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Ethnolinguistics as a Tool for Studying the Cultural Heritage of the World's Peoples

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ABSTRACT

The article shows that the links between linguistic and cultural phenomena, the collaboration of ethnocultural and ethnopsychological aspects in the functioning of language can be clarified by the examples of idioms in different languages. The aim is to specify a theoretical justification of ethnolinguistic manifestations in language in different countries. The methodology used for this study was a literature review, which was focused on a systematic approach to evaluate current works and studies in the arena of ethnolinguistics. The analytical-synthetic and descriptive methods, methods of comparison and analogy, and the functional approach were used to analyse and determine the relationship between language

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and culture on the basis of idioms from Ukrainian, English, Chinese, Turkish and German. Ethnolinguistics studies culture through the prism of historical events, national norms, customs, rituals, traditions, folk beliefs, ethical and aesthetic values, through thematic groups of borrowed vocabulary, phraseology, and paremics. The interaction of language and culture is manifested in the mastery of various texts, in language contacts, in the development of cultural attitudes, and in interpersonal communication. The essential characteristics of national culture can be studied with the aid of proverbs or idioms from various languages that reflect their respective cultures, common or different histories, ways of thinking, religious beliefs, traditions, customs, rituals, values, lifestyles, etc., according to linguistic studies of phraseological units based on the examples of the UK, USA, China, Germany, Turkey, and Ukraine. The conclusion of this study demonstrate the possibility of comparing cultures and analysing various processes that took place in several societies, and will allow scholars to conduct further research and adequately assess cultural phenomena through language.

Keywords: Cultural Identities; Intercultural Communication; Lexical Borrowings; Phraseological Units; Language Policy; Ethnoculture; Preservation of Linguistic Diversity

1. Introduction

One of the most relevant areas of linguistic science today is ethnolinguistics, whose research allows us to look into the depths of the worldview of an average native speaker and discover the peculiarities of their worldview and culture. Ethnolinguistics, as an interdisciplinary field, provides a special opportunity to explore the cultural heritage of the peoples of the world. It is aimed at studying the relationship between language and culture, which makes it possible to reveal how language not only assists as a means of communication, but also assists as a carrier of a certain ethnic identity, conveys special cultural values. Through the analysis of linguistic features and lexical structures, ethnolinguists can discover how worldview concepts, religious beliefs are formed, and norms of behavior are established in the minds of different peoples. Thanks to ethnolinguistics, it is possible to determine certain historical changes that have occurred in national communities, to understand how various cultural contacts and migrations have affected language systems. This makes ethnolinguistics an indispensable tool for global efforts to preserve cultural diversity in the world.

The purpose of the article is to theoretically substantiate ethnolinguistic manifestations in language in different countries. In accordance with the aim, the objectives of the study are:

1. Clarify the essence of the concept of "ethnolinguistics", define the subject and object of ethnolinguistics.
2. To reveal the problem of interaction between the process of culture and language development.
3. To find out the influence of culture through the use and origin of phraseology in different countries (on the examples of Ukrainian, English, Chinese, Turkish and German).
4. To reveal the meaning of ceremonial phraseology in ethnolinguistics.
5. Describe the mechanisms of accumulation and preservation of cultural heritage in language.

2. Literature Review

The problem of language and culture has long been in the focus of linguists' attention. For example, Melnyk[1] focused on the idea that ethnolinguistics is a field that is on the cusp of an interaction between language and ethnic culture, or more specifically, between language and ethnicity. He examined the idea of ethnicity in the context of the field's development as a science in a number of theories and trends in linguistic research.

Prikhodko[2] examined the topic of the ethno-cultural element in phraseological unit structure and discovered that examining how ethnophrases relate to the setting in which they originated inevitably takes the search vector to the level of folk discourse, which is expressed in the verbal codes of antiquated folk rituals and celebrations, long-standing traditions that encapsulate a stable paradigm of ethnic worldview. Tsariova[3] emphasized the significance of the ethnolinguistic approach in studying the semantics of ritual phraseological units and pointed out that ethnolinguistic research is in

any case complex, aimed at identifying the specifics of the reflection of spiritual culture in language or at describing any fragment of the traditional worldview based on the evidence of different cultural codes.

Venzhynovych[4] considered the linguistic and cultural methodology of studying the accumulative property of words and phraseology and came to the conclusion that there are particular difficulties associated with the translation of phraseological units, since they carry cultural and historical values and are perceived only through the worldview and worldview of the speakers of a particular culture, which is often associated with a misunderstanding of national specifics by a native speaker of another language. The scientist noted that the national peculiarity of the phraseology of any language is a complex phenomenon that reflects both extralinguistic factors related to the life of the people: peculiarities of national character, spirituality, culture, peculiarity of ethnic life, traditions, customs, specifics of historical development of the people, and especially linguistic factors determined by the specifics of the lexical-semantic and grammatical system of a particular language. Hence, it becomes obvious that phraseology is not only a mirror of national culture, it is also a mirror that reflects the peculiarities of the systemic organisation of the language and its structure.

The contemporary problem of the impact of globalisation on the etnocultural sphere is not left unattended by scholars. For example, Danilyan et al.[5] emphasise that as the pace of globalisation accelerates, the phenomenon of cultural globalisation naturally arises. It is concluded that in the process of globalisation. Besides, we share the opinion of ethnolinguists[6] about the need to expand the boundaries of ethnolinguistics, as well as the openness and accessibility of the results obtained for young scholars. Their thesis that due attention should be paid to intercultural analysis, focusing on the values shared by different ethnic groups, i.e. working in the plane of, so to speak, transnational culture with the involvement of new methodological possibilities, is particularly relevant.

