Using of Phraseological Units of the Concept "The Fate of Man" In the Lessons of Foreign Languages

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Abstract--The exceptional importance of fate made it the center of a person's spiritual life, a storehouse of feelings, moods, thoughts, will, and religious beliefs. This is reflected in the phraseological foundation of not only fiction, but also folklore. Phraseological units, as a kind of set of wisdom, quite clearly describe the way of life, history, national characteristics of people. This layer of vocabulary gives a complete picture of the linguistic picture of the world of the people being studied in the lessons of foreign languages. In general, phraseological units are highly informative units of language, one of the language universals, since there are no languages without phraseological units. It is also necessary to note the importance of the internal form and connotation in the phraseological meaning, where emotionality, expressiveness, evaluativeness, intensity and functional-stylistic characteristics are intertwined. All these reasons make the phraseological nomination much more complex than the lexical one.

In the Tatar, Turkish and English language pictures of the world, fate is both a symbol of a certain higher power over people and a conscious necessity. Fate is a movement of life, a change in a person's position. This change may be dependent or independent of one's will. In turn, the bearer (source) of the will, which determines the path and its changes, may be the person himself or something external to him. The source of changes that are outside of a person can be a deity, or another manager of destinies, or rock independent from anyone, a destination in which even the Gods dare not interfere. The results can be used both when studying intercultural processes and by culture experts, philologists, ethnologists and others groups interaction and analyzing cultural and research issues and processes of the studying languagesin the lessons of foreign languages.

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I. INTRODUCTION

In modern linguistics, a great interest is shown in the comparative analysis of languages, an anthropocentric paradigm is being formed, the language is considered not only within the framework of its communicative - cognitive function, but as a kind of cultural code of individual linguistic and cultural communities (Parvizian, Ghojavand&Niknejadi, 2015; Faleeva et al., 2017; Mukhametzyanova et al., 2018; Kajumova et al., 2019). This study is devoted to a comparative study of the manifestation of cultural - national worldview through units of the phraseological level of genetically and structurally distant languages - Tatar, Turkish and English.

In the Tatar and Turkish languages, the concept of "fate" is expressed by the word "yazmysh" - a noun that is formed by adding the Turkic ending "*mış*" to the root of "*yaz*". Also in Turkish: *yazgı*, *alınyazısı*. The same meaning is transmitted in the compared languages by a number of synonyms, mainly borrowed from the Arabic language, for example, *tek'dir, felek, leukhelmekhfɣz, mukadder, zhirebe, shobaga, nasyyp, ulesh, felek, kader,* etc. The ancient English name for fate was expressed by the word *weird*.

The Old English word *wyrd* incorporated both concepts - "fate" and "event", in the aggregate largely defining the semantic structure of the word. The corresponding concept of fate was formed as a set of events. In modern English, the name of fate *weird* is not used. It moved into the linguistic sphere of folklore and acquired new connotations inspired by the atmosphere of witchcraft and mysticism. We can say that the understanding of *weird* as a fate-prediction, a future-oriented prophecy, has been updated.

In medieval English, the word "*fate*" came from medieval French, which borrowed it from the Latin "*fatum*", which had the form "*fatus*" in the middle genus and the form "*fari*" in the Past Participle. However, the conceptual spheres of lexemes did not coincide completely, but only in one of the aspects of the concept of fate (Oxford Dictionary of Current Idiomatic English, 1984). For the names of others - a happy, random, predetermined fate - it took other units. Synonyms of the lexeme "*fate*" of modern English are *destiny, fortune, lot, portion, doom.*

II. RESEARCH METHODOLOGY

The methodological basis of the research is the fundamental works of native and foreign researchers: V.V. Vinogradov (1975), D.G. Tumasheva (1977), I.R. Galperin (1981), N.K.Tayebiniya and N.S. Khorasgani(2018), N. Pussyrmanov et al. (2018), V.V. Pushkarev et al. (2019) and etc.

