

Thematic Classification of Educationally Significant Phrases

Ширэнгийн Цолмон

Монгол Улсын Боловсролын Их Сургуулийн Нийгэм, хүмүүнлэгийн ухааны сургуулийн Орос хэлний дэд профессор, Улаанбаатар, Монгол

Равданжамцын Ургамал 

Монгол Улсын Боловсролын Их Сургуулийн Нийгэм, хүмүүнлэгийн ухааны сургуулийн Орос хэлний тэнхимийн багш, доктор (Ph.D), Улаанбаатар, Монгол

Бадрахын Анар

Монгол Улсын Боловсролын Их Сургуулийн Нийгэм, хүмүүнлэгийн ухааны сургуулийн Орос хэлний тэнхимийн багш, магистр, Улаанбаатар, Монгол

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rurgamal2018@mail.ru

ORCID:[0000-0002-8117-8809](https://orcid.org/0000-0002-8117-8809)



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Хураангуй: Аливаа ард түмний сурган хүмүүжүүлэх ухааны үндэс нь ардын аман зохиолын бүх төрөл зүйлд болон тухайн ард түмний дунд үеэс үед уламжлагдан ирсэн хэлц үг хэллэгт тусгалаа олсон байдаг бөгөөд энэ нь өсвөр үеийнхэнд ёс суртахуун, оюун ухаан, хөдөлмөр, гоо үзэсгэлэн, бие бялдрын боловсрол олгох замаар үеийн үед уламжлагдан ирсэн билээ. Бид энэхүү өгүүлэлдээ танин мэдэхүйн болон сурган хүмүүжүүлэх ач холбогдлоор нь хэлц үг хэллэгийг ангилах оролдлого хийсэн ба тэдгээрийг ашиглан сургалтын үйл явцыг үр дүнтэй зохион байгуулах боломжтой гэж үзсэн болно.

Түлхүүр үг: Сургалтын үйл явц, боловсрол, танин мэдэхүй, сэтгэл хөдлөл, хүний үйл ажиллагаа

Introduction

The basis of education in any nation is reflected in all types of folklore and in the language passed down from generation to generation among the people by providing moral, intellectual, labor, beauty, and physical education to the youth and teenagers. In this paper, we tried to classify idioms and phrases according to their cognitive and educational significance, and we believe that it is possible to utilize them to organize the learning process effectively.

Since 1959, German scientists M. Lazarus and G. Steinthal have started publishing the “Journal of Folk Psychology and Linguistics.” In their opinion, each person has their own special way of thinking and feeling, a national consciousness or a national spirit, which, according to G. Steinthal, is contained, first of all, in language, since the latter imprints the worldview of the people and at the same time is itself an imprint of the contemplated reality (Budilova, 1983).

Literature review

In each person and national character, one can identify a number of the most striking, specific national features that leave their mark on the interpretation of the realities of the world.

If language can be compared to the fabric of thinking, then phraseological units are precious threads that give the fabric a peculiar, unique color and brightness. Therefore, knowledge of phraseology is a necessary condition for full mastery of your native language. It should be especially emphasized that phraseological turns enrich the language and make speech bright, figurative, and apt. The ability to correctly use phraseological wealth characterizes the degree of proficiency in speech.

The value of any language lies in the fact that it names phenomena and events of the past and present of the country, which usually have no analogues in other national cultures, gives them a unique originality and flavor, emphasizes their deeply national character and, as G.Ts.Pyurbееv emphasizes, “folk physiognomy of the language” (Pyurbееv, 1972). Therefore, for those who are interested in the history and culture of their people, phraseology is one of the most fascinating and entertaining areas of the language.

Phraseology is the greatest treasury and enduring value of any language. It, like a mirror, reflects the history and centuries-old experience of the labor and spiritual activity of the people, their moral values, religious views and beliefs”.

It should be said that familiarization with phraseological materials will help students obtain the most comprehensive and in-depth understanding of the meaning of the diverse concepts of the surrounding reality. Therefore, we tried to touch upon in our work problems that are directly related to the educational and cognitive features of Mongolian phraseological units.

