

REPRESENTATION OF BEAUTY IN ENGLISH, RUSSIAN AND TATAR LINGUOCULTURES (ON THE MATERIAL PROVERBS)

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Abstract

Proverbs are an integral part of a language and culture of people. Proverbs serve as a means of getting to know the features of a national character, as they comprise traces of cultural diversity, accumulated experience of one specific ethnos. They express a specific relation of people to the objects and the phenomena surrounding them, reflect material and spiritual life of people. This research features proverbs and sayings as a primary way of the figurative representation of the concept of «beauty» in English, Russian and Tatar linguocultures. Its contrastive description allows revealing common and national features in the considered languages and cultures.

Relevance and scientific novelty of the research is defined by the following: Thanks to the development of international and cross-cultural contacts, interest rate in deeper studying of the languages, as well as cultures of people of the world has increased; research works in the field of cognitive linguistics and cognitive aspects of language semantics are coming into great importance. Furthermore, the relevance of the research is defined by the importance of studying of different methods of concept explication, the creation of descriptive techniques of the language phenomena, and also the introduction of the analysis of the stereotypic ideas of beauty extended in English, Russian and Tatar cultures. The concept of «beauty» in this research is investigated based on extensive linguistic and culturological material.

We have analyzed 650 language units, which objectify the concept of «beauty» of English paroemias, 350 language units, which objectify the concept of «beauty» of Russian paroemias, and 346 language units, which objectify the concept of «beauty» of Tatar paroemias.

The analysis of the lexical components, syntactic structure, rhythmic organization of English, Russian and Tatar proverbs has shown a specific role of the language means in the expression of cultural and national specifics of thinking of the English, Russian and Tatar people.

Key words: proverb, saying, linguoculture, beauty, language consciousness, paroemia.

1. Introduction

Throughout history, the mankind expressed a huge interest in beauty and at the same time it created certain problems and misunderstanding. A person constantly feels an internal need to comprehend, create and behold beauty. The concept of «beauty» has been discussed in the scientific environment repeatedly, mainly in the field of philosophy. The concept of «beauty» often became an object of the research in linguistics as well [Agzamova, 2015; Meshcheryakova, 2004; Sadriyeva, 2013; Tarasenko, 2012]. In this work we will try to consider the concept of «beauty» through the prisms of attitudes of different cultures which are presented by the means of English, Russian and Tatar proverbs.

This work is devoted to the structural and semantic analysis of English [by Cambridge International Dictionary of Idioms, 1998; Dubrovin, 2008], Russian [Dahl, 2008] and Tatar [Isanbet, 2010] proverbs expressing the attitude of the English, Russians and Tatars to the beauty of the person. The research objective is to reveal the subjective and estimated meanings, stereotypic ideas of beauty in English, Russian and Tatar proverbs and sayings.

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The relevance of the research is proved by the fact that the idea of beauty is among the most important reference points for human behavior; at the same time comparison of everyday understanding of beauty in the English, Russian and Tatar linguocultures will allow presenting the system of valuable priorities of different language communities more accurately.

In the last decade, the area of cognitive linguistics that has been developing most intensively and fruitfully is the reconstruction and research of the linguistic world-image. An important role in this aspect is played by proverbs, as they preserve the knowledge of the world and the person in this world [Zamaletdinov +et al, 2014; Nabiullina +et al, 2014]. Proverb is in the center of attention of different scientists, because, firstly, it is a language phenomenon; secondly, a logical unit expressing judgment; and thirdly, an art miniature. «It is obvious that the style of thinking of ethnos, its mentality not necessarily exist as documentarily recorded standards and directives, but are shown in secret instructions – proverbs» [Zamaletdinov+et al, 2010].

Many linguistic research works are devoted to the semantics of esthetic assessment. They reveal general and differential signs of the concepts in the linguocultures compared [Tarasova+et al, 2014; Yusupova+et al, 2014].

The object of the research is a fragment of the language system of the English, Russian and Tatar languages presented by the folklore genre – paroemias. As a paroemia we understand a speech token of an instructive character structurally equal to a sentence, which reflects and assesses culturally significant phenomena of national life.

2. Materials and methods

The proverbs and sayings extracted by the method of continuous selection from explanatory, monolingual and bilingual dictionaries of Tatar, Russian and English proverbs and sayings served as the material for the research. Especially significant were the lexicographic works of V. I. Dahl (2008), N. Isenbet (2010), N. I. Dubrovin (2008), Cambridge International Dictionary of Idioms (1998), etc.

The methods applied in the research process: a linguo-cognitive method – description of the cognitive structures through the analysis of their objectivization language means, a descriptive method, a method of the component analysis, methods of the contrastive analysis of languages, a statistical method.

3. Results

Considering the concept of «beauty», it is possible to come to a conclusion that it does not have any uniform or standard definition. Beauty is represented as a many-sided and one of the most difficult phenomenon in human attitude. It surrounds the person in all the spheres of activity. Beauty is expressed in appearance, acts and words.