Thus, the relevance of the proposed scientific study is due to the need to study ethnolinguistic units from different languages, because, given the continuous development of intercultural communication, it becomes urgent to distinguish between cultural features and historically formed symbols that convey certain meanings of linguistic units that are un-derstandable only to native speakers.

3. Materials and Methods

This study's methodology, a review of the literature, was centered on an analytical and methodical approach to finding, analyzing, and assessing pertinent works and research in the subject of ethnolinguistics. First, the primary topics and ideas pertaining to ethnolinguistic research were determined and established, along with the subject of study. The selection of pertinent studies and articles was based on this. A variety of databases, including internet resources, scientific databases, and academic libraries, were searched for relevant information.

Predetermined standards, such as the significance and applicability of the research, were used to choose the sources. Thematic and critical techniques were employed in the analysis of literature. The search for the required scientific literature was also a significant component of the investigation. This process was executed with the use of a scientific methodology such as PRISMA. Specifically, specific categories of scientific literature were chosen for additional analysis and incorporation into the development of pertinent findings. These sources include conference materials, scientific articles, online journals, monographs, and chapters from collective monographs. The criteria were: 1. Range of dates: 2019–2024. 2. The study discusses social media's effects as well as how they affect youth and how they perceive the world. 3. The study describes how young people in the digital age are forming their family values. 4. The study outlines many approaches to educating youth about family values in the context of digital media. 5. English is the search language. Nonetheless, we incorporated the articles with thorough annotations in the English language, enabling us to examine their content.

Since the writers of the proposed article had contributed to the creation of previous articles, it was first established that they had ten publications that were directly relevant to the subject. In the initial phase, 1395 publications related to the subject matter were also monitored. 262 titles were immediately removed due to repetitions. Subsequently, we eliminated articles with only keyword matches in the abstract and no other relevant content. Subsequently, we eliminated the results where the titles and keywords con-

tained only relevant words. The following exclusion criteria were applied to the 438 entries that resulted:

The purpose and aims of this study dictate its technique. In order to establish the theoretical foundation for ethnolinguistics, compare its fundamental ideas with those of ethnology, linguistics, and culture, and establish connections between linguistic and cultural phenomena, the analytical and synthetic methods, along with comparison and analogy techniques, were utilized in the initial stages of the research. The functional approach was a logical supplement to the earlier strategies and techniques, enabling us to examine the mechanisms of cultural legacy accumulation and maintenance in the language throughout the study's second phase. Ultimately, the descriptive approach was employed to define the meaning and trace the origin of idioms in various contexts in Chinese, Turkish, English, Ukrainian and German. This sequence allows us to achieve this goal.

4. Results

4.1. Theoretical Aspects

4.1.1. Interaction of Language and Culture Development Processes

Language and culture together form a special unity, a complex multidimensional system, the individual parts of which constantly interact. Language and culture develop in parallel in the same space and time, in direct connection with the further education of the people who are speakers of the national language and culture; the general pattern of progress is determined by historical, psychological, aesthetic, social, etc. language, as well as culture, is an expression of collective creative efforts, the result of the activities of people and the talented individuals they represent; in this sense, nations are the creators of both language and culture; oral folk art and fiction as the main types of artistic activity are realised in language, i.e. words, and are not only a form of embodiment of creative ideas of artists, but also substantive elements of culture; language is one of the manifestations of culture; historical and cultural elements, i.e. the potential for further development of national and cultural processes, are embedded in the semantic content of words, expressions and texts; various artistic genres, especially art and music, as components of culture can be interpreted and

recognised through the means and symbols in the form of texts; cinema appears as a combination of language, music and a series of visual perceptions, but which language is important in the context; the interaction of language and culture is also manifested in theatre, where the language itself plays a leading role[7].

That is, the subject area of ethnolinguistics includes aspects preserved in the collective memory of people and in their spiritual understanding of the world, reflected in their ideas, behavioural/mental models, system of ethical and aesthetic values, norms, customs, rituals, myths, beliefs, lifestyle, etc[8].

Numerous interpretations of the complex interaction between language and culture in linguistics tend to boil down to the formulation that language is a mirror of culture. At least such formulations are much more numerous than those where culture is defined through language. Thus, Barbaniuk[9] interprets language as follows:

1. the basis of culture, its foundation, building material;
2. a product of culture and a condition of its existence;
3. a component, an important part, a natural substrate of culture;
4. a repository, a treasure trove of culture;
5. Reflection of culture;
6. transmitter (translator) of culture;
7. a tool, an instrument of culture.

Language is not only determined by culture, but also plays a decisive role in the construction of its space and time, and thus ensures its self-identity. Therefore, understanding the identity of the human community implies understanding the commonality of its culture, reflected in its natural language.

Language is a form of cultural and national life, it reveals national characteristics, culture, degree of consciousness, inner world of a person, his/her social status, occupation, etc. Each language has its own internal structure that reflects the national character and contributes to the understanding of the identity of the people[10]. Language can be interpreted as a form of culture[11]. By analysing any language, one can draw conclusions about national peculiarities, because it is a means of understanding reality, it also provides the necessary tools for this understanding and serves as a guide to the perception of social reality.

