Linguo-Cultural Specificity of National Concepts in Kazakh-French Languages

Isakova S.S.\(^1\), Taganova A.M.\(^2\), and Baimukanov B. Ch.\(^3\)

\(^1\)(Professor, Aktobe State University named after K. Zhubanov)
\(^2\)(Associate professor (Pedagogical Sciences), Aktobe State University named after K. Zhubanov)
\(^3\)(Associate professor (Philological Sciences), Aktobe State University named after K. Zhubanov)

Abstract: «Concept» theory is based on study of language and literature, culturology, ethno-psychology and many other sciences. Main national concepts appear in linguistic life of the representatives of each ethnocultural association with specific signs. The verbalization of every concept has an exact ethno-cultural method. The meaning of a defined concept can be seen in its linguistic and relational acquisition.

The concept which is considered to be important for linguo-cultural environment is not only used actively in that society, but is influenced by language form which verbalizes that concept. Our task is to define basic concepts specific to Kazakh and French cultures, analyze the linguistic means which describes the national concepts. In our work the concept is taken as headword. But it does not mean that concepts are always given as headwords. In order to reach our goal we will perform an analysis by comparing the head concepts specific to Kazakh and French linguo-cultural society.

I. INTRODUCTION

First of all, let us get the gist of the term «national head concept». On one side the concept is a «huge thinking unit that describes the cumulated knowledge» [1, 4], on other side is a «cream of human consciousness (...) main nest of the culture in human’s mental life» [2, 42-43].

A. Islam has given the following definition for concept: A concept is a structure that is kept in ethnocultural consciousness and that indicates the idea of many centuries about national and cultural values, about objective reality with a small but very deep meaning passed on from one generation to another» [3, 62].

Hence, according to the sphere of concepts of national language it is possible to define the world view, vision range, knowledge, culture, humanity laws, traditional practices, psychology of people and nation, their look to other nations, their relation to spiritual world and material values.

We define the term «national head concept» as follows: we pay attention to main ways of perceiving the objective reality which are specific to a defined nation (Kazakh or French) and common factors of human being. The term «National head concept» has almost the same meaning as the term «Universal concept» and we can say these terms are intercultural universals verbalized differently in different languages. The common human being concepts are «love», «destiny», «reality», «happiness», etc. These concepts are gathered in linguo-cultural space of any concept sphere, but in their usage there are meaningful characteristics specific to them and in each language their linguistic form has different living level.

The concept «Destiny» has a special place at Kazakh scene. The word «Destiny» is defined as follows in explanatory dictionary: 1) the course of events that occur beyond the will, the sequences of various situations; 2) religious. The destiny written in the stars. 3) Life journey, everyday life, future [4,772].

In Kazakh language the above shown concept occurs in many fixed phrases and word combinations: «not on the cards» (not destined from the beginning, not destined to be together), «he drank the poison of destiny» (went through tough times, had emotional stress many times), «it’s not possible to change the destiny», «he took into hands his destiny, joined the destiny» (he shaped his own destiny, future), «his destiny has been solved» (the issue is defined and has found its solution), etc.

The word «Destiny» has a number of synonyms shown below: 1. Fate; 2. Predestination; 3. Course (religious); 4. mahfuz (religious) [5,443].

According to religious view the «destiny» means the predefined order of Allah for every human. In the mythic consciousness of Kazakh nation it is idealized that every human comes into the world with already prewritten destiny, because of that the words “destiny” and “course” can be synonyms. For example: I will wait my course at home (SMukhanov), In this temporary life there is nothing without predestination, - said faith («Kaz.Lit.»). Firstly, destiny is a reason and my lord is absolutely you (Abay).

Analyzing the linguistic usages and definitions given to linguistic image of the concept «destiny» in Kazakh consciousness has shown the meanings like to be unable to predict the future, mystery, incomprehensible, undefined, preliminary determined, to accept, to follow, reconcile.

In French concept sphere the idea of «destiny» is given by these words: destin, destinéé, fatalité, fatum, nécessité, hazard, avenir, fortune, étôle, sort, lot, existence, vie, etc. In explanatory dictionary the meaning of the word «Destiny» is: 1. Puissance mystérieuse qui fixerait le cours des événements (the mysterious power that
makes things happen); 2. Existence humaine considérée comme indépendante de la volonté (The existence of a human independently on his own will); 3. Le cours de l'existence considéré comme pouvant être modifié par celui qui la vit (human is able to change and control the course of his).

