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**IDIOMS AS EXPRESSION MEAN OF THE
LINGUAL PERSONALITY
IN THE KAZAKH LANGUAGE (abstrakt)**

1. Phraseological fund of the Kazakh language, which embodied all idioms over the ages, is “the mirror, which in lingua-cultural society identifies its own national consciousness”, in Telia researcher’s apt words [Telia, 1996:9].

2. Lingual personality converts, transforms the basic fund of Kazakh idioms and creates thereby purely personal view about particular idiom. This can be seen by referring to the discourse of oratorical verse of Biys and Akyns-Zhyrau.

3. Artistic world of the Kazakhs has striking dissimilarities with the European world view. Nomadic life in the lap of magnificent nature, full of steppe romance allows to lingual personality to form particular artistic world view, infinite in time and space. Kazakh phraseological units accumulate and translate lingual personality knowledge and vision

about the world around, thus they reflect specific attitude of the national mentality: «Kabagynan kar jauyp, kirpiginen muz tamgan» - this idiom, giving appraisal of a Kazakh Batyr's actions in vivid impression, often used in the oratorical speech of Biys and Akyns within the meaning of anger man. The idioms «kozine topyrak shashu», «muzga otygyzyp ketu» («whelm eyes with dust», «leave to sit at ice») have the same expression and distinctive symbolism, which used in the meaning of “aldap ketu / cheating”.

4. The Kazakh lingual personality uses idioms with representation of its own, which determines his virtuosity. Absolutely artistic verse of steppe Zhyrau, which is based on idioms, became the epitome of the Turkic mentality, martial prowess and ancient Nomadic traditions.

5. Idioms in the Zhyrau verse inspire customized lingual personality, determine specific of its verbal behavior, reveal its character, intentions, life values and moral standards.

THE ROLE OF THE LINGUAL PERSONALITY IN THE DEVELOPMENT OF THE KAZAKH IDIOMS FUND (or IDIOMS AS EXPRESSIVE MEANS OF THE LINGUAL PERSONALITY IN THE KAZAKH LANGUAGE AS COMPARED TO ENGLISH)

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Phraseology is a unique phenomenon in any language. The Kazakh language has accumulated a fabulous amount of idioms, which is constantly enriched with newly formed phraseologisms, i.e. neo-idioms. Their appearance is due to the fact that occasional expressions

have become consistent firstly from fictions, which are basis for the literary language development. This requires an extended description of factors, influencing on the formation of the consistency of such expressions.

Today idioms used for centuries give an oral conversation visualization, expressiveness and distinctiveness. To determine the factors, impacting on the formation of phraseological units (PUs) and predicating its consistency in the language, is of particular importance in the discourse of the oratorical verse of Akyns, makers of rimes, narrators, famous Biys (public judges) and wits, which eloquently reflect the spirit of Kazakh people. Imaginative phrases from epic and lyric-epic tales, fairy tales, historical epics and sayings uttered once by Biys or Akyns, passed from mouth to mouth, widely spread among the people. And not just spread, but still allow the speaker to transmit information or description of an event or situation giving his speech the beauty and expressiveness.

The artistic thinking of Kazakhs cannot be compared with the thinking of Europeans. Free life in the vast steppe with its amazing nature affects the mind of a person to become a sublime romantic, to dream about the beautiful life that is why the inner world of the Kazakh lingual personality can be compared to a large-scale picture, decorated with vivid expressions and metaphors.

