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Zh.A. Eskazinova^{1*}, G.N. Smagulova¹

¹Academician E.A. Buketov Karaganda University, Kazakhstan

*(e-mail: martbek3@mail.ru)

Ethnolinguistic significance of comparing human character with nature in Kazakh and English

Annotation

Main problem: It is well known that the development of language in society, the development of speech, the formation of personality largely depends on the interaction of people. Therefore, they develop depending on the specifics of each nation and are one of the values that people have accumulated over the centuries. Comparison of human behavior with nature in English and Kazakh languages describes the spiritual life of each nation. It defines the national feelings, national behavior, national customs and traditions.

Purpose: Comparative analysis of the values of the Kazakh and English peoples occupies a special place in the culture and language, the essence and content of which are indelible. This is a fount of cultural and historical life of the people, the spiritual value of the nation, such qualities as prudence and kindness.

Methods: This article describes the ethnolinguistic foundations for comparing human character and nature in English and Kazakh. In cultural linguistics and cognitive linguistics, the concept of behavior is studied as an image of the world formed in the consciousness of an ethnic group. Based on the definition of the concept of behavior, the authors describe the manifestations of behavior in the national consciousness, the system of national thinking, beliefs, attitudes. It is noted that the formation of the behavior of unrelated Kazakhs and Englishmen depends on their geographic environment, nomadic lifestyle and behavior.

Results and their significance: The phraseological units of the two languages used in this study clearly to show the characteristics of each nation. It is shown that forecasting natural phenomena for both peoples is closely related to their life, economy, occupation and plays an important role in people's lives.

Keywords: cultural linguistics, character, ethnolinguistics, people, national consciousness, lexis.

Introduction

The article discusses in detail the meanings of lexical groups in English and Kazakh, and attempts to reveal their ethnolinguistic background.

Every nation has its own character, because it is impossible for a nation without its own image and features to be in history. It is known that the behavior of the Kazakh people is different. Therefore, we cannot separate the concept of behavior from people's real actions, lifestyles, systems of thinking. In this regard, we consider it as a composite of the spiritual image of the peoples, reflecting the living conditions, established behavior, customs and systems of thought.

In linguocultural studies and cognitive linguistics, the concept of behavior is studied as an image of the world formed in the consciousness of the ethnos. In our opinion, the essence of the concept of behavior is clearly stated above, so based on the definition, we refer to the manifestations of behavior as national consciousness, national thinking, beliefs, attitudes. For example, if the behavior is a manifestation of national psychology, national traditions, then the mentality of each nation is different and inconsistent. It is obvious that this discrepancy is common in the national language and international communication. The article seeks to examine the behavioral similarities and inconsistencies of unrelated peoples.

Materials and methods

The behavior of Kazakhs is different and very spiritually rich. It is known that behavior depends primarily on the geographical environment, material base, socio-political conditions. Researcher, scientist D. Kishibekov noted some peculiarities of the Kazakh mentality: «First, people were always herding cattle, and then moved and settled there. It required vast steppes, plains, and even deserts. Secondly, the whole way of life and customs of the nomadic people are adapted to the nomadic way of life, the nest, the clothes, the food. Thirdly, the nomads are not concentrated in one place, they live in villages and are far from each other in accordance with the conditions of grazing» [1].

As mentioned above, the formation of the behavior of the Kazakh people was greatly influenced by its vast steppes, nomadic lifestyle, pastoral activities. And the behavior of the British was formed in a completely different geographical environment, on the seashore, in a sedentary environment, in the cultivation of wheat, fruits, vegetables – all adapted their behavior to the way of life, sedentary life. Therefore, it is a daily routine that was the first to influence the behavior of the British. If the main way of life of the Kazakhs was cattle breeding, the British cultivated the land and produced agricultural crops. Both their traditions and behavior are based on these two main occupations, the main activities of the English people are processing, fishing, maritime activities, ie their behavior is formed according to the direction of the economy.

