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### **КУЛЬТУРНЫЕ ФОНОВЫЕ ЗНАНИЯ О НАЦИОНАЛЬНОМ ХАРАКТЕРЕ КАЗАХОВ И АНГЛИЧАН**

В представленной статье автор рассматривает такие понятия как трусость, глупость, работа и лень, которые описаны фразеологизмами, пословицами и поговорками английского и казахского языков; анализирует национальный характер английского и казахского народа с лингвокультурной точки зрения и приходит к выводу, что национальный характер англичан охватывает такие понятия как "сдержанность и самоконтроль", "самообладание", "материальное благополучие", в то время как для казахов "гостеприимство", "сдержанность" и "щедрость" являются основными особенностями национального менталитета.

Адрес статьи: [www.gramota.net/materials/2/2013/6-2/37.html](http://www.gramota.net/materials/2/2013/6-2/37.html)

Источник

#### **Филологические науки. Вопросы теории и практики**

Тамбов: Грамота, 2013. № 6 (24): в 2-х ч. Ч. II. С. 142-147. ISSN 1997-2911.

Адрес журнала: [www.gramota.net/editions/2.html](http://www.gramota.net/editions/2.html)

Содержание данного номера журнала: [www.gramota.net/materials/2/2013/6-2/](http://www.gramota.net/materials/2/2013/6-2/)

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УДК 8; 81'44

**Филологические науки**

*The author considers such concepts as cowardice, stupidity, work, and laziness which are described with phraseological units and proverbs, sayings from the English and Kazakh languages, analyses the national character of the English and Kazakh people from linguo-cultural point of view, and concludes that the national character of Englishmen covers such concepts as “restraint and self-checking”, “self-control”, “material well-being”, where for the Kazakhs “hospitality”, “restraint”, and “generosity” are the main features of the national mentality.*

*Key words and phrases:* national character; background knowledge; stereotypical representations; phraseological units and proverbs; sayings of English and Kazakh languages.

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**CULTURAL BACKGROUND KNOWLEDGE ABOUT NATIONAL CHARACTER  
OF THE KAZAKH AND ENGLISH PEOPLE<sup>®</sup>**

The role of background knowledge for linguo-cultural study is obvious, and meanwhile not all its kinds have been described so far. So knowledge of pre-informative character has not been studied yet. According to L. K. Latyshev [8], such knowledge of pre-informative character imparts the extra linguistic knowledge of ethnographic, historical, geographical plans used at perception and interpretation of texts. Pre-informative knowledge presents information of national character of those representatives or other ethnics, and also about features of their communicative behavior in a dialogue situation. For more adequate participation in the process of intercultural communication, i.e. in a culturally determined process of exchange of information it is necessary to study the linguistic identity, national mentality, and national character [12, c. 136]. At the heart of national character, the stereotypical representations are extended in ordinary consciousness about psychological properties of cultures of different people, and Kasyanova considers these stereotypic representations as a social archetype. To her mind, at the heart of national ethnic character some set of subjects or ideas are connected with an intensively painted scale of feelings or emotions in the consciousness of each carrier of certain culture («sentimentality»). Occurrence of any of these subjects in consciousness actuates all scale of feelings connected with it which, in turn, is an impulse to more or less typical action. This unit, «a principle of a denominator of the person», consisting of a chain «a subject – action» for the first time, we will call the concept «a social archetype» [5, c. 32].

The social archetype is the system of ethnic stereotypes generated on the basis of ethnic installations of any ethnos. It represents socially and ethnically conditioned image of a certain ethnic generality. Formation of a social archetype is influenced by not only a natural and geographical landscape, but also by social and geographical conditions, and by the type of economic activity. The national mentalities, one of which displays a national character, are invariants of a basic variant – a social archetype. Existence of distinctions in national characters is explained by distinctions as they are formed in inadequate conditions of residing of ethnics engaged in various economic activity. So, the conditions of Kazakhs and Englishmen residing in a socially-ecological niche are inadequate (steppe and island), the type of their economic activity also does not coincide (nomadic animal industries – Kazakhs, navigation, a settled way of life – Englishmen). The internal structure of ethnos (ethnic stratification), and also stratification division of a society (Kazakh and English) are inadequate. So, if in English ethnic society there are estates such as nobility estate (peers, dukes, lords, squire, military men, merchant, and peasantry), then in Kazakh linguo-cultural community three estates are allocated: *tore* (aristocrat), *kozha* (owner), *karataban* (poor). Stratification division in societies is also inadequate. In English society, according to H. J. Eysenck [15, p. 35], the following public groups are allocated:

