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Sansyzbaeva S.
**Linguistic presentation of
mythological consciousness**

The article discusses the features of reflection animal names in a language image of the Kazakh and Russian languages. The article considers in detail the mythological thinking as an ancient form of social consciousness, forming a special view of the world and nature. The subject of detailed analysis in the article are the connotative meanings of names of animals and ways of interpreting them in the Kazakh and Russian languages. The names of animals, as a special stratum of vocabulary, always serve as a figurative characteristics of a person's appearance, his way of life, way of thinking, social status. Speaking in characterizing the functions they are able to reveal national-cultural features of their shape-related worldview, linguistic consciousness and cultural traditions of people. Mythological thinking contributes to the disclosure of data features, revealing a cultural code in a metaphorical understanding of animal names.

Key words: mythological thinking, names of animals, linguistic consciousness, symbolic meanings, Slavic mythology, Turkic mythology, metaphors.

Сансызбаева С.
**Мифологиялық
сананың тілдік көрінісі**

Мақалада қазақ және орыс тілдеріндегі әлемнің тілдік бейнесіндегі жануарлар атауларының берілу ерекшеліктері қарастырылады. Мақалада мифологиялық ойлау қоршаған әлем мен табиғат туралы айрықша көзқарас қалыптастыратын қоғамдық сананың ежелгі формасы ретінде көрсетілген. Аса назар жануарлар атауларының коннотативті мағынасын және олардың қазақ және орыс тілдеріндегі түсіндіру ерекшеліктеріне аударылған. Жануарлар атаулары лексиканың айрықша бөлігі ретінде үнемі адамның сырт келбетінің, жүріс-тұрысының, ойлау қасиеттерінің, қоғамдық мәртебесінің көркем сипаты ретінде қолданылады. Мінездеме қызметін атқара отырып, олар көркем формасының белгілі бір халықтың тілдік санасымен, мәдени салт-дәстүрлерімен байланысты ұлттық-мәдени ерекшеліктерін айқындайды. Мифологиялық сана осы ерекшеліктерді ашып көрсетуге, жануарлар атауларының метафоралық мағынасындағы мәдени кодын айқындауға кеңінен мүмкіндік туғызады.

Түйін сөздер: мифологиялық ойлау, жануарлар атаулары, тілдік сана, символдық мағына, славян мифологиясы, түркі мифологиясы, метафоралар.

Сансызбаева С.
**Языковая презентация
мифологического сознания**

В статье рассматриваются особенности отражения названий животных в языковой картине мира казахского и русского языков. В статье подробно рассмотрено мифологическое мышление как древняя форма общественного сознания, формирующее особое представление об окружающем мире и природе. Предметом детального анализа в статье выступают коннотативные значения названий животных и способы их интерпретации в казахском и русском языках. Названия животных, как особый пласт лексики, всегда служат в качестве образной характеристики внешности человека, его образа жизни, типа мышления, социального статуса. Выступая в характеризующей функции, они способны раскрывать национально-культурные особенности их образной формы, связанные с мировидением, языковым сознанием и культурными традициями того или иного народа. Мифологическое мышление способствует распознаванию данных особенностей, раскрывая культурный код в метафорическом осмыслении названий животных.

Ключевые слова: мифологическое мышление, названия животных, языковое сознание, символические значения, славянская мифология, тюркская мифология, метафоры.

LINGUISTIC PRESENTATION OF MYTHOLOGICAL CONSCIOUSNESS

Mythological thinking is the most ancient form of social consciousness, a special kind of attitude, specific, figurative, sensual understanding of the phenomena of nature and social life. The peculiarity of the myth is that people like to «dissolve» themselves in nature, merge with it, and take possession of the forces of nature. Human thinking at the earliest stages of its existence, identifies all living and nonliving (animism), attached great importance to the analogy, operation of all sorts of magical images and symbols. In the course of their practice people do not deal directly with the outside world, but with representations of the world, cognitive patterns and models. Presentation of the world – it is its understanding, interpretation. World is presented to the man through the prism of his culture, language in particular; exactly the metaphor is a kind of «world image», unequal in carriers of different cultures or the same culture in individual historical periods. In its origin, each metaphor is, in fact, a little myth.

Human life has long been associated with animals. For millennia, people had different forms of communication with the animal world. Initially the animals were regarded as deities, then they were the labor force, some of the animals inspired ancient people fear, some – brought joy, supplied with food and clothing. The obvious fact is that people and animals are in constant contact, close contact of humans and animals are reflected in the language, as a way of ancient human adaptation to the outside world.

