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AXIOLOGICAL CONTENT OF PHRASEOLOGICAL UNITS

The article is dedicated to the analysis of the axiological content of phraseological units expressing the value of Happiness in the Russian and Kazakh languages. The value system is associated with paremias and phraseological units, therefore, axiology is reflected in phraseology. An “axiological phraseological dyad” is distinguished when studying phraseological units within the axiological aspect, and this includes phraseological units with the semantics interconnected with the values accepted and the same with the semantics correlating with the anti-values accepted. Russian paremiology mostly reflects the negative aspects of understanding the Happiness, not conditioned etymologically but traditional for the ordinary Russian mentality, which is largely determined by extralinguistic factors and features of Russian cultural and historical development. In common Russian consciousness, there are deeply rooted views on Happiness as a condition (or synonym) for wealth, luck and a certain privilege, the result of labor, personal merits of a person. At the same time, Russian common self-awareness is characterized by the perception of Happiness as a kind of unpredictable, unreliable element that causes negative feelings. Happiness for the Kazakh language is fate, luck and family happiness, unity and health. It is measured with the courage, the courage of a man, his fame, the presence of cattle and its quantity. The value of “happiness/счастье/бақыт” in the language has a constantly developing vector within the process of expanding the associative perception of a person and the sphere of contextual connections and the field of sem.

Key words: paremia, phraseology, value, axiology, evaluativeness, national culture, proverbs, sayings.

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Фразеологизмдердің аксиологиялық мазмұны

Мақала орыс және қазақ тілдеріндегі “Бақыт” құндылығын білдіретін фразеологиялық бірліктердің аксиологиялық мазмұнын талдауға арналған. Құндылық жүйесі паремиялармен және фразеологиялық бірліктермен байланысты, сондықтан аксиология фразеологизмдерде көрініс табады. Фразеологиялық бірліктерді аксиологиялық аспектіде зерделеу кезінде семантикасы қабылданған құндылықтармен өзара байланысқан фразеологиялық бірліктер мен семантикасы қабылданған қарсы құндылықтармен корреляциялық фразеологиялық бірліктерді қамтитын «аксиологиялық фразеологиялық диада» ажыратылады. Орыс паремиялогиясы көбінесе Бақытты түсінудің жағымсыз аспектілерін көрсетеді, этимологиялық тұрғыдан шартты емес, қарапайым орыс менталитетіне дәстүрлі, ол көбінесе экстралингвистикалық факторлармен және орыс мәдени-тарихи дамуының ерекшеліктерімен анықталады. Күнделікті орыс санасында бақыт байлықтың, сәттіліктің және белгілі бір артықшылықтың шарты (немесе синонимі), адам еңбегінің нәтижесі, жеке еңбек ретіндегі терең тамырлы көзқарастар бар. Сонымен қатар орыстың күнделікті санасы Бақытты жағымсыз сезімдерді тудыратын күтпеген, сенімсіз элемент ретінде қабылдаумен сипатталады. Қазақ тілінде Бақыт – тағдыр, сәттілік және отбасы бақыты, бірлік, денсаулық. Ол ердің ерлігімен, атымен байланысып, малдың болуы мен санымен өлшенеді. Тілдегі “счастье/бақыт” құндылығы адамның ассоциативті қабылдауы мен контекстік байланыстар аясының, сем өрісінің кеңеюі барысында үнемі дамып отырады.

Түйін сөздер: паремия, фразеология, құндылық, аксиология, бағалауыштық, ұлттық мәдениет.