It should be noted that the main activity of the Kazakh people is animal husbandry, so its behavior, national spirit, signs of national consciousness are formed in this direction. National consciousness means belonging to a common territory as a certain national product, promoting one's own ethnic values, increasing one's aptitude for them. Having a sense of national consciousness is an indicator of a particular ethnic group. According to Russian scientist V.I. Kozlov, national, ethnic consciousness is one of the hallmarks of ethnicity.

The definitions given by Kazakh and English scientists in the description of human behavior are similar. In English and Kazakh peoples with different languages and religions, both the content and the key words, the encounter of similar proverbs, reflect the common features of human thought, regardless of where they live on the planet and the distance that separates them. It is the result of a common view of life and the world.

And the scientist W. von Humboldt's research describes the relationship between language and culture in the following terms: 1) material and spiritual literature is expressed in language; 2) any culture, its national character is reflected in the language; 3) the successor of the national spirit [2].

In this regard, V. von Humboldt's research contributed and continued in the works of scientists, foreign and Kazakh linguistics as Sh. Balli, A. Kaidar, E. Zhanpeisov, R. Syzdyk, K. Khussain, A. Islam, J.A. Mankeeva, etc. Domestic scientist Zh.A. Mankeeva said: «Language is a cultural fact, because language is an integral part of culture and language is the main tool for recognizing culture, because through it we learn culture. Language reflects the general nature of culture, collects, stores and transmits basic information. Accordingly, in each ethnic community, on the one hand, as a factor of cultural identity of the ethnic group, on the other hand, ensures the transmission of culture within generations. In this way, it unites the next generation. Therefore, language grows, develops and reflects in culture» [2; 3].

Ethnolinguistics is a promising young field of linguistics, which began to be taken only in recent years – a science that studies the history of language and ethnic development, centuries-old system of education, general spiritual life, ancestral customs, ancient national traditions. It is based on the function and development of language through the interaction of ethnocultural, ethnopsychological and linguistic factors. Although special scientific ethnolinguistic research began only in the twentieth century, ethnolinguistic data are abundant in the works of classical linguists in English and Kazakh. Raising the issue of language and culture, the relationship and connection between language and people, M. Kashgari, A. Navoi, W. Humboldt, L. Weisgerber etc. showed the peculiarities of national cultural thinking and the nature of the unity of their nation. In modern linguistics, several areas of research in ethnolinguistics are cognitive, communicative, universal, historical, structural, etymological, dialectological, etc. direction ethnolinguistics. The large number of ethnolinguistic directions shows that its scope, topic, form, methods of research have not yet been specified and have not yet formed as a fully independent branch of science. In Kazakhstan, ethnolinguistics is a branch of science with its own direction and orientation.

A. Kaidar, who laid the foundation for the formation of ethnolinguistics as a subject in Kazakhstan, and R. Syzdykova, E. Zhanpeisov, M.M. Kopylenko and others, who considered this subject from different angles. The scientific works of scientists have a special place. The works of domestic linguists-scientists will guide future researchers. Recent ethnolinguistic research in the country has its own direction, known as the study of ethnicity "in the mirror of language." The first ethnographic data on the English people can be found in the works of the Massilian Greek geographer and astronomer Ptolemy, written in the II century, in the famous monograph of the Roman historian Cornelius Tacitus "Germany", as well as in the works of Caesar. However, in English linguistics, the study of ancient warriors was often considered in terms of country studies, and the issue of ethnolinguistics was rarely discussed. Ethnolinguistic research in modern English linguistics is conducted in two directions. In particular, the former, guided by W. Humboldt and L. Weisgerber, recognized the world as a science that studies the internal form of language, that is, the science of the world as a reflection of the spirit of the people, and the second as a science based on American scholars. The study of languages is based on the premise that the state of the language, the peculiarities of the language, and the fact that people think differently leads to differences in the language.

Results

In this regard, it is clear that ethnolinguistic research of human behavior is very important in determining the spiritual culture and history, customs, national patterns, national worldview of each nation, to show the features of unrelated languages such as Kazakh and English. The description of human behavior in any language is closely related to the life of the ethnos, and many of them consist of data of national cultural significance. It should be noted that the definitions given by Kazakh and English scientists in the description of human behavior are similar. It is obvious that the English and Kazakh peoples, who have different languages and religions, reflect the content of proverbs and sayings, the common features of human thought, regardless of where they live and the distance between them. In other words, it is the result of a common view of life and the world.

