

# Proverbs in the representation of the linguistic picture of the world: theoretical analysis of the problem

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## **Abstract**

*At present, in the context of anthropocentric research, the study of various aspects of human life - the image of the national mentality, which has a special content in terms of its function, physical and spiritual significance, language and culture, is very relevant. Many scientific works have been written on the inseparable link between thought, culture and language. Scientists have studied the ability of language to depict the world around a person - the realities of his life, with many everyday details, as well as the social self-knowledge of the people and their culture, customs and traditions, mentality and national character, value system, etc. noted that it is dense. By looking at language units from a linguocultural point of view, it is possible to see that the language has some very important verbal meanings that reflect the cultural and historical experience of the people and the peculiarities of their worldview, reflecting the linguistic mentality of a particular ethnic group.*

**Key words:** proverbs, representation, linguistic picture, world, theoretical analysis

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## **Introduction**

Language defines and preserves cultural values in units of different language levels, grammar, vocabulary, regular expressions - proverbs, literary and folklore texts.

Proverbs were first used as auxiliary material in the analysis of specific cultural concepts as units that gather certain meanings.

Nowadays, preemies - we use this term together with the term "proverbs" - are often considered independently as a unit that reflects the ethno-cultural view of the world and the person in it, the traditional ideas and stereotypes formed in society.

Verbal units, in particular, reflect mental and ideological views, stereotypes, cultural codes, moral and ethical values of the people, etc. They are very convenient in analysis, because they can correct or directly or indirectly assess certain abilities that are inherent in the nature of certain forms of behavior, thus proverbs become a combined form of expression of a certain pattern of behavior, moral dimension.

E.V. According to Ivanov, the image of the world proverbs consists of many concepts of knowledge and ways of its organization contained in some proverbs, which fully and in detail give the essence of the cognitive approach to paremia [1].

The phraseological system of any language has its own national features. Chinese phraseology is a pearl of Chinese culture that reflects the wisdom and linguistic heritage of the Chinese people. V.N. Telia notes that "the

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phraseological structure of the language is a mirror of linguistic and cultural integrity that determines its national identity" [2].

Consideration of phraseology as a special form of knowledge of a certain part of the world image, reflecting the self-consciousness of man through the prism of culture, allows us to see the relationship between the phraseological basis of a particular language and the cultural and national image of the world. The behavior of people depicted in beliefs, superstitions and songs, a lot of information about their relationship to the world and to each other.

Relationships between people have always been and remain an important part of modern society, but they are much more difficult to regulate than, for example, the relationship between man and the state. However, even if it does not rise to the level of law, there are important ideas about the rules of human behavior. This allows us to talk not only about the rules of good behavior, which belong to the general concept of "etiquette", but also about the types or patterns of behavior.

The cultural image of each nation in the world is unique and is determined by such factors as living conditions, history, social structure, traditions, lifestyle. The cultural view of the world is proved by all its views by linguistic means, so that we can talk about the linguistic image of the world and compare and contrast the concepts formed at the level of thinking and based on cultural studies.

Thus, the relevance of our study is determined by the importance of studying the range of linguistic units in determining linguistic and cultural features (more precisely, proverbs), which is one of the manifestations of linguoculturalism in Chinese and Kazakh paremics, the Chinese collective consciousness. indicates what the parameters are.

Evidence of the usefulness of studying this issue using bilingual materials is the importance of such an approach in teaching Chinese to foreigners, as linguistic and cultural information is an important component of the communicative competence of foreign students, especially in the semantics and nature of language units.

Linguistic and cultural education significantly facilitates intercultural communication of foreign languages.

**The purpose of the work** - to determine the nature of these images of similarity in the ideas of the human mind, which are reflected in Chinese proverbs, as well as in paremy in the Kazakh language.