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Аксиологическое содержание фразеологизмов

Статья посвящена анализу аксиологического содержания фразеологизмов, выражающих ценность «Счастье» в русском и казахском языках. Система ценностей связана с поговорками и фразеологическими единицами, поэтому аксиология находит свое отражение во фразеологии. При изучении фразеологических единиц в аксиологическом аспекте выделяют «аксиологическую фразеологическую диаду», которая включает в себя фразеологизмы, семантика которых взаимосвязана с принятыми ценностями, и те фразеологизмы, семантика которых соотносится с принятыми антиценностями. В русской паремии в большей мере отражаются негативные аспекты понимания Счастья, этимологически не обусловленные, но традиционные для обыденного русского менталитета, что в значительной мере определяется экстралингвистическими факторами и особенностями русского культурно-исторического развития. В русском обыденном сознании укоренены воззрения на Счастье как на условие (или синоним) богатства, удачи и некоей привилегированности, результат труда, личных заслуг человека. В то же время для русского обыденного самосознания характерно восприятие Счастья как некоей непредсказуемой, ненадежной стихии, вызывающей негативные чувства. Для казахского языка Счастье – судьба, везение и семейное счастье, единство, здоровье. Оно измеряется храбростью, отвагой мужчины, его именем, наличием и количеством скота. Ценность «счастье/бақыт» в языке обладает постоянно развивающимся вектором, в процессе расширения ассоциативного восприятия человека и сферы контекстуальных связей, полем сем.

Ключевые слова: поговорка, фразеология, ценность, аксиология, национальная культура.

Introduction

Axiology (from the Greek *axia* – “value” and *logos* – “teaching”) is a philosophical teaching about values (ideals, standards, principles, norms) that analyze the nature, character, method and composition of regulation of 27 life positions, orientations, motivations human activity. This term was first introduced in the late 19th and early 20th centuries. He is associated with names such as R.G. Lotze, P. Lapi, E. Hartmann.

The subject of axiology is “value”, the value aspect of human life. Clarifying the purpose of axiology from the standpoint of the direct role of values in the definition of the world, two platforms can be distinguished: 1) Protagoras platform: subordination of values to man (“man is the measure of all things”); 2) Plato’s platform: subordination of a person to values (for example, “you cannot value a person more than the truth”). The source of values is not reason, but life and its needs.

Material and Methods

The method of axiology is rational reconstruction, intensive theorization, reflection (Ilyin V.V., 2005: 12). Axiology has the following functions: 1) analytical (fulfillment of limiting, boundary principles, foundations, which constitute the condition for the possibility of all types of

theoretical and practical experience); 2) reflective (transformation of hidden omissions into an explicit subject of research); 3) critical (coverage of negative experience, discrimination of many different mistakes, habits, ghosts, idols, stereotypes, etc., which fetter, dull the seeking thought and transform them into action); 4) social (conscious unification of people within the framework of humanitarian communities, harmonization, balancing public life); 5) regulatory (constitution of social forms of interactions between people in group, “role” life, the establishment of systems of “involvement”, “participation”); 6) humanistic (puts a deep, philosophical, solid definition of “what you need to be in order to be human”).

Value is one of the main things that determines the essence of a person, and the system of values is considered an attribute of human consciousness and determines its activity. The fact of thought (image, idea) and the phenomenon of the external world (event, object, substance, deed) can act as values (Gibatova G.F., 2011: 127). Along with object values, any phenomena of social consciousness that express the interests of the subject in an ideal form (ideals, moral standards and principles, the concept of good and evil) can act as values. Currently, in Russian axiology, value is the meaning of an object for a subject. They can be positive and negative, and in this regard, the value has a bipolar structure: each value has its own anti-value.

ological dyads: “Life – Death” and “Health – Disease”.

2. The material level can be represented by the axiological dyad “Wealth – Poverty”.

3. Values / anti-values of the social level considers the axiological dyad “Work. Work. – Recreation. Idleness”.

4. The spiritual level can be represented by the axiological dyad “Happiness – Unhappiness”.

5. The moral level of values / anti-values is represented by the axiological dyad “Truth – Lie”.

6. The intellectual level is expressed by the axiological dyad “Smart. is Foolish. Stupidity”.

7. Values / anti-values of the emotional level can be considered within the framework of the axiological dyads “Laughter – Crying”, “Love – Hate”.