1) the higher professionals (persons occupying the higher state posts, scientific and university professors), owners of the large enterprises;

- 2) professionals of less high level (engineers, lawyers);
- 3) employees and professionals of low level (bookkeepers, nurses);
- 4) qualified workers;
- 5) owners of small enterprises;
- 6) semi-qualified workers;
- 7) non-qualified employees.

In the Republic of Kazakhstan such microstructures of a society are allocated as:

- 1) the higher professionals (persons occupying the higher state posts, owners of the large enterprises);
- 2) the professional groups connected with specialized and institutionalized activity;
- 3) groups by interests (youth groupings);
- 4) declassed elements of a society.

All of them – residing conditions, type of economic activity, features of ethnic structure and stratification of societies promoted formation of a special mentality; the national character of representatives of the Kazakh and English ethnics.

Discrepancy of national characters is connected with the obligation that national character of the people developed on the basis of the value system and valuable orientations accepted in culture of this or that ethnos. According to B. P. Vysheslavtsev, national character «will represent a set of major ways of regulation of activity and the dialogue which has developed on the basis of society values system, created by the nation. These values are stored in national character» [2, с. 114].

One of the major values shown in national character of English people is restraint and self-checking, which impose restriction on free display of emotions, both negative, and positive. Ability to constrain and supervise the emotions describes, according to D. G. Ishankulova, the concept “Englishness” [4, с. 261].

Such language facts which say that words *emotional* and *effusive, demonstrative, excitable* have negative connotations in the English language testify that emotional restraint and control are appreciated in English society, while an adjective *dispassionate* is estimated positively.

Restraint characterizes various sides of behavior and a way of life of Englishmen that is reflected in such words as: *reserve; restrain; moderation; moderateness; control; distance; modesty; temper; temperance, demureness; guardness; low profile; reticence; self-control; sobriety; wrap; self-containment; chasteness; demurity; stand-off* [9].

The phraseological expression *keep stiff upper lip* testifies restraint as major communicative value which often shows stiffness, arrogance of Englishmen and has a negative connotation. However, as the dictionaries testify, the given phraseological unit means ability to keep calm, not to show feelings in difficult and unpleasant situations [10, с. 188]: «A quality of remaining calm and not letting other people see what you are really feeling in a difficult or unpleasant situation» – Through all these tragedies he kept a stiff upper lip. British people are taught to keep a stiff upper lip and show no emotion. We will give some examples showing how this character trait of Englishmen is reflected in phraseological units of language and in proverbs, sayings: *when angry, count a hundred; A fool's tongue runs before his wit; A soft answer turns away wrath; Anger and haste hinder good counsel; he knows much who knows how to hold his tongue; Keep your mouth shut and your ears open; Many words hurt more than swords; stiff upper lip; silence is golden; Brevity is the soul of wit; first think; then speak, still waters run deep* [10].

In the English language there is no word “*hohotat*” (to laugh selflessly), thus there are words meaning other versions of laughter: *chuckle, giggle, cackle*, which designate conscious and controllable actions.

Modern Englishmen consider self-control as a main advantage of human character. The words “*be able to control yourself*” express the motto of this nation best. The better the person is able to be self-controlled, the more worthy he is.

In pleasure and in grief, at success and failure the person should remain imperturbable. And this line of mentality also finds reflexivity in language. For example, *iron will, an iron hand, the iron curtain, to keep one's shirt on, keep a firm hand on, and pocket one's pride* [9; 17].

The Kazakh society also appreciates restraint and the raised emotionality while aspiration to chatter is discouraged. The quiet, counterbalanced character is shown in observance «*salmaqlylyq – seriousness*» to display «*auyrynez – balanced nature*».

