

УДК 1751

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АНТРОПОЦЕНТРИЧЕСКИЕ АСПЕКТЫ ФРЕЗЕОЛОГИЗМОВ ЛАКСКОГО ЗЫКА

***Аннотация:** Данная статья посвящена описанию главных отличительных особенностей «национального характера» лакцев отраженных в фразеологических единицах их языка. Материалом исследования послужили идиомы используемые как в повседневной речи, так и в лакской литературе.*

***Ключевые слова:** национальный характер, идиомы, лакский язык, языковая картина мира, концепт.*

UDC 1751

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ANTHROPOCENTRIC ASPECTS OF IDIOMS IN LAK LANGUAGE

***Abstract:** The article is devoted to the description of the main specific traits of the Laks' «national character» reverberated in phraseological units. The material under study is idioms presented in everyday language as well as those used in some samples of oral folk literature of the Laks.*

Keywords: *national character, idioms, Lak Language, linguistic picture of the world, concept.*

National-cultural structures of consciousness are built from images of consciousness.

Language is a system of verbalization of images of human consciousness, a form of national social memory. Language signs acquire the ability to perform the function of cultural signs and express the basic attitudes of culture.

Language serves as a necessary condition for ethnic community, ensures national unity of cultural traditions. Ethnic identity is based primarily on the native language.

Each nation has unique associations of imaginative thinking, due to the special semantic content of each word. Cultural meanings are fixed in the language system and make up its national specifics. The linguistic picture of the world forms the type of a person's attitude to the world (nature, animals, himself as an element of the world). It sets the norms of human behavior, determines his attitude to the world. Each specific language is an original system that leaves its imprint on the consciousness of its native speakers and forms their picture of the world. The norms and regulations developed by this society are reflected in the national language. Ethnic self-consciousness defines a «stereotype of behavior», a national character, something that unites all representatives of a given ethnic group, nation.

The study of the phraseological picture of the world turned out to be the most interesting in the study of the national identity of the Lak people. Phraseological units, having figurative motivation, vividly reflect the national picture of the world, the cultural attitudes of the people and contain information filled with additional associative and emotional elements. The research is based on phraseological units that characterize a person. At the same time, anthropocentric phraseological units are studied taking into account the axiological aspect, which involves determining what a person considers valuable for himself, people around him and society.

The material of the sample was oral folk art and everyday speech of the Laks. Anthropocentric phraseological units are divided into 12 groups, followed by a division into a positive or negative emotional assessment of the presence/absence of a certain quality. The classification proposed by V.A. Nikitin (NIKITIN 1982) was the basis of our research.

1. The first group includes phraseological units that define **volitional control** as a character trait. The most common component of phraseological units with a positive coloring was the word fire: *цларал къавтлу хьусса/tslaral kavtli khussa* «turned into a fiery bonfire», *цларк лавххума /tslark lavkhuma* «dressed by fire». It is known, that even before the beginning of the 20th century, the Lak people had remnants of the cult of fire. In addition, linguocultureme with the image of the wolf animal is also productive, which resembles brave Highlander: *барцл укунасса жагьил/bartsl ukunassa zhagil* «wolf-like youth», *бурцлил къацлива цлу дуккан mlussap /burtslil*

kyatsliva tslu dukkan tlissar «will pull fire out of the wolf's mouth (will get it)». Speaking about the phraseological units of the Lak language, I would like to note such phenomena as sound recording, when the emotional impact is achieved through the repetition of certain sounds, for example: *къацлул цлу дургьусса жагьил/kyatslul cia durgussa zhagyil*; *цлыгу/tsulugu*; *цлупаргу хьусса жагьил/tslupargu hyussa zhagyil*; *ажари жалту/azhari zhaltu*; *аьнакли къекъу/aknakli kjeke*; *аьнакли къекъу/ayrscharaigu schullissa*; *с шамарайгу урисса инсан/schamaraigu urissa insan* (about a lucky person).