8. The mythological level of values explores the axiological dyad “Heaven – Hell” [Bagautdinova G.A., 2006]. Values / anti-values have the property of ambivalence, which consists in the ambiguous attitude of a person to the environment, in the inconsistency of the value system [Petrovsky A.V., 1970: 507].

Valuation and value are not identical. Evaluation is inseparable from expressiveness – emotional evaluation, and in general they relate to the stylistic characteristics of phraseological units.

The implementation of the assessment occurs when the object is correlated with value, reflecting the attitude of native speakers to the object in terms of compliance or non-compliance of its qualities with certain value criteria. As the researchers note, “the problem of the relationship between objective value (the positive or negative significance of objects of the surrounding world for a person, formed in the process of socio-historical practice) and assessment (expression of a subjective attitude to value based on social stereotypes) is an initial parameter for constructing a linguistic picture of the world (German Weltbild) and identifying the national and cultural characteristics of the mentality ...” (Berezovich E.L., 2015: 102). Therefore, evaluation is viewed as a category of culture.

The estimated value of phraseological unit (positive or negative) is determined using culturological information related to the etymology of the phraseological unit. The estimated value is interpreted as “information containing information about the value attitude of the subject of speech ... to a certain property of the designated, highlighted in relation to one or another aspect of the consideration of the object” (Birih A.K., Mokienko, V.M., Stepanova L.I., 2005: 54). In phraseology, the assessment can be expressed implicitly. To determine the axiological

meaning of a phraseological unit in this case, its definition and linguocultural information are required.

The axiological aspect of phraseology is actualized due to the representation of general cultural and national-cultural values. The national-cultural value of phraseological units consists of three components (Vereshchagin E.M., Kostomarov V.G., 2005: 179): 1. They reflect the national culture in a complex manner, with all their elements, ie. their idiomatic meanings. 2. Phraseologisms reflect the national culture dismembered, in units of its composition. Some of these words are non-equivalent. 3. Phraseologisms reflect the national culture by their prototypes, since genetically free phrases describe certain customs, traditions, details of everyday life and culture, events and much more.

The value can have both positive and negative assessments, demonstrating the ambivalence property. Let us illustrate this statement using the example of Russian axiological phraseological units. Russian axiological phraseological units with a positive or negative assessment reveal the content of conventional values and anti-values.

Thus, the value of “Life” is represented by phraseological units that have a positive assessment: *сладкая жизнь* (sweet life); *жить припеваючи* (live happily ever after); *не жизнь, а малина* (living in clover); *не жизнь, а масленица* (live is just a bowl of cherries). At the same a hard life is represented by phraseological units having a negative assessment: *собачья жизнь* (rotten life), *сарайная жизнь* (a living in a barn), *хождение по мукам* (road of sorrows).

Results and discussion

The value of “Wealth” is represented by phraseological units that have:

a) a positive assessment: *денежный мешок* (money bag); *как сыр в масле кататься* (lives in the lap of luxury); *грести деньги лопатой* (makes money hand over fist); *у богатого денег куры не клюют* (to roll in money); *деньги к деньгам льнут* (rich man gets richer); *деньги счет любят* (money likes (loves) to be counted); *богатому все льготно* (everything is preferential for the rich);

b) negative assessment: *бешенные деньги* (ton of money); *жениться на деньгах* (marry a fortune); *деньги как вода* (money is like water); *богатство родителей – порча детям* (children growing up in rich families are often spoiled); *богатые тоже плачут* (the rich are not always happy); *сорить деньгами* (throws (his) money around); *не в деньгах счастье* (money isn’t everything); *богатый*

бедному не брат (the rich are not a brother to the poor); *душу в ад – будешь богат* (soul to hell – you will be rich); etc.