Each nation differently pictures the world, conceives it according to its lifestyle, evaluates and describes by means of its language. For example, expressions used today as «*Kabaginan kar jawip, kirpiginen muz tangan*», «*astingi erni jer, tirep, ustingi erni kok tirep*» (lit: «to snow from eyebrows, to ice from lashes», « the lower lip rests on the ground, the upper lip is in the sky») – it is the image of warriors in epics (the phraseological meaning: *the image of the severe, wrathful male*); from fairy tales «*kozine topyrak shashu*», «*muzga otyrgizip ketu*» (lit: to throw dust into the eyes, leave sitting on the ice) means to deceive; from historic works «*kilishtin juzimen nayzanin ushimen*» (lit.: by sword, by point of the spear) – *to show force, demonstrating power*; «*jigasi kysaydi*» (lit.: the court plume is distorted) – *happiness turned away, ill luck pursued a man*; from the epos «*Kyz Zhibek*» «*Kyz Jibek pen Tolegendey*» means *fidelity, constancy in love*; «*etekten kesip, jen bolmas*» (lit.: a sleeve cannot be carved out from hem) – there is a place for everything; Abay's saying «*kiska kunde kirik jerge koyma koyw*» (lit.: in a short time to set up warehouses in forty places) – *to build obstacles by tricks and meanness, to hinder*; as well as creations of Biys and wits from different parts of the Kazakh steppe, who became famous

for their art of oratory: «*awzimen kus tistegen*» (lit.: biting a bird) – 1. fast (about horse); 2. wit, orator ; «*attiga soz, ayaktiga jol bermegen*» (lit.: neither give a word to rider, nor a road to footer) – resourceful, smart, «*tili mirdin oginday*» (lit.: a tongue like an arrow) – witty, nimble on tongue, «*kara kildi kamshi kilgan*» (lit.: to turn words into whip) – skillfully capable with words, orator, wit; all these expressions compose the golden collection of Kazakh phraseology.

Today, when written literature has reached the highest peak, when only receptive and expressive constructions can convey the power and expression of the advanced thought, how sustainable the composition of Kazakh phraseology is, whether words and collocations expressed with particular clarity can be «settled down» in the language is a very difficult question.

Kazakh lingual personality is considered as multifaceted and to present it we should carefully study the peculiarities of creativity of poets and writers, who are able to inspire and convince – well-known journalists, publicists, satirists and wits, who are capable to turn words into a weapon. These masters of rhetoric, skillfully using the whole richness of speech, are the driving force for the national language development and they contribute to the enrichment of its lexical and phraseological fund. Besides, being different from others by their social and philosophical worldview, they influence on the formation of public identity of the nation. It is therefore necessary to give full consideration to «the lingual personality» concept extending semantic perspective of the word «personality». Any of three aspects of communication and mutual understanding, realized in the process of linguistic communication between people : «speech activity», «language system», uniting all lexical items and grammatical categories of language, and «linguistic facts», a group of common texts, has relation to the linguistic identity ([Szczerba 2004: 25]. Verbal richness of native speakers reveals its lexical phraseological stock. In 80-90s of the twentieth century the term «the lingual personality» appeared in the anthropological linguistics. After extensive consideration of the human factor in the process of humanization of social sciences the linguistic expression of speech acts of personality has served as the basis for new researches in psycho- and sociolinguistics. Polyparadigmatic science has been formed based on the results and achievements of the new linguistic research devoted to the study of the lingual personality, content, model and structure.

Thus, Yu.N.Karaulov distinguishes three levels of theoretical and epistemological model of language proficiency: verbal - semantic,

lingual -cognitive (thesaurus) and motivational - pragmatic (Karaulov 2:12) in the structure of the lingual personality.

Verbal - semantic or zero level characterizes words and expressions learned by man due to his natural speech abilities. Here we mean the correct use of lexical items and norms of their relationship in communicative activity, while sometimes there may be deviations from the rules of grammar .

Lingual -cognitive (thesaurus) level is associated with the level of human cognitive activity in the intellectual space. At the stages of formation and development of perception each personality forms his own hierarchical system which consists of awareness of cultural value, their evaluation, of accumulated experience in various kinds of social activities. This is manifested in the manner and content of speech, individual's using of words by the help of which you can find out the personality(e. g. sadness in Abay's poetry, Makhambet's inspiring, passionate poems). Intellectual personality characteristics on the cognitive level is determined by such units as the «concept», «conceptual field», «idea».