According to D. Kishibekov [7, 6. 86], the Kazakh national character displays such basic traits as *restraint, hospitality, generosity*. Let's compare representation of feature of this character trait in an art context and in proverbs, sayings, and also in phraseological units: *sabyr tubi sary altyn – patience is a plaster for all sores, qanagat qaryn toygizar – enough is as good as a feast, undemegen yidei baleden qutylady – a close mouth catches no flies, omir degen zhazgytury zhana bul, bugin tuman, erten bolma kol zharyk, umitti bop tez kutilip ketuge, shydamdy bol salqyn qanmen qarsy alyp – life is like summer; Today is foggy, and tomorrow is light. Do not give up hoping, be patient and take everything easy* [6].

The character trait of Englishmen is an aspiration to reach material well-being. To be rich is a morally-ethical standard, accepted in English society; therefore, the acquisition of money is a positive indicator in many proverbs and sayings: *money begets money, money has no smell, money is a good servant but a bad master, and much will have more*.

However, Englishmen do not show unrestrained avidity to money: they condemn those who are not able to manage money: *a fool and his money are soon parted, a miserly father makes a prodigal son, his money burns a hole in his pocket, a penny saved is a penny gained, money is pleasant for having, a heavy purse makes a light heart, a light purse is a heavy curse, a light purse makes a heavy heart*. At the same time, money and wealth brings only grief, insomnia, and worries: *a great fortune is a great slavery; money often unmakes the men who make it; muck and money go together*.

In the Kazakh language consciousness there are still negative valuable orientation concerning riches – *Bailyk murat emes, kedeilik uyat emes – wealth is not a target, poverty is not a shame; Auzy qysyk bolsa da baidin uli soilesin – let rich's son talk even he is illiterate; Bai balasi-balpan, zharly balasi – zhalpan – rich's son is clumsy, poor's son is generous; Zhana bayigan zhaqynin da tanimas – newly rich man will forget his close people; Aksha da bir aqqan su da bir – money as water, they do not hold in hands; Tengeli zherde tendik zhok – there, where money, always is available injustice; Baidin myn qoyi ishinde zharlynyyn zhalgyz qoyin qasqyr zheidi – a single sheep of a poor man is eaten by a wolf among thousands of sheep of a rich man; Baidan paida qutylmas – there is no profit from a rich man; Zharlynin enbegi baidyn ermegi – a rich man entertains himself by a poor man's labour; Qayirsyz baidan qatyqsyz su artyq – simple water is more valuable than a mean rich man; Bai bauyryn tanymas – a rich man forgets his relatives; Bayigan qayirshi zhana qayirshiga zeket bermeidi – a rich beggar does not give money to a poor beggar; Myngyrgan bailyqtan, enbekpen kelgen danq artyq – a good name is better than riches* [11].

However, wealth brings satisfaction, but it comes with difficulty: *beinet korme daulet zhok – there is no wealth without labour; kelgen daulet-ketken mehnat – having wealth is a lot of labour; zher toyinbai, el toyinbaidi – no labour no food; aqsha bolsa, alaqanda sorpa qainaidi – if you have money, you will be able to do anything; teniz-tamshidan – sea is made of drops; bai bolsan zharlygindi, zharly bolsan, bailygindi aitpa – if you are rich, do not*

speaking about what you do not have, if you are poor, do not say what you have; *onai olzha onaltpas* – easy money will not bring happiness; *tentek bolsan-asady, zhuas bolsan-basadi, ortasha bolsan-bagin tasadi* – if you are a fool, you will waste money, if you are naïve, you will lose money, if you are sensible, you will be wealthy; *artin qyskan bai bolar* – a rich man is that one who does not waste [6; 11].

Englishmen are characterized as businessmen. Persistence is characteristic for English business. Englishmen show aggressiveness, are characterized by professionalism, punctuality, occupy a specific position in the course of business negotiations. Also, these features of the business style are reflected in the phraseology of the English language: *punctuality is the politeness of Kings, put out one's heart into something, put somebody right, rake in the money, rat race, sit pretty*, etc. Ability to control yourself and rigidity in a business position is adopted by modern businessmen. By no accident, for example, the calque «*zhelesnaya lady* – the iron lady» is borrowed from Russian. Compare its use in a context: «*And then Eleanor has always tried to seem tough, like "iron lady". Feelings of pity even to him, even sitting in an invalid carriage, the mistress never had. I considered it a bit emotional, the prudent business lady*» [3].

