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**SUBJECT AND FIGURATIVE CONTENT OF PROVERBS AND SAYINGS,  
VERBALIZED EMOTIONAL CONCEPT "FEAR" IN ENGLISH  
AND KAZAKH LINGOCULTURES**

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**Аннотация**

Мақал – мәтелдер гасырлар бойы халықпен бірге жасап келеді, сондықтан олардың (фразеологиялық бірліктердің де) диахрониялық қалыптасу тұрғысынан зерттеу концептті зерттеуде белгілі бір үлесін қосады. Тілдің мақал – мәтелдік қорында ақпарат жиналған және одан «қорқыныш» сезімінің ұғынуы мен ұсынылу ерекшелігі айқын байқалады.

Мақалада ағылшын және қазақ лингвомәдениеттеріндегі «қорқыныш» эмоционалдық концептісін белгілейтін мақал – мәтелдердің заттық – бейнелік мазмұнына салыстырмалы анализ жүргізіледі.

#### **Аннотация**

*Пословицы и поговорки творятся народом на протяжении тысячелетий, поэтому их исследование (как и исследование фразеологизмов) представляет определенный вклад в исследование концепта с точки зрения его диахронического становления. Именно в пословично-поговорочном фонде языка накоплена информация и ясно просматривается специфика представления и осознания страха.*

*В статье дается сравнительный анализ предметно-образного содержания пословиц и поговорок, вербализующих эмоциональный концепт «страх» в английской и казахской лингвокультурах.*

#### **Abstract**

*Proverbs and sayings are created by people throughout the centuries, therefore their research (as well as research of phraseological units) represents a certain contribution to concept research from the point of view of its diachronic formation. In proverbial – saying fund of language information is saved up and clearly seen specifics of representation and understanding of fear.*

*In article the comparative analysis is given to the subject-figurative content of proverbs and sayings, verbalized an emotional concept "fear" in English and Kazakh lingocultures.*

**Түйінді сөздер:** мақал – мәтелдер, паремия, концепт, эмоция, лингвомәдениет.

**Ключевые слова:** пословицы и поговорки, паремия, концепт, лингвокультура, эмоция.

**Keywords:** proverbs and sayings, paroemia, concept, emotion, lingoculture.

### **1. Introduction.**

Nothing defines a culture as distinctly as its language, and the element of language that best encapsulates a society's values and beliefs is its proverbs. Proverbs contain life philosophies and experience as well as moral standards; aspects of social life are reflected in the mirror of social proverbs. Social proverbs are of both language and culture. Because of their abundant cultural information, social proverbs have been studied from the point of culture in many researches. Modern semiotics has been widely applied to cultural studies as an effective approach whose theories and methods can be generally and successfully used to interpret the meaning process of various social-cultural phenomena.

Proverbs and sayings are created by people throughout the centuries; therefore their research (as well as research of phraseological units) represents a certain contribution to concept research from the point of view of its diachronic formation. In proverbial – saying fund of language information is saved up and clearly seen specifics of representation and understanding of fear.

There have been various attempts to establish a system for the cross-linguistic comparison of proverbs, originally Taylor proposed the possibility of a proverb type which underlay a range of possible variants in different languages. M. Kuusi developed the notion of a proverb typology, and described proverbs from different languages which shared the same idea and were expressed in the same or a similar image as being variants of the same proverb type. The type is, therefore, a universal notion of which language-specific forms are considered to be variants [Charteris-Black J. "Still waters run deep – proverbs about speech and silence].

Despite long history of existence, a question of differentiation of the terminological statuses of proverbs and sayings till today remains open.

Many researchers differentiate the terms "proverb" and "saying" on the basis of the principle of syntactic completeness. To number of the characteristics uniting proverbs and sayings and allowing call them the uniform term "*paroemia*", belong: origin source (generally they – result of national creativity), stability of reproduction in speeches, reflection and generalization of vital regularities, instructive and advisory nature.