Each cultural community has its own system of think-

ing, reflected in the language that defines its existence (this includes: perception of nature, rules of behaviour, life and character) and shapes the worldview in which this people lives [12]. The process of cultural education is accompanied by language learning, when, for example, immigrants learn the culture of the population; feelings and attitudes towards two cultures; behaviour in accordance with a particular culture; awareness and empathy [6].

At the present stage, globalisation, namely technology, which plays a crucial and irreplaceable role in everyday life [13], affects the processes of culture and language development, occupying a central place, which in turn concerns the development of modern ethnolinguistics. In the era of globalisation, cultural diversity is not seen as a threat or a disintegrating factor [14]. Contrarily, one benefit of globalization's influence on contemporary culture is the chance to transcend national or ethnic identity through exposure to diverse cultures, which promotes the reciprocal enrichment and interpenetration of civilizations. It should be mentioned that increasing cross-cultural exchanges in the contemporary world aid in the reconciliation of nations and peoples.

Furthermore, principles, values, norms, and behavioral patterns that incorporate another cultural phenomenon are combined to create a synthesis of cultures, which is seen to be the ideal method of intercultural communication. A socio-cultural system achieves synthesis when it absorbs and assimilates the accomplishments of other societies in less developed regions while retaining its own intrinsic foundation, which gives us the ability to describe its stability, integrity, and certainty [5].

4.2. Phraseology in Countries around the World (on the Examples of English, Chinese, Turkish and German)

4.2.1. Use and Origin of Phraseological Units in English-Speaking Countries

Since language's structural units that name things and phenomena in the surrounding world and immediately reflect extra-linguistic reality exhibit the strongest manifestation of national and cultural semantics, ethnolinguistics has a very wide source base. These units consist of aphorisms, catchphrases, phraseological units, and paremia (proverbs, sayings, sayings, incantations, fairy tale formulas, etc.) [15]. Furthermore, anecdotes, literary quotations,

professionalisms, linguistic clichés, and other knowledge that native speakers have retained for centuries all contribute to the enrichment and improvement of a language's phraseology [16, 17].

Considering language to be the soul of the people, phraseological composition is a vivid and original carrier of national features of the language structure, since phraseology is the area of linguistic activity where, on the one hand, the ethnopsychological features of society are clearly reflected in linguistic facts, and on the other hand, the influence of language on the formation of its mentality is clearly traced. It is phraseological units (idioms) that mirror the ethno-cultural norms of behaviour of a people [2]. One of the most distinctive features of these idioms is their ability to convey the essence of a particular moment in time, whether it is a moment of triumph or defeat, joy or sadness. Examples of such idioms are presented in **Table 1**.

The idioms presented in **Table 1** go back centuries, reflecting the long and rich history of English-speaking countries, although there are also some that have emerged more recently, reflecting the changing realities of modern life. By studying the use and meaning of these idioms in different periods, we can gain a deeper understanding of how the nations of the UK and the US have changed over time:

1. *Bite the bullet* demonstrates how English-speaking countries view the concept of endurance, courage and the ability to overcome difficulties. In a life where sometimes unpleasant and painful actions are required to achieve a goal, this phraseology demonstrates the importance of patience and the ability to find the strength to overcome obstacles. This attitude may reflect the cultural values embedded in English-speaking countries that inspire people to strive for success through hard work and overcoming difficulties.

2. *Meet one's Waterloo* emphasises the need for self-criticism and the ability not to give up after defeat. In addition, this expression can also refer to the desire for self-development and success in any sphere of life, which is an important feature of the culture and national identity of English-speaking countries. Also, since the Battle of Waterloo was a decisive moment in the struggle for control of Europe and contributed to the creation and consolidation of the British Empire, the use of this phraseology reflects national pride and a sense of historical heritage in the culture of English-speaking countries.

3. *To go postal* reflects the stress and mental health issues that arise in highly competitive societies. In addition, it may also reflect a culture of violent behaviour that has a detrimental effect due to the free access to firearms in America. As part of the US cultural heritage, the right to own a gun is guaranteed by the Constitution, so many Americans feel that this right is an integral part of their culture and identity.

Table 1. Phraseology and its origin in English in the UK and the USA.

Translation	Meaning	Origin
1. Bite the bullet		
Bite the bullet (literally)	Describes a situation where you have to endure or do something unpleasant but necessary.	It comes from the time when military surgeons performed operations without anaesthesia; the patient was given a ball to bite to reduce pain.
2. Meet one's Waterloo		
Meet your Waterloo (literally)	Describes the situation of facing failure.	It comes from a historical base- the Battle of Waterloo in 1815, in which Napoleon Bonaparte was wounded, leading to his eventual defeat.
3. To go postal		
Going crazy (from stress).	Describes situations where a seemingly calm person goes crazy and becomes aggressive.	It stems from several incidents in 1986 when US Postal Service employees carried out mass shootings of their colleagues.
4. Caught red-handed		
Catch them red-handed.	It means that someone has been caught doing something bad or illegal, usually with evidence.	It originated from a law in Scotland in the 15th century that provided for the punishment of those caught stealing other people's cattle with blood on their hands.
5. To bury the hatchet		
Bury the axe.	It means reconciliation or ending a feud.	It originates from the Native American custom of burying an axe (a military weapon) as a sign of a peace treaty.
6. To give a cold shoulder		
Give the cold shoulder (literally)	It means to treat someone with deliberate coldness or indifference, often as a way of showing contempt or displeasure.	It originates from the tradition of medieval England to serve cold beef to a guest as a sign that he was not welcome.
7. The rule of thumb		
The thumb rule.	It means an unconventional but effective approach to solving a problem based on practical experience.	Derived from an old English law that allowed husbands to beat their wives with a stick no wider than their thumb
8. Pull yourself up by your bootstraps		
Tighten the straps	Suggests that success can be achieved through personal effort and perseverance, even in the face of difficult or impossible circumstances.	It dates back to the 19th century, when the expression was used as a metaphor to describe a seemingly impossible task.
9.It's raining cats and dogs		
Pour like a bucket (about rain).	It means heavy rain.	It is connected with the process of roofing the roofs of houses, which became very slippery after rain. Cats walking on the roofs would fall down.