Pragmatic level is determined by the objectives of the speaker, peculiarities and conditions of the communicative situation. This parameter of lingual personality which depends on the «communicative - activity requirements» associated with the speaker's personal attitude is a major factor, particularly revealing the man, his personality. These features are due to the level of the individual logical reasoning, his knowledge and emotional situation. Such comprehensive description of lingual personality is not easy to produce. In terms of verbal communication it becomes clear through words the voice speaking opportunities, while to identify pragmatic language personality structure accurately, organize it with psycholinguistic and social position is very difficult, because the concepts, ideas of lingual -cognitive level are implemented taking into account the level of «communicative activity-related needs» of pragmatic level .

Individual linguistic human consciousness that distinguishes its qualities cannot develop in isolation. Any individual initially absorbs the verbal richness of earlier generations. Further, his speech improves, produces individual language features, the manner of speech perfects and on the cognitive basis of deepening knowledge the lingual personality is formed which differs from others .

Despite the fact that the need to transmit information from the sender to the recipient is a natural spiritual human need, not every native speaker of the language is the lingual personality. Analysis of the nature

of the lingual personality, comprehensive description of its levels show that the lingual personality must be highly intelligent and, above all, must completely master national cultural values of its people. Only then the lingual personality, possessing qualities, which meet the spiritual needs of communication, is able to convey to the listener's consciousness high expression of linguistic units, capable of expressing the force of its thoughts. Therefore, the concept of «the lingual personality» is inseparable from the concept of «national identity «and» social identity» and should be considered in this trinity. (Continuity of combination of these concepts can be seen in such personalities as Abay, A.Baytursynov , K.Zhubanov etc.). Thus, only the combination of deep knowledge and cognitive ability to artistic thinking, the presence of ideological potential, enhancing the level of national and social consciousness, and the priority of pragmatic motivation can confirm the status of the lingual personality.

According to V.A. Maslova, «The lingual personality is a multi-layered and multi-component paradigm of speech personalities, wherein a speech personality is the lingual personality in the paradigm of real communication, in the process of activity» (Maslova 2001:119) .

In the analysis of opinions on the concept of «the lingual personality» the following personal paradigm is built: the first one is the individual who uses the language, the second one is the owner of the individual nature of using the «language - as oratory» with high cognitive national entity.

Language content analysis will help to determine the identity of established phrases that reflect everyday life of ethnos, the process of formation of conceptual metaphors, aphoristic utterances. The supply of modern Kazakh phraseology continues to grow and is formed by samples of speech and language of written literature, which passes down from generation to generation the expressions of folklore and language of epic stories. And yet it is impossible not to talk about the next problem. Today countless changes take place in the cultural life of people, but expressions that reflect them are rare . Why does it happen?

If we consider what national cultural features etched into previously formed phraseologisms the thematic framework of Kazakh phraseology can be distinguished, which includes metaphors associated with one or the other sphere of people's life:

«kirik kun kirgin, min kun curgin» (literally: forty days of slaughter, thousand days of distress, persecution) - the time of war, turmoil;

«Kaganagi kark, saganagi sark» - carefree spending days;

«Sildir komey, jez tanday» (lit. ringing larynx, copper sky) - an eloquent man, orator ;

«At mingizip, ton kygizu» (literally: to give a horse, donate a fur coat (caftan) - welcome to meet, providing traditional honors;

«jilki minezdi adam» (literally: people with strong character) - 1) enduring, patient man ; 2) a person with violent, quarrelsome nature;

«Koyday shulau» (literally: to make noise, like sheep) - do not listen to each other, to interrupt each other ;

«Hanga salem bermeu» (lit. do not welcome Khan) - do not consider others, to be arrogant, haughty ;

«Agash atka mingizuu" (literally, to sit on a wooden horse) - to conduct impartial talk about someone, to gossip ;

«Kuyrik bauyr jesip, kuda bolu» (lit. to taste liver with fat, be matchmakers) - to be matchmakers (the expression comes from the custom to treat matchmakers with boiled sheep liver with fat).

The features of life of the ethnic group is described in the phraseological content of these phrases. Such etnophraseologisms used today clearly and concisely reflect the traditions and customs of the people, being an objective factor of linguistic manifestation of national and cultural identity.