“As is known, the treasury of world culture includes the monuments of ancient Mongolian literature “The Secret Tale” of the Mongols, Geser, Dzhangar and others, which contain numerous idioms of an educational and cognitive nature” (Bystrova, 1994).

In order to intensify the perception of students, arouse their interest in the object being studied and broaden their horizons, it is necessary, first of all, to distribute phraseological units of an educational nature into the following two thematic groups.

Discussion

It should be said that familiarization with phraseological materials will help students to get the most versatile and in-depth understanding of the meaning of various concepts of the surrounding reality. Therefore, we have tried to touch upon in our work the problems that are directly related to the educational and cognitive features of Mongolian idioms.

“As the facts show, in the process of conversation, students find it difficult to compose idioms from familiar words that they have not previously memorized” (Bystrova, 1994). In order to activate the perception of pupils, to arouse their interest in the object under study and to broaden their horizons, it is necessary, first of all, to distribute educational idioms into the following two thematic groups:

1. Phraseological units that characterize mental states and psychological attitudes of a person.

Truth and Falsehood: As is known, phraseological units constitute an important element of the ethno-pedagogy of the Mongolian peoples and play so important role in the moral education of the younger generation. In other words, such phraseological units teach children to value the truth, fight for justice, be honest, not lie, condemn deception, etc. For example: *únen úg arslangaas húchtet, únenc hún altnaas únetey* “a truthful word is stronger than a lion, and an honest man is more precious than gold”; *Únen úg gashuun ch yavdald tustai* “The Truth of the Eyes Pierce”; *yawdald tustai* “the truth stings the eyes”; *Únencheer yavbal úneniyg oldog* “really travels without visas.”

Intelligence and Foolishness: *Teneg hún bиеe magtana, tsetsen hún nóhróo magtana* “a fool praises himself, and a wise man praises a friend”; is mind, and a bull is strong in his horns.” It should be said that such contrasting comparisons contribute to better memorization and recollection of the meaning of the given expressions.

Courage and difficulty: In the idioms of *Zorigta Khyniyg zol dagadag* "a brave man is accompanied by happiness"; *Muu yavahaar sain uh* "rather than live badly, it is better to die beautifully"; *Aymhai hun arav uhdeg, baatar hyn neg uhdeg* "a coward dies ten times, and a hero once"; *Hooson buunaas horin hun aina* "a man with a gun is more feared than an unarmed one" glorifies courage and ridicules cowardice. Here we can cite many examples characterizing the Mongol Bators, who bravely fought for their homeland, for their happiness: *Baatar hun neg sumand, bayan hun neg zudand* “And a hero can die from one bullet, and a rich man after one dzut can become a poor man”; *er hun doloo dordoj naim sehdeg* “A man falls seven times, rises eight times.”

Boasting and talkativeness: “In the old days, in many Mongolian and Buryat families, children were not allowed to talk much and express their thoughts in the presence of adults” (Tsydenzhapov, 1989). This is evidenced by many works of Mongolian writers, in which phraseological units are used that condemn boasting. For example, from Ch. Lodoydamba:

- *Am aldval barj boldoggoy, agt aldval barj boldog yum daa geed Erdene shuud ochizh Badarchiin emeeliig avaad nogon deer taviv (TT, 1997). “A horse is not a word, if you release it, you will catch it!” - Erdene said with difficulty catching his breath and took the saddle off Badarchi’s horse*” Boasting and talkativeness: “In the old days, in many Mongolian and Buryat families, children were not allowed to talk much and express their thoughts in the presence of adults” (Tsydenzhapov, 1989). This is evidenced by many works of Mongolian writers, in which phraseological units are used that condemn boasting. For example, from Ch. Lodoydamba:

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- *Damy bitgiy yar. Chadlaa madekhgoy bayzh buhel boten khoshund yund am garsan yum be? -Chamd am garaagoy. Chi bid khoyor er khyn shyg [T.T. 483]. “You’re trying in vain. Since you don’t rely on your own strength, there was nothing to boast about. I didn’t boast to you” [P.T. 384].*

Khoyor zaluu gerees garaad yavzh baykhdaa “Chi mon songoy zaldag er yum daa” gezh Bat Zhargalyg zemlev [T.T. 223]. “On the way to the camp, Bato did not stop reproaching his comrade: What a liar! You can’t find anything like this in the whole world!” [P.T. 261].