The value of “Truth” is demonstrated by phraseological units that have a positive assessment: *правда свое возьмет* (the truth will take its toll); *правды не спрячешь* (truth will break out (will come to light, will out)); *зерно истины* (a kernel of truth); *двух правд не бывает* (there are no two truths); *доброе дело – правду говорить смело* (speak the truth bravely, cost as it may); *правду красить не нужно* (truth needs no color(s)); *честные глаза в бок не глядят* (honest eyes do not look sideways); *правда – свет разума* (truth is the light of reason); *мир правдой держится* (the world holds true); *ищи правды в других, коли в тебе ее нет* (look for the truth in others, if you don’t have it in you); *на правду слов немного* (there are few words for the truth); *правда всего дороже* (the truth is most expensive);

Analyzing the phraseological fund of different languages, one can see both how the similarity of views on spiritual and moral values, on the cultural component of the world influence the outlook of their representatives and differences. For example, the value of “Happiness” in Russian and Kazakh phraseology largely coincides in the compared phraseological structures of the language and represents “a good part and share” (M. Fasmer):

Thus, Russian axiological phraseological units with a positive or negative assessment reveal the content of conventional values and anti-values.

The value of “Happiness” in the Russian and Kazakh languages.

What is happiness? Judging by the data of the etymological dictionary of N.M. Shansky, the word “happiness” is of common Slavic origin. “Formed with the prefix *съ* (meaning “good”...) and суф. -ий-от ч сть. Literally “good part, share”. M. Fasmer supplements these data of his etymological research, quoting Bernecker – «счастье – первоначально «доля, совместное участие» (happiness is originally a share, joint participation).

Analysis of the Russian phraseological language showed that “Happiness” in Russian and Kazakh phraseology and paremia is understood as follows.

1. In everyday consciousness, the views on Happiness as a condition (or synonym) of wealth are rooted: *счастливому и промеж пальцев (в зубах) вязнет* (happy and between the fingers (in the teeth) gets stuck); *кому счастье служит, тот ни о чем не тужит* (to whom happiness serves, he not grieve about anything); *кто запаслив, тот и счастлив* (who is hoarding, he is happy); тот счаст-

лив, у кого есть хлеба с душу, платье с тушу, денег с нужу и под (*he is happy who has bread with a soul, a dress with a carcass, money with a need and under*).

At the same time, the point of view is fixed, according to which money is not necessary attribute of Happiness: *не в деньгах счастье* (happiness is not in money), *счастье не в кошельке* (happiness is not in your wallet), *счастье в руках* (happiness is in your hands); *счастье за деньги не купишь* (money cannot buy happiness); *счастье лучше (дороже) богатства* (happiness is better (more expensive) than wealth) and so on.

Бақытсыз күн де өтер,

Молшылық та жетер.

Бар байлықты жинауға тырысқан адам бақытсыз.

(The unfortunate day will also pass,

There is enough abundance.

A person who tries to accumulate all his wealth is unhappy)

2. Happiness is often identified luck and a certain privilege: *со счастьем на клад набредешь* (with happiness you will come across a treasure), *без счастья и гриба не найдешь* (without happiness and you will not find a mushroom); *в схватке – счастье великое дело* (in a fight – happiness is a great thing); *счастливый на коне, несчастный пеш* (happy on horseback, unhappy pesh); *счастье на коне, несчастье под конем* (happiness on horseback, unhappiness on horseback); *не родись красивый, а родись счастливый* (not be born beautiful, but be born happy); *не родись ни умен, ни красив, а родись счастлив* (be born neither clever nor handsome, but be born happy); *тот счастлив плут, где сыщется кривой суд* (he is a happy rogue, where he finds a crooked court).

Асқан сұлулықтан

Аз ғана бақыт артық.

Бақыт қайда болса, тыныштық сонда.

(From the beauty of excess

A little more than happiness.

Where happiness is, there is peace).