The French language uses the words and word combinations as follows in order to explain the concept «Destiny»: la loi du destin (the law of a destiny), les arrêts du destin (foreordain), croyance au destin (to believe in destiny), fatalisme (fatalism), inévitalibilité (impendency), destin aveugle (blind, cruel, compassionate), c’était écrit (preliminary defined), c’était fatal (no way out, hopelessness), tourment du destin (irony of destiny), être né sous une bonne (mauvaise) étoile (to be born under a lucky (unlucky) star), quell bon vent vous amène? (literally, what good wind brings you here?), par les caprices du sort (literally, by the caprice of destiny), le sort n’a pas voulu qu’il [he was out of luck][6,189].

Thus, in French language the concept «destiny» describes the meanings as inability to predict the future, mystery, accept, follow, reconcile as well as the sense to be able to control (in the third meaning).

The concept «Soul» takes a special place in Kazakh consciousness. In explanatory dictionary of Kazakh language the word «soul» has the following definition: 1. The animating force within living beings, life. 2. The inner world and consciousness of a human. 3. Transf. The word that is used to express appreciation and respect. II 1. Human, person. 2. Living human, person [4,263].

In Kazakh language, there are many fixed phrases made with the word «soul»: he did not let anybody (any soul) to be in advance of him), a flock of souls (a group of beasts), a good many of souls, he delivered his soul to hell (he went to another world, died), a palace of soul (the inner world and feelings of a human), he called his soul (he rested, gained strength), scaring the soul (horrible), alive soul (the human being, human), grouped soul (a society got around in one house, people), fly soul (obsolete) (life, existence), fly soul that has not left yet (a bag of bones), there was no souls moved, there is no soul that emits sounds, there is nobody), the soul came to a dead body (he gained his strength; his hope has came back again), his soul has found a peace (he quieted down), let his soul be in heaven! (religious) (a pray that is made for dead person), he ventured his soul (he fully ventured his life), pain of a soul (suffering very much), horrifying the soul (terrible, very awful), etc.

The given examples show that in semantic system of Kazakh language there is no limits to characteristic usage of the word “soul”. In Kazakh consciousness the word «soul» occurs widely throughout the metaphor and metonymic combinations, here we can see that the speaker intends to set concrete, feelable or iruggle signs to invisible things.

In French consciousness the concept «Soul» is described by two words: «âme» (soul), «coeur» (heart) (the souls as the number of habitants – serf союдері қоспағанда). The word «âme» is given as follows in the dictionary: 1. RELIG. Principe spiritual de l’homme, conçu comme separable du corps, immortel et jugé par Dieu. 2. Un des deux principes composant l’homme, principe de la sensibilité et de la pensée. 3. Principe de la vie morale, conscience morale. 4. (Vx. En psycho.) Ensemble des fonctions psychiques et des états de conscience. 5. Principe de la vie vegetative et sensitive. 6. Ensemble des états de conscience communs aux membres d’un groupe.

The word «Coeur» is defined as shown below: 1. PAR METAPH. Le siege des sensations et emotions (du désir, de l’humeur, de l’affectivité, sentiments, passions) (it is a place where feelings, emotions, wishes and mood are found) 2. La vie intérieure (interior life) [7, 178].

From given definitions it is not hard to notice that in French language the word «âme» mostly used as religious term. In Kazakh language «heart» is a «main organ that regulates the circulation of blood inside of body» [4,324]. It has also such meaning as «inner world of a human, spiritual feeling».

The most of fixed phrases of Kazakh languages that come with the word soul are also given in French language with a component coeur as fixed, le cri du coeur – a cry from the depths (from the soul), mon coeur – my soul, de tout mon coeur – from the bottom of heart, with a whole soul. We can explain this fact by different ethnical levels of acceptance of this idea.

If in French language the word “soul” mostly related to the religion, in Kazakh language it is not only a religious idea, but also an inner world of a human, spiritual feeling, psychological process. The inner world of a human takes first place in the system of values of Kazakh people.

