

Сансызбаева С.К.
К вопросу о национально-культурной специфике фразеологии казахского и русского языков

В статье рассмотрены проблемы функционирования фразеологических сочетаний с компонентом зооморфизмом в разнотурных языках, как русский и казахский. В статье проанализированы наиболее распространенные примеры употребления фразеосочетаний с компонентом зооморфизмом в русском и казахском языках. Отмечено, что проблема национально-культурной специфики является достаточно традиционной в исследованиях по фразеологии. Изучение фразеологических единиц в различных языках способствует яркому описанию языковой образности, причем в сопоставительном аспекте изучение фразеологизмов дает возможность выявить типичные ассоциации, распознать и описать национально-культурную специфику каждого языка. Фразеологические единицы раскрывают самобытность исторического развития народа, духовной культуры, особенности бытового уклада, специфичность ассоциативно-образного мышления носителей языка. Фразеосочетания с компонентом зооморфизмом являются также наиболее яркой формой описания человека, его внешних данных, внутреннего мира, социального положения и морального облика. Сопоставительный анализ помогает раскрыть все эти экстралингвистические факторы.

Ключевые слова: фразеосочетания, зооморфизмы, названия животных, национально-культурная специфика, языковая картина мира.

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To a question of national and cultural specifics of phraseology Kazakh and Russian languages

This article is devoted to the problem of functioning of phraseological combinations with a component of zoomorphism in languages such as Russian and Kazakh. The article analyzes the most widespread examples of the use of phraseological combinations with a component a zoomorphism in the Russian and Kazakh languages. It is noted that the problem of national and cultural specifics is rather traditional in research on phraseology. The studying of phraseological units in various languages promotes the bright description of language figurativeness, and in comparative aspect, studying of phraseological units gives the chance to reveal typical associations and to distinguish and describe national and cultural specifics of each language. Phraseological units show the identity of historical development of the people, spiritual culture, feature of domestic life and the specificity of associative and figurative thinking of native speakers. Phraseological combinations with a component a zoomorphism are also the clearest form of description of a person, his external data, inner world, social status and moral shape. The comparative analysis helps to open all these extralinguistic factors.

Key words: phraseological combinations, zoomorphisms, names of animals, national and cultural specifics, language map of the world.

Сансызбаева С.Қ.
Қазақ және орыс тілдеріндегі фразеологизмдердің ұлттық-мәдени ерекшеліктері мәселелері

Мақала қазақ және орыс тілі сияқты әр түрлі құрылымдық тілдердегі құрамында зооморфизмі бар фразеологиялық тіркестердің қолдануы мәселесі қарастырылған. Мақалада қазақ және орыс тілдерінде жиі қолданылатын құрамында зооморфты атаулары бар фразеотіркестердің мысалдары жан-жақты қарастырылған. Фразеологиялық зерттеулерде ұлттық-мәдени ерекшеліктері мәселелері дәстүрлі зерттеулерге айналғаны белгіленген. Әр түрлі тілдердегі фразеологиялық бірліктерді зерттеу тілдегі ауыспалы мағынаны айқын бейнелеуге көмектеседі, сонымен қатар, фразеологизмдерді салғастырмалы зерттеу әр тілдегі негізгі ассоциацияларды, ұлттық-мәдени айырмашылығын ашып көрсетуге мүмкіндік туғызады. Фразеологиялық бірліктер халықтың тарихи даму ерекшеліктерін, рухани мәдениетін, салт-дәстүрін, тұрмысын, ұлттық санасын тілмен ұштастыра қарастырылған. Құрамында зооморфизмдер бар фразеобірліктер адамды, оның сыртқы бейнесі мен ішкі дүниесін, қоғамдағы орнын және рухани бейнесін сипаттаудың ең тиімді пішіні болып табылады. Салғастырмалы талдау осы экстралингвистикалық факторларды айқындауға көмектеседі.

Түйін сөздер: фразеотіркестер, зооморфизмдер, жануарлар атаулары, ұлттық-мәдени ерекшеліктер, әлемнің тілдік бейнесі.

К ВОПРОСУ
О НАЦИОНАЛЬНО-
КУЛЬТУРНОЙ
СПЕЦИФИКЕ
ФРАЗЕОЛОГИИ
КАЗАХСКОГО И
РУССКОГО ЯЗЫКОВ

The problem of cultural identity is quite traditional in phraseological research. The study of phraseological units in different languages promotes vivid description of the linguistic imagery, while in the comparative aspect the study of phraseology makes it possible to identify the typical association, to recognize and describe the cultural identity of each language. Phraseological units represent the historical identity of the people, spiritual culture, especially structure of everyday life, the specificity of associative-shaped thinking of native speakers.

Phraseologisms with the component of zoomorphism are the most striking way of characterising the human in compared languages (compare: *невинный барашек, белая ворона*, etc. in Russian language; *ботадай боздау, қойдан қоңыр, жылқыдан торы* in the Kazakh language). Zoomorphisms are referred as the names of animals in a figurative, characterological meaning, serving to describe the man, his appearance, intellectual ability, specific behavior, character, etc. For example, in the Russian language, a number of characteristics is associated with the notion of *wolf*: *голоден, как волк – very hungry; волком выть – to complain about the hardships, adversities; волк в овечьей шкуре – a hypocrite*, etc. In Kazakh language idiom *қасқыр қабақ* characterizes the gloomy view, it corresponds to the Russian *смотреть волком*, which confirms the similarity in the use of zoomorphism in both languages, meaning evil, unfriendly, insatiable man.

