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REFLECTION OF NATIONAL
AND CULTURAL STEREOTYPES IN PHRASEOLOGY

Abstract. The concept "stereotype" is studied in different branches of science. This concept is considered in branches of science as the philosophy, psycholinguistics, sociology, psychology, ethnography, cultural science, etc. Representatives of the above-stated branches of sciences consider and express opinion on the concept "stereotype" and do classification of a stereotype according to requirements of the branch.

Having analyzed the concept "stereotype" of various sciences, it is possible to note that formations of stereotypes are the cornerstone cognitive processes. Stereotypes are acquired in the course of socialization and an inculturation, also special place in formation of stereotypes borrow mass media. Stereotypes perform a number of cognitive functions such as schematization and simplifications, formations and storages of group ideology and other cogitative functions. Every person has individual personal experience, a special form of perception of the world around on the basis of which in his head the so-called "picture of the world" including an objective part and value judgment of reality an individual is created. The stereotype is an integral part of this picture.

In this article the author reviews the denotation "linguistic stereotypes", as well as the expression of national – cultural stereotypes in the phraseological units of Kazakh and French languages and also different types of phraseological expressions.

Keywords: stereotype, stereotype, heterostereotype, thought patterns stereotypes, ethnic and linguistic stereotypes, phraseology.

Reflection of national and cultural stereotypes in phraseology

Phraseological phrases are the cultural wealth of every nation. Because the phraseological units reflect the material and spiritual culture of a particular nation, its religious positions, centuries-old history, its economy, customs, geo-environment where they live, national being, national symbol.

We believe that the concept of academician A.T.Kaidar, which can be taken as the scientific basis of ethnolinguistic research, will help to identify thematic and meaningful groups of different phraseological units that have been formed in Kazakh and French languages, and will help to define the worldview and stereotypical concepts inherent in the two nations:

«The centuries-old way of development of the ethnos, its signs can reach us through stone sculptures and rock inscriptions, in the form of cultural monuments and different buildings. But all this is only a small part of the life of the ethnos. In fact, its wisdom and worldview are preserved only in language. The tools of labor, equipment, clothing and all household items used in each era, the names and meanings of concepts associated with moral values, customs, beliefs, pirations, etc. can only come to us as facts of language, that is, through individual words and phrases, phraseological units and proverbs and sayings» [1, 18].

Hence, during the study of a certain language, it is necessary to conduct a comprehensive study, linking it with ethnographic, historical, philosophical, folklore, cultural and other facts, but not just with linguistic data. Because the national language units and phraseological phrases are associated with extralinguistic factors.

The national cultural semantics of phraseological units is reflected in its national cultural elements. As many linguists show, phraseology is a linguistic sphere where the national-cultural element is manifested widely and clearly, because many national and cultural concepts and worldview inherent in a certain national language, also stereotyped concepts of one nation about another are collected in phraseological phrases.

In the opinion of V.A. Maslova, the concept "stereotype" in the cognitive linguistics and ethnolinguistics refers to the semantic side of language and culture, in other words, it is explained by a mental stereotype that is logically connected with the picture of the world. Figurative standard concepts of things and phenomena that people meet in everyday life form a certain stable linguistic picture of the world that shows the truth [2, 69 pages].

This expressed idea is proved by the definition of V.V. Krasnyh, which he gave to the concept of "stereotype": "from a semantic point of view, a stereotype is one fragment of a picture of the world in consciousness. According to the national-cultural characteristics of the thing or phenomenon, this is a stable mental "picture", a picture - explanation" [3, 178-179 pages].

Representatives of the E.Bartminsky school understand the language stereotype as a reasoning associated with a certain object of the non-linguistic world, expressed the opinion that "this is a subjectively established concept where the descriptive and evaluative signs of a phenomenon, object, action are manifested together, and within the framework of cognitive examples from a social point of view, is the result of the convergence of truths» [5, 5 pages].

Representatives of the Moscow ethno-linguistic school consider the stereotype as a phenomenon referring to the "language of culture", therefore, representatives of this school consider semantic signs in the language of culture and the connection of linguistic and non-linguistic stereotypes as an object of study [5, 3 pages].