A review and analysis of theoretical materials has shown that the method of conceptual analysis, comparative analysis, conspiratorial, linguocultural analysis, the method of component analysis were used in the course of the research.

The following research methods are used in the work:

1. The analytical method: analysis of scientific and scientific-methodical literature on the topic of research,

scientific concepts in modern Russian, Tatar, Turkish and English studies, language and text materials, study guides.

2. Generalizations and systematization: the views of various researchers and factual materials in three languages are summarized and systematized, explicating fragments selected for the dissertation research concerning the national linguistic personality and the linguistic picture of the world.

3. Comparative method: the studied linguistic and cultural (extra-linguistic) phenomena are considered through the prism of perception of these phenomena by native speakers of another language, representatives of another culture.

4. A method for monitoring the process of intercultural communication and educational activities in Russian, Tatar, Turkish and English audiences, as well as a method of social statistical survey of students.

5. Method of phraseological identification. The application of this method makes it possible to identify the phraseological identity of a particular combination of words.

6. Method of component analysis. This method, based on semantic analysis, is one of the most common methods for studying the semantics of linguistic units. It makes it possible to see the entire volume of the meaning of a language unit. The method is especially effective when considering the process of rethinking variable phrases, when analyzing synonyms in order to highlight common sem in their meanings.

7. Contextual analysis. This method seems important because Phraseological units get their implementation in a context where phraseological unit is used to express the speaker's position in a specific situation of verbal communication. The method makes it possible to identify forms of interaction of constant and variable elements in the structure of the phraseological unit, to establish the boundaries of its stability.

8. The choice of methods of linguistic analysis is determined by the specificity of the material under study and the purpose of the dissertation. The elements of logical, conceptual, cognitive, comparative analyzes are applied in the context of the problems of cultural studies, ethnology and ethno linguistics.

III. RESULTS

The lexeme "fate" in comparable languages has different meanings:

1) "God's will" - a person's desires are defined as independent of himself and destined by God or those forces on which his fate depends, so in the Tatar language: kuresenbulsa, tigezzhyrdəabynyrsyn (literally: if destined, you will stumble out of the blue); mangaigayazliganyazmyshynytyrbelensypyryptusherepbulmy (literally: written on the forehead then you will not erase); asylyrgayazgansudabatmas (literally: destined to be hanged in the water will not drown). In Turkish: felek, kimine davul çaldırırkiminedümbelek - the fate of someone who is a mother and who is a stepmother (literally: fate forces someone to play the big drum, and someone to play the small drum); kaderinbuyruğunaboyuneğmek - submit to fate, submit to the will of God; kimine hay haykiminevayvay - who needs pies and donuts, who has bruises and bumps; kimsekimseninçukurunudoldurmaz - everyone falls into

his grave; olacakileolduyaçareyok tur (olaclaklaöleceğe care bulunmaz) - what to be, not to be avoided. In English: to deal smb a poordeck (literally: to be offended by fate); man proposes, Goddis poses - man suggests, God disposes.

2) "Man controls his fate" - a belief in the ability to remake fate, influence it manifests itself in two forms: the fate of a person depends both on higher powers and on himself. Let us give examples of the phraseological units of the Tatar language: Allagayshan, uzenkymshan - trust in God, do not condone yourself; Allagasyensansyen, ishegenne katy bikle - literally: trust in God, and keep the door closed; nichechsen, shunyuryrsyn - what you sow, you will reap; bekhetlebuluuchenselaemetlek, akyl, safkunelkirek - for happiness you need health, mind and a pure soul. In English: we must not lie down and cry, God help us; trust in God but rely on yourself; he goes long bare foot that waits for dead men's shoes.