An analysis of the mythological and symbolic meanings of names of animals suggests a parallel development of connotative signs of names of animals in the Kazakh and Russian languages, which caused the actualization of common associations with common linguistic stereotypes of Russian and Kazakh peoples, as well as the interpenetration of cultures and religions of the ancient Turks and Slavs.

A special place in the mythological consciousness of the Kazakh and Russian nations obtained the images of birds. Universal in the representation of the ancient peoples was that the bird was considered an intermediary between the higher upper world and the world of people. Birds attributed to qualities such as strength, power, freedom, height, the opportunity to rise to the level a person could not achieve. Bird was a totem for the people who lived in

the earliest period. So, for the Kazakhs birds have a great symbolic value: headgears of young girls, akyns-improvisers were decorated with owl feathers that on the one hand served as a talisman, on the other – was a sign of communication with heaven, the upper world.

Typologically similar seems the functioning of the most common names of birds *eagle*, *swallow*, *dove* to the Turkic and Slavic mythology.

The most important bird in Slavic mythology is considered to be an eagle, which the ancient people considered the chief and elder among the birds. The role of the eagle as the host of heaven is reflected in the folk legend of how Alexander the Great wanted to ascend to heaven, but the eagle did not let him go. In mythology, the eagle is associated with the celestial elements and controls them, is seen as the leader of the thunderclouds, in other beliefs it has the ability to disperse the clouds, away from the fields, thus saving the harvest. Another mythical properties attributed to this bird is its ability to longevity. According to the representation of the ancient Slavs eagle lives longer than all birds and has the ability to rejuvenate when old age comes, it flies off the edge of the light and swims there in the lake with the water of life (or, in alternative variants, in the Jordan River), regaining youth again.

In Russian folk tales eagle can act as an assistant of the positive hero; in folk songs it is presented as a symbol of a warrior. In addition, the eagle is a symbol of the Russian state (in the state coat of arms of Russian Federation there is depicted a two-headed eagle).

Zoomorphism is often used in Russian language in describing the appearance and characteristics of the intrinsic properties of a person. So they say about a man having a lot of advantages; thus it can emphasize any of his properties, correlated with the characteristics of an eagle, for example, courage, dignity, independence, pride, love of freedom, and others. In the description of the appearance are widely used expressions like: *орлиный нос*, *орлиный взор*, *глядеть орлом*.

In mythological consciousness of Kazakh people *бұркіт* (*орел*, *eagle*) is also considered a sacred bird. It was believed that the eagle has the ability to disperse the demons and the Satan. Thus, the ancient Kazakhs tormenting during labor a woman perceived as invaded by evil force that prevents the birth of a child. In house was skid eagle, which was seated near the site where there was a woman in labor, according to the legend, from one type of spurs and claws of birds the Satan and genies were leaving a woman's body that contributed to the rapid birth of the baby. The symbolic significance

of the birds survived in folk wisdom till our days. So, in the language have entrenched figurative expressions and comparisons: *көк мәңгірі*, *аспан перісі*, *құс төресі*, *көк еркесі*, *қара құс*, *сары құс*, *құс патшасы* and others, giving a bird name in the projection of human values «courageous», «brave», «valiant», «main», «brave». However, the eagle as a symbol of freedom, noble, proud flight is an integral part of the attributes of independent Kazakhstan, the coat of arms of the Republic shows an eagle with widely spread wings.

In the Kazakh oral poetic art the image of the mountain eagle symbolizes bravery, courage, strength of spirit.

In the Russian and Slavic mythology as a whole, the swallow is pure, holy bird, empowers female symbols. Along with this, the swallow and pigeon birds are considered to be loved by God. In folk legend about the crucifixion of Christ, the swallow tried to save him from the torment: shouting «dead, dead!» they stole nails, removed prickly thorns of the crown of thorns worn by Christ and gave him water. Due to this characteristic, the Slavs in general and Russian, in particular, believed that the nest of the swallows built under the roof of the house provides a home happiness and grace, great sin is the destruction of the nests, killing and eating swallows. Whoever kills the swallow has no luck in breeding of livestock, and the one who ravaged the swallow's nest will be deprived of shelter, or go blind on his face appear freckles, his mother dies, or someone else from his family, etc. Swallow is considered the messenger of spring (*Ласточка весну начинает, а соловей кончает*). Also found a sign, according to which, if swallow winds near windows, flies out of the window or builds nest on the house, the girl, who lives in it, will get married. It is believed if the swallows and pigeons fly around the house, when it celebrated the wedding, the young will be happy in marriage. Dove is a love-marriage symbol (cf.: *воркуют как голубки*), in the wedding folklore there are love songs, the image of a dove is used in the wedding ceremony. This is due to the active use of the bird and its nest in love magic. The image of a white dove with an olive twig in its beak is associated with the biblical story of the Great Flood: according to the legend, the released dove returned to Noah's ark with a branch of olive tree, which was a sign of the completion of the flood and ground proximity.