During the study we see proverbs and idioms describing the life, worldview, national features, customs, human behavior of each nation in the stages of historical formation and development, as well as their composition, obsolete words associated with the changes of time. In this regard, it is known that the word has gone through several epochs with the people, and their obsolescence is due to historical changes in society [3].

It is obvious that the relationship of people with the natural environment emphasizes the diversity of religions, worldviews, in particular, the environment of the Kazakh people (desert, arid steppe), their life,

nomadism and animal husbandry contributed to the formation of behavior, ethnic norms. Therefore, the Kazakh people paid much attention to understanding the nature and meaning of steppe phenomena. In this regard, according to researchers A. Kasymzhanov and I. Ballyuzek, «the Kazakh people pay attention to the richness of every scene, every action in the Kazakh steppe, to the richness of behavior, to identify their key aspects» [4].

Therefore, the worldview of the Kazakh people pays attention to the environment, the nature of its phenomena, and therefore formed a way of life, norms.

In particular, the great steppe, arid nature forced the Kazakhs to nomadic pastoralism and make it their main activity. Historically, nomads grazed cattle in the steppes and deserts. The nomadic pastoralism of the Kazakhs depended on the objective situation and nature. However, it is known that such an action will not develop on its own. Of course, it does not develop without a person, without his intervention, management, communication, because in nomadic life people look after the animals, look after them, graze them on the fertile land, water them in time. So they find the animal and adjust it. These people are the subject of nomadic lifestyle. The behavior of nomadic people, the mirror of the nomadic nature of the ethnic environment in accordance with that nomadic society, for example, the Kazakhs' indifference to people, is the result of nomadic life. Livestock breeders do not live in one place, they live in villages, move around and become brothers. Whoever came into the house was welcomed and received as a «guest». Once nomadic life is written on the forehead, the only guarantee of acceptance of that destiny is that people do not lie to each other, but rely on each other [5].

It is known that the mentality and attitude of the English people is formed by the environment in which they live (the forest), the mixture of forest and steppe, and its basis is typical of the islands and the sea, that is, the sedentary peoples. Activities such as agriculture and production reflect their way of life. Sedentary peoples perceive land as a nourishing phenomenon. For the English people, the earth is rich, both above and below ground. Sowing, plowing, harvesting, cultivating, digging underground all this causes them to constantly look for the cause of everything. The mentality and attitude of the English people were formed in a different situation. Its development and expansion was influenced by the main occupation of the English people – agriculture. Such factors contribute to the formation of characteristic stereotypes of the English people and form their ethnic norms [6].

Discussion

According to the research of scientist A. Levshin, it was a characteristic of the Kazakh people, because, first of all, the Kazakh people grew up understanding nature. Because people brought up a generation to protect nature, created a philosophy of life in terms of harmony with nature. Therefore, for the Kazakh people, the nature of understanding is very important. Of course, we see that it is beyond knowledge. Second, father and son, daughter-in-law and mother-in-law, tribe and clan, understanding between countries, unity have always been in the first place. Third, on the basis of understanding, they develop the ability to perceive another language and culture without lying to others [5; 7].

In ancient times, humans were influenced by the natural environment. In their view, nature is characterized as an absolute and eternal beginning. Nature in ancient times was seen by mankind as an incomprehensible, terrible initiative, so they worshiped it and were forced to obey the laws of nature.

During our research, we often came across proverbs about the weather, celestial bodies, and natural phenomena from the golden fund of English phraseological units. Since agriculture is the main source of livelihood, it was necessary to be able to accurately predict the weather in order to sow crops, reap rich harvests, raise livestock and produce offspring.