In the doctoral thesis of O.Belova, Russian linguists refer the formed conditional semantic and formal structures that make up the cultural and linguistic picture of the object, into the ranks of stereotypes; and shows that in the framework of linguistic studies, she studies the stereotype according to two layers of the language, namely, formal (phraseology, language clichés, etc.) or semantic (semantic connotations of linguistic units) [5, 3 pages].

The stereotype in French linguistics is divided into two categories: the stereotype of thoughts and the language stereotype. According to the French linguist Charlotte Schapira, stereotypes of thoughts embrace beliefs, rituals of a certain nation, universal views and interpretations. Stereotype concepts, certain beliefs, rituals, etc. are reflected in phraseological phrases, and are fixed in the language. They turn into stable phrases, the components of which can not be changed. Such stable phrases are linguistic stereotypes.

According to the French linguist, language (linguistic) stereotypes are «...sont des expressions figées, allant d'un groupe de deux ou plusieurs mots soudés ensemble à des syntagmes entiers et même à des phrases [stable phrases that are part of a syntagma, and consist of a group of two or more words that are included in phrases]» [6, 2 pages]. Linguistic (language) stereotypes can mean stereotypes of thoughts in a hidden (implicit) form and explicit form.

In order to become a linguistic stereotype, any belief, concept, image, views must have a definite linguistic form, and in this form is preserved in the language. We think that linguistic stereotypes are based on the nation's opinion about the environment, about a particular phenomenon or subject, so they can show the mentality and worldview of a nation in a certain period of language development

Taking as a basis the scientific concept of V.A. Maslova, Charlotte Schapira, O.V. Belova about the stereotype, we think that the language stereotype is not only the reasoning of the truth in relation to a particular subject or phenomenon, but any stable word combinations consisting of several words. For example: in the Kazakh language: *жүрегі тайдай тулау; ат жалын тартып міну; малдан құрық, басынан сырық кетпеу; зорлық - зомбылық көру; ат үздірмеді; күндіз түні хабарласты; ағаш атқа мінгізу; өсек — аяңға ілкітіру; мал тарту; айыбын төлеу; ақ болған қойдай; суалған малдай; бие сауым уақыт : биенің екі сауымының арасы, қазіргі уақыт бойынша бір сағат шамасындағы мезгіл; және т.б.*

In French: *À main armée: une attaque à main armée; Arriver les mains vides: arriver sans cadeaux; Avoir en main: être habitué; Avoir la main heureuse/ malheureuse: réussir /échouer souvent; Avoir la main lourde: frapper durement; Avoir le cœur sur la main: être très bon, généreux; Avoir le coup de foudre :*

tomber amoureux; Avoir l'estomac dans les talons: avoir très faim; Avoir les mains libres: avoir l'entière liberté d'agir; Avoir une idée derrière la tête : avoir une idée qu'on ne connaît pas encore; Avoir un poil dans la main : être paresseux; Avoir un chat dans la gorge: être irrité, tousser;

Studying the aforementioned phraseological phrases in Kazakh and French, we see that there are stable phrases meaning stereotyped concepts inherent to each language. For example, if in Kazakh language there are often phraseological combinations that call different actions of a person, namely, his excitement, patience of violence, joy, sorrow, measurement of time, name of pets, names of parts of a person's body, then in French, along with somatic phraseological units, often there are stable combinations about the names of wild animals, animals living in the sea.

In order to study phraseological units in Kazakh and French languages grouping into thematic groups, we take as a basis the system used by the scientists A.Kaidar and Zhaisakova: «Subject-thematic systematization of phraseological units can be based on two principles: 1) considering the lexical meanings of words working as a basis; 2) to systematize, considering the general meaning of phraseological units, that is, the meaning of a given phenomenon or object» [7, 7].

Considering the research of phraseological units in linguistics, the experience in grouping phraseological units on topics, we distribute phraseological units in Kazakh and French languages to these thematic and semantic groups:

I. Thematic groups on words that are the basis of phraseological units in Kazakh and French languages:

1. It is known that somatic phraseological units are made with the participation of the names of parts of the human body.