Differences in the use of set phrases with the component zoomorphism are caused by a number of extralinguistic factors, among which an important place is occupied by the cultural traditions of the peoples – native speakers, living conditions, especially of religion and others. Thus, Russian phraseological combinations with component of zoomorphism are associated with mythology, with folk crafts, beliefs (compare: *волков бояться – в лес не ходить; воробьиная ночь* and others.); in Kazakh phraseological expressions the images of animals have positive expression (compare: *айдындағы аққудай, құлын-тайдай тебісу* and etc.), which is due to the peculiarities of the living conditions of the people: nomadic lifestyle, cattle breeding, etc.

Speaking about the ethnic and cultural specificity of phraseological combinations with component of zoomorphism, we should pay special attention to this fact. Despite wolf is a totem

among the Turkic peoples, there is a common, universal for Kazakh and Russian peoples usual semantics of this zoomorphism. The name of animal *волк/қасқыр* in Russian and Kazakh languages is often a description of the greedy, evil, treacherous man. Proof of this is the paremiological reflection of zoomorphism in Russian language: «*Сколько волка не корми – он все в лес смотрит*» is appropriate to Kazakh «*Асыранды қасқырда далаға қарап ұлиды*» (*прирученный волк все равно воет в сторону степи*), «*Волк в овечьей шкуре*», «*Волком выть*», «*Смотреть волком*» and etc. In the Kazakh language are distinguished the following: «*Бөрінің аузы жесе де қан, жемесе де қан*» (*украли волк или нет, а пасть у него всегда в крови*), «*Қасқыр қасқырлығын қоймайды*» (*волк не перестанет быть волком*), «*Қасқырды сұрлығы үшін емес, ұрлығы үшін ұрады*» (*волка бьют не за то, что он сер, а за то, что он овцу съел*), characterizing the constant signs of «greed», «gluttony». It follows that the connotative semantics of the zoomorphism of a *wolf* is common for Russian and Kazakh languages.

The most frequent lexical-semantic groups of meanings of Russian-Kazakh-phraseological combinations with component of zoomorphism are distinguished as follows:

- used in the meaning of «exaggeration»: «*Делать из мухи слона*» – «*Түймедейді түйедей етіп*» (*из пуговицы верблюда делать*);

- characterizing need: «*На безрыбье и рак – рыба*» – «*Балық жоқта бақа да балық*» («*когда рыбы нет и лягушка – рыба*»),

- designating favor, benefit, «*Лучше синица в руках, чем журавль в небе*» – «*Аспандағы сұңқардан қолындағы тұрымтай артық*» (*кобчик в руках лучше сокола в небе*), «*Өлі арыстаннан тірі тышқан артық*» (*лучше живая мышь, чем мертвый лев*), «*Таңдағы тауықтан сол күнгі жұмыртқа артық*» (*лучше яйцо сегодня, чем курица завтра*),

- characterizing the relationship of people, «*жить как кошка с собакой*» – «*ит пен мысықтай тұру*».

Language shows the culture of the nation, its mentality. Ethno-cultural characteristics are manifested in almost all language levels, but they are most clearly reflected in the idiomatic. We shall consider some examples of zoomorphic similarities and differences recorded in paremiology of Russian and Kazakh languages.

In a separate group the examples of Russian-Kazakh zoomorphic differences can be identified. For example, a unique idiom with zoomorphism *баран/қой* exists in the compared languages. Extralinguis-

tic factors, among which may include particular way of life (the Russian people led a settled way of life, Kazakh people were nomads), geographic location, customs and traditions, which have left their mark on the semantics of the formed zoo-image. Thus, the Russian language is characterized by the following phraseological combinations: *как баран на новые ворота* – looking, staring, not understand anything; *стадо баранов* – those who do not have their own opinion, blindly follow anyone, phrase associated with stupidity, and lack of organization. In the Russian language practice *баранья голова* (sheep's head) means a fool, stupid person; definition, which characterizes the phrase *бараньи глаза* (lamb's eyes): describes eyes expressing nothing, meaningless eyes (compare: Kazakh *қой көз* – beautiful brown eyes); *вести себя как баран* (*behave like a sheep*) means stupid, stupidly inert, disorganized, lacking of initiative, to act spontaneously, in confusion, in panic. In short, this is a collective zoomorphism towards stupid actions or people. In contrast to the Russian zoomorphism of sheep, in the Kazakh language there are found positive evaluation of phraseological combinations, proverbs, and sayings with the component *қой* (*sheep*). Many of them are determined by material value, which is the animal in the Kazakh mentality «*Қойың болмаса, байлықта ойың болмасын*» (*овец не держат – богатства не видать*), «*Қойың көп болса, тойың көп болады*» (*много овец – много застолий*), «*Қой жүрген жер – береке, қыз жүрген жер – мереке*» (*овцы приносят богатство, девушки – веселье*), some are related to in human characteristic, «*Қойдан қоңыр*» (*серее овцы*), «*Қой аузынан шөп алмас*» (*у овцы травинку не отнимет*) – a man with an agreeable, good temper. The cultural traditions of the Kazakh people emphasize entrenched in the language paremiological unit «*Қонақ келсе қой сой*» (*приехал гость – готовь барана*), which stresses the hospitality of the Kazakh people and customs of the Kazakh steppe to postpone the best and most delicious for the guests.