2. A large group of phraseological units colorfully represents **altruism** as a system of human character: *ка авадансса /ka avadansa* «rich hand (giving)», *гъели наклил*

кличлу хьусса инсан/gjeli naklil klichlu hyussa insan «drinking fresh milk with a large bowl makes a man», *лув бивт зунтту /luv bivt zunttu* «down

turned mountain (down the top)». The Highlander, indifferent to other people's concerns, acquired an unflattering public opinion - *агъулул зума увулысса/agulul zuma uvtsussa* «filled to the brim with poison».

This, of course, affected the behavior of the villager, and his participation in someone else's joy and trouble, in celebrations and at work was a traditional characteristic feature.

3. Idiomatic interpretation of **involuntary non-intensity of arousal** as personality traits is colorful: *бивтсса ккулла куна/bivtssa kkulla kuna* «being shot».

Phraseological units negatively characterize a person: *татам бивхъу урша /tatan bivkhyu ursha* «vessel for souring», *кѝлѝва битту /kilva bittu* «twice plucked».

4. Assessment of **control over actions**, mind determined actions as a character trait is represented in the Lak language by phraseological units with the component «head».

Examples are: *бакл бусса инсан/bak bussa insan* «man who was head on his shoulders», *цала баклрал заллу цувари /tsala baklral zallu tsuvari* «the master of his own head (mind)», *иширал бак/ishiral bak* «business head», *бакшараши/baksharashi* «head spring», *аьнакъл бак/ainakul bak* "chicken head (frivolous)», *бакраву нахъ дусса/baklavu nah dussa* «having chaff in his head (stupid)», *бакл баххана хъусса/bak bahhana khussa* «insane», *баклрал сагъ акъасса /bakral sag akassa* «unhealthy head (mentally ill)», *бакл дакъа аьрал /bak dakaa aural* «headless army».

5. The education of the culture of human communication was the most important social problem that makes up the more general problem of improving the lifestyle:

Инсаннал махъ – аькълулул дуцинни/Insannal mahlulul ducinni «the person's word is the measure of his own mind» says the proverb, therefore phraseological units about a person's **communicative abilities** give a fairly accurate description of a person.

Phraseological units with a negative assessment have a numerical advantage in this group, a well-known fact is realized: everything negative in the language is recorded in more detail, more thoroughly, more diverse: *маз къркъасса /maz kurkassa* «stupid tongue (not fluent in the language)», *агъу кьауц, науцу маз/aghukyatl, natsu maz* «fat mouth, sweet tongue», *мурчал пнай тлуй, ккарччал кьауц тлуй /murchal ppay tie, kkarchal kyatsl tie* «kisses with lips, bites with teeth». An example of a positive assessment is the following statements: *цауц кьутлайсса бунугу, тлутлул кьанкь нахлуссару /tsats kyutlaissa bunugu, tlutlul kyank nahlussari* «although the rosehip is prickly, the fragrance of flowers is pleasant (sweet)».

6. Linguocultureme of phraseological units nominating personality traits are based on images of the heart /soul: *аьчухсса дакл дуьсса инсан/achuhssa dakl dussa insan* «man with an open soul», *даклгу, мазгу тлайласса /daklgu, mazgu tlailassa* «both soul and language are pure», *дакл гьаргьусса /dakl gargussa* «with a broken soul (heartbroken, discouraged)», *кьюкл дакьу/кьукл даку* «heartless», *кьюкл дакл/кьукл дакл* «deaf heart (soul)», *чанурсса дакл /chapurssa dakl* «mean heart», *чарил дакл/charil dakl* «stone heart», *чанурчув/charurchuv* «with a rotten soul», *маз ницлал, дакл агьулул /maz nitslal, dakl agulul* «honey tongue, poisonous soul».