4. *Caught red-handed* emphasises the importance of justice and fairness, and serves as a reminder that people should be held accountable for their actions. These values can be traced back to the British criminal justice system, which is known for its impartiality and due process. Historically, Britain has been a country that places great importance on justice and the legal system. This is reflected in the country's strong legislative traditions, such as Magna Carta and the Bill of Rights, which have helped shape modern legal systems around the world.

5. *To bury the hatchet* reflects the American people's long-standing desire for understanding and the importance of resolving conflicts peacefully. This value is rooted in the country's history and reflected in its founding principles, such as freedom, justice and democracy. American culture also emphasises the importance of forgiveness, second chances, and the ability to move forward despite past mistakes and strife. American history contains many examples of individuals and groups coming together to resolve their differences and move forward. This is reflected in the country's political and legal systems, which emphasise compromise and negotiation to resolve conflicts. The phraseology embodies this cultural value, suggesting that it is possible to put aside differences and grievances and work together towards a common goal[18].

4.2.2. The Meaning of Phraseological Units in China

The diversity of the historical existence of the Chinese people is richly reflected in their language, which serves as a mirror of their cultural values and societal priorities. Historically, the Chinese linguistic and ethnic community developed within an agrarian society that placed a high emphasis on agricultural production. This agrarian focus deeply influenced the language, embedding agricultural metaphors and wisdom into everyday speech. For example, several Chinese proverbs highlight the importance of farming and education, two pillars of traditional Chinese society:

五谷丰登 (an abundant harvest of all crops). This proverb unit symbolizes abundance, luck and successful results of labor. It is used to describe favorable conditions when all efforts are crowned with success.

百业农为本, 民以食为天。(Agriculture is the foundation of all industries, and food is the top priority for the people. This proverb emphasizes the complexity and impor-

tance of agriculture in human life. Also, the saying emphasizes that agriculture is the basis of any human work.

春华秋实 (glorious flowers in spring and solid fruits in autumn). This proverb symbolizes the process of growth, where spring efforts lead to autumn fruits. The phraseology emphasizes the idea that hard work and effort at the beginning will lead to good results in the future.

风调雨顺 (The wind and rain come in their time). This expression emphasizes the direct connection between man and nature, when all the phenomena necessary for the economy arrive on time.

年之计在于春 (The whole year's work depends on a good start in spring): Literally translated as "the year begins in spring", this proverb reminds us that the success of the whole year depends on a good start, especially in the spring, when the foundations for future achievements are laid.

These expressions reveal not just the practical realities of Chinese life but also the philosophical values that have shaped the Chinese worldview. Agriculture, with its cycles of planting, growing, and harvesting, became a metaphor for human development and education. The Chinese language, rich in such metaphors, reflects the collective wisdom of a society that values patience, foresight, and the careful nurturing of both the land and the mind[19].

4.2.3. The Meaning of Phraseological Units in Turkey

Phrases play an important role in the Turkish language. Some of them are cultural expressions that are used in certain situations and have specific meanings. Phraseology shows the importance of language traditions and cultural values for the Turkish people. Thanks to phraseology, Turks can express themselves in a more imaginative and understandable way. They reflect beliefs, customs and values related to the body and health. They should not be taken literally, as they contain metaphorical and figurative meanings that help us better understand the way Turks think. There are many phrases in the Turkish language that have a connection to body parts. For example:

Göze göz dişe diş - an eye for an eye, a tooth for a tooth, used in revenge.

Yüzün kızarsın da kalbin kararmasın - better a blush on the face than a stain on the heart.

Can ister ama beden güçsüzdür - literally, "the soul is willing, but the body is weak".

Akıllı dilini tutandır - literally, "the wise control their tongue".

In the Turkish language, phraseology is most often used to describe negative qualities of a person. Among the most common phrases that reflect negative character traits, such as aggressiveness, impudence, anger, greed, helplessness, hypocrisy and laziness, are the following:

1. *Eli bayraklı* (literally "with a flag in his hands") is a sharp-tongued person - a person who is conflicted and aggressive.

2. *Eli masalı* (literally "tongs") is a phraseology used to describe women. It is used to describe rude, angry and conflictual women.

3. *El cebine varmamak* (literally "keep your hands out of your pocket") - stingy blue - refers to greedy people who avoid any expenses.

The following phraseology describes people who get what they want with the help of other people without doing anything themselves, and pass the result off as their own.

1. *El eliyle yılan tutmak* (literally "to hold the snake in your hands") - to rake the heat with other people's hands - the phraseology demonstrates a negative character trait of a person who gives the hardest work to others and appropriates the result for himself.