In the below-mentioned phraseological units, proverbs and sayings, there are specific signs of a businessman: *a good beginning is half the battle, a lazy sheep thinks its wool heavy, a stitch in time saves nine, an ounce of discretion is worth a pound of learning, as you sow, so shall you reap, be slow to promise and quick to perform, be swift to hear, slow to speak, cleanliness is next to godliness, be quick off the mark, be quick in the uptake, be punctual to a minute, be up with the lark, be worth their salt, be on the point of doing something, beat somebody to the draw, bide one's time* [9; 10; 13; 17].

The distinctive features of the English national character are rationality and suspension (warning and weighing). The evaluation of phraseological units with these components is shown in the fact that people tend to have an impact through the threat. Threatening a person seeks to influence through the threat. Threatening a person seeks to intimidate, stating the danger by sending a signal of danger: *opportunity makes the thief, an open door man tempt a saint*; realizes threat – the promise: *to rattle sabers, woe betide you, all over, it's all over for you, black looks (He got black looks from his mother when he arrived late; There is a penalty for deliberate misuse; trespassing will be prosecuted; obstructing the door can be dangerous; anyone interfering with the driver of this bus will be prosecuted; tow-away area* [9; 18].

The prevention assumes that the person informs about other unpleasant consequences: *nothing seek, nothing find*. Many sayings contain cautions: *not to be a bed of roses, it's no go, have got another think coming; that cock will not fight* (Earlier in England there were customs «cockfights»). Now they are forbidden, but the image of fighting cocks has remained in language, in the meaning: *this trick won't work, he cracks the shell, he who would catch fish must not mind getting wet, he that will eat the kernel must crack the nut, and he that would eat fruit must climb the tree* [9; 10].

In phraseological units the devil-symbol of a temptation pushes the person to make bad acts: *better the devil you know, than the devil you do not know*.

Preventions recommend showing discretion and precaution: *prevention is better than cure; one cannot be too careful; safety first; Bacchus has drowned more men than Neptune; believe not what you hear and only half of what you see*. Preventions also contain advice: *cheapest is the dearest, counsel is no command; desperate diseases must have desperate remedies* [17].

The prevention in the Kazakh proverbs and phraseological units does not contain threat, but it realizes an advice: *ortaq ogizden onasha buzau artyq* – a single calf is better than a common bull; *atyn zhaksy bolsa, bul dunienin pyragi, qatynin zhaqsy bolsa bul dunienin shyragi* – if you have a good horse, it is your racer, if you have a good wife, she is your life light; *siyir saugan sholdemes* – he who has a cow will never be thirsty; *esek mingen enbegin miner* – he who rides a donkey will ride his labour; *adasqannyn ayibi zhoq, qaytip uyirin tapqan son* – there is no blame to that one who got lost and found his herd again; *zhorgan qatti bolsa baske sal, isin aq bolsa kopke sal* – if your horse is strong, let it race, if you are not guilty, let your case be taken to court; *toiga barsan buryn bar, buryn barsan oryn bar* – if you go to the wedding, go earlier so you can find a vacant seat; *oz bilmegenindi kisiden sura, ulken zhoq bolsa, kishiden sura* – take advice from someone you do not know, adult or young does not matter; *myn malyn bolgansha, bir balan galym bolsyn* – it is better if one of your children is a scientist than having thousands of cattle; *oqysan ozarsyn, oqymasan tozarsyn* – there is light when studying and there is dark when lazing [6; 11].

There is specific value inherent to the Kazakh people, the hospitality reflected in many Kazakh phraseological units, proverbs and sayings. Englishmen are invited to observe only decency showing a gentlemen's manner of behavior.