To describe the figurative aspect of the concept "fear", we have analyzed 100 proverbs and saying. Before giving the results of the analysis we want, first of all, define what is "concept".

Concept can be understood as a mental formation, which possesses a specific cultural value, and represents elements of the world for people in the course of reflection and communication (Neroznak, 1998). A national-cultural specificity of the concept as a unit of mentality is revealed in the comparative study of concepts in the linguistic consciousness of different peoples. The study of concepts is valuable because it helps us to identify the culturally specific world view of a certain lingual-cultural community. It also allows us to understand the word (as a lexical unit) in the context of culture, cognition, and communication.

A concept can be viewed as the structure with its core, periphery and far periphery. The core characteristics are most commonly used notions about the concept, and the farther from the core, the more rare they are. The main meanings expressed by the concept are:

- a characteristic feature, ornament, delight;
- something that gives pleasure and joy to the senses (vision, hearing) or mind;
- an abstract notion
- attractiveness due to pleasant appearance or inner world.

The emotion of fear is included into a number of basic emotions and it is congenital, i.e. tested by each person. However, congenital fear is an elementary level of fear. During the development of the studied emotion, lost a direct instinctive basis and gained difficult caused character, was differentiated and formed diverse types of so-called highest emotional processes: social, esthetic, intellectual which make now a basis of emotional human life.

The emotion of fear is not only included into the list of the basic emotions, but also is one of the most intensive emotions. Confirmation of this fact is statements of known psychologists, philosophers, writers. So, fear is described as "the strongest" (Litvak), "the most dangerous" (Izard, Shcherba) emotion, "passion truly amazing, and doctors say that there is no another one which would unsettle our mind put to it in a bigger measure than this" (Montaigne), say that "fear makes strong weak and clever silly" (Cooper) that "there is nothing more terribly than fear" (Bacon), and that "fear – hereditary, the main feeling of the person; all is explained by fear" (Nietzsche).

## **2. Materials and Methods.**

The proverbs and sayings of two languages are collected from different web sources for this analysis such as [www.zharar.com](http://www.zharar.com) and [www.native-english.ru](http://www.native-english.ru).

Method: comparative – contrastive analysis.

## **3. Results and discussion.**

As criterion of classification of *paroemia* we marked out the certain invariant values (ideas) uniting some set of proverbial units from English and Kazakh languages.

The analysis of *paroemia* of the studied units, objectified the emotional concept "fear" in English and Kazakh lingocultures, testifies that in the subject and figurative content of the studied concept there are much more various, specific characteristics of the studied concept than the general ones.

Both English and Kazakh languages have proverbs which are integrated by idea: "Having endured once a situation of fear, a man starts to be afraid of everything, even the most insignificant". This idea is embodied in Kazakh through zoomorphisms (which are widespread in Kazakh-speaking proverbs and sayings), for example: «*Ешкі қырыққан сайын бір өледі*», «*Сасқан үйрек артымен сүңгір*», «*Үріккен ит үш күн үреді*», «*Жылан шаққан ала жіптен қорқады*», «*Жаз жыланнан қорыққан, қыс ала жіпті аттамайды*», «*Аюдан қорыққан тоғайға бармас*», «*Тамырыңнан түйе сұрасаң, қорыққаннан бие берер*». In English we find: «*A burned child dreads*

*the fire*». *Threatened folks live the longest*: for Englishman it is peculiar to accept precautionary measures from now on to avoid a dangerous situation: in psychology it is called adaptive function of fear (Izard 2000).