In the Kazakh language: phraseological combinations made with the help of such somatisms as "eye", "head", "heart", "face", "hand" and others: *оқты көзбен ату, көзі ашылу, ала көз болу, көңіл көзін ашу, көзін жоғалту, көзін аудармау, көзін ала алмау, көзін аларту, көзі тұсу, аузына ие болмау, аузын алу, аузымен құс тілсеген, жеңіл ауыз, аузын ашып тыңдау; басына күн түды, бас сауғалау, басын қу қазыққа байлап қою, бастары бірікпеу; жүрегі тайдай тулау, жүрегі сыздау; бет жыртысу, бетіне келмеу, бетін ашпау, беттен алу, қарауға беті болмау; қолы жүрмеу, қолы қысқа (ұзын) болу, қол құсыру, қолына түсу, etc.*

In French language: phraseological combinations made with the help of such somatisms as "eye", "mouth", "head", "heart", "face", "hand": *À vue d'œil - de façon évidente; accepter les yeux fermés - en toute confiance; avoir bon pied, bon œil - allure vive et alerte; avoir de la merde dans les yeux - ne pas voir une chose évidente; avoir des yeux dans le dos - voir ce qui ne doit pas être vu; avoir l'œil à tout - veiller à tout; avoir l'eau à la bouche - être mis en appétit; avoir l'injure à la bouche - être toujours prêt à dire des injures; avoir plein la bouche de quelque chose - parler continuellement et avec enthousiasme; avoir toujours un même mot à la bouche - se répéter; circuler de bouche en bouche - transmis d'une personne à l'autre oralement; de bouche à oreille - sans publicité; avoir la grosse tête - avoir des prétentions; avoir la tête ailleurs - penser à autre chose, être distrait; avoir le cœur gros - avoir de la tristesse; avoir le cœur au bord des lèvres - être sur le point de vomir; avoir le cœur bien accroché - ne pas être facilement écœuré; avoir le cœur en bandoulière - être toujours disponible; avoir le bras long - avoir du crédit, des relations influentes; avoir quelqu'un ou quelque chose sur les bras - en être chargé, embarrassé; avoir un bras de fer - montrer une grande autorité, une volonté inflexible; baisser les bras - renoncer à poursuivre (une action) etc.*

In our opinion, the fact that in two languages the phraseological units associated with the names of parts of the body are common, is the result of the fact that a person takes the environment through the senses and thinks it over.

2. Phraseological units which are based on numbers:

In the Kazakh language in phraseological units, which are based on numbers that have departed from the initial numerical meanings and whose meaning is abstracted, often there are numbers three, seven, nine, forty. These numerals, which are basic in phraseological combinations, are explained by the old customs and national consciousness of the Kazakh people. In the Kazakh language, phraseological units created on the basis of numerals have different meanings: *үш ұйықтаса түсіне енбеген, қырық күн ішilde, бетінің кірі бес батпан, жеті атасынан бері уызы арылмаған, және т.б.*

The aforementioned numbers show the way of life associated with the national customs, values, and beliefs of the nation. For example, customs such as «қырқынан шығару» from the fortieth day of the birth of a person, «жетісін беру», «қырқын беру» after the death of a person and other ceremonies show the importance and value of these numbers in the Kazakh nation.

During the study, we encountered numerical phraseological units that originated in connection with certain customs, beliefs and ways of life of the French people and mean some national stereotypes. For example, *être sur son trente et un*: the literal translation: to be on your thirty-first: to wear your most beautiful clothes; There is such a hypothesis of the emergence of this phraseology: In former times, on the 31st day of each month, that is, 7 times a year, soldiers were paid a premium and on the 31st of each month in the army barracks checks were conducted. For this, the soldiers cleaned the barracks. In addition, they dressed cleanly and beautifully to this check.

3. Phraseological units based on animal names:

In the Kazakh language: *ат жалын тартып мінді, қой аузынан шөп алмайтын момын, мал тарту, жетім қозыдай, ат шаптырым жер және т.б.*; in French: *avoir un chat dans la gorge, muque comme une taupe, parler français comme une vache espagnole, passer du coq à l'âne...*

4. Phraseological units based on plant names:

In the Kazakh language: *бетегеден биік, жусаннан аласа, гүлдей құлпыру, бетін шиідей қылды және т.б.*; in French: *tomber dans les pommes, rouge comme une cerise, une tomate, faire le poireau және т.б.*

5. Phraseological units based on the names of colors:

: In the Kazakh language: *қара бұқараға тізесі батқан, ақ жол, ақ дегені алғыс, қара дегені қарғыс және т.б.*; in French: *passer une nuit blanche ; connu comme le loup blanc ; montrer patte blanche ; un cordon bleu ; être gris ; être fait marron ; recevoir un marron ; secouer la poêle à marron ; avoir des idées noires ; voir la vie en rose ; donner le feu vert ;*

Even if the colors are common to all of humanity, representatives of each ethnic culture perceive colors within their worldview.