Fate depends on the person himself, only he must influence his fate, for example, in the Tatar language: Alladankutkenbulipkalyr, uzeneyshanganyaulapalyr – literally: the one who trusts in God will be left with nothing, the one who trusts in himself will conquer the world; yazgannykurersen, chechkenneuryrsyn (literally: you won't get away from fate); yazmysh dip kureleteutkakerepbulmyi (literally: thinking about his fate, do not go into the fire). In Turkish: kendinegüvenenkazançlıolur - whoever trusts in himself will conquer the world. In this aspect, in comparable languages there is more isomorphism (OrdoğanFehmiTürkatasözü, 1973). The compared phraseological units are distinguished by the high usability of nouns, pronouns, verbs. A person's intervention in his fate is also expressed in not missing out on an opportunity. The man's initiative here is not to create circumstances, but to take advantage of them, as in the Tatar language: bekhetkoshynkuldanychkyndyru - let go of your happiness; bekhetuleshkendeyoklapkalgannerse - to oversleep your happiness. In Turkish: multlulukverildiği zaman uyuyakaldı - overslept his happiness. In English: fortune knocks at least once at every man's gate - luck knocks on everyone's door at least once; take one's chance - take an opportunity; fortune favors the brave - success accompanies the brave.

It should be noted that in English, Tatar and Turkish languages such examples are very common. In English culture, success, a happy fate is directly connected with the efforts of the individual. The frequency of such examples in the Turkic languages speaks of industriousness and perseverance of peoples. This fact is related to the mentality of the nation. Thus, we see that national consciousness always influences the thinking of an individual. It must be emphasized that in English and Turkish, it is very often in phraseological units God helps and supports the strong, courageous, hardworking. In English: *providence is always on the side of the big battalions* - God is always on the side of large battalions; *fortune favors the bold* - luck loves the brave (Spears, 1991). In Turkish: kısmetgöktenzembilleinmez - you have to work hard for happiness, it does not fall from the sky in a basket.

Fate, as given to man by God, is the dependence of man's destiny on the predestination of the deity. Here God makes a choice on which the destiny of man depends. However, in this case, a person can partially influence his fate, as he can influence the decisions of God through his behavior, his merits or supplication.

3. Fate is distributed "unevenly" between people. It can be good and bad, fair or unfair. Usually people remember fate when they consider it unhappy, so in the Tatar language: ademunsauzennen, unmasa tək'dirennenkurer - in success a person praises himself, in case of failure complains about fate. Phraseological units of the Turkish language: insane başarıylakendisiniöver, değilsekadereşikayeteder - in success a person praises himself, in case of failure he complains about fate. In English: no man is content with his lot - no one is happy with their fate.

Some receive a happy fate, others - unhappy. Everyone has their own happiness, their own share. In the Tatar language: Allanynkashkatekese - a minion of fate. In the Turkish language (we repeat): kadirgecesidoğmuş - he was born under a lucky star. In English: in fortune slap - in luck; a child of fortune is a minion of fate. About the unfortunate in the Tatar language they say: Allanynsoyymestekese - offended by God. In Turkish: feleğinsillesiniyemek- experience the vicissitudes of fate, slurp grief; kambur-felek - bitter fate, fate-villain. In English: to deal somebody a poor deck - to be offended by fate (Püsküllüoğlu, 1998).

IV. DISCUSSION

In the lessons of foreign languages there is more isomorphism, while Tatar, Turkish and English are distinguished by the use of nouns or nouns and adjectives at the same time.

In the phraseology of the languages being compared, both unevenness and constancy of fate are considered. People with a happy fate are always happy, and with an unhappy one, they are always unhappy. In the Tatar language: bekheten, ber alga kitse, taugataba da tegeri - since happiness comes, everything will go uphill; bekhetlelersegatkekaramyi - do not watch happy hours; bekhetlenesoililer, bekhetseznezhelliler - discussing the happy, and the unfortunate they pity; bekhetleleneneteche de kukeisala - the rich and roosters rush. In Turkish: bireliyağdabirelibalda - a person is lucky as cheese rolls in butter; kısmetgöktenzembilleinmez - happiness does not fall in a basket from the sky. In English: happiness takes no account of time - do not watch happy hours; happiness is a Warn Gun - happiness is a hot weapon.