English writer S. Maugham in his novel describes the aspiration of Englishmen always keeping decency, for example: «Even if they were not pleased to do it, he has been obliged to show politeness. Why has he offended you?», «New arrivals claimed my host's attention, and I was left to myself. When at last we were all assembled, waiting for dinner to be announced, I reflected, while I chatted with the woman I had been asked to "take in," that civilised man practises a strange ingenuity in wasting on tedious exercises the brief span of his life. It was the kind of party which makes you wonder why the hostess has troubled to bid her guests, and why the guests have troubled to come. There were ten people. They met with indifference, and would part with relief. It was, of course, a purely social function. The Stricklands "owed" dinners to a number of persons, whom they took no interest in, and so had asked them; these persons had accepted. Why? To avoid the tedium of dining *tete-a-tete*, to give their servants a rest, because there was no reason to refuse, because they were "owed" a dinner» [16].

Englishmen do not differ by excessive hospitality: *as welcome as water in one's shoes; the best fish smell when they are three days old*. Let's compare it with the Kazakh language: *qonaq atannan da uli* – a guest is greater than your ancestor; *qonaqynyn altyryn alma, algysyn al* – do not take gold from your guest but take his good wish; *qutty qonaq kelse, qoi egiz tabady* – when a good guest comes, a sheep has twins; *qonaq kelse et piser, et pispese bet piser* – meat will boil when having guests, if not, your face becomes red; *siylap bergen su da tatti* – water given with

*respect is sweet; korikti tonyn ozine, tatti asyn ozgege – a nice coat is yours, a delicious meal is for somebody; zhayau qonaq uyiqtai – a guest on foot is going to have a night at yours; qonaqy sozben toigyza almaisin – a guest cannot be full with just words; qonagyn suimegen balasyn uradi, ya uyin sypyradi – she who does not like guests will hit her child or sweep the floor when having guests; qonaq kelse – qut, qaraqshy kelse – zhut – a guest is wealth, a burglar is distress; ozi qonaq bolip kormegen, qonakty syilai da bilmeidi – he who has not been a guest himself cannot respect his guests; qonaq iesi meyirli otyrsa, qonaq konildi otyradi – a guest's mood depends on the person who is having him; qutty qonaq kelse – tatti tamak – a good guest comes when having a good meal; qonaq qoidan da zhuas – a guest is more modest than a sheep, qonakasy – a special meal for a guest; qonaqkade – a present for a guest; qonaqyn atqardi – treating guests with respect; qonaqzhai adam – a man who likes having guests [6; 11].*

The following feature is a diligence. This feature of mentality is reflected in the following phraseological units: *earn an honest penny, earn one's salt, have one's work cut out, be doing nothing we learn to do ill; business before pleasure; he is lifeless that is faultless; he that would eat the fruit must climb the tree; he who would eat the nut must first crack the shell; he who would search for pearls must dive below [9].*

The ethnocentric sense of figurative expressions of work is reduced to ensure that one does not sit back, to achieve certain results with their work. It is necessary to work honestly: *work against time; work body and soul; work hand in hand; work one's fingers to the bone, work one's guts out; work one's heart out; work one's socks off.*

In English society there is a negative attitude to loafers and idlers, who do not wish to work: *idle folks lack no excuses rusts the mind; never put off till tomorrow what you can (do) today; they must hunger in winter that will not work in summer; to live from hand to mouth.* In Kazakh society the positive relation to work is also shown and laziness is condemned. The one who works, deserves encouragement and respect, reaches riches. Compare: *enbek etsen – emersin – more work more fruits; er enbegine bir toisyn – let a man feel full; eksen egin, ishersin tegin – work hard and you will see results; qoly qimyldagannyn auzy qimyldar – hands are busy so the mouth will be full; enbegine qarai onbegi – more labor so more prosperity; enbek et te, mindet et – show your work and then boast; ne eksen, sony orarsyn – you will harvest what you grow; enbek erlikke zhetkizer, erlik eldikke zhetkizer – brevity comes with hard work, peace comes with brevity; enbek shiratady, omir uiretedi – you will be stronger with labor, and learn more with life; ketpen shauip olgem zhoq, kemtarshylyq korgem zhoq – there is no death and lack of wealth in working more; enbek etsen erinbei, toyady qarnyn tilenbey – nothing seeks, nothing finds; enbek et de maqtan, oynap kul de shattan – all work and no play make Jack a dull boy; enbekker bolmasa nesyp tura ma? – nothing to be got without pains; erinshek eginshiden elgezek masakshi ozypty – a smart ploughman is better than a lazy ploughman; erinshektin erteni tausylmas – lazy man's tomorrows will never finish; uyi zhyrtyq tamshy zheidi, zhalqau tantyk qamshy zheidi – a house with holes will be filled with rain drops; a lazy man will be filled with blows, zhalqaudin sory – bailygy – a lazy man's grief is his wealth; zhalqau bayimas, suganak semirmes – a lazy man will never be rich, a mean man will never be full [6; 11].*

