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LANGUAGE AND CULTURE: REFLECTION OF NATIONAL IDENTITY IN PHRASEOLOGY" (BASED ON KYRGYZ AND GERMAN MATERIALS)

The article "Language and Culture: Reflection of National Identity in Phraseology" explores the deep connection between language and culture using the example of phraseological units of the Kyrgyz and German languages. Language is not only a means of communication, but also a reflection of a nation's character, mentality, and cultural identity. Language encapsulates material and spiritual culture and serves as an important means of expressing a nation's world view. The internal form of language, which reflects the "spirit of the people," is considered an important factor in the formation of national identity. Examining phraseological units in Kyrgyz and German, the article considers how these linguistic expressions serve as cultural markers reflecting the unique worldview of each nation. The interaction between language and culture is emphasized, showing how cultural processes influence language development and vice versa.

Key words: language, culture, national identity, phraseology, worldview, cultural markers.

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ТИЛ ЖАНА МАДАНИЯТ: ФРАЗЕОЛОГИЯДА УЛУТТУК ИДЕНТТҮҮЛҮКТҮН ЧАГЫЛЫШЫ (кыргыз жана немис тилдеринин материалында)

Макалада кыргыз жана немис тилдериндеги фразеологиялык бирдиктердин мисалында тил менен маданияттын терең байланышы изилдөөгө алынат. Тил баарлашуунун каражаты гана болуп эсептелбестен, улуттун мүнөзүн, менталитетин жана маданий өзгөчөлүгүн да чагылдырат. Тил материалдык жана руханий маданиятты камтыйт, улуттун дүйнө таанымын чагылдыруунун маанилүү каражаты катары кызмат кылат. "Элдин рухун" чагылдырган тилдин ички формасы улуттук иденттүүлүктүн калыптанышында маанилүү фактор болуп эсептелет. Кыргыз жана немис тилдериндеги фразеологиялык бирдиктердин

мисалында макалада бул тилдик бирдиктер ар бир элдин кайталангыс дүйнө таанымын чагылдырган маданий маркерлер катары кызмат кылары каралат. Тил менен маданияттын өз ара аракетин баса белгиленип, маданий процесстер тилдин өнүгүшүнө кандай таасир этери жана тил маданий процесстерге кандай таасир тийгизери көрсөтүлөт.

Түйүндүү сөздөр: тил, маданият, улуттук иденттүүлүк, фразеология, дүйнө тааным, маданий маркерлер.

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ЯЗЫК И КУЛЬТУРА: ОТРАЖЕНИЕ НАЦИОНАЛЬНОЙ ИДЕНТИЧНОСТИ ВО ФРАЗЕОЛОГИИ (на материале кыргызского и немецкого языков)

В данной статье исследуется глубокая связь языка и культуры на примере фразеологических единиц кыргызского и немецкого языков. Язык — это не только средство общения, но и отражение характера, менталитета и культурной самобытности нации. Язык включает в себе материальную и духовную культуру, служит важным средством выражения мировоззрения нации. Внутренняя форма языка, отражающая «дух народа», считается важным фактором формирования национальной идентичности. На примере фразеологических единиц в кыргызском и немецком языках в статье рассматривается, как эти языковые выражения служат культурными маркерами, отражающими уникальное мировоззрение каждого народа. Подчеркивается взаимодействие языка и культуры, показывается, как культурные процессы влияют на развитие языка и наоборот.

Ключевые слова: язык, культура, национальная идентичность, фразеология, мировоззрение, культурные маркеры.

Language, as it is known, is one of the signs of community by which one nation is distinguished from another, and the character of language reflects national character and mentality, ethnic stereotypes, features of mentality and national consciousness. Language, as accurately noted by Y.S Maslov, "indispensable condition of development of human culture, striking by fineness and perfection tool of communication, unsurpassed means of forming thoughts and their transfer to other people" [13;4]. Speaking about language, it is impossible not to mention culture. "Language is a multidimensional phenomenon. In accordance with its social and material nature, it directly or indirectly reflects, expresses the content and other sides of all branches, all constituent elements of material and spiritual culture. Language is one of the most important means of creation" [3; 81].