With well-established positive mythological image is associated with a number of expressions in the modern Russian language: *голубчик*, *голубушка*, *голубки*, *голубь мира*, *приголубить* и др.

In the Kazakh language there are a lot of myths, stories and concepts related to bird names: *көгершін* (голубь) and *қарлығаш* (ласточка). The Kazakhs since ancient times had a belief associated with the appearance, color of plumage of these birds, they were assigned positive properties, it was thought that these birds are very friendly and bring people happiness and joy. It was considered a good omen if the swallow or the pigeon sat next to the housing.

In the Kazakh ornithomorphism *көгершін* there is synonymous word *кеңтеп*, each of these names is etymologically connected with the gray-blue colored bird. The symbolic image of a dove in representation of the Kazakh people is inspired by the cult of the poultry and other nations considered to be borrowed from other cultures. Thus, the Jews and the other members of the Shinto faith had a symbol of pure, sinless soul – pigeon. In Egypt, Greece, Persia and India dove was considered a sacred bird. For the Soviet linguistic consciousness is characteristic the embodiment of a bird with a symbol of peace, while for the Christians dove is spirit, soul. According to the Gospel of Immaculate Conception of Virgin Mary took place through the Holy Spirit, who is portrayed often in the form of a dove. For the Kazakh people is characteristic affectionate addressing to the children «*қарғам*», as a result of the borrowing of the Russian language appeared «*көгершінім*» (compare: Russian *голубушка*).

On the image of swallow in the Kazakh language is associated the legend «*Қарлығаштың құйрығы неге айыр?*» (Почему у ласточки раздвоенный хвост?), as well as a phraseological unit *Қарлығаштың қанатымен су сепкендей*. Swallowtail in Slavic mythology is likened to reel, with which are unwound yarn skeins into balls. In Russian folk symbolism swallow is assigned motives of spinning and weaving. In general, despite the small number of units paremiological, figurative comparisons with the names of the birds dove and the swallow in the Kazakh language, in Kazakh nation, there are many legends, tales and beliefs associated with them, going back to the history of ancient tribes – ancestors of the Kazakhs, preaching Christianity.

The image of the wolf is one of the most significant symbols of different nations. In many cultures, it has a special role and has a huge cult, ritual and social values. Mythological images of many animals in the Kazakh language go back to the ancient tradition of Kazakh people – totemism. Totem is the spiritual foundation of life of ancient people. Initially, the totem is perceived by people as a related person concept, later during the tribal clashes and

conflicts became a totem with a symbolic meaning of «*talisman*».

Thus, Turkic tribes had as their «*custodian*» and «*defender*» of the wolf (*көк бөрі*). Names *көк бөрі*, *көкжал бөрі* were not associated with a dark gray color of the animal, and expressed his belonging to the blue sky, to the highest heavenly powers, assigning properties of «*bravery*», «*sacredness*», «*strength*». The image of the wolf on the flags of the Turkic tribes were mandatory attribute. Historical epic «*Oguznama*» of antiquity, the works of Kazakh akyn Suyunbay and other heroic legends of the past contain a description of the wolf totem.

According to an ancient Chinese legend, the Turks were descendants of the Huns. In one battle with the neighboring tribes from the Turks survived only one boy of ten. Enemies decided to cut off his legs, so he could not sit on a horse, thus did not represent danger to them. Cutting off the legs, they threw the young man in the middle of the steppe. After a while, exhausted by hunger and pain to the boy came the she-wolf that fed him meat and recovered. Further, according to legend the wolf becomes pregnant from a man. Khan of the neighboring tribe, believed that there was no trace left of the Turks, having heard that the young man is alive, he comes into a rage and ordered to kill him. After killing the boy, the soldiers see the she-wolf nearby watching them, which is hidden away in a cave on Mount Bogda. There she gives birth to a boy, who later will have many children, and his children will become the forefathers of many Turkic tribes. [1, 12].