It is common for English people to start a conversation with weather when they meet and talk to each other. It's not just from the rock. After all, the United Kingdom of Great Britain and Northern Ireland is an island nation. It consists of about five thousand islands, large and small. The largest island is the United Kingdom. As the coast of England is surrounded by the sea (North Sea, Sea of Geland, English Strait), the weather changes rapidly and often rains due to the cyclone. Sometimes it rains a day or several times a day – this is a common phenomenon

It is known that a farmer is directly dependent on the weather because he is engaged in agriculture. A farmer who wants to have a good crop, a good livestock, and a good life cannot help but feel anxious and anxious about the weather. It seems that many centuries have passed and times have changed, and the country's economy has developed rapidly, but it has become one of the most ingrained traditions of the English people. This is probably the secret of the abundance of proverbs about the weather, celestial bodies, and natural phenomena in the golden fund of English phraseological units.

It is noteworthy that in the early centuries, the English people predicted the weather and the amount of grain to be harvested based on natural phenomena in the «sacred» days. Therefore, the following are some English proverbs as evidence:

If it does rain on St Michael and Gallus,

the following spring will be dry and propitious (i.e., if it rains on St. Michael and Gallus Day, the weather will be dry and favorable for farming next spring).

Despite the variability of the weather in England, this prediction is accurate [6; 25]. Interestingly, the Kazakhs also observed this natural phenomenon and drew their own conclusions. The old Kazakh proverb, «Кешкі күн құлақтанса, әйелің ұл тапқандай сүйін, Ертенгі күн құлақтанса, еліңді жау шапқандай күйін»

is the result of this vigilance. In the evening, when the sun shines and the flame sets, the next day the weather will be pleasant and warm. And in the morning, when the weather is cold and rainy, it will be cold and rainy.

Dew in the night,
The day will be bright.

You can believe the saying, «If the dew falls at night, the sun will shine». This is because the weather is clear due to the high air pressure, and the night dew falls only when the sky is clear.

The British also predicted the weather by observing plants. This can be seen in the following examples:

If the oak's before the ash,
Then you'll only get a splash.
But if the ash precedes the oak,
Then you may expect a soak.

Kazakh meaning: «If an oak shoots before a white maple, it will rain.

If a white maple sprouts before an oak, it will rain».

Holly berries shining red,

Mean a long winter, 'tis said.

(i.e., if the pointed leaf (ostrolite) is bright red in the berry, the winter will be longer). However, the abundance of fruit depends not only on the fruit itself, but also on the weather conditions that affect it. The same goes for onions [6; 47].

Onion skin, very thin, Mild winter coming in;
Onion skin, thick and tough, Winter coming cold and rough.

([i.e., if the onion peel is thin, the winter will be soft. If the onion peel is thick and hard, the winter will be cold and harsh).

However, not only the British, but also the Kazakh people were able to accurately predict the weather by observing natural phenomena. For many days, the Kazakh people have gained valuable experience in observing celestial bodies, natural phenomena and changes in the behavior of animals and birds. Careful observation and understanding of the rotation of natural phenomena – the renewal of day and night, seasons, the moon – was of great practical importance for the economy of the Kazakh people. The Kazakhs used this calculation to mark the economic seasons, such as moving to pastures, wintering, shearing, burning, calving, slaughtering, sowing, and mowing. There are reports that there are special weather forecasters among the Kazakhs. They calculated the weather changes, stages, methods and informed the public in advance [7].

April rain –
April milking.

If there is a lot of rain in April, there will be a lot of blue. Animals that eat greens also have milk. That's why the Kazakhs say, «April is good and everything depends on it».

Conclusion

Phraseological units in both languages on this topic also allow to clearly see the peculiarities of each nation. It is important to note that for both peoples, the prediction of natural phenomena is closely linked with their lives, economy, occupation and plays a very important role in people's lives. The assessment and prediction of natural phenomena that play an important role in human life are given by the specific national and cultural characteristics of those peoples, but the phraseological units of the two peoples can be found in common – for the well-being of the people, economic conditions, housing. Each nation has its own approach to natural phenomena.