This goal is achieved in this work by setting and solving the following tasks:

1. To describe the theoretical basis of the study, to determine the basic principles and concepts of work (proverbs, linguistic and paremiological image of the world, linguocultural potential, stereotypes), to study the theoretical foundations of the study of Chinese and Kazakh proverbs;

2. Identify lexical and semantic features of Chinese and Kazakh proverbs and classify them according to how easily they are understood by linguistic and cultural owners, analyze linguistic and cultural phenomena that determine the structural-grammatical and functional-stylistic features of the state in Chinese and Kazakh languages.

3. To select proverbs from paremiological dictionaries of Chinese and Kazakh languages for further analysis, guided by theoretically based criteria, to suggest the classification of Chinese and Kazakh proverbs in terms of verbalized stereotypical ideas;

4. To determine the linguocultural potential of Chinese proverbs and sayings that reflect the linguocultural mind in the context of SE in the Chinese and Kazakh languages, to identify similarities and phenomena of clarity, reflecting the universality of views in the culture of the two languages;

5. To determine the peculiarities of the bilingual image and lexical and grammatical expression of paremy.

Thus, we consider them in three aspects: lexical-semantic, structural-grammatical and functional-stylistic, which allows them to be described in detail.

The following methods and techniques are used to perform the tasks set in the research: to obtain a continuous sample of a set of proverbs used to determine the state of paremia in Chinese and Kazakh languages; a comparative method that helps to identify universal and national differences in languages and cultures; method of semantic analysis (according to dictionaries); observation method; method of description; component analysis method; method of linguocultural analysis, method of assessment description; elements of quantitative characteristics, statistical and sociolinguistic (question-answer, questionnaire) methods.

### **Research**

Explanatory, synonymous, ideographic, associative dictionaries and proverbs from the following sources are given: the source of Chinese proverbs, totaling 50 thousand proverbs, was a collection of "Proverbs": comp. Wen Duanzheng, Wang Shushan, Shen Hueyun ("谚海; 温端政, 王树山, 沈慧芸 主编"); "Big dictionary of Chinese dialects (中国俗语大词典)", comp. Wen Duanzhen (温端政 主编); "Proverbs of the Chinese language (中华谚语)", comp. ZhenHongfeng, Jiang Zhuiyang (郑宏峰, 姜瑞良 主编); "National proverbs that follow the

Chinese (中国人应该知道的民谚俗语)", comp. Hu Zhiqiang (呼志强); "Dictionary of proverbs and parables (俗语谚语词典)", comp. Li Hanwen (李翰文主编).

The research material was a card index of proverbs and sayings in Chinese and Kazakh languages (more than 3,000), selected from the phraseological dictionaries of Chinese and Kazakh languages, as well as materials published in ethnolinguistic data and the media. The study is also based on the personal experience of the author, who noticed that the Chinese in the capital and provinces of Beijing spoke in an urban setting.

The results of the study were approved on the basis of reports presented at international scientific conferences.

### **Discussion**

The research is provided with a reliable methodological framework, a wide range of theoretical issues based on authoritative work in the field of phraseology and linguocultural studies, as well as a representative volume of specific material. The goals and objectives set in the work determined its structure. The dissertation consists of three sections: Introduction, Conclusion, Bibliography, Dictionaries and Encyclopedias.

By directing their interests in "different directions", these theories seek to know whether the language is related to one culture or another, to a particular ethnic group, its customs, values and traditions. As for the concept, this linguistic direction is aimed at the study of concepts that form the national linguistic culture and are linguistic units that reflect the consolidation of public consciousness in the form of certain values, images, concepts.

Within the concept of linguistic view of the world [3] language is interpreted not only as a "mirror" of reality, but also as a "mirror" of human mental (cognitive) activity, but reflects the existing connection between the material world and the inner world of man.

The language of the people is a national feature of the world. In the study we explain the concept of linguistic image of the world (LA) as a kind of color of the surrounding (objective) and internal (subjective) world, expressed by language tools due to the importance of objects, phenomena, processes, national character, actions, lifestyles and national culture. is a characteristic relationship formed by the features.

The analysis of the literature on the concepts of the Chinese people and a survey of native Chinese speakers (due to the lack of conceptual research in modern Chinese linguistics) allowed to identify and compare the concepts of these two peoples.