3. A group of paremias was identified, which reflected the point of view that Happiness is the result of labor, personal merits of a person: *счастье у каждого под мозолями лежит* (everyone has happiness under the corns); *там счастье не диво, где трудятся нелениво* (there is no wonder where happiness is, where work is not lazy); *паши нелениво – проживешь счастливо* (work not lazily you will live happily); *каждый человек кузнец своего*

счастья (each person is a blacksmith of his own happiness); *счастье не в кошельке, счастье в руках* (happiness is not in your wallet, happiness is in your hands); *нового счастья ищи, а старого не теряй* (look for new happiness, but do not lose the old one).

Бақыт кілті – еңбекте. Өнерлі қол – бақытқа жол.
Еңбек пен бақыт – егіз.
Қайратты ерге мал тұрар,
Өнерлі ерге бақ тұрар.
(The key to happiness lies in work.
A skilled hand is the way to happiness.
Work and happiness are twins).

4. At the same time, Russian everyday self-awareness is characterized by the perception of Happiness as a kind of unpredictable element, and, as a consequence, an unreliable element, as evidenced by the following paremiological units: *счастье не лошадь: не везет по прямой дорожке* (happiness is not a horse: no luck along a straight path); *счастье, что трясье: на кого захочет, на того и нападет* (happiness that shaking: whoever he wants, he will attack); *счастье легко на помине не бывает* (happiness does not happen easily at a glance); *счастье вольная птичка: где захотела, там и села и под* (is a free bird: wherever she wanted, she sat down there); *счастье, что волк: обманет, да в лес уйдет* (happiness that the wolf: deceives, but goes into the forest); *счастье – вешинее ведро* (happiness is a spring bucket); *счастье с несчастьем двор обо двор живут* (happiness with misfortune living yard and yard); *счастье без ума – дырявая сума* (happiness without mind – full of holes); *мужик на счастье сеял хлеб, а уродилась лебеда* (the man sowed bread for good luck, but quinoa was born); *легче счастье найти, чем удержатъ* (it is easier to find happiness than to keep it); *первое счастье не меняют на последнее* (the first happiness is not exchanged for the last) and so on.

Байқасаң, бақыт бір жерде тұрмайды.
Бақыт көктемгі бұлт сияқты,
Ол көрген түстей, ұшқан құстай өте шығады
Бақыттың да басы айнарлар кез келер,
Мінезі айнып, құлқы сонда өзгерер.
(You will notice that happiness does not live in one place.
Happiness is like a Spring Cloud,
He is very much like a flying bird, as he sees it
And happiness will spin one day and then it will change).

5. Against the background of such ideas about Happiness, it seems quite natural that the Russian

people have developed and is reflected in the “phraseological language” a certain “distrust” of Happiness, a cautious attitude to his searches, a kind of “warning” from him: *счастью не вовсе верь, на счастье не надейся* (do not believe in happiness at all, do not hope for happiness); *счастью не верь, а беды не пугайся* (do not believe in happiness, and do not be afraid of trouble); *счастье пытать – деньги терять; не отведывай счастья, не купи коня хрома* (happiness torture – to lose money; do not taste happiness, do not buy a horse of chrome); *счастье искать – от него бежать* (to seek happiness – to run from it) and etc.

Бұ бақытқа сенбе,
Келер, кетер демде
Бақыт шыбын сияқты –
Бірде гүлге қонса,
Бірде көңге қонады.
Адам бақтың қонғанын білмейді, ұшқанын біледі.
(Don't believe this happiness,
Come on, Keter is breathing
Happiness is like a fly –
Once planted in a flower,
One day it will settle on manure.
A person does not know that the garden has landed, he knows that he has flown).

6. As a result, in the people around them, the happiness of another person can cause negative feelings: *счастливым быть, всем досадить* (to be happy, to annoy everyone); *где счастье, там и зависть* (where there is happiness, there is envy) and so on.

Бақыттың көзі соқыр: не тазға, не ақылы азға қонады.