This analysis shows that the fate in folklore and phraseology of the Tatar, Turkish and English languages has both similar and distinctive features, occupies a special place. In English, fate patronizes the brave, and in the Turkic languages the meaning is transmitted that one should rely on God, but at the same time build his own fate (Kamenskaya&Kargina, 2019). The analysis of phraseological units shows that the national-cultural component of the phraseological content plan is based on the figurative component and is explained by the cognitive differences between the speakers of the compared languages. The very emergence of the estimated value is associated with the impact of the figurative content of the internal form of the word as a component of phraseological unit (Tarasova, Gizatullina&Mingazova, 2017; Makarova et al., 2019). The evaluation function of phraseological units depends on the nature of the image, the internal form, closely related to the internal form of the word - a component of this phraseological unit. The linguistic-cognitive approach used in the work helped to determine the universal and national-specific in communication and analyze the national specifics of the discourse of the concept of "Destiny" in the languages studied.

The concept of fate may have the following classifications:

1. Fate as the highest power over people;

2. Fate as given to man by God;

3. Fate as God intended (destined).

According to the researcher M.L. Kovsheva (1994), each of these meanings during the use of words can be the main one, determining: 1) fate as the personified higher power: fate bound us with one rope; to cast in one's lot with somebody; yazmyshbesnebergebeilede, kısmetbağladı; 2) share / destiny as given by God: God endowed with a good fate; My God gives me a wonderful fate; tək'dirkalemnereAllahyTegalekulenda. Tanrıhayırlıkısmetverdi; 3) fate as intended (destined): it is not fate for us to be together; we are not fated to be together; pituitary gel bez gəbergəbulyrga, kısmetdeğil, beraberolamayız.

The meaning of fate, as explorer M.L. Kovsheva (1994) explains, can be expressed in its trinity, that is, all three meanings can be put in one proverb: you won't get away from fate, the fated will happen, yazmyshtanuzmysh yuk, kısmetindenevarsa, kaşığında o çıkar- you can't escape fate (lit. in the spoon will be what is prescribed by fate).

Another point of view on fate should be considered. For example, G.V. Gak (1977) considers fate as a movement of life, a change in a person's position. This change may be dependent or independent of one's will. In turn, the bearer (source) of the will, which determines the path and its changes, may be the person himself or something external to him. A source of change that is outside of a person can be a deity or another manager of destinies, or rock independent from anyone, a mission where even the Gods dare not interfere.

The existence of phraseological units in English, Turkish, and Tatar literature dedicated to faith in fate, happiness, inevitability, and inevitability allows these languages to be enriched with various images.

V. CONCLUSIONS

Thus, the study of similar and distinctive features of the phraseology of the Tatar, Turkish and English languages allows us to conclude that the concept of "Destiny" occupies a special place in the compared languages. In comparable languages, the studied concept is explained on the basis of three components:

1) man is the master of his fate;

2) fate as destined by God;
3) fate as the highest power over people.

The semantic research focused on comparisons of key concepts of cultural and national worldview through units of the phraseological level of the Tatar, Turkish and English languages allowed us to draw certain conclusions about the degree of similarity and differences in the preferences of choosing to study a particular linguistic and cultural community as a comparative stereotype by speakers of the three languages being compared. Along with pronounced similarities in the semantics of the bases of the three languages being compared, there are also certain differences (Yusupova, Mugtasimova&Nabiullina, 2015). The use of

mythological and religious concepts is more common in the English language, but this does not mean that the English worldview is more mythologized. In Turkic languages, the studied images can be used in stable syntactic comparisons.

Most of the phraseological units of the Tatar and Turkish languages analyzed by us were absolute equivalents in English. The smaller part of the phraseological units differed in the figurative components of the content plan of similar examples or absolutely different actual values with the proximity of internal forms, which speaks in favor of the national and cultural color of the studied units. The presence of non-equivalent phraseological units in the funds of the attracted yaks is explained by the individuality of historical experience, self-defense of culture, and the peculiarity of the mental warehouse of the Tatar, Turkish, and English peoples.

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