In phraseological units of the Kazakh people there is the same positive orientation in relation to work and the confidence is expressed that work will support the person: *enbegi zhandy – to become prosperous; enbegi qaitty – to have results from work; enbegin saudy – to have good wealth after work; enbek kun qoidy – to promote after work, it is necessary to accustom the child to work from childhood – enbekke baulidi – to teach to work, the wish expresses that the person reaped the fruits of his work: enbeginin rahatyn kor – see the results of your work, enbek rahatty bolsyn – satisfy from work, at the same time, in relation to those who sell work, on the one hand, there is a negative expression about them (enbegin satty – to sell work). On the other hand, it is said that the person, selling his work, makes a living on the expense of work. Compare: «Baqpen asqan patshadan, mimen asqan qara artyq – a smart slave is better than a wealthy king; saqalyn satqan kariden, enbegin satqan bala artyq – a boy selling his work is better than an old man selling his white beard» [11, c. 98].*

*Labour* in Kazakh and English societies is connected with the type of household activity, which is carried out by these or those people in a certain ecological niche. So, in phraseological units, proverbs and sayings of Kazakh and English people the images are shown connected with household supervision over people, nature and pets, which are generated in the course of social-cultural experience and accumulation in frameworks of the social-ecological landscape of any ethnos. In English society, phraseological units connected with hunting, agriculture, fishing, a seaman-ship, and craft are used, and in Kazakh society – there are images connected with «tort tulik – cattle» (pets, and also with subjects of a nomadic life and agriculture). Compare, in English: *that's a horse of another color, the best fish swim near the bottom, such carpenters, such chips, the rotten apple injures its neighbors, they must hunger in winter who will not work in summer, to bring grist to somebody's mill, to buy a pig in a poke, to call off the dogs,* in Kazakh: *egindikti kuz suar, kuz suarsan zhuz suar – a field is watered by autumn a lot; kurish arkasynda kurmek su isher – due to the rice watering, grass can be watered too; ketpen shauip olgem zhok, kemtarshylyq korgem zhoq – there is no death and lack of wealth in working more; mal osirsen mol osir, keneitedi peyilindi – you will be more generous with growing more cattle; enbek etsen kol-kosir, qandyrady meyrindi – you will be satisfied with a lot of good work; dikan bolsan, qos etegin ken bolsyn – be more generous if you are a ploughman; diqan zhauinda tynadi, balyqshy dauilda tynadi, koishi olgende tynady – a ploughman stops when it is raining, a fisherman stops when it is storming, a shepherd stops when he is dying; diqan ekkenin zheidi, zhylqy tepkenin zheidi – a ploughman eats what he grows, a horse eats what it kicks; mal semiz-tol semiz, zher semiz – dan egiz – cattle are full so breed is full, land is full so crop is doubled; zhylqy baqsan, qurygyndy saila, egin eksen, urygyndy saila – prepare a loop for horses if you breed horses, and prepare seeds if you are going to plant; mal sausan – sut, zher sausan – qut – having cattle is milk and having lands is wealth; mal baqqanga bitedi – wealth comes to hard workers; qoishynyn taya-gynan, kelinnin ayagynan – your cattle depends on a shepherd and peace at home depends on a daughter-in-law; biyeni бага bilsen tuye bolar – a horse will be an asset if treated in a good way [6].*

In English social-cultural community privacy is appreciated, keeping distance from the interlocutor. Englishmen do not allow the interlocutor close proximity. The personal territory is inviolable, and therefore, it is necessary to keep another person at a distance. Therefore, in the English language there are a lot of phraseological units which have a sema "space": *to keep one's distance; to keep somebody at a distance; out of distance from; to keep somebody in his place* [13, с. 188].