(The source of happiness is blind: it either lands on the bald, or on the paid little).

7. It should also be noted that Happiness in Russian self-awareness and phraseological picture of the world is very often opposed to the mind of its owner: *глупому счастье, а умному бог дает* (to stupid happiness, but God gives to the clever); *счастье везет дураку, а умному бог дал* (happiness is lucky for the fool, but God gave the clever one); *счастье без ума – дырявая сума* (happiness without mind – full of holes); *счастье со счастьем сойдется, и то без ума не разминется* (happiness will converge with happiness, and then it will not warm up without mind); *глупому счастье, а умному напасть* (a stupid happiness, but a clever one to attack); *(но, счастье ума прибавляет, несчастье последний отымает; мудреному и счастье к лицу)* (but, the happiness of the mind adds, the latter

takes away the misfortune; tricky and happiness to the face) and so on.

Бақыт белгісі – ғылым мен ақыл.

Бармақтай бақыт қара суды теріс айналдырған ақылдан артық.

Білсе білім, күнде бақыт кісіге,

Үлкен атақ содан келер кішіге.

Ақыл қонбаған жігітке,

Бақытта қонбайды.

Білім – бақтың жібермейтін қазығы,

Білімсіз бақ – әлдекімнің азығы

(The sign of happiness is science and reason.

Happiness with a finger is more than a mind that turns black water into negativity.

Knowledge, happiness every day for a person,

A big name for the younger one.

To the crazy guy,

Happiness does not land.

Education is the key to success,

Uneducated media-someone's food).

8. A characteristic feature of Russian everyday consciousness is the opposition of Happiness and Unhappiness in many cases as dream and reality, past and present:

Счастлив бывал, да бессчастье в руки поймал (I used to be happy, but I caught unhappiness in my hands); *во сне счастье, наяву ненастье* (in a dream, happiness, in reality bad weather); *во снах счастье, а в быль ненастье* (in dreams, happiness, but in reality, misfortune) and etc.

Тату үйдің бақыты тасыр,

Араз үйдің ырысы нашар. (there is a lot of happiness in a friendly house, a hostile house is poor).

For Russian language:

1. Quite typical in the language of proverbs and of the Russian people can be considered the comparison of Happiness and Unhappiness as an inseparable whole: *счастье с несчастьем двор обо двор живут (в одних санях ездят)* (happiness and misfortune live yard by yard (they ride in the same sleigh)); *счастье с несчастьем смешалось – ничего не осталось* (happiness mixed with unhappiness – there is nothing left); *счастье ума прибавляет, несчастье последний отымает* (the happiness of the mind adds, the latter takes away the misfortune); *кто в горе руки опускает, тот счастья никогда не узнает* (who his hands in grief, he will never know happiness even) etc.

2. An interesting fact is that in Russian proverbs and sayings, Happiness is often defined through negative rather than comparative constructions with the conjunction “how”: *счастье не батрак: за ви-*

хор не притянешь (happiness is not a farm laborer: you cannot pull it for a whim); *счастье не кляп: в руки не возьмешь* (happiness is not a gag: you can't take it in your hands); *в счастье – не в бабки: свинчаткой кону не выбьешь* (in happiness – not in the money: you can't out the game with a lead); *счастье не корова: не выдоить*; (happiness is not a cow: do not milk; *счастье не конь: хомута не наденешь* happiness is not a horse: you can't put on a collar) etc.

3. Also in the ordinary consciousness a number of conditions have become entrenched, without which Happiness is impossible, the most widespread of them are such as friendship, communication, however: *счастлив тот, у кого совесть спокойна* (happy is the one whose conscience is calm); *неволя счастья не дает* (captivity does not give happiness); *седина напала, счастье пропало* (gray hair fell, happiness was gone); *к людям ближе, счастье крепче* (closer to people, happiness is stronger); *кто дружбу водит, счастье находит* (who leads friendship, finds happiness); *гость на порог – счастье в дом* (a guest on the threshold – happiness to the house); *тому будет всегда счастливо, кто пишет нельстиво* (he will always be happy who writes dishonestly); *где правда, там и счастье* (where there is truth, there is happiness) and so on.