When we analyze the perceptions of each nation, two different factors must be taken into account: first, for what purpose and in what meaning is used the word meaning a certain color; secondly, how representatives of a certain nation perceive colors. As a result of these two factors, a concept is formed. Any color is reflected in different shades. For example, if you take a yellow color, in the Kazakh culture it is associated with oil or gold, and the French people compare it with gold and egg yolk.

II. By the general meaning of phraseological units, they can be divided into the following thematic meaningful groups:

1) Phraseologisms in the meaning of gratitude or curse are used to show positive or negative views of a person on the environment or on the actions of another person. In the Kazakh language: *Ұзағынан сүйіндірсін! Алла жар болсын! Өркенің өссін! және т.б.*; in French: *Que Dieu vous bénisse ! Que Dieu vous le rende au centuple ! Que Dieu vous aide !, etc.*

2) Phraseological units that appeared in connection with religious beliefs or customs show the special significance of religion in the spiritual and cultural life of the people and the role in formation of the consciousness and worldview of the nation. Religion affects the vital values and the worldview system of a particular nation. For example: in the Kazakh language: *Құдайдың құдіреті, Құдайдың салғанына көну, Пайғамбардың сүннетін қабыл қылмау, көңіліне құрандай сақтау, сәждеге басы тимеген және т.б.*; in French: *L'assemblée des saints - le paradis; Le Bon Pasteur / le Rédempteur/ le roi des Juifs – Jésus; La cité de Dieu - l'Église; Les Armées célestes - les anges; La maison du Père - le Ciel, le paradis; Les princes de l'Église - les cardinaux, évêques et archevêques;*

3) Phraseological units, meaning measurable concepts, mean the measurement of time, size, space, length and distance of representatives of two languages and culture. Phraseological units related to this group, can be divided into the following small groups:

a) phraseological combinations denoting the measurement of space.

Duysekova K.K. in her scientific work shows: "It should be noted that the concept of " space " in the language and the concept of " space " in geometry (in physics) are two different concepts. In the language

the concepts "far" and "close" can be determined in a subjective form, for example: *Қазақтың мына тұрған жер дегені үш күндік жер*, and there are other specific volumes of measurement in the geometric space ... The key to the founder of the life form of spatial matter is the attribute, this is one of the realities that a person accepts and conceptualizes in the first place "[8, 189].

Phraseological units in the Kazakh language, which denote measurements of space: *қозы көш жер, көз көрім жер, аяқ жетер жер, тай шантаырым жер, таяқ тастам жер, бір аттам жер, қол созым жер, иек астында, көз жетер жерде және т.б.*; in French: *à deux pas d'ici* <екі адым жерде>, *au nez et à la barbe* <мұрын мен сақал аралығында>, *sous le nez* <мұрын астында>, *sous le coude* <шынтақ астында>, *sous la moustache* <мұрт астында>, etc.

As we see in the above examples, if the somatisms like "hand", "eye", "leg" and animal names like "horse", "lamb", "foal" are often used to designate the spatial dimension in the Kazakh language, then somatisms as "nose", "beard", "mustache", "elbow" are used in the French language.

b) Phraseological units that denote the measurement of time: in the Kazakh language: *бие сауым уақыт, көзді ашып жұмғаниша, таң саз бергенде, ымырт жабылғаниша, шай қайнатым уақыт ішінде, ет пісірім уақыт және т.б.*; in French: *en un clin d'oeil* <көзді ашып жұмғаниша>, *en un tour de main* <тез қимылмен>.

c) Phraseological units that denote the volume measurement: in the Kazakh language: *бір шайнам миы, бір шөкім нан және т.б.*; in French: *une miette de pain*

In the above examples, in the notion of time and its units of measurement in the culture of the two nations that we compare, we can see the historical, geographical, social, national-cultural characteristics inherent in each nation.