In Kazakh linguo-cultural community, on the contrary, the concept of *own space* is not allocated. In the English language the space is considered as protection, for example: *east or west – home is best; my house is my castle; sweep before your own door; there is a place for everything, and everything in its place; there is no place like home* [9; 10].

The comparative analysis of background knowledge of person's moral qualities, such as *cowardice, stupidity* shows affinity and adequacy of valuable orientations of Kazakh and English people. *Cowardice*: it is considered as a negative moral quality, characterizing the behavior of a person who appears not to do acts corresponding to moral requirements because of inability to overcome fear before «natural or public forces». The concept «*cowardice*» in the English language has a national marking as it transfers outlook philosophy of Englishmen.

The concept «*cowardice*» in English has a national marking, and it conveys the philosophy of the English worldview. 'The cowardice' – it is like a sudden manifestation of fear in the case of a collision with otherworldly powers such as ghosts, which in the English beliefs live in strange castles. There are also phraseological units designating a state, bordering with death: *scared and stiff, white as a sheet, pale as death* [18].

Occurrence of phraseological units reflecting representation about cowardice is connected with historical traditions. For example, the English phraseological unit *fly a white feather* is connected with representation of reception of a white feather from a tail of a fighting cock. A white feather from a tail of a cock is a sign of bad breed. Reception of a white feather means charge in cowardice.

The standard of fear in the English language is a hare and an ostrich: *as timid as a hare, to hide one's head in the sand*. The comparison with aspen sheet shows extreme degree of fright: *to shake like an aspen leaf*.

In the Kazakh language conscious conception about cowardice is shown as fear in front of natural powers or darkness. Compare: *qarangydan korku – to be afraid of darkness*. The concept of fear of the given people is also connected with the representation about fear which is tested by a hare. In this case the concept «*koyanzhurek*» figuratively characterizes the cowardly person: «*El boluga aldymen bilik kerek – one must have good knowledge, bir sozdi, bir auyzdy namys kerek – one must have unanimity, unified community. Zhalgyz gana okumen tenelmeisin – not to be limited by just knowledge. Alty auyiz azgan bolsa qoyan zhurek – that is a coward who lost honour*» [14, б. 56]; «*Oz kolenekesinen qorqatyn qoyan zhurek qorqatar qalshydamaq tugil, qanbaq bolyp ketse de meili – Let cowards blow away like tumbleweed if they shiver from their own shadow*» [1, с. 208].

The concept «*foolishness*» in language consciousness of the Kazakh and English people is characterized as full or partial absence of mind. It is a question in this case of dullness (partial absence of mind). Dullness testifies that the person has limited intuition and is not able to think analytically. In the English language «*foolishness*» is reflected in such phraseological units as: *to be penny-wise and pound-foolish; to be ass in grain; somebody has a bungalow – got nothing upstairs; be a button short, to have a button; have a slow wit; cousin Betty; Tom fool; Simple Simon* [9; 10].

In the Kazakh language the concept of «*stupidity – aqymaqtyq*» is also represented in such phraseological units and proverbs: *aqyldan shainam zhoq – no mind; aqyldy kondym dese, aqymaq zhendym deidy – a wise man changes his mind, a fool never will; aqyli azdyn azaby kop – little knowledge is dangerous thing; aqyli azdyn ashuy kop – a little pot is soon hot; aqymaqq aqyldyn da oralatyn kez y bolady – fool may sometimes speak to the purpose* [6].