The analysis of fear through death finds the embodiment in proverbs. The proverbs united by this subject, were found in both languages, but the relation to death as to the reason of emergence of fear is various for compared cultures. For consciousness of the Kazakh -speaking men, the death is inevitability which is considered as transition to other level of existence, fear of death this natural feeling of the person: «*Өлімнен қорықсаң өлерсің*», «*Қорқақ тірідей өледі, жолдастары күнде көмед*». Kazakh consciousness is not discharged of death, and reconciles with it, turns it into the life fact. The similar perception of death the Kazakh consciousness is explained by traditionally Kazakh relation to life: it is necessary to treat kindly everything, even death, accepting it. The fear of death, on the one hand, admits English-speaking proverbs to the most intensive: «*The fear of death is more to be dreaded, than the death itself*», and, on the other hand, – is condemned: «*If you fear death, you are already dead*».

During the given analysis we have noticed that there are a great number of the proverbs in Kazakh which contain ironical meaning, through the following group of the proverbs it's clear that for the Kazakh consciousness the fear is one of the disgusting and hideous feelings: «*Айға шапқан арыстан, ашуына болайын, жауға шапқан батырдың, тасуына болайын, үйде қалған қорқақтың, сасуына болайын*», «*Қорықпас келін, қой басынан қорқады*», «*Сыпайы сүйгенін сыйлайды, жаман қорыққанын сыйлайды*».

Compared cultures mark out such characteristic feature of the emotional concept "fear" as ability to operate acts of people (it is necessary to distinguish from fear use as means of a manipulation). The English language consciousness distinguishes:

a) positive impact of the fear, emphasizing learning (adaptive) function of fear: «*A good scare is worth more to a man than good advice*», «*Fear is the beginning of wisdom*»;

b) negative impact on people's acts: «*Our fears do make us traitors*», «*A slave to fear creates the hell on earth*»;

c) neutral influence of fear: «*Men who are afraid are in love with fear*», «*Those who came weren't afraid: those who were afraid didn't come*».

In Kazakh fear is considered generally as the neutral regulator of people's acts: «*Өлі бураның басымен тірі атанды қорқытпа*», «*Қорқаққа құбыжық көп*», «*Қорқақтың қолы қысқа*», «*Шегірткеден қорыққан егін екпес*». These proverbs have more prescriptive, philosophical character, they are reflections about the importance of fear and its place in human life that somewhat correlates with perception of death.

Both in English and in Kazakh languages it is pointed out that an unsophisticated, naive person doesn't feel fear. In English proverb the attention is focused that fear can be not congenital, but the acquired emotion: *Newborn calves don't fear tiger*. In Kazakh it is pointed out that fear is a conscious emotion, and also that fact that fear is felt by that person to whom is what to lose: «*Сойылды соға білмеген, езине тигізеді*», «*Өзің қорықпасаң, жау қорқады*».

The research of the subject and figurative content of proverbs and sayings, objectified the emotional concept "fear", the following peculiar features for English lingoculture were revealed.

English language consciousness the image of fear is personified, allocated with action signs, acts as an instructor/teacher: «*Fear isn't a lasting teacher of duty*», «*Fear is a great inventor*». The fear possesses physical characteristics: «*Fear has many eyes*», «*Fear has a quick ear*». In proverbial – sayings fund of English the group of the proverbs reflecting causality of emergence of emotion of fear is allocated. Among the reasons of emergence of fear in English lingoculture the greatest rate strongly exaggerated reason differs: «*Fear is greater than the reason for it*», «*A threatened blow seldom given*». It is noted also that groundlessness of fear attracts danger: «*Foolish fear doubleth danger*», «*From fear of breaking it you break the crystal*».

The fear for representatives of English culture is an absolute obstacle, to fight with which is useless: «*There is no medicine for fear*», «*If you fear to suffer you suffer from fear*». In the Kazakh

language consciousness is pointed out that only action helps to overcome fear: «Көз – қорқақ, қол – батыр», «Қорқақ қол бастамас», «Қорқақты қуа берсең батыр болады».