2. *El ağzıyla çorba içmek* (literally "eating soup with your mouth and hand") - to pass off your ideas as someone else's. This is how people talk about people who do not have their own opinions or refer to well-known facts without drawing their own conclusions. Hypocrisy is an insincere display of emotions that people use to achieve their goals. This character trait includes lying, concealing true emotions and thoughts[20].

4.2.4. The Meaning of Phraseological Units in Germany

A vivid reality reflecting the German cultural peculiarity is the linguoculture "fire". Trials by fire and water were used in ancient times when there was a lack of evidence in cases of murder, robbery, theft, and witchcraft, which was considered the last chance for the innocent. "God's judgement by fire" (ordalia) consisted of the test subject holding his hands on fire, walking through a burning fire, walking on hot coals, red-hot iron or holding it with his hands. This is where the expressions *für j-n durchs Feuer gehen* (literally "to walk through fire for someone") and *für j-n/etw. die Hand ins Feuer legen* (literally "to put your hand in the fire for someone/something") came from. *Sich weiss brennen* - to get hot to the point of fury, means "to seek forgiveness, to try to whitewash oneself". Obviously, not everyone managed to pass the fire test.

Some people admitted their guilt or the groundlessness of their claim when they received severe burns, and this gave the verb *sich brennen* (to be burned) an additional idiomatic meaning - to regretfully admit a gross mistake, a delusion. The persistent expression *die Feuerprobe bestehen* (literally "to stand the test of fire"), which came from the jewellery (blacksmithing) business, where the authenticity of gold was tested by fire, and then passed into the military sphere, is most often used in modern language in the sense of "to be in the first battle", less often - to get out of a difficult situation - *Feuertaufe*[21].

4.2.5. Meaning of Phraseological Units in Ukraine

Ethnolinguistics studies culture through the prism of historical events. For example, the Ukrainian words *уніати*, *волохи* (*uniata*, *vlachs*) are associated with the movement for the return to Orthodoxy of the Galician people in the first half of the nineteenth century, on the one hand, which concerned the oppression of the Latins, and on the other hand, the desire of the common people to revive their culture, to fight for the preservation and development of the folk language and traditions[22].

Ethnolinguistics also studies culture through thematic groups of borrowed vocabulary. For example, in the thematic group "names of dishes and drinks" the following lexemes are borrowed: from Turkic languages - *luli*, *shish kebab*, *braga*, *noodles*; from Arabic - *pohod*, *coffee*; from Turkish - *pilaf*, *aubergine*, *zucchini*, *melon*; from Romanian - *mir*, *žentica*, *banush*, *mamalyga*, *malai*, *mecei*, *cuca*, *prunia*, tocanica, friptura, tocan, metetei, kokoshi, gogoshari, culastrta, *glag*, *budz*, *brynza*, *vurda*; Polish: *pincak*, *cher*, *spudra*, *dumplings*, *legumina*, *saltison*, *donut*, *pastry*, *trunok*, *red currant*, *garbata*, *struczył*, *bigus*, *polindwica*; German: *ham*, *schnitzel*, *knöll*, *seltz*, *sprat*, *gris*, *zwieback*, *schnapps*, *port*, *vermouth*, *pate*, *flasks*, *muesli*; French - *fillet*, *cutlet*, *tomato*, *soup*, *broth*, *delicacy*, *assorted*, *shrimp*, *marinade*, *vinaigrette*, *sausage*, *sardine*, *mayonnaise*, *olivier*, *croissant*, *mousse*, *compote*, *French*

fries, *mashed potatoes*, *stew*, *margarine*; English: *steak*, *liver*, *cupcake*, *bacon*, *whiskey*, *sheridans*, *chips*; Hungarian: *goulash*; Bulgarian: *gyveche*; Jewish: *maina*, *challah*, *bulbas*, *matzah*; Italian: *meatball*, *pasta*, *marzipan*, *carpaccio*, *spaghetti*, *salami*, *vermicelli*, *pasta*, *panatone*, *biscuit*, *fregolino*, *martini*, *amareto*, *limoncello*, *cappuccino*, *parmesan*, *mozzarella*; from Spanish - *bacardi*, *tequila*, *cocoa*; from Georgian - *chenakhi*, *chacha*, *lavash*; from Greek - *kutia*, *knish*, *feta*, *lasagne*; from Latin - *beetroot*, *cola*, *turmeric*; from Indian - *coca*, *pineapple*, *tomato*[23].

4.3. Ritual Phraseology

4.3.1. The Significance of Ritual Phraseology in Ethnolinguistics

The phraseology captures the people's way of life, values, morals, fortitude, suffering, and rage. It should be noted that phraseological units reflect the element of folk spiritual culture (ethnophrases) and, when combined with other stable language units, contain remnants of various (family, calendar) old traditions, constituting sacred folk phraseology[2]. Therefore, one of the leading and relatively new scientific trends in research is ritual phraseology, one of the primary tasks of which is to establish the corpus, composition, and repertoire of fundamental ritual concepts. At the same time, the interconnection and interaction of ritual and language in their functioning is postulated and the focus is on the reflection of this process, in particular in a holistic system, taking into account their linguistic and extra-linguistic (cultural) content[3].

Phraseological units store cultural information –the ideas of the people, myths, rituals, stereotypes, customs, etc. that form the basis of the national mentality[16]. These categories of historical phraseology can contribute to a better understanding of how a language has developed under the influence of various cultural, historical and social factors. The study of ceremonial phraseology is inseparable from its consideration in the ethnolinguistic context. Reflecting the ethnographic side of the rite, as well as studying the influence of the nominal system on the structuring of the ritual ceremony, is one of the important tasks of studying the rite as a complex structure that combines linguistic and extra-linguistic realities.