4. A small group of proverbs was identified in which Happiness was associated with positive emotions: *где счастье, там и радость* (where there is happiness, there is joy); *нет счастья, не жди и радости* (there is no happiness, do not wait for joy) and so on.

This, in our opinion, may indicate that in the everyday consciousness of the Russian people a complete understanding of Happiness as the fullness and joy of being has not taken shape, which found its expression in the “phraseological language”. Most likely, this is due to the difficult living conditions of the serf peasantry and the religious beliefs of the Russian people as a whole.

For Kazakh language:

Happiness is fate, luck and family happiness:

бақыты ашылу; бақытыма қарай Жақсы жұбай – жарым бақыт (happiness is discovery; a good spouse is happiness.)

Азат елін сүйген ұл – бақытты,

Жаңа жұртын сүйген қыз – бақытты.

Бақыт балалы үйге үйір,

Баласыз үйде бақыт тұрмайды

Жақсы әйел – жігітке біткен бақ,

Жақсы жер, жайлы қоныс – алтын тақ

(A son who loves the country is happy, a girl who loves a new family is happy.

Happiness at home with children, Happiness does not live in a house without , a good woman is a garden for a guy, a good place, a cozy settlement – the golden throne).

Happiness – Unity:

Тату үйдің бақыты тасыр, Ұрыс-керіс үйдің ырысы кашар happiness (lives in a friendly house, but poverty lives in a non-friendly house).

Ұрыс бар жерде ырыс тұрмайды (where there is a quarrel there is no happiness).

Татулық – табылмас бақыт (unity is more expensive than gold).

Ынтымақ бар жерде бақыт бар (where there is unity there is happiness).

Happiness is often measured by the courage, courage of a man, by his name:

Бақ келдідеп таспа, Жау келді деп саспа ,

Ер бақыттың қонғанын білмейді, Ұшқанын біледі,

Бағы тайған батырдың еті жара, байы өлген қатынның беті жара

Ер жігіттің аты жақсы болса – бір бақыт, Алған жары жақсы болса – мың бақыт

(A man does not know that happiness has landed, he knows that it has flown,

If a man has a good name – one happiness, if he has a good wife – a thousand happiness)

Happiness is measured by the presence and number of livestock:

Малды жақсы баққаның – өзіңе абырой тапқаның. Малды жаман баққаның – келген бақты қаққаның

Егінді ел салысар, Қырманыңды ел салысар, Малыңды ел бағар,

Бақ кеткенде басыңнан, Жоқтан бәле жабысар,

Базар бар да, малың сат, Базар білмес бақ білер.

Conclusion

According to the results of the analysis of the “phraseological language” of the concept “Happiness”, it can be concluded that the mirror of Russian paremiology reflects to a greater extent the negative aspects of understanding Happiness, etymologically not conditioned, but traditional for the ordinary Russian mentality, which is largely determined by extralinguistic factors and peculiarities of the Russian cultural and historical development.

The value of “счастье/bakyt/happiness” in the language has a constantly developing vector, in the process of expanding the associative perception of a person and the sphere of contextual connections, the field of sems.

Conclusion: the value of “happiness” has a constantly evolving vector, in the process of expanding the associative perception of a person and the sphere of contextual connections, the field of this.

Prospects: In the modern world, there is an extraordinary interest in the problems of the national mentality and the cultural identity of society, which are manifested in values – multidimensional mental formations that reflect the cultural and historical experience of the people and the peculiarities of their perception of the world, and have a verbal expression. Most of the information about the world comes to a person through the linguistic channel, value studies of phraseological units and proverbs, sayings – this is one of the priority areas of linguistics.

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