Among the Mongols, silence is still considered one of the human virtues. Phraseological phrases *olon úgtey* “verbose”, *Zadgai amtai* “trepach”, *ilyg úgtey* “talkative”, *hoosong úgtey* “idle lkers” are nicknames for a chatterbox.

The uselessness of talking too much is expressed in the phraseological units *хооон үгээр хоол хийхгүй* “you can’t make porridge from empty words”; *ih yarsnaas бага úmhsen n deer* “rather than talk a lot, it is better to swallow more”; *am aldval barzh boldoggy, agt aldval barzh boldog* “a word is not a sparrow, if it flies out, you won’t catch it, but if you release a horse, you will catch it,” etc.

Emotionality. It is this property that makes Mongols very different from Europeans. A number of proverbs and sayings show us the warm heart of European man, his emotionality, ability to sympathize, love, hate. And he does it openly. Without

being at all embarrassed, without flirting, without hiding anything, he generously gives a person warmth, but sometimes causes him inconvenience or even grief.

However, it should be said that in Mongolian phraseological units there is clearly reason and a sober awareness of what is happening: *ner khugarahaar yas khugar* “rather than disgrace your name, it is better to break your bones”; *jargaldao tashuurch deerelhekh khereggoy, zovlondoo diyldesh dor unah khereggoy* “being intoxicated with happiness, one should not be arrogant, and having experienced torment, one should not lose heart,” etc. For example, the phraseological unit *deelde bagtazh yadakh* is used in two meanings: a) to be beside oneself (to be angry); b) bursting with pride.

Modesty and secrecy of character: The Mongols have their own secret ideas about the ability to achieve success. They never claimed to have the key to victory in all situations in life, this is because there are keys, but not all of them are always used correctly. This secret is seemingly simple, like the smile on the face of a person himself, but in order to truly understand and learn, and finally use it in your victorious action, you need not just a good, complete translation, but also the ability to comprehend the truth. For example: *chamlahaar changa atga* “be happy with what you have”; *za gevel yoogoy* “if you said yes, don’t moan”; *khelsnee heer geehgoy, sanasnaa salkhind aldahgoy baykh* “not to lose what was said in the field, not to lose what was planned in the wind (cf. Russian: to be the master of your words); *khelsendee khyrekh* “to fulfill what was promised”; *zamyn xyzγγ urt, zaany xyzγγ bogino* “men have a long road, but an elephant has a short neck.”

Love and respect for elders: Mongols and Buryats have since ancient times politely addressed their elders. They taught children not to argue with adults, to obey them, to give way to them, not to stand with their backs to them, etc. In the Mongolian languages, there are numerous instructions given to young people in order to instill in them respect for their elders. These include phraseological units; *Buurlyn ugiyg sons, bolson ideenees ams* “listen to the words of the old man, taste the cooked food”; *ah n surgazh duu n sonsdog* “the older brother orders, and the younger brother carries out.”

In the “Secret Legend” of the Mongols, created in 1240, there is a phraseological unit “*Bee terigtu, deel djahatu*” (cf. modern Mongolian - *hun akhtay, deel zakhtay*), which expresses that a person is obliged to obey his elders, and a fur coat must have collar (Tsydenzhapov, 1989). The indicated phrase is used in almost the same form and meaning in the modern Buryat language: *khyn akhatai, degel zakhtai*. This is explained by the fact that the moral criteria and principles of the Khalkhas, Buryats and Kalmyks have common origins and were inherited from the ancient Mongols. Thus, “In the past, Kalmyks, like all Mongol-speaking peoples and tribes, raised children in the spirit of respect and unquestioning submission to parents and elders. The custom obliged both men and women to show sincere respect and attention to elders in age and position, to behave correctly around elders, and not to interfere in their conversations; swagger when addressing elders

was strictly condemned. Not a single young man dared to ask the elders for a light, much less a drink, and did not sit down until the elder said: sit down! "suu!" (Tsydenzhapov, 1989).