In China, knowledge of proverbs is an indicator of an educated person, ancient folk wisdom is often used in modern TV series, and the Chinese have a special respect and appreciation for idioms when foreigners use them in their speech.

MM are the vibrant, famous, mysterious colorful parts of ancient China in the modern rhythm of the metropolis.

The first attempt to systematize and study MM in China was made in 1915 in the Chinese dictionary "Qihui" (《辞源》), but specific research in Chinese linguistics began in the 1950s.

However, to date, phraseological units such as MM are considered in the context of lexicology and stylistics, and the main task is to collect and systematize phraseological bases, vocabulary based on the knowledge and methods accumulated in foreign linguistics.

Despite the formation of MM in China, the study of MM attracted the attention of many scientists, the most famous of which are: Wen Duanzheng (温端政), MaGofan (马国凡), Ni Baoyuan (倪宝儿), Zhang Zhiguna (Жигу), Yao Pentsy (姚鹏慈).

In this section, we consider the features of the study of proverbs in the Kazakh language in the works of domestic and foreign scholars.

Many problems in the scientific study of proverbs as an independent genre of Kazakh oral literature are still unresolved.

Despite the fact that the SE has long been the subject of theoretical discussions and special observations, the latest achievements of world folklore do not always reflect the need to examine and examine in terms of individual postulates and research priorities of enriched knowledge. not considered.

Among the sections of Kazakh folklore that need to stimulate such growth, folk proverbs have a special place. Until recently, the problems of paremiology in comparative linguistics, dealing with small genres of oral literature, have not yet been the subject of individual research on the example of Chinese and Kazakh languages.

As a permanent unit of language, Chinese proverbs have some features that distinguish them from Kazakh paremia.

Chinese proverbs such as "The Crystal of People's Thought in a Certain Era" [4] are of great interest to many Chinese scholars. Thus, Fu Huaikin (符淮青) sees the proverb as a short figurative word that can be experienced and taught.

The main criterion of Chinese proverbs is stability. The article shows two semantic plans, namely, direct and figurative.

Wen Duangzheng (温端政) distinguishes between the existence of three proverbs and the nature of the combination: in some, "the literal meaning corresponds to the practical (figurative) meaning (meaning); in others, the literal meaning does not correspond to the practical meaning; thirdly, it is permissible to understand proverbs both literally and practically". For example, in comparison:

(1) «说一是一，说二是二 apin (letter. Speak alone, then alone; say two, then two. Variable means 'to stand in the word');

(2) 不到葡萄说葡萄酸。 (letter. You can't get grapes and say it's sour; literally 'jealous of someone')

(3) 吃了羊肉会惹膻 (letter. Mutton. The structure of Chinese proverbs is unique: they often contain symmetrical ideas in structure and semantics, such as: ұшыр 看自己的花翎，看自己的言行.

The voice waits for its feathers, the nobleman controls his words and behavior). Symmetry is explained as follows: duiou is typical of the Chinese proverb (for example, pair + pair), ie it is a two-part structure or symmetrical structure of its parts. This is the peculiarity of the thinking of the Chinese people (as opposed to unity) and their aesthetic perception (pairing).

Therefore, among the Chinese proverbs we find many phrases that require analogy, reflection and definition between the two parts of the collective author. In proverbs, the components of the first and second parts can be completely repeated: 一波未平，一波又起。 (letter. One wave has not yet rolled, and the second wave is approaching). In the Chinese tradition, the study of regular expressions does not always distinguish between proverbs (yang 谚) and proverbs (water 俗), but treats them as one concept.

In some classical materials, they are combined with one term - proverb (俗谚 su-yan). The analysis of the conclusions concerning the relationship of proverbs allows us to distinguish the following two main principles.

1. Proverbs are used as synonymous concepts without taking into account differences. According to the researcher Cao Tsunsun, different names can have the same regular word (曹聪孙) [5]. Liu Shuxian (吕叔湘) wrote about these words in the foreword to the Great Dictionary of Chinese Words: it is a class of broad expressions, and proverbs are classical words [6].