Language and culture interact: on the other hand, cultural processes occurring in the country, in the world, certainly influence the development of language. As Maslova V.A. writes, "language is something that lies on the surface of human existence in culture, therefore since XIX century and up to now the problem of interrelation, interaction of language and culture is one of the central in linguistics". [14; 59]. W. Humboldt (1985) tried to solve the

problem of interaction of language and culture, in whose concept the following main provisions can be distinguished

- 1) material and spiritual culture are embodied in language;
- 2) all culture is national character is expressed in language by means of a special vision of the world; language has an internal form (IF) specific to each people;

The internal form (IF) of a language is an expression of the "spirit of the people", its culture; language is a mediating link between man and the world around him.

The relationship between language and culture can be seen as the relationship of a part of the whole: "In language we always find an alloy of the original linguistic character with what language has taken over from the character of the nation... Thus, if we leave aside the stamp of the national character, it is possible, without confusing the causes at work, to recognize in every language both its own, peculiar to it, and its full variety of meanings" [0;373].

The phraseological units of the language is one of the most specific parts of the vocabulary, constantly replenished with new units; it reflects the historical experience of the people, as well as their ideas connected with work activity, everyday life, customs and culture. The expressions of the language reflect the "national character" of a particular people. The "national character" is understood as "the existence of habitual forms of behavior, emotional and psychological reactions to surrounding objects, certain value orientations and tastes. The national character of a nation, as a specific expression of the universal, is embodied and realized in the individual and psychological characteristics of the personalities that make up a given nation". [139; 10]. As V.A. Maslova notes, "Phraseological units, reflecting in their semantics a long process of development of the people's culture, fix and transmit from generation-to-generation cultural attitudes and stereotypes, standards and archetypes" [14; 82]. Considering the Russian phraseology, the author puts forward the following hypotheses:

1. Most phraseological expressions have "traces" of national culture, which should be identified;
2. Cultural information is stored in the internal form of phraseological phrases, which, as a figurative representation of the world, gives the phraseological phrase a cultural and national flavor;
3. The main thing in identifying cultural and national specificity is to reveal the cultural and national connotation.

Through the accumulation of experience there is a process of acquiring new knowledge, the connection of previous generations with subsequent generations is carried out. Language, as V. Humboldt notes, is "enriched, strengthened and inspired by the heritage left in the language by previous generations" [3, 82].

Phrases are directly related to the history and culture of a people; they reflect the life and world view of a people in all its diversity. Every language has a richness of expressions, which, as K.U. Kydyev notes, "in one way or another is an indicator of the level of its development and the degree of its perfection. The author further writes that it is the phrases that "give the language a national flavor", distinguishing it from other languages by unique images, expressing various functional-semantic varieties. Phrases are a means of reflecting the realities of the surrounding reality, and their semantics express in figurative form the various phenomena with which the people themselves are connected [12; 25].

Phrases are stable and live in the language for a long time. The stability of phrases can be explained by the indivisibility of their components and their integral meaning. Phraseological units reflect various vanished traditions and customs of the people. They are

linguistic monuments of the history and culture of the people, "in each language among them there are many specific and in form, in motivation and in meaning. This peculiarity is especially pronounced in those phraseological expressions which reflect the specific features of folk life and the specific history of the people". [13; 118]. According to G. Földes, every language has many phraseological expressions, the meaning of which reflects the national-specific aspects of culture: "Traditions, customs, historical facts, phenomena of socio-political life, as well as socio-economic conditions and cultural values of interpretive systems are regularly reflected in phraseology. Thus, in every language there are not a few phraseologisms whose meaning reflects these or those nationally specific facts of the respective culture" [25; 86].

The phraseological units reflecting different historical stages of development, traditions and customs of the Kyrgyz ethnos, J. Mukambaev includes the following: саны сууга кетти "арга таппай калуу". " in English: Not to find a way out, this combination is associated with hunting traditions; ак кирпич, кара кирпич, бастырып in the sense of "to decorate", (the word "кирпик" used to mean a ribbon used to decorate the hem and sleeves of a "tulup" - a sheepskin coat), today the phrase is used in the sense of decorating something; теспесин унуткан адам "акыл-эстен ажыраган" (in ancient times "tespe" meant objects made of pearls) is used in the sense of getting out of one's mind; чарыгы менен суу кечирет (the word "charyk" has become an archaism) in the sense of speaking sweetly, literally means that honey flows from one's tongue. The researcher notes that if the words "чарык, теспе, кирпич, сан", are removed from the composition of phraseological expressions, these combinations would not be considered as phraseological expressions. Thus, some words in the phraseological composition cannot be used as words and turn into archaisms, but as a component of phraseological expressions they live in the language for a long time [15; 144].