The existence of the verbal (verbal), real (subject) and action (effective) plans of the ritual complex is manifested in the synonymy of ritual signs: in the form of a ritual word, object or act. In ritual phraseological combinations, the original meaning of the component words is largely preserved, which helps to clarify the overall meaning of the whole phrase. This type of word combinations includes semantically indivisible ritual phraseological units, the general meaning of which is motivated by the meaning of one, two or more components[3].

4.3.2. Ritual Phraseology in Ukraine

In Ukraine, one of the central rituals of the wedding ceremony is *покривання* молодої (the covering of the bride). In different dialects, covering the bride is known as *піткривати молоду*, *піткривати у фустку* (*pitkryvat moloda*, *pitkryvat v fustku*); *піткривати* (*pitkryvat*) is a word-forming variant of the verb *покривати* (*kryvat*). The ritual has a threefold manifestation: twice the bride's friends imitate an obstacle to the covering, and the third time the bride is covered with a handkerchief. The ritual of covering the bride is called *розбирати молоду* (dismantling the bride). The ritual is complex and consists of two actions: removing the wreath and covering the head with a headscarf.

The Ukrainian language also has such examples as *хліб-сіль* (bread and salt) (hospitality, the tradition of offering a loaf of bread and salt as a sign of great respect), *перемивати кісточки* (wash the bones) (to slander someone; associated with the tradition of secondary burial), *одним миром мазані* (one world mazani) (similar), *лиха година* (wicked hour) (a period of misfortune), *смерть стоїть за плечима* (death is behind the shoulders) (someone will soon die), *у чорта на рогах* (at the devil's horns) (in a dangerous place, far away)[24].

4.3.3. Ceremonial Phraseology in English-Speaking Countries

Examples of ceremonial phrases in English include: *to tie the knot*, an expression that refers to an ancient Celtic custom; *dirty work at the crossroads*, which is related to the ancient belief that crossroads are ominous places; *a cloven hoof*, with forked *tongue*, because snakes with forked tongues are a symbol of deception[25].

4.4. Mechanisms of Accumulation and Preservation of Cultural Heritage in Language

4.4.1. The First Level of Cultural Background Manifestation in the Lexicon

When considering the mechanisms of accumulation and preservation of cultural heritage in a word or phrase, there are two levels of manifestation of cultural background in lexicon and phraseology.

The first level is the reflection of the specifics of material culture in the lexical and phraseological composition of the language and in a single word or phrase. For example, the verbs *uncork and cork* preserve the memory of the time when everything liquid and bulk was stored in numerous barrels, which required a special specialist—a corker (someone who plugs, makes holes in barrels, cooper). Cf. the English *cooper*. Later, the need for barrels sharply decreased and the need for kupare disappeared, but verbs with the root *kupar*—have survived as a reminder of the former profession that has gone down in history. The verb nalulyt in the sense of "to damage, to cause trouble" retains the memory of the witchcraft technique of scattering salt to bring on a disease, cause, etc.

The direct connection between a linguistic unit and culture, way of life, national character, etc. is obvious, and it is made through the image and metaphor underlying the idiom. For example, the "maritime" idioms of English come from the island thinking, from the past life that was entirely dependent on the sea space surrounding Great Britain.

4.4.2. The Second Level of Cultural Background Manifestation in the Lexicon

The second level of manifestation of the cultural background in the lexicon is the influence of the worldview factor on the language and lexicon. It turned out that the elucidation of the ways and forms of inclusion of the cultural factor in the course of the historical development of the language is far from complete. This led to a discussion of the existence of a special "cultural memory" of a word, the nodes of which are synonyms. Thus, in the Ukrainian language, *work and labour* are synonyms, the difference between which is due to the "memory" of words about what people have long put into their meaning. Nowadays, the noun *labour* is associated with the concept of "great, hard efforts, endeavours", and work with "performing the action itself", while earlier *labour* denoted misfortune, illness, suffering and was therefore associated with both living and inanimate subjects. The root of the noun labour reminds us that it is related to the concept of slavery. It is from the comparison of synonyms that an idea of the connotations of such words in English as, for example, righteous and just emerged: the first synonym reflects the ethics of behaviour based on the principles of religion, and the second one—highly moral behaviour.

A connotation is an insignificant but stable feature of a concept expressed by a lexeme and embodying the socially accepted assessment of a relevant object or fact, reflecting cultural ideas and traditions associated with the word. Without being directly included in the lexical meaning and without being its consequences, these features are objectively manifested in the language, being fixed in figurative meanings, familiar metaphors and similes, phrases, semi-free combinations, and derivative words. For example, figurative meanings (*pig*, *crow*, *stepson*), metaphors and similes (to get *drunk as a pig*), derivatives (*pigsty*, bachelor party), phrases, sayings, proverbs (*to put a pig in the poke*), syntactic constructions such as "X" is "X" (*a woman is a woman*) are considered to be linguistic manifestations of connotation. The same concept can have different connotations in different cultures and languages: *rat*—English *rat*: traitor, informer, spy; French *rat*: stingy person, miser; German *ratte*: a person who works with passion.