2. Some scholars say that there are significant differences between proverbs. Moreover, the relationship between them is interpreted differently. 1) The concept of "proverb" is interpreted more broadly than the concept of "proverb". In this way, the concept of "proverb" includes not only proverbs, but also winged words and phrases, incomplete words (invisible phrases), oral phraseological units, etc. includes. This position is reflected in the work of researchers Mo Guofan (马国) and Mo Shuzhun (马淑骏) "Proverb (俗语)" [7].

This is reminiscent of the principle of broad understanding of phraseology in the theory of phraseology.

2) The proverb can be given two different concepts - broad and narrow. In a broad sense, proverbs have different phrases. According to the narrow notions of proverbs, proverbs are recognized as equal to phraseological and similar units. This principle is illustrated, for example, by Wang Qin (王勤) in his book The Nature and Limits of Proverbs [8].

3) As noted by Wen Duangzhen (温端政), the proverb corresponds to a word in the broadest sense, and in the narrowest sense is a word, but has a corrective meaning - that is, the correction becomes a sign of distinction [9].

4) Proverbs, sayings, phraseological units, general phrases, incomplete words, winged words do not compete with each other, and each type of regular speech belongs to the type of regular, individual, individual.

5) Jing Zhizhan (金智然) in his dissertation "Features of Chinese words" tries to draw a line between proverbs and sayings, recognizing the importance of assessing and describing human relationships; it is emotional, often accompanied by purple paint. And a proverb is a kind of generalization of human knowledge and experience, used as evidence and performed as a correction. In addition, the linguistic form of proverbs often changes in a particular context, and the linguistic form of a proverb rarely changes. As we can see, Chinese scholars pay much attention to the problem of distinguishing between different regular expressions, including proverbs. The above research has provided many criteria that allow us to distinguish certain categories of phrases and proverbs, but there is

still no clear and unambiguous understanding of the main differences between the various opinions expressed and proverbs.

### Conclusion

Theoretical significance of the work is to expand the idea of a paremic image of the world, to collect stereotypical ideas about the human psyche and to identify convergences and differences in human behavior and views in important areas of human and social relations, to assess the historical and cultural conditions of population development.

The theoretical and methodological basis of this study were works in the field of linguocultural studies and linguistic view of the world, research work on phraseology and paremiology, the results of research of proverbs in the field of linguoculture, research work on the study of paremia, which reflects the human mentality, research of proverbs in the comparative aspect.

The practical significance of the work is based on the possibility of using its results in the practice of teaching Chinese as a foreign language, in bilingual lexicography when studying special courses in lexicology, phraseology, intercultural communication, linguocultural studies.

Linguocultural studies is a synthesis of disciplines, as it studies language and culture not in isolation from each other, but in their combined work, as an integral part of the structure of the content (system of norms and social values)".

The complexity of linguocultural studies determines its homogeneity.

A comparison of the Kazakh and Chinese SEs shows that half of the views we identified (58%) coincide, which shows a significant similarity of general views on the culture of human behavior in society; inconsistent views (16.5% each) are divided into attitudes inherent in Kazakh culture and Chinese culture.

The peculiarity of the ideas expressed in the Kazakh language is that, unlike in Chinese, they behave with dignity, not only in public, but also at home, to act with decency, to pay attention to the value of the gift, and so on. expressed in the form of counseling. In our opinion, if we compare the proverbs in the Kazakh language with the paremia in the Chinese language, the Kazakh people have a more strict, instructive nature.

Thus, the analyzed material provides a comprehensive understanding of how human behavior is expressed through proverbs, measured in the native language, and the peculiarities of the worldview between the Chinese people and the Kazakh worldview.

The appendix shows the procedure for interviewing informants and its results; Examples of the National Corps; inconsistent linguistic and cultural views of the Kazakh and Chinese languages, a list of Chinese and Kazakh proverbs analyzed in this study.

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