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Ж.А. Есказинова^{1*}, Г.Н. Смагулова¹

¹Академик Е.А. Бөкетов атындағы Қарағанды университеті, Қазақстан

Қазақ және ағылшын тілдеріндегі адам мінез-құлқын табиғатпен салыстырудың этнолингвистикалық мәні

Қоғамда тіл байлығын дамытып, сөйлеу мәнерін жетілдіріп, өзін тұлға ретінде қалыптастыруда адам баласы жан-жағымен көптеп қарым-қатынасқа түсетіні белгілі. Сондықтан да олар әр халықтың ерекшелігіне байланысты өсіп-өрбіп, сол халықтың ғасырлар бойы жинаған құндылығының бірі болып табылады. Ағылшын және қазақ тілдеріндегі адам мінез-құлқын табиғатпен салыстыру әр ұлттың өзіне ғана тән рухани өмірін суреттейді. Яғни, қос тілдегі ұлттық сезім, ұлттық мінез, ұлттық салт-дәстүр негізін айқындайды.

Қазақ және ағылшын ұлттарының мәдениеті мен тілінде ерекше орын алатын, мәні мен мазмұны өшпес құндылықтарын табиғат арқылы салыстырудың жолдарын талдау, сипаттама беру. Мұнда халықтың мәдени-тарихи өмірі, халықтың дәстүрлі өмір тәжірибесінің ұлттың рухани құндылығы, парасаттылық өлшемі, ізгілігі жатыр.

Мақалада ағылшын және қазақ тілдеріндегі адам мінез-құлқын табиғат арқылы салыстырудың этнолингвистикалық астары сипатталған. Лингвомәдениеттану мен когнитивтік лингвистикада кездесетін этностардың сана-сезімінде қалыптасқан мінез-құлық ұғымы жан-жақты зерттелген. Сонымен қатар авторлар кәсіптегі мінез-құлық ұғымының анықтамасын негізге ала отырып, мінез-құлық көріністері мен ұлттық сана, ұлттық ойлау жүйесіне, наным-сенімдерге, көзқарастарға сипаттама берген. Туыс емес қазақ, ағылшын халықтарының мінез-құлқының қалыптасуы олардың географиялық ортасы, көшпелілік тұрмыс-салты, өмір сүру тәртібіне қарай байланысты екенін атап көрсеткен.

Аталмыш зерттеу төңірегіндегі екі тілдегі фразеологиялық бірліктер әр ұлтқа тән ерекшеліктерді айқын көрсеткен. Екі халық үшін де табиғат құбылыстарын болжау олардың тұрмыс-тіршілігімен, шаруашылығымен, кәсібімен тығыз байланысты болып, халық өмірінде аса маңызды орын алатындығы көрсетілген.

Түйін сөздер: лингвомәдениеттану, мінез-құлық, этнолингвистика, халық, ұлттық сана, лексика

Ж.А. Есказинова^{1*}, Г.Н. Смагулова¹

¹Қарагандинский университет имени академика Е.А. Букетова, Казахстан

Этнолингвистический аспект сравнения характера человека с природой в казахском и английском языках

Хорошо известно, что развитие языка в обществе, развитие речи, формирование личности во многом зависят от взаимодействия людей. Поэтому они развиваются в зависимости от специфики каждой нации и являются одной из ценностей, которые люди накапливали веками.

В статье представлен этнолингвистический анализ характера человека с природой в англоязычной и казахоязычной культурной среде. Подробно исследуется концепция поведения, сформированная в сознании этнических групп, встречающаяся в лингвокультурологии и когнитивной лингвистике. Также авторы описывают проявление поведения в национальном сознании, системе национального мышления, верованиях и установках, исходя из определения концепции двуязычного поведения. Отмечено, что формирование характера казахов и англичан зависит от их географической среды, кочевого образа жизни.

Фразеологические единицы двух языков, использованные в данном исследовании, свидетельствуют об особенностях каждой нации. Показано, что прогнозирование природных явлений для обоих народов тесно связано с их бытом, хозяйством, родом занятий и играет важную роль в жизни людей.

Ключевые слова: лингвокультурология, характер, этнолингвистика, народ, национальное сознание, лексика.

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