In proverbs and sayings conceptions about foolishness are realized in the form of such signs of stupidity as «*insufficiency of mind*», «*rashness of acts*»: *aqyli zhoq adamga qansha aitsan da qonbaidy – fools never know when they are well; aqyldi oilangansha, aqymaq suga ketedi – a stupid person does not listen to advice and cautions; aqymaqq aytqan soz, aidalaga atqan oqpen ten – a silly person makes reckless acts; aqymaqq aytqan soz, agyp zhatkan sumen ten, aqyldyga aytqan soz kolga ustagan sumen ten – it is useless to tell something to a stupid person; arzymaska aqylyndy tuispa – a silly person is often lazy; aqymaq bas eki ayaqqa tynym bermes – a bad head does not give feet rest; aqylsyz adam menmen keler, aqyldy adam kennen keler – the silly person is boastful, selfish; aqymaqqen as ishken she, aqyldymen tas koter – it is necessary to avoid dialogue with silly people, etc.* [6; 11].

Thus, the analysis of phraseological and proverbial background knowledge in the Kazakh and English languages shows their inadequacy, divergences of valuable representations, and valuable orientations of the people (positive and negative). Therefore, such regional knowledge promotes formation of new knowledge about a person while studying foreign language.

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## КУЛЬТУРНЫЕ ФОНОВЫЕ ЗНАНИЯ О НАЦИОНАЛЬНОМ ХАРАКТЕРЕ КАЗАХОВ И АНГЛИЧАН

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В представленной статье автор рассматривает такие понятия как трусость, глупость, работа и лень, которые описаны фразеологизмами, пословицами и поговорками английского и казахского языков; анализирует национальный характер английского и казахского народа с лингвокультурной точки зрения и приходит к выводу, что национальный характер англичан охватывает такие понятия как «сдержанность и самоконтроль», «самообладание», «материальное благополучие», в то время как для казахов «гостеприимство», «сдержанность» и «щедрость» являются основными особенностями национального менталитета.

*Ключевые слова и фразы:* национальный характер; фоновые знания; стереотипные представления; фразеологизмы и пословицы; поговорки английского и казахского языков.

УДК 8;80:800

### Филологические науки

*В данной статье рассматривается исторический аспект в изучении придаточных предложений с причинным значением, который позволяет охарактеризовать, выявить их структуру, союзы, вводимые данный тип придаточных предложений, выявить и сравнить способы употребления придаточных предложений с причинным значением.*

*Ключевые слова и фразы:* подчинение; придаточные предложения с причинным значением; причинные союзы; структурно-семантические признаки; древневерхненемецкий период; средневерхненемецкий период; ранне-нововверхненемецкий период; нововверхненемецкий период.

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## ИСТОРИЧЕСКИЙ АСПЕКТ В ИЗУЧЕНИИ ПРИДАТОЧНЫХ ПРЕДЛОЖЕНИЙ С ПРИЧИНЫМ ЗНАЧЕНИЕМ В СОВРЕМЕННОМ НЕМЕЦКОМ ЯЗЫКЕ<sup>©</sup>

Придаточные предложения в немецком языке являются показательным примером упорядоченной аналитической структуры, которая формировалась постепенно. Формирование структуры и семантики придаточных предложений с причинным значением происходило на протяжении определенного времени, историю которых разделили на периоды. Начальным этапом формирования придаточных предложений с причинным значением считается древневерхненемецкий период.

Формам выражения подчиненности в **древневерхненемецком периоде** предшествовали другие формы, которые частично сменяются новыми формами или продолжают существовать дальше в видоизмененном виде, либо сохраняют свою прежнюю природу [2, с. 65-66].

То, что в германских языках и задолго до возникновения древневерхненемецкого имелась своя система оформления подчиненности, подтверждается, даже оставаясь в пределах древневерхненемецких материалов, наличием старых подчинительных союзов с весьма абстрактным логическим значением, постепенно отмирающих – таких, как *ibudoba* – если, *nibu, nube* – если не. Древним является само по себе и использование в качестве подчинительных союзов сочетаний предлогов с местоимениями в инструментальном падеже, система выражения подчиненности средствами порядка слов – постановка глагола далее второго места предложения [Там же, с. 66-67].

Древневерхненемецкая эпоха характеризуется наличием простого предложения, параллельным развитием целого ряда средств связи, общим обогащением грамматических возможностей [Там же, с. 67].

В германских языках подчинение развивается из сочинения или простого сопоставления, подчинительные союзы – из сочинительных или указательных местоимений и местоименных наречий главного предложения.