Among the idiomatic means of the Kazakh language, associated with the name of the animal *қой*, we can also note the following, idiom whose symbolic value become obsolete in recent years. «*Қой ішіндегі марқа*» with the meaning of «the best, different from others». A particular interest is drawn to the proverb of the Kazakh language «*Арамзаның құйрығы бір-ақ тұтам*». The fact is that, for many years, the nomadic life of the Kazakh people allowed them to differentiate the livestock, the least suitable kind of which was considered «*арамза*» («*арамза*») – lamb, born before or after the period of lambing. The animal was small, slim build, dif-

difficult to breed, moreover, it was unfit for breeding offspring. This idiom is translated as: «у нечестного хвост короткий» or «у лжи ноги короткие» and vividly describes the cunning, weaselly man whose resourcefulness is evident (compare: *бір тұтам – одна горсть*). Probably the etymology of the word «арамза» goes back to one of the meanings of the adjective «арам» – thin, poor quality, unsuitable.

Signs of «meek» are reflected in the Russian language only in zoomorphisms like: *sheep, lamb*. However, in some comparative expressions with a component of *sheep* there is a sign «dumb, passive» (compare: *сбиваться в кучу как овцы – вести себя бестолково, неорганизованно, панически. о толпе, скоплении людей*). Rhetorical use of phraseologism *lost sheep (заблудшая овца)* in the Russian language is motivated by the biblical story of the sheep strayed from the herd, which created in the minds of followers of the biblical tradition the image of man who has lost the right path.

Thus, the cross-cultural differences are very obvious in the language – the transmitter of culture medium. Zoomorphic idioms are a shining example of the reflection of a language image of the world, cultural values, household traditions and historical past of the Russian and Kazakh peoples, thus presenting a big field for research in line with the theory of cultural linguistics and intercultural communication.

The use of zoomorphic phraseologisms can have a partly universal and partly national-specific character. For example, almost identical associations arise in speakers of Russian and Kazakh languages in connection with the re-interpretation of metaphorical words *pig/свинья/шошқа* within the meaning of «dirty, slovenly, ignorant», *lion/лев/арыстан* in the meaning «strong, prominent, and courageous.»

A separate group of idioms can be identified with the component of a zoomorphic verb.

Most of the analyzed zoomorphic verbs express negative connotative meanings that are found in dictionaries, such as «contemptuous», «vernacular», «rough-vernacular», and others. Some zoomorphisms from which are formed with zoomorphic verbs can combine positive and negative connotative signs. Such, for example, zoomorphisms as *собака* in Russian and *ит* in the Kazakh language.

Despite the fact that the zoomorphic verbs have generally connotative signs of a pattern, often seen in opposition of an emotional valuation, compare: *насобачиться – learn to do something, gain experience* in doing something, has a positive evaluative meaning, *присобачить – do something badly, attach something improperly*, used in the negative meaning, *рассобачиться – dissolve*, also expresses negative meaning. Another example: Kazakh zoomorphic verbs are derived from the name of the animal *ит*, also abound in controversial connotative attributes, compare: *иттену – to deserve disrespect, to distrust someone's behavior*, it is evaluated negatively; also it has a negative evaluative zoomorphic verb *иттесу – live in hostility, quarreling*; but verbs *итырықтау* and *итиілеу* are used if not in a positive evaluative meaning, then in a neutral emotional coloration, so the zoomorphic verb *итырықтау* means – tired to exhaustion, *итиілеу – to experience adversity and hardship*; it is used in the past as an element of expressing pity.

Zoomorphic verbs occur in speech as synonymous to existing verbs, they have only a figurative meaning and sense of self cannot form a number (for example, the verb *лицитъ* is related to the verb *хитритъ, түлкілену*, and is also related to the verb *қулану*). Various zoomorphic verbs can have a common unifying scheme, compare: rus: parrot and monkey come into synonymous relationship implemented in verbs *попугайничать – to repeat the words of others, thinking, обезьяничать – imitate others, not having his own opinion*, where the total scheme is associated with the implementation of the concept of «imitation».

Phraseological combinations with zoomorphisms in each language have cultural identity, reflecting the unique ability of the people to catch and record a particular similarity between animal and man, which, in turn, allows to give zoomorphic metaphors lingua-culturological and comparative interpretation, accompanying its analysis of the diversity and richness of national culture and worldview.

Thus, the phraseologisms with the component of zoomorphism are a shining example of the reflection of a language image of the world, cultural values, household traditions and historical past of the Russian and Kazakh peoples.

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