The basis of the economic life of the Kyrgyz nomads, as of all nomadic peoples, was animal husbandry. Their wealth was determined by the number of cattle they owned. As M. Sabitova notes, the dominant role in this connection is played by the turns associated with animal husbandry and nomadic traditions: cf. терт тулигу сай болуу (literally, "to possess all four kinds of cattle"), i.e. to be wealthy, prosperous [17; 299]. G. Feldes explains that among nomadic peoples a man was considered rich, prosperous if he had four sacred kinds of animals - a camel, a horse, a sheep and a cow [25; 86]. Cattle were the source of all benefits, and this is mentioned in proverbs and sayings: Мал ээси машаяк. (The master of the cattle is from God.); Жылкыңа карап ышкыр. (Do what you can.); Малдын ээси болсо, карышкырдын кудайы бар. (lit.: If a cow has a master, a wolf has a god.) The harsh conditions of the Kyrgyz nomadic way of life led to the appearance of the following phraseological expressions in the language: ат жалына казан асуу, ичине кара таруу айланбайт, каамыт кий, камчы салдырбаган, кара таман, кой үстүнө торгой жумурткалаган, көмөчүнө күл тартуу, ойротто жок, Ормон опуза, үзөңгүдөн бут тайыган.

According to I.V. Dmitruk, "just as there are no identical national cultures, so there are no identical images of consciousness showing the same or even the same cultural subject. The image of a given object transferred from one culture to another always carries elements of national-cultural specificity" [4;56].

A.V. Sarapulova notes that "in the phraseological composition of modern German, as well as in other languages, there is a group of phraseological expressions which owe their origin to ancient customs, beliefs and omens. The explanation of such phraseological units seems to be possible if the reasons that served as a source for their formation are reflected in written monuments or are preserved in the people up to the present time" [19; 72].

The author refers to the following phrases as such: das Abendmahl darauf nehmen - (colloquial) to swear on something; den Stab über jmdn. brechen - to sentence someone (lit.),

to break a stick over someone; bei jmdm.in der Kreidestehen-1) to owe someone, to owe someone, 2) (fig.) to be in debt to someone;

1) einen Korb bekommen, jmdm. Einen Korb geben - to be rejected, to be rejected, (lit.) to get a basket, to give someone a basket; den Teufel an die Wandmalen - (colloquial) to draw all kinds of horrors (to scare someone) (lit.) to draw a devil on the wall; neck and leg break! - I wish you success! Break a feather. (lit.) To break (one's) neck and legs. Ins Bockhorn jagen - (fig.) to scare someone, to frighten someone (with various threats); mir ist ein Hase über den Weg gelaufen - I am always unlucky, I am haunted by bad luck, (lit.) the hare has crossed the road; Frau Holle schüttelt ihre Bettenaus - it is snowing heavily.

The phrase to take one's oath - to swear on something - comes from a medieval custom in which the accused, whose guilt was difficult to prove, was often subjected to a "trial by ordeal". He had to swallow a piece of stale bread or cheese, and whether he swallowed it easily or whether it got stuck in his throat would determine his guilt or innocence.

The expression "to have something on the Kerbholz" originally referred to the custom of recording debts. In some parts of Germany, especially in the Alps, this custom lasted until the end of the 19th century: debts were not written down on paper, but marked with notches (Kerben) on a wooden tag (Kerbholz). The expression "something on the Kerbholz haben" originally referred to the customary recording of debts. In some parts of Germany, especially in the Alps, this custom persisted until the end of the 19th century: debts were not written down on paper, but marked with notches (Kerben) on a wooden tag (Kerbholz). One part of the notched tag was kept by the creditor, the other part of the tag with the same number of notches was kept by the debtor. The author further notes that the idiom j-m in der Kreide stand - to be someone's debtor, with the only difference that the guest's debts were written on the wall with chalk by the owner of the inn or tavern [22;233]. A similar custom existed among the Kyrgyz in ancient times. The phrase бүтүмгө чыбык кыркып, убада токтоткон meant that the biyi crossed the stick to signify the inviolability of the decision, and (by this) the condition was sealed; "In lawsuits, when the defendant had to pay the plaintiff in cattle, the number of cattle was marked on both ends of the stick with an equal number of notches, the stick was cut in half, and the halves were given to the plaintiff and the defendant". [25;880]. In this particular case, it is possible to say about the presence of similar representations, images in the multisystem languages, the peoples of which, it seems, could not have anything in common in the course of historical development.