The origins of the connotation are seen in the history and culture of the ethnic group, which gives grounds to speak of the etymological memory of the word. In expressions such as: *getting up on the left foot*, *writing with the left hand*, *left earnings*, there is an ancient evaluative opposition of the right—the main, good, honest, reliable—to the left with a polar, sharply negative assessment. The vocabulary, the root words of the language, the very presence or absence of certain words indicate which subjects were most important to the people during the formation of the language, what the people think about, the syntax—how they think, and the connotation of words—how they evaluate the subject of thought. The language is the most honest and memorable witness to the history and culture of a people[4].

4.5. Paremia

An integral part of the phraseological fund is paremia, which are anonymous expressions (expressions) that are stable in the language and reproducible in speech, suitable for

use in didactic purposes. Paremics are a kind of cultural knowledge indicators where linguistic and cultural semantics interact. Paremics are repositories of cultural traditions of the folk mentality, they most vividly notice and reflect the moments of life of representatives of a certain linguistic society[26].

The class of paraphrases includes: proverbs and sayings, sayings, riddles, signs, "business" sayings, beliefs, "prophetic" dreams, fortune-telling, tasks, puzzles, tongue twisters, pranks, incantations, tall tales, nonsense, one-minute anecdotes, fairy-tale formulas, etc. The question of the correlation between phraseological units and paremia is still controversial in modern phraseology. Since phraseology includes phrases, sentences, and microtexts, this greatly diversifies and complicates the nominal structure of phraseological units. In this regard, some scholars propose to distinguish phraseology as a separate branch of phraseology. Other scholars believe that paremia should be taken beyond phraseology and referred to folklore. The main groups of paremia are presented in **Table 2**.

Proverbs and sayings belong to the paremic genre of oral folklore and constitute a kind of set of rules that a person should follow in everyday life. Proverbs and sayings are short, apt sayings that convey to descendants the conclusions from the life experience of many generations of ancestors in a figurative and concise manner. They are the generalised memory of the people and the result of their observations of social life and natural phenomena, which allows the next generation to formulate views on ethics, morality, law, etc. They rarely just stated a certain fact, but more often recommended or warned, approved or condemned. There is no clear boundary between proverbs and sayings, and the main difference is primarily that proverbs are more detailed than sayings[27].

Proverbs and sayings reflect the realism of the views and judgements of the people who compose them. This is confirmed by the plot coincidences of proverbs in different nationalities, for example:

If youth knew *what* age *would crave, it would both get* and *save.*

A little child weighs on your knee, *a big one on your heart* (English) - Little children keep you awake, and big children keep you alive.

One swallow *doesn't* make *a summer*[28].

English proverbs reflect universal values, needs, didactic instructions, etc. For example, many of them reflect the idea that it is not enough to be provided with food alone (*to know on which side one's bread is buttered, Man does not live by bread alone, Praise is not pudding*), the hunger that has often befallen humanity throughout its existence (*Hunger finds no fault with cooking, A hungry belly has no ears*), the need to work to achieve something, (*He who would eat the fruit must climb the tree, He who would have eggs must endure the cackling of hens*), the need for balanced actions (*Never fry a fish till it's caught*), the importance of cleanliness (*A clean fast is better than a dirty breakfast*), relationships with people (*All bread is not baked in one oven*), etc.

There are many paraphrases with the meaning of the need to observe moderation in eating (*Eat at pleasure, drink with measure, Gluttony kills more men than the sword*[26]. The phraseological unities include such English phrases as *love makes the world go round - life is so much better when wear eall nice to each other* (love makes the world go *round*); make love not war - a hippie anti-wars log an encouraging love and peace (better love, not war); *love will find a way - love conquers all* (love conquers all)[29]; *sell like hot cakes* (sell like hot cakes, be in demand; to eat humble pie (admit that someone is wrong and apologise)[30].

The Ukrainian proverb "*правда не втоне в воді, не згорить в огні*" ("the *truth will not sink in water, nor burn in fire*") has its own history of origin, which points to judicial ordinances - trials by fire, water, etc. As is well known, they were used in the vervna and kopna courts of Ukrainian customary law. For example, in 1615, in the village of Maguny, Braslav district, the kopnyi court, during the consideration of a criminal case of witchcraft, subjected the defendants to a water test. In 1564, in one of the villages of Lutsk district, the kopny court carried out a fire test against Stepan Velykyi[27].

The use of phraseological units in speech is caused by the need not only to name the subject of reality, but also to express one's attitude to it, which becomes possible when taking into account the specific phraseological meaning, expressiveness and evaluation of the units used, since the originality of the phraseological meaning, unlike the lexical meaning, is manifested in the secondary reproduction of the linguistic picture of the world, enriched by the expe-

Table 2. Main groups of paremia.

No.	Group of Paremia	An Illustrative Example	Translation
1.	They convey well-known truths in the form of abstract statements	*Absence makes the heart grow fonder*	Separation makes feelings stronger
2.	Make generalisations based on specific daily observations	*You can take the horse to the water, but you can't make it drink*	You can lead a horse to water, but you can't make it drink
3.	Based on traditional wisdom and folk-lore	*Red sky at night, shepherd's delight; red sky in the morning, shepherd's warning*	Red sky in the evening is a shepherd's joy; red sky in the morning is a shepherd's warning

rience of intellectual and emotional mastery of phrases by native speakers through rethinking the signs already existing in the language[31].