According to tradition, older people, for their part, should not show indecent and unfair attitude towards representatives of the younger generation, and at the same time they are obliged to teach them to behave correctly in an atmosphere of hostility and envy.

The Mongolian people, like others, despise coldness in human relations, despite the fact that in the Mongolian language there are many phraseological units that describe such a relationship between people and indicate an unfavorable social phenomenon, nevertheless the Mongols praise friendship and action together. An ambivalent attitude towards life naturally leads to contradictory behavior. On the one hand, our Mongols strive for everything sublime and beautiful, even if it is only an external appearance, and, on the other hand, they are so passionate about their games that they sometimes make very insidious decisions to achieve their goal.

2. Phraseological units about Human Activity

Labor and Diligence:

Since ancient times, each nomadic family usually kept five types of livestock (sheep, horses, goats, camels, cows or bulls), in each household, depending on the area, what the family had more traditions of doing predominated. That's why people helped each other during migrations or during big celebrations. Parents distributed their responsibilities for raising children and instilled in them hard work from an early age. So, the father taught his son male types of economic activity, i.e. passed on to him the skills of hunting, cattle breeding, etc. And the mother instilled in her daughter the ability to do women's work, i.e. prepare dairy products, milk cows, felt, shear sheep, cook food, etc. Apparently, these features of labor education influenced the formation of the following phraseological units:

Ajil hij khyn boldog, ar davj khuleg boldog "whoever does the work becomes a man, and the one who overcomes the pass becomes a horse"; *yavsan nohoy yas zuuj, hevtsen hun heel aldana* "a walking dog grabs a bone with its teeth. And lying down misses out on fatness"; *ert bosson hon negiyg yzdeg* "who gets up early, sees something new"; *erhiyg surahaar, berhiyg sur* "it is better to learn skills than whims"; *ajlaar bayajij arhiar uguirdeg* "labor enriches people, but vodka makes them poor"; *nohoy shig donshuuchlah* "to wander around like a dog"; *muu hunii noir, mulguu huniy shuls* "a lazy person always tends to sleep, a lazy person always drools." These phraseological units express the idea of a respectful attitude towards work, praise hard work and condemn laziness and idleness.

Attitude to the surrounding world: Life is both an illusion and a reality. The Mongolian attitude to life is both serious and playful. That is, playing quite seriously, every

Mongol floats along the river of life. Hence the Mongols can be free, like birds, and at the same time constrained by reality, like a man in a case. This includes those expressions that contrast “noyon” and “simple arat”: *khuchin ihteigeeree noyon boldog, khusel ihteigeeree bayan boldog* “the strong become noyons, and the smart ones become rich”; *Chon honio, chaduu ni yaduugaa* “The wolf devours the sheep, and the rich man devours the poor”; *noyontoy ushuutei bol hongogui, nohoityoy ushuutei bol hormoygui* “If you quarrel with a dog, you will be left without a hem; if you quarrel with noyon, you will lose your head.”

In spite of everything, the Mongols, playing in this “empty” life, are very seriously waiting for the “chance”. If a Mongol is wise, then he will not miss this opportunity to realize himself, to fly like an eagle into the sky: *Amid mend yavbal altan ayaganaas us uuna* “if you live, you will drink from the golden cup.”

The method of achieving the goal may not always correspond to spiritual needs, but here the Mongols find an explanation - the winners are not judged: *khuchtey ni khuchguigee idekh* “the strong destroys the weak.”

Science and knowledge: The idea that a person should accumulate his knowledge in the process of persistent, purposeful and systematic study is expressed in such phraseological units as *Sursan dalai, suraagui balai* “learning is light, ignorance is darkness”; *edeer bee chimeheer erdmeer bee chim* “better decorate yourself with knowledge than with clothes”; *erdmiig hicheeleer, erliig surgaar* “he who diligently learns, he who goes will find.”

