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# COMPARATIVE-CONTRASTIVE ANALYSIS OF LINGUISTIC-CULTUROLOGICAL FEATURES OF THE CONCEPT “DOG” IN THE STUDY OF PAREMIOLOGY

(In English, Kazakh and Russian)

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**Abstract**. *The article deals with the specific features, similarities and differences of the linguistic and cultural features of the concept "Dog" in the Russian, Kazakh and English languages. The authors give a number of examples of phraseological units, sayings and proverbs in three languages, note the elements of commonality and inconsistency in the verbal characteristics of this concept. As a conclusion, the idea is given that the concept of "