Cross-cultural distinctions can affect in qualitative fullness of proverbial verbal space of the emotional concept "fear". So, both in English and Kazakh languages fear is comprehended through a concept "bravery/ courage". In English courage is encouraged and emphasized that at the heart of bravery the fear lies: «*Courage is fear that has said its prayers*», «*One must have courage even to fear*». Kazakhs have a big variety of representation of emotional concept "fear" through bravery. In particular, absence of fear is rewarded: «Қылышты қорқақты, сойылды батыр соғып алады», «Өзің қорықпасаң, жау қорқады», «Ерлікте қорлық жоқ».

For Kazakh language consciousness there is relevant such a sign of bravery as timeliness. In illustrative examples of the irony in relation to the bravery shown in a safe place is distinctly traced: «Ауылы жақын ит қасқырдан қорықпас». Appearance conflicts to acts and way of life of the person: «Қорқаққа құбыжық көп», «Қоян көлеңкесінен қорқады».

In compared languages the proverbs characterizing the studied concept through boundary concept "cowardice" are found. So, in English the cowardice is condemned: «*It is folly to die through fear of dying*», in Kazakh cowardice isn't rewarded (on this sign the cowardice is opposed to bravery): «Қорқақтың қолы қысқа», «Шегірткеден қорыққан егін екпес». In English qualitative characteristic is given to the coward: «*Cowards are cruel*».

In English-speaking proverbs and sayings the semantic sign "duration" is realized. The fear can be long: «*Endless are the torments of him who fears himself*», premature: «*Let's fear no storm, before we feel the shower*», is specified possible time of experience of fear: «*Don't be afraid of tomorrow, look what could happen today*».

In proverbial – saying fund of English such a sign of the emotional concept "fear" as possibility of use as means of manipulation is allocated with people: «*Terror is a great temptation*», «*He threatens who is afraid*».

Despite insuperability and inevitability of fear, English language consciousness doesn't exclude hope of disposal of it: «*Let the fearful be allowed to hope*», «*He has no hope who never had fear*». Thus, English proverbs learn to transfer fear patiently, to be content with hope of possible disposal whereas Kazakh proverbs claim that only active actions help to overcome fear: «Көз – қорқақ, қол – батыр», «Көп қорқытады, терең батырады», «Иттен қорыққан дуаналық қылмас».

#### 4. Conclusions.

So, the analysis of the presented material allows speak both about similarities and distinctions in the subject and figurative content of proverbs and sayings reflecting the emotional concept "fear" in both lingocultures.

Along with already established characteristics of fear (causality, intensity, means of manipulation), research of proverbial funds in the compared languages allows add and specify the list of the following semantic signs.

For English lingoculture is relevant of "condemnation and negative attitude to cowardice", whereas for Kazakhs "cowardice can be sometimes justified". Bravery/courage at the heart of which the fear lies is encouraged in both cultures.

It is known that proverbs possess generalizing, advisory nature and it is promoted in many respects by type of their syntactic construction (Zhukov 1991, Semenenko, 2002): generally – personal offers, the use of a verbal predicate in the form of the present, plural, lack of a temporary specification, etc.

The analysis of syntactical structures of paroemia showed that in comparison with English, Kazakh, reflecting the emotional concept "fear", expresses instruction, edification more categorically on the fact that it is necessary to do in a dangerous situation or how to overcome fear that is reached by means of imperative designs. In English proverb, designated the emotional concept "fear", establish fact or event, speak about its regularity and generality (offers in the present), and design use with a verb "to have" attributes to fear possession some physical characteristics: *Fear*

*has a quick ear. Fear has many eyes.* Use of comparative degree of adjectives compares fear to other negative emotions or the phenomena, and fear is always stronger, more dangerous, worse: *Fear kills more than pain.*

Proverbs were always the most vivacious and at the same time the most stable part of the national languages, suitable competing with the sayings and aphorisms of outstanding thinkers. In the proverbs and sayings picturesqueness of national thinking was more vivid expressed as well as their features of national character.

Fear, as well as any other emotion, possesses a number of characteristics (causality, intensity, duration), allowing assume that there is a big variety of types of fear which differ by cause of emergence, intensity, experience duration.

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