4. Discussions

Proverbs have a great value for the research of culture of people. Proverbs have complex semantics and a form, and both gravitate as to the circle of the language phenomena as of folklore. For that reason, throughout long time paroemia remained on the periphery of the research attention of the linguists. Although in folklore proverbs have received rather thorough and detailed description. Along with folklore, literary, actually linguistic approaches to paroemias, there appeared one more – a linguoculturological approach. Proverbs and sayings turned out to be interesting to the researchers as the embodiment of national psychology and philosophy in the form of set phrases. Paroemias become the focus of interest to a set of private researches of language means, transferring specifics of national psychology and philosophy.

The carried-out analysis has shown, that as in English, both in the Russian and the Tatar languages the paroemias characterizing the appearance of the person are the most common.

If you're beautiful, whatever you do is fine. A pretty man looks pretty in every clothing. Good face is a letter of recommendation.

Na khoroshiy zvetoc i pchelka letit / A bee flies to a good flower. Ni v skazke skazat, ni perom opisat / Couldn't tell in a tale or write with a pen.

In the consciousness of the English, the Russian and the Tatar language the main place is allocated to spiritual beauty of the person, his internal qualities and acts. At the same time in the Russian language, the paroemias indicating noble acts of the person are the most common:

Dobroyo delo bez nagradu ne ostaetsya Za dobroye delo jdi pokhvalu smelo / A good deed is never lost. Esli uj delat, tak delat khorosho / What is worth doing at all is worth doing well.

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In the English language the paroemias reflecting positive internal qualities of the person prevail: *A clear conscience shines not only in the eyes. Handsome is as handsome does.*

The paroemias marking out the beauty of the woman in the consciousness of the English language hold a specific place: the appearance of the woman is opposed to her moral qualities. *Every woman would rather be handsome than good.* the beauty of the woman grows dim if her defects prevail. *Every woman is beautiful till she speaks.*

In the Russian paroemias the national thought is accented on the beauty of the girl: *Kosa – devichya krasa / Maiden beauty – long braid. Krasney krasnogo solnushka, yasnei yasnogo mesyacsta / More red than the red sun, clearer than the clear moon.*

The main wealth of the woman in the Russian language culture is her mind: *Krasavitsa bez uma – shto koshelek bez deneg / A beauty with no intellect is like a purse with no money.*

In the Tatar language the proverbs about the external beauty of the Tatar girl are inseparably linked with the image of the house (oi / iort). The girl is the ornament, the value of the house. For example: *Ashning täme tozinda, oineñ iäme kizinda / The flavour of the soup is in the salt, the beauty of the house is in the woman* (from this point onward follows our translation – N.R.); *Kiz bala – öi zinnäte / A woman is the fineries of the house.* The female beauty is more local, than one of the men: she is tied to the house, the village: *Kizli öi – bezle öi / A house with a woman is a beautiful house; Kiz – awilniñ kÿrke / A woman is the beauty of the village.* The male beauty is the property of all the people, the Homeland: *Kizil tölke – jir kÿrke, matyr eget – il kÿrke / A red fox is the beauty of the nature, a handsome man is the ornament of the Motherland, Beautiful women decorate the house.*

External beauty acts as a peculiar imperative in the gender terms in relation to the female: *Kuz bulsa kuz bylsun, ioldizga tir bylsun, kÿkräge dingez bylsun, ai kebek kölep torsun / A woman should be like a star, her breasts like a sea, and the smile like the moon.*

At the same time the beauty of a girl is capable of generating disharmony both internal (*Matyr kuzda häilä kÿp / A beautiful girl is full of cunning*), and external (*Ike aranu ni bozar? – Nechkeä bille kuz bozar / A girl with a thin waist can be the apple of discord*); distrust (*Matyr kzga ushanmagiz, matyr kuzlar bashnu ashuy / Don't believe beautiful women, they pool the wool over the eyes*) and lie (*Yöze ak dip aldanma, eche qara bylmasun / A fair face may hide a foul heart*).

The main value of a girl in Tatar consciousness is her internal beauty, purity, intellect and diligence (*Yöze matyrlugunnan ÿz matyrlugu quimmät / The internal beauty is more valuable than the external one, Quzunñ tösen maktama, eshen makta / Praise a girl's diligence, but not her appearance*). In the antithesis of the internal and external beauty the advantage is still with esthetics of the inner world: *Bizäk matyrnuñ yöze matyr, chun matyrnuñ kÿñele matyr / A girl with make-up is beautiful to look at, but a real beauty has a beautiful soul.*

Tatar proverbs show semantics of two types of the external beauty – given by nature and artificial beauty: *Buyangan bitneñ buyawı matyr, buyaususnuñ ÿze matyr / A face with make-up is beautiful in paint, a face with no make-up is beautiful by itself*. It is difficult to see the true, natural beauty or its absence of a girl with make-up: *Artuk buyany chun matyrluknu kÿrergä komachauliy / Too much make-up doesn't let you see the real beauty.* The value of the external beauty for a girl is expressed by aspiration to her: *Kat-kat bizänÿ – gÿzällekkä kizänÿ / Too much make-up spoils the beauty.* But at the same time it is emphasized in Tatar proverbs that make-up helps to accentuate accomplishments and to hide natural shortcomings (*Bizänÿ – bereäyğä matyrlugun achar öchen, beräyğä yämseslegen kaplar öchen / Make-up is a means of accentuating the beauty for one and of whitewashing for the other*).