Sports, health and traditional games: In the old days, great importance in educating the younger generation of nomads of Mongolia, Buryatia and Kalmykia was given to various games that developed children's horizons, memory, resourcefulness, dexterity, observation, strength, will, etc. (Tsydenzhapov, 1989). Below we give examples that have phraseological names: *Tsets bulaaldakh* “a competition of wits for the best knowledge of riddles, proverbs, sayings, etc.”; *Shagai naadah* “general name for games with mutton alchiks.” Such games taught children to perform arithmetic operations.

Conclusion

Finally, we came to the conclusion that for cognitive and educational purposes, from a very early age, it is necessary to familiarize students with phraseological materials of an educational nature. The use of such material by teachers in the classroom will allow students to focus their attention on blocks and combinations of phraseological units and learn them not mechanically, but deliberately.

When studying phraseological units, the following features of students' thinking, psyche and language develop in close connection.

1. Some phraseological units are designations of various concepts of the surrounding reality. Therefore, when mastering phraseological units, students become acquainted with new concepts and expand their horizons.
2. The study of phraseological expressions of the proverbial and proverbial type, formed on the basis of judgments and inferences, helps students reason correctly, assimilate constructive models of their native language and develop coherent speech.
3. Elements of folk philosophy and pedagogy are concentrated in phraseological units.
4. The presence of emotional-expressive and figurative-expressive features in phraseological units, semantic changes in components, generalized typified meaning, portability of meaning, metaphors, epithets, personifications, etc. influences the development of abstract and figurative thinking of students.
5. When familiarizing themselves with phraseological units that have a complete form and content of a generalized typified nature, students acquire the skills to make generalizations and conclusions. Also, when studying phraseology, students carry out other mental operations that develop their logical thinking. As a result, they acquire the ability to make analyses, syntheses, comparisons, make classifications, identify similarities and differences between concepts, etc.
6. Rhythmic and melodic properties create the euphony of phraseological units and are an important means of aesthetic education of students and the development of their oral speech.
7. By studying the structure of phraseological units, students increase their linguistic knowledge of phonetics, vocabulary, morphology, syntax, etc., because these linguistic units represent convenient educational material for simultaneous, parallel and interconnected mastery of a complex of diverse elements of language. It should be said that any phraseological phrase can contain a whole complex of various cognitive and educational features.
8. As is known, the reproducibility of phraseological units from memory in finished form is created when dynamic stereotypes are formed in the cerebral cortex under the influence of the same stimuli. The latter are played by the laconic form, capacious content and stylistic features of phraseological units, which have an emotional impact on the perception of students. Therefore, phraseological units are easily remembered by students, have a beneficial effect on the development of their memory and instill in them a cognitive interest.

This study also showed that such a great vitality of phraseological expressions is explained by the fact that they, like a mirror, reflect the thoughts and thoughts of our people, their way of life, history and culture, their spirit and way of thinking. Phraseologisms are, as it were, a synthesis of the spiritual values of a people; they recreate a true picture of their past, reveal their character, introduce us to their morals, customs and national traits.

Сурган хүмүүжүүлэх ач холбогдол бүхий хэлц хэллэгийг сэдэвчлэн ангилах нь

Tsolmon Shirnen

Ph.D, Associate Professor, Department of Russian, Mongolian National University of Education,
Ulaanbaatar, Mongolia

Urgamal Ravdanjams 

Ph.D, Department of Russian, Mongolian National University of Education, Ulaanbaatar, Mongolia

Anar Badrakh

MA, Department of Russian, Mongolian National University of Education, Ulaanbaatar, Mongolia

Abstract: Mongolians have efficiently paid attention to their young children's knowledge and education from generation to generation, and in order to properly develop their upbringing, morals, and aesthetics, they have organised educational activities based on phrases and idioms passed down through the people. When we attempted to define such phrases and idioms based on their cognitive and educational relevance, we have considered Mongolian national customs, habits, features and the ways of thinking or mentality.

Keywords: learning process, education, cognition, emotions, human activity.

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