Everyone knows that phraseological units are formed on the basis of the anthropometric principle, that is, the principle "human is the measurement of all matter". Human lives in space and time, carries out all his actions, and all objects and phenomena occur in space. This principle is manifested in the formation of stereotypes, which serve the role of indicating directions in the perception of truth from a quantitative and qualitative point of view. In other words, the stereotype measures the action and behavior of a person in a particular society.

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ҰЛТТЫҚ МӘДЕНИ СТЕРЕОТИПТЕРДІҢ ФРАЗЕОЛОГИЗМДЕРДЕ КӨРІНІС ТАБУЫ

Аннотация. “Стереотип” ұғымы ғылымның әр түрлі салаларында зерттеліп жатқандығы белгілі. Аталмыш ұғымды философия, психолінгвистика, әлеуметтану, психология, этнография, мәдениеттану және т.б. ғылым салаларының ізденушілері қарастыруда. Әрине, жоғарыда аталған ғылым салаларының өкілдері стереотип ұғымына өз пікірін білдіріп, өз саласының талаптарына сәйкес классификация жасаған. Әр түрлі ғылым саласындағы “стереотип” ұғымына берілген анықтамаларға сараптама жасай келе, когнитивті

үдерістер стереотиптердің қалыптасуына негіз болады деп атап айтуға болады. Стереотиптер әлеуметтендіру және инкультурация үдерістерінде игеріледі, сонымен қатар стереотиптерді қалыптастыруда бұқаралық ақпарат құралдары ерекше орын алады. Стереотиптер топтық идеологияны нобайлау және жеңілдету, қалыптастыру және сақтау секілді когнитивті қызметтер және басқа да ойлау қызметтерін атқарады. Әр адамның жеке тәжірибесі, қоршаған ортаны қабылдаудың ерекше формасы бар, соның негізінде оның басында «әлем бейнесі» қалыптасады. «Әлем бейнесі» шынайы болмыстың объективті бөлігін және жеке тұлғаның оған субъективті бағасын қамтиды. Стереотип әлем бейнесінің құрамдас бөлігі.

Бұл мақала шеңберінде біз әр түрлі сала зерттеушілерінің “тілдік стереотипі” ұғымы туралы пікірлеріне сараптама жасай отырып, қазақ және француз тілдеріндегі ұлттық мәдени стереотиптерінің фразеологиялық тіркестерде көрініс табуына сараптама жасауды мақсат тұттық.

Түйін сөздер: стереотип, автостереотип, гетеростереотип, ой стереотиптері, этникалық және тіл стереотиптері, фразеологиялық тіркестер.

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ПРОЯВЛЕНИЕ НАЦИОНАЛЬНО-КУЛЬТУРНЫХ СТЕРЕОТИПОВ В ФРАЗЕОЛОГИЗМЕ

Аннотация. Понятие «стереотип» изучается в разных отраслях науки. Данное понятие рассматривается в отраслях науки как философия, психолингвистика, социология, психология, этнография, культурология и т.д. Представители вышеуказанных отраслей наук рассматривают и выражают мнение о понятии «стереотип» и делают классификацию стереотипа согласно требованиям своего направления. Проанализировав понятие “стереотип” в различных науках, можно отметить, что в основе формирования стереотипов лежат когнитивные процессы. Стереотипы усваиваются в процессе социализации и инкультурации, также особое место в образовании стереотипов занимают средства массовой информации. Стереотипы выполняют ряд когнитивных функций такие как схематизация и упрощения, формирования и хранения групповой идеологии и другие мыслительные функции. Каждый человек обладает индивидуальным личным опытом, особой формой восприятия окружающего мира, на основе которого в его голове создается так называемая “картина мира”, включающая в себя объективную часть и субъективную оценку действительности индивидуумом. Стереотип является неотъемлемой частью этой картины.

В рамках данной статьи рассматриваются лингвистические стереотипы, также их выражение национально-культурных стереотипов в фразеологических единицах казахского и французского языков.

Ключевые слова: стереотип, автостереотип, гетеростереотип, стереотипы мышления, этнические и лингвистические стереотипы, фразеологические единицы.

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