By these and other myths are stipulated to the symbolic importance of this animal in the life of the Turkic-speaking peoples. In the Kazakh language can be found figures of speech, paremiological units, reflected in language as a result of the mythological perception and the ancient beliefs of the Kazakh people. Thus, the expression *тәңірдің серісі*, saying *Иттің иесі бар, тәңірдің серісі бар* meant the belonging of a totem to the higher powers, and expression *тік құлақ, қара құлақ, ұлыма, серек құлақ, көкжал, ит-құс* and etc. are signs of taboo names of the animal. The ancient ancestors of the Kazakhs, unlike their modern descendants, ate the meat of the animal killed by a wolf, because it was believed that it killed an animal sacred to the Turks. If livestock was attacked by the wolf, it was believed that it had saved the animals from various diseases, and his visit he symbolically helped homeless animals to adding his number and as a consequence – the well-being of the host. The Kazakhs were many beliefs associated with the wolf. For example, if a traveler met a wolf, it was considered a

good omen, if in the family died children after the birth, to a newborn baby's neck was hung an amulet of the wolf fang. This was to promote the longevity of the child, to protect it from the evil eye. A strong enemy Kazakhs called «*пағыз көкжсалдың өзі*», which means «brave,» «courageous.»

In Slavic mythological symbolism wolves, along with dogs were combined with unclean animals, not used to eating, a characteristic feature of which is blind, or blindness from birth. According to the Slavic legends, the satan molded the wolf from clay or hewed wood, but could not revive him. Revived by God, wolf rushes to hell and grabs him by the leg. Determining in the symbolism of the wolf is a sign of the «foreign», he relates to the world of the dead, ancestors, «walking» dead and other Wolf confronts man as evil spirits: it is distilled by cross, he is afraid of bell ringing, it could not be given anything consecrated. Wolf is perceived by the ancient ancestors of the Russian as «alien born» (cf. A pack of wolves is called «horde», in charms the wolves were called «jews»).

Universal for Kazakh and Russian mythological image of the wolf was considered as an intermediary between the people and the forces of another world. It was also believed that bullying beast, the wolf does not act on their own, but by the will of God (cf. : that the wolf in his mouth, then gave Yegory). Abduction wolf livestock often perceived as a victim and promises good luck to the owner. Just as in the Kazakh, the Russian language existed the taboo associated with the name of the animal, which was replaced by euphemisms «*серый*», «*зверь*», «*кузьма*», «*бирюк*», «*лыкус*» and others. The eye, heart, teeth, claws wool wolf often served as amulets and therapeutic agents of the Slavs. Wolf tooth was allowed to chew to a child who is teething. Wolf tail was carried to avoid ailments and diseases. Pronunciation and mentioning of the wolf was often considered a talisman. So, about to be born calf (foal,

pig) was said: «*Это не теленок, а волчонок*». At the same time there were negative beliefs and signs¹ reading: howling wolves presaged trouble, hunger, the howling of wolves under the house – a war, in the autumn – rain in the winter – a snowstorm. Wolf running to the village, was a certain sign of a bad harvest, lots of wolves were the sign of war.

An analysis of the mythological symbolism of the wolf in the Russian language shows that the ancient people experienced the fear of animals. There was a huge amount of charms to protect themselves and their cattle from wolves. Entering the forest, was read a charms from «evil beast» or forty times uttered «Lord have mercy», reading charms was accompanied by clenching fists, between teeth, sticking an ax into the wall, and others. At a meeting with the wolf forbidden to breathe, speak, people pretended to be dead, or conversely, screaming and scared it off by knocking, threats, shouting and whistling. Often, they bowed and stood up in front of it on the knees, welcoming and asking for pardon. Perhaps, with the fear of animal were related bright characteristic negative features of man: *выть волком, голодный как волк, рыскать (ходить, бродить) как (голодный) волк, ободрать (обчистить) как волк овцу, зарезать как волк агнца, любить как волк козу (ирон.)* and etc.

In general, based on the examination of the material, we can talk about the great social, religious and ritual significance of the wolf image from ancient times to the Turkic and Slavic peoples.

Ancient religion of the Slavs and the Turks, their perception of the world was pagan. It covered the whole field of spiritual and material culture. The mentality of ancient people was imbued with the conviction in the continuous presence and involvement of supernatural forces in human life. Mythological perception of the animal, its «humanization» demonstrates the inextricable link of Turkic and Slavic «zoological» vocabulary with ethno-cultural context.

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