The description of the **self-esteem character trait** is reflected in the bright phraseological units: *жулама, цлу бувкьума/zhulama, tslu buvkuma* «moderately salted», *барзу левхнин, аьнакли кьалеххайссар/barzu levhnin, ainakli kjalehhaissar* «where the eagle flies, the chicken does not reach», *яхлурал кьатта ччувччуну /yahliralkatta chchuvchchuni* «for the sake of honor, the house burned down». Phraseological units have a negative connotation: *куртл акьасса /kurtl akassa* «not deer», *мальоьн чил чакмарду ларххун ур/malo chil chaktardu larkhun ur* «a rascal walks in someone else's boots», *сситтул кьачла/ssittul kachla* «bile skin».

7. Native speakers of the Lak language often resort to images associated with the surrounding world, animals. Zoonyms - symbols are based on the image of a person behaving in a certain way, having certain **dominant character traits**.

Phraseological units that include the component - the name of the animal, most

accurately convey the cultural code of the people: *байкъусса къурукъ куна* /*baykussa kyuruk kuna* «like a lost crane (about a lonely person)»; *чакъал/chakal* «jackal», *вахлуи ккаччи* /*vakhishi kkachchi* «wild dog» - these are linguoculturemes with the semantics of unrestrained, recklessness, savagery and cruelty;

Ккаччил лякъа /*kkachhil lyaka* «dog's stomach», *ккаччил нацл* /*kkachhil natsl* «dog louse» carry the semantics of insatiability, promiscuity in eating; about a coward: *бюрххул гьутрурду* /*byurkhul gyutrurdu* «rabbit lungs»; about a disorderly personality: *щинавун багъ клулу* /*schinavun bug klul* «a mouse that fell into the water».

8. **Moral qualities of a person** are of great importance for any ethnic group. Lak proverbs have images-comparisons similar to associations of other peoples, for example: *Бавккусса мурхъхьирая тлайласса ххют къадизайссар* /*Baucus murkhyira tlaylassa xhut kadizayssar* «a straight shadow does not grow from a crooked tree», cf. with the Russian proverb «apple does not fall far from the apple tree». Despite the universality of images, their manifestation is conditioned by a specific culture, so the basis of the linguocultureme representing *shamelessness* is the *dog* lexeme: *ччан ччувчу ккаччи* /*chchan chchuvchu kkachchi* 'dog with burnt paws'; *шырал ккачч* /*shyaryl kkachchi* «homeless dog», and the phraseology unit *idavsil Patimat kunma* «as singles as Patimat (daughter of the Prophet)» reveals the religiosity of the spiritual culture of the people.

9. **Expression of views** as a character trait. In this group phraseological units with an emotional negative attitude of native speakers to sycophancy, pretense and indifference are quantitatively predominant, for example: *уттуллуьх гьарал гуржи*

дукку/uttulluikh gyaral gurji dukku «smearing fat on the kurdyuk», *панмалух инсан ихху/panmaluh insan ihhu* «cotton wool cutting man» (a sycophant who has an insidious goal). In the component composition of phraseological units *лажин лякьу/lazhin lyak* «person finding, changing (hypocrite)», *лажин кляласса/lazhin klialassa* «white-faced man (honest)», *дугъансса лажин дакъа личлан/dugyansa lazhin dakaa lichlan* «to stay without changing the face» shows an attitude to a person's face, his facial expressions, as an expression of emotions.

10. Phraseological units describing the **emotional reflection of the perception of life** are associated with the reflection of the world in human consciousness. A positive assessment is given by the phraseological units *ляхъаврия рязисса/lyakhavria riazissa* «satisfied with the creation (birth)», *бургъил нур/burgil nur* «ray of the sun», *интнин дурксса дуниял куна/ntnin durkssa dunial kunly* «like a world waiting for spring».

There is a probability that the formation of these phraseological units was influenced by the religious worldview of the people, when a person is brought up with a sense of gratitude to God and parents. The phraseological units of *дунияллийна ххавхсса/duniyalliyna ххавхсса* «offended by the whole world» negatively characterize the personality, the same as *дарщу кьини куна/darschu kyini kuna* «cloudy day».