The idiom auf den Hund kommen was originally a description of the plight of a ruined peasant who had only a dog as a working animal in his yard (instead of a horse, an ox). The German expression auf den Hund kommen corresponds in the Kyrgyz language to the stable итке минип калуу, which in its meaning corresponds to the German expression. Such similarity, as G.A. Turgunova notes, "testifies that people who live far from each other and do not have long-term contacts can have a common mentality, i.e. the same way of thinking and perception of the surrounding world"[23]. [Today the phrase is used in the sense of "to be poor, to be impoverished". In the Kyrgyz language the following comparisons refer to the characteristic of this attribute, ак бордой упуранган (to emaciate, to become poor, as ground chalk, and most remarkably, as the researcher J.K.Sekebaeva notes, poverty in Kyrgyz phraseology is compared to the poor wedding of orphan girls: жетим кыздын тоюндай. The clear division of the feudal society into classes, from which the Kyrgyz moved to the stage of "developed socialism", bypassing capitalism, was characterized by cruel exploitation of the poor, who did not possess the wealth of the bai-feudals. In our opinion, this also caused the

presence in the national linguistic consciousness of emotionally colored comparisons of such a characteristic as poverty with a person whose veins protrude from hard work, and with the wedding of a poor girl whose festive meal for the toya (wedding party) was prepared by rich relatives from the village out of pity and contempt.

Thus, according to the researcher, quite specific comparisons, concepts, notions appear: a part of the vocabulary of national languages is relationally non-equivalent, i.e. it denotes objects peculiar to the history, everyday life, spiritual culture of only these peoples or significantly different from similar phenomena of culture and everyday life of other peoples and, therefore, has no stable, identical individual word correspondences in the language of these peoples.

As D.O. Dobrovolsky writes, it is advisable to distinguish two fundamentally different approaches to understanding national specificity: "In the first case, the national-cultural specificity of some phenomenon of a given language is defined in relation to some other language. This approach may be called the comparative approach. In the second case, we are talking about the perceptions of native speakers, about the national marking of these or other units of their language outside of comparison with other languages. Such an approach can be called introspective with a certain degree of conditionality".

For the meaning of poor in German the phraseology *arm wie eine Kirchenmaus sein* is used, which in Russian corresponds to the absolute phraseological equivalent of poor as a church mouse. Perhaps the phraseology is a trace from one of the European languages, "i.e. the facts of borrowing, existing in different languages, this could be a proof of the universality of the linguistic consciousness of different ethnic groups. It is also possible to assume the existence of commonalities in the linguistic consciousness". The expression "to be like a church mouse" is used to mean to have nothing or very little. The phrase has equivalents in other European languages, but unlike German, the lexeme *Ratte* is used instead of *Maus*. The Duden dictionary explains the semantics of the phrase as follows: "Mice living in a church find nothing to eat there; compare "poor as a church mouse" in English. In other European languages, "a rat" takes the place of the mouse, e.g. French "gueux comme un rat d'eglise"; Dutch "kaal als eene kerkrot"; Danish "fattig som en kirkerotte". Wieland was probably influenced by the French: "...because he was as poor as a church rat".

As R.A. Beibutova notes that "each ethnos and its types, such as tribe (union of tribes), nation, people, have as their components such attributes as language, culture, people's self-consciousness, which in turn are based on a number of cultural and "philological" (language, dialect, written language) attributes, along with the attributes of territorial, economic and political, and, consequently, the attributes of the people, Therefore, since linguistic elements, such as words and phrases, are symbols of clear and expressive features of the material and spiritual culture of the linguistic collective, it is quite difficult to find absolute correspondences in languages, especially when they belong to different language families".

Astonishing by its peculiarity phrases as an object of study can be of interest not only to linguists, but also to historians and ethnographers.

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