The twentieth century was the stage of great changes for the Kazakh people in cultural life, giving it the other way of development, and completely changing the national spirit. These changes had a largely beneficial effect on life of our people, the arts and education but the same cannot be said about the language and mentality. Now it is the time when native speakers become indifferent to the influence of other languages on their own culture, when the number of speakers of the native language is reduced, and the use of resources of the national language has become the duty of only poets, writers and journalists. Valuable and wise sayings enclosed in the pearls of language: proverbs, phraseological units remain outside the scope of use and begin to be forgotten in the speech of native speakers. New expressions appear characterizing the contemporary cultural life, they happen to be more stable in the language.

For example : «kaltasi kalin» (lit. the thick pocket) - rich;

«Aksha soylegen zaman» (literally: the time when money says) - all happens as those men want those who have a lot of money ;

«Til ashar jasau» (literally: to mark the beginning of speech) - a joyful event to mark the fact that the child will go to school;

«Oz japiragin ozi julu» (lit. oneself picks leaves) - man himself creates problems, obstacles;

«Bazaar jok» (literally: there is no the bazaar, no trade) - quickly agree, to come to agreement.

So, it is natural that the questions arise whether new expressions will appear, whether they settle, how Kazakh phraseology will replenish. In this regard, it is useful to point out our thought expressed over ten years ago : «In the past idioms which reflect the cultural life of people were constantly present in the speech as a linguistic heritage, spiritually stimulating a person. Today, in the era of globalization, the spiritual formation of the world outlook of the last civilization, embodied in the individual fragments of written culture, is folded in layers on the shelves of libraries. In modern language environment samples of the art of speech, language left once by the lingual personalities remain unused, unheard. Perhaps, in the vast fund of human culture separate processes of updating the idiomatic fund arise. What will be the cultural life of our people changing from day to day? What will replace the material conception of thinking? These are the questions to which the answers cannot be easily found. And let's look for answers to such questions as which national cultural features have been preserved in phraseologisms formed before the twentieth century , with what mentality the Kazakh nation will remain in the history of the century» (Smagulova 2010 : 1930).

The underlying cause of emergence of stable expressions created once by the masters of artistic word, who are the lingual personalities recognized in time, of course, is understandable. Because of their ability to choose from the right language stock the right apt expression and use it can be called the force of craftsmanship inherent in the lingual personality. «Phraseologisms in Abay's language should be considered separating them created by the poet himself and taken by him out of the national language , including those phraseologisms which were used only in oral form. Not only Abay used the established phrases and expressions for artistic purposes, but in the work of each poet and writer his unique style is manifested in the use of phraseologisms, their modifications, in the selection of the situation and frequency of use» [Syzdyk 2004 : 609].

Along with the phraseology used by Abay from national fund (given by the author *baska shauip, toske orleu* - to be stubborn, pushy, conceited ;

tabaninan tausilu, tytigi kuru - to be tired), its own unique sayings (*bsina is tusu*) - the emergence of problems and difficulties;

jalga juru - to work for someone, *zakon ustau* - follow the law , follow the rules;

at minip aksha ustau - to live well , be successful) certainly are an inexhaustible source of enrichment of Kazakh phraseology.

The special role of creativity of M.Auezov, S.Mukanov, G.Musrepov, G.Mustafin, I.Esenberlin, A.Kekilbaev and masters of publicistic style in the development of literary language is determined by the fact that each of them is not simply the lingual personality and national personality too. Metaphors in their works, like pearls strung on a necklace, enclosing a thought and emotion, can hide the content of the entire narrations. The problem is that these «pearls» should not fall out of use , it is necessary to try to make them stable in speech activity. This is a difficult situation and a challenge for native speakers .

We call national spirit the spirit of our people. The sublime spirit of any nation is reflected in the language sources in the form of words and stable expressions and due to conceptual level of the lingual personality depending on its cognitive nature and pragmatic motivation. Such occasional connotative units, becoming stable in usage, are included into the phraseological fund of the language .

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