11. The rather harsh climatic conditions of life, the historically conditioned need to always be ready to meet the enemy, have formed a sharply negative attitude of the people towards overly pampered, unfit for life people. In this regard, in the group of phraseological units describing **pathology** as a character trait, we meet such negatively colored phraseological units as: *дирсса лажин, дюрчлу кару/dirssa lazhin, durchlu kara* «washed face, smooth (pampered) hands», *арулла бабал хъехъу/arulla babal khyehi* «seven mothers' sissy», *бабан ххира/baban ххира* «mom's favorite», *бювщу бярч/, bivschu byarch* «licked calf». Diseases are treated as God's punishment, so, for example, those suffering from Down's syndrome are

said to be «offended by God», *аллав бак/allav bakl* - about someone who often complains of headaches.

12. **The neuropsychological excitability** of a person is reflected in a group that is diverse in the semantics of its phraseological units. A positive assessment is given by the following phraseological units: *щяйтлан бакъу/schytlan baku* «who has no devils», *духлин дусса, дан – дитан клулсса/dukhlin dussa, dan-ditan kulssa* «a person who knows the measure (intelligent)».

Negative semantics are carried by phraseological units: *къув-авс/kuv-as* 'thunder and lightning', *бургъилух рирчу гъарал/burgiluh rirschu gharal* «fast rain in the sun (impulsive, quickly cooling down to the idea of a person)», *яру итмисса/yaru ittissa* «too sensitive person», *дюххала куна бузасса /dukhkhala kuna buzassa* «a very absent-minded person», *жин бувхсса инсан/jin buvhssa insan* «a man possessed by jin (insane)», *къурул къяца /kurul kyatsa* «like a carrot goat (madcap)».

The way of life of the people, the most clearly marked features of the national character contributed to the formation of standards used in anthropocentric phraseological units.

Phraseological units describing volitional control have a significant numerical superiority in the Lak language. They made up 19%. Strength and bravery distinguishes the horseman: *'ртна' чув нартсса, ссаячлав нигъа къаусайсса виричу/nartsa chuv 'nart', ssayachlav niga kausayssa virichu* «nice man not afraid of anything», *барцл буту /bartsl butu* «wolfhound», *щинавун увтун оькъакъайсса/shchinavun uvtun okakiissa* «if you throw it into the water, it won't drown». Hypertrophied self-esteem finds expression at the phraseological level, which confirms the data of ethnographic, socio-psychological and sociological studies [Krysko 2002; pp.162-169]. For a Dagestan man, willpower is a mandatory

property of a person: Адамина хьун аьнт гьассар/*Adamina hyun aint gyassar* «to become a man and a *vershka* (height) is enough».

Altruism, communicative abilities and involuntary lack of intensity of arousal are reflected in an equal number of phraseological units, 11% of the total phraseological units subjected to analysis. This indicates a great independence, activity and initiative of the members of the society, perseverance and perseverance in achieving goals in all types of activities: *axlmat talihlral ninur /zahlmat talihlral ninur* «work is a mother of happiness». Good communicative qualities, independence, are used for informal leadership in teams. *Инсан ганал мукъуйну увчлайссар/Insan ganal mukuinu uhchlaissar* «a person is recognized by his words» says a Lak proverb. The group describing the ability to control actions is 10% of the total number of phraseological units.

According to sociologists and social psychologists, representatives of Dagestan have good organizational skills. Self-esteem, dominant character traits and moral qualities of a person are probably of equal importance for the people. The number of phraseological units of these groups is equal (totaling 26%). The Laks, like most Caucasians, have features of predominantly choleric and sanguine temperament types, a pronounced desire for self-expression and self-presentation. Relation to the way of expression views, pathologies and neuropsychological excitability are represented in the Lak language by the same number of phraseological units (6% each), slightly fewer phraseological units reflect the emotional reflection of the perception of life (4%). Laks have a high degree of emotionality, at the same time, there is an impressionability and increased sensitivity to other people's actions and judgments, a tendency to take any criticism with hostility.

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