The concept «grief» has a special meaning in the concept of Kazakh people society. Definitions given in dictionary are: 1. sorrow, anxiety, trouble. 2. Transf. Difficult, pain, force. Synonyms: sorrow, anxiety, trouble, melancholy, worry, making somebody worry, joylessness. The fixed words made with the word «Grief»: grief chasing (chased his grief away, poured out his soul) there are more important issues, he felt into depression), everyone has his own worry, he grieved, (he worried very much), he had so much pain and etc.

The researcher G.E. Imasheva has written the following about the «grief»: «The concept «grieving», where idea of patriotism has taken place occurs very frequently in poems of Mirzhakyp. The reason
is that the poet has spent the most of his life in gaols, expulsions, jails, away of birth place. Let us look at the linguistic image of his world via the concept «grieve»:


Although, this poem’s name is «Grieve», the thing that makes the poet grieving is not his own problems, but the case that his people, nation stay as blind and illiterate»[9, 14]. From this example, we can see that the concept «grieve» in kazakh consciousness has another meaning except those shown above, they are deep philosophical meanings such as patriotism, love for native country, worrying about the grieve of the people.

In French sphere of language the idea of «grieve» is described with linguistic units as shown below: tristesse (grieve), angoisse (fear), cafard (depression), ennui (boredom). In French explanatory dictionary the word «tristesse» has the following definition: «état naturel ou accidentel d’une personne qui éprouve du chagrin, de la mélancolie» (natural or casual situation when human feels the grieve). The word «Angoisse» has a definition «inquietude profonde».

In French language the meaning of the word «grieve» determined with fixed words as below: «La tristesse va etwint comme les saisons» (literally, the grieve comes and goes away as seasons), «L’argent emprunty portetritresse» (literally, the artifactual money brings a grieve), «Le bonheur et la tristesse vont de pair» (literally, Happiness and grieve makes a couple), «Sur les ailes du Temps, la tristesse s’envole» (literally, grieve flies away as time passes), «La beauté est la nourriture de l’oeil et la tristesse de l’âme» (literally, the beauty is a meal of eyes and the grieve wound of a soul), «Trop tôt qui vient à la porte, qui triste nouvelle y apporte» (literally, The person who comes earlier to the door brings a grieve message), «Un bon maigre vaut mieux qu’un triste gras» (literally, thin, but cheerful person is better than fat one), «Le chagrin est comme la maladie : pour les uns, il est bénin ; pour les autres il est aigu» (literally, the grieve is like an illness: dangerous for some people and not dangerous for other people), «Plaisir d’amour ne dure qu’un moment, chagrin d’amour dure toute la vie» (literally, the enjoyment of love doesn’t last a moment, but its grieve last forever), etc.

As we see from given examples in French people consciousness the semantic field of the «grieve» in French consciousness is much tighter than the one in Kazakh consciousness. The example as a proof is «La tristesse va etwint comme les saisons», literally the grieve comes and goes away as seasons, «Le bonheur et la tristesse vont de pair» (literally, happiness and grieve makes a couple), «Sur les ailes du Temps, la tristesse s’envole» (literally, grieve flies away as time passes), all of it remind us that it’s not necessary to refuse everything because of one grieve and there is always a joy where a grieve is, so it calls everyone to stay calm in any situation. From this, we see that French people has more optimistic point of view. From here, we can notice that French people see the different events that come one after another as objective occurrence that is bound to happen and the optimistic view of such things predominates and the thoughts as disappointment of life, to back down meet very rarely.

**II. CONCLUSION**

By comparing the concepts in two languages specified above we made conclusions as follows:

a) although the meanings of ideas considered agree partially, their some meaning do not match;

b) the usage area of linguistic material of Kazakh language and numeric key figure are wider than those in French language;

In conclusion, for the Kazakh mentality the ideas «destiny», «soul», «grieve» are considered to be national head concepts and for French culture, the head concepts are «engagement» (responsibility), «plaisir» (whim), «beauté» (beauty), «vérité» (reality), «patrimoine» (national wealth), and we think that above shown concepts can be base for our oncoming researches.

**III. REFERENCES**