Natural beauty of a person doesn't demand any additional manipulations: *Matyrnu bizäse yuk, mayni maylasi yuk / You don't need to decorate the beauty and to oil butter.*

In the consciousness of the Russian language the perception of beauty through the manifestation of love prevails. Beauty is a consequence of love, manifestation of feelings: *Krasota – v glazakh vlyublennogo / Beauty is in the eyes of the beholder. Milomy mila – i bez belil bela / Faults are thick where love is thin.*

External beauty is admitted to be the source of emergence of love: *Lyubov nachinaetsya s glaz. Glazami vlyublyaiysya. Gde bolno, tam ryka, gde milo, tyt glaza (Who ever loved, loved at first sight).*

In national English consciousness beauty is the manifestation of feelings and investigation of love: *Beauty lies in lover's eyes. Beauty is in the eye of the beholder. He who loves at one-eyed girl thinks that one-eyed girls are beautiful.*

Shortcomings of the person are noticeable, when there is no love: *Faults are thick where love is thin.*

In the consciousness of the Tatar language beauty defines the choice of the darling: *Irlär söyär jÿlärne, kuzlar söyär jÿlärne (Men love the foolish, women love the good-looking); future partner in life: Kuz akullu eget ezli, eget matyr kuz kÿzli (A girl is looking for an intelligent, a guy – for a beauty).*

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In the consciousness of the Russian language paroemias verbalizing the concept of «beauty» through perception of natural artifacts appear more often than in English. For the consciousness of the Russian language beauty serves as an esthetic assessment, a parameter of measurement of qualitative characteristics of artifacts: *V kchoroshiy god kchorosh i priplod / Good year, good breed. Vesna krasna, da golodna, osen dojdliiva, da suta / Spring is beautiful but starveling, autumn is rainy but full.*

Paroemias of the Russian language are directed to the person, his internal expectation of a happy end. *Ne vse nenastye – proglyanet i krasnoyo solnushko / Cloudy morning turns to clear afternoon. Grelo bu krasnoyo solnushko, a chastuye zvezdu kolom pribyut/ If only there was a bright sun, I would fill the sky with stars myself.*

The happy end of the affairs of the person is also reflected in English paremias: *A blustering night, a fair day follows. After rain comes fair weather. A clear sky fears not the thunder. Rain at seven, fine at eleven.*

The English consider that it is always necessary to hope for a happy end: *A fair day in winter is the mother of a storm/.*

In English paroemias speech value is proclaimed: *Fair words break no bones. A bird is known by its note and a man by his talk*, but it is noted that beautiful words can be false: *Fine words dress ill deeds. Great talkers are great liars.*

In the English national consciousness the person is appreciated not by words, but acts. *Better to do well than to say well. Doing is better than saying.*

Prevalence of paroemias verbalizing the concept of «beauty» through the perception of time is characteristic of the consciousness of the Russian, the English and Tatar alanguage.

In the Russian consciousness beauty is perceived as a short-lived phenomenon (*Krasyisya krasa, poka vdol spinu kosa: pod povoinik popadet – krasa propadet/ Enjoy your beauty as long as you have it*), but its charms are eternal: *Prekrasnoyo plenyat navsegda / The beautiful captivates forever.*

In the consciousness of the English language beauty has no eternal value: *Age before beauty. What blossoms beautifully, withers fast. All that fair must fade. Beautiful roads never go far.*

Summary

Thus, the representation of beauty is the expression of the culture of the ethnos and the main unit of language consciousness. It has language expression in paroemias. Estimation of the declared concept of paremiological units of the English, Russian and Tatar languages is closely connected with valuable reference points of the behavior of the society. The general ideas of beauty in English, Russian and Tatar paremiology come down to the recognition of moral shortcomings of external beauty.

The main specific idea of beauty in English paroemias is the emphasis on the choice as conditions for recognition something to the corresponding criteria of beauty, awareness of interrelation between beauty and health.

In Tatar sayings and proverbs the idea of beauty is variable and polysemantic. It represents esthetic and traditional values, gender distinctions. Binary oppositions like the guy – the girl, the man – the woman, internal beauty – external beauty, natural beauty – artificial beauty are connected with the category of beauty.

Conclusion

Thus, the conducted research allows coming to the following conclusions. In English, Russian and Tatar proverbs and sayings the idea of beauty gets various characteristics. The common in these linguocultures is that beauty is admitted to be one of the highest human values which have communication with other supreme values. The idea of delusiveness of beauty is emphasized in proverbs and sayings. In English proverbs and sayings the ethnocultural specifics of the embodiment of this concept consists in the recognition of ephemerality of beauty; it has interrelation with the recognition of youth as a beauty factor. In the Russian national consciousness the idea of the unity of the beauty and the good, the beauty as harmony and as a principle of the universe prevails. In Tatar linguoculture representation of beauty is more connected with the spiritual potential of the personality.

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