend; жан юлдашы – about a close friend or lover (beloved); жан сөйгән – beloved by the soul, about the beloved or beloved; жаным – my soul; жан кисәгем – a piece of my soul.

In Turkish: canım – my soul! My good, dear fellow! (if the stress falls on 2 syllables). It is interesting to address canım with an accent on 1 syllable, having an extremely negative assessment, expressing dissatisfaction. Consider the following expressions: canım ciğerim – my life, my soul, letters (Hedef, 2004,), my soul is the liver (the receptacle of the soul); canım kardeşim – my dear, my brother, canlar – dear friends, canım sevgilim – beloved (beloved), can yoldaşı – a faithful friend, a friend of life (about a husband or wife).

In English: be a good soul (conv.). Be a good soul and leave me alone.

In these examples, the following patterns can be noted: when describing a person as a rational being, emotional - volitional and intellectual actions and states turn out to be the basis of figurative associations associated with the soul.

In a figurative sense, the word can relate to beauty, being something that attracts attention to itself and can denote the essence of something inanimate.

In the Tatar language: жан can denote the essence of something (about inanimate objects): 'эдәби әсәрнең, шигырьнең яшәтүче жаны, конкрет бер төп идеясе булырга тиеш' (Taktash, 1947) – a work of art, a poem should have a soul, a specific main idea.

Our research has shown that the concept of жан is directly related to the world of emotions, so in Tatar language: жан әрнү, жан сызлану – soul hurts; жан рәхәте – delight of the soul, spiritual satisfaction, good mood; жаның сау булса – авырумын димә, тәнең сау булса - ярлымын димә – if the soul is healthy, don't talk about the disease, if the body is healthy, don't talk about poverty. 'Юк шул көч бу күңелдә, ул зәгыйфь, ул кечкенә, уйласам уй, сызлый күңел, әрни жан да эч кенә' (Ramiev, 2000) – there are no more forces, the soul is weak and small, the soul hurts.

Similar expressions are found in the Turkish language: canını yakmak – torment, harass, hurt (about the soul); canım sıkılıyor – soul hurts. In English: my soul is crying. The linguocognitive approach used in the work helped to determine the universal and nationally specific in the phraseological units of the compared languages.

As studies show, the soul is a kind of organ of the inner life of a person, not directly related to the physiological side. The inner world of a person, his thoughts, feelings and aspirations are connected with him.

The soul may be in place or out of place. So, in Tatar language: жан урынында булмау – the soul can wander through a person's body; жаным уч төбәндә (literally a soul in the palm of your hand) – worry a lot; 'жанын уч төбәндә йомарлап, жанны учка йомарлап' (Amirkhan, 2002) (literally squeezing the soul in the palms of your hands) – about the determination to go on a dangerous venture, risking your life; 'шуңа күрә ул менә-менә жиргә атылып төшәм дә үләм дип жанны уч төбәндә йомарлап бара иде' – therefore, he walked

with his soul crumpled in the palm of his hand, thinking that he was about to fall to the ground and die.

In Turkish: *canı yerinde değil* – the soul wanders through the human body; *canı yerine gelmek* – come to his senses; *canın elinde tutuyor* – he holds his soul in his hands, does everything carefully; *canı burnuna gelmek* – the soul has reached the nose, to harass, torment, torment someone. ‘O kadar çok çalışmaktan sonra canı boğazına geldi’ (Hedef, 2004) after a huge amount of work, he was exhausted.

The peculiarity of the PU of Turkish language is the preferred use of phrases of nouns and verbs: *canı çekilmek* – to experience severe suffering, to lose sensitivity; *canı canı çekmek* – to want, to desire, to experience mental anguish, a depressed state; *canı su kesilmek* – to be severely exhausted, be known, *canıkıntısı* – anguish, mental anguish.

In English: soulless; that man has no soul.

The soul can get a wound, damage, so, in Tatar language: *яхшы сүз жанга рәхәт, яман сүз жанга жәрәхәт* – a kind word is pleasant to the soul, an unkind word is a wound to the soul; *жан өшеткеч* (lit. making the soul freeze) – heartbreaking.

Thus, the soul is a concept directly related to a person's life and his emotional world. The concept is localized inside a person, it is a kind of substance, although in general the ideas about it are quite complex, inconsistent, and different aspects of human perception are intertwined in understanding it. The concept under study is used both in a positive and negative sense.

When describing a person as a rational being, the basis of figurative associations are emotional - volitional actions, states, the intellectuality of individuals, relations between people, the position of a person in society.

4. CONCLUSION

As can be seen from the examples given, the frequency of the use of the word soul, the presence of its lexico-semantic variants testifies to its important role in the considered linguistic pictures of the world.

The analysis of the studied PU with the soul component showed that the following patterns become obvious to researchers: when characterizing a person as an individual, the basis of figurative associations are the external characteristics of a person; when characterizing a person as a biological species, the physical condition of a person; when characterizing a person as a social being, relations between people, the position of a person in society.

As the analysis showed, in accordance with the everyday, linguistic picture of the world, *күңел, gönül*, soul is not only a purely immaterial, spiritual education, it is a combination of quite material, even physical parameters and characteristics of immaterial, ideal, spiritual.

On the one hand, the soul can be described as an inner topos, as the inner space of a person, the space of the inner world, which is directly indicated by the compatibility of this word: the soul can be empty (*күңел бушлыгы, gönül boşluğu*) wide or narrow (*киң, geniş dar, narrow, broad*), which reflects the breadth of the soul.

It is in the token *күңел, gönül* that the characteristic properties inherent in a person, inspiration, temperament are concentrated. It is not used in the compared languages to refer to the person as a whole. For the Turkic people, unlike the English, for whom the external manifestation of feelings is often perceived as something negative, an essential call for restraint, modesty, moderation in the expression of feelings, the concept of the soul is extremely important as a kind of hidden reservoir of feelings and experiences, often undetectable to the outside eye.

ACKNOWLEDGMENT

This paper has been supported by the Kazan Federal University Strategic Academic Leadership Program ("PRIORITY-2030").



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