For example, in Ukrainian, *виливати душу (своє серце) (to pour out one's soul (one's heart))* means to tell someone frankly about what worries, hurts, to share one's feelings[32]; *держати камінь за пазухою (*to keep a stone behind one's back) means to hide anger, hatred for someone, to be ready to hurt someone, to take revenge on someone; *кинути камінь у город (*to throw a stone in the garden) - an unfriendly hint to someone; *мати серце (to* have a heart) - to be sensitive, kind, friendly, decent; *відтанути (відійти) серцем (душею) (*to thaw (move away) with the heart (soul)) - to stop being angry, angry, offending someone, to become kinder, more sensitive[33].

5. Discussion

Since language is a key component of an ethnic group, linguistics is crucial to the study of ethnogenesis. The results validate the views of academics that a distinct field of study has emerged: ethnolinguistics. This field explores the connections between language and cultural phenomena, looks into how ethnocultural and ethnopsychological elements interact to shape language function and change over time, how language shapes ethnic communities, and how folk culture manifests itself in different forms[1, 34]. According to other researchers, ethnolinguistics is a combination of ethnology and linguistics; ethnology studies the way of life of an entire community, that is, all the characteristics that distinguish one community from another[6].

The third group of scholars identifies ethnolinguistics with cultural linguistics, but in our opinion, these are different concepts. More evidence is provided by the research of those scholars who consider cultural linguistics to be a sci-

entific discipline that studies the relationship and interaction of culture and language not only of a particular people, but also the general characteristics of world culture, which exists in spiritual and material forms[35]. Often the definition of "ethnolinguistics" is used in connection with the concepts of "ethnolinguistic population" and "ethnolinguistic minorities", identifying the concept of "ethnolinguistic" with "indigenous"[36–38].

The suggested findings indicate that investigating a language from an ethnolinguistic perspective enables us to investigate the characteristics of language and individuals, language and traditional culture, and language and traditional art. This supports the opinions of academics who believe that the semantic relationships between language and culture are the focus of ethnolinguistics[39]. Additionally, the field of ethnolinguistics studies oral language (folklore, dialect, urban speech, rural speech), as demonstrated by the examination of well-known idioms, as well as a variety of written texts[40].

Ethnolinguistics is especially useful in studying the ethnography of illiterate peoples, as well as in collecting and studying linguistic material related to the ethnic characteristics of their languages, which is also demonstrated in our study. The demonstrated experience of English, Chinese, German, Turkish, and Ukrainian phraseology indicates the use of similar expressions and idioms that characterize the everyday life and perceptions of representatives of these ethnic groups. As a result, the article demonstrates how ethnolinguistics allows us to trace the peculiarities of not only language but also national psychology.

5.1. Limitation

The proposed research has certain limitations. First, limitations relate to data collection and data analysis. We

are first discussing the application of contemporary English-language literature. We might be able to examine this matter more thoroughly if scientific material written in other languages is included. But this opens up the possibility of further research. Another limitation also concerns the date range: emphasis is placed on the inclusion of modern scientific literature from the last 5 years. For future studies, it is worth including older literature to trace the development of the use of individual proverbs. In addition, the main focus of the research is on the linguistic analysis of phraseological units from Turkish, Chinese, Ukrainian, German, English, however, other languages are partially ignored.

5.2. Directions for Further Research

Further directions relate to the study of phraseology and linguistic borrowings from other languages, in particular, it is worth emphasizing the study of the mutual influence of Slavic languages. In addition, an important direction is the study of the language's ability to reflect the key cultural values, worldview and way of life of the people. Within the framework of ethnolinguistics, in the future it is also worth studying the possibilities of fairy tales, myths, legends and songs as carriers of cultural codes and historical memory. This helps to understand how cultural values and historical experience are transmitted through oral creativity.

6. Conclusions

As a result of the study, the aim of the problem under investigation was achieved and the following was found out:

1. The ethnolinguistic orientation of phraseology is the study of stable units in terms of their reflection of cultural aspects, customs, traditions and peculiarities of specific ethnic groups in the language system.
2. Phraseological means are characterised by combinations, fusions, unities, nationally labelled phraseological units of the paraphrase type, and imagery.
3. There are two levels of cultural background manifestation in lexis and phraseology. The first level is the reflection of the specifics of culture in the lexical and phraseological composition of the language, the second level is the influence of the worldview on the lexicon and phraseology.
4. Linguistic studies of phraseological expressions in

the UK, USA, China, Germany, Turkey, and Ukraine have shown that the essential features of national culture can be studied with the help of proverbs or idioms from various languages that reflect their respective cultures. These cultural peculiarities make it possible to identify the correspondence of phraseology to historical events, which proves that idiomatic expressions (proverbs, sayings, phraseological expressions) are image of the culture of a nation.

5. As the primary measure of acquiring cultural knowledge through speech, phraseology helps language learners comprehend the attitudes, feelings, and ideas of native speakers. Because of this, studying idioms can teach us about the lexical and grammatical structures of a language as well as the culture of the nation whose language it is.

The study's findings show how cultures may be compared and numerous processes that have occurred in diverse societies can be analyzed. This will enable researchers to carry out additional research and properly evaluate cultural phenomena through language.

Author Contributions

Conceptualization, Y.P. and A.M.; methodology, Y.P.; software, O.T.; validation, Y.P., A.M., and A.K.; formal analysis, A.M.; investigation, Y.P.; resources, O.T.; data curation, N.R.; writing—original draft preparation, Y.P.; writing—review and editing, A.K.; visualization, N.R.; supervision, Y.P.; project administration, Y.P. All authors have read and agreed to the published version of the manuscript.

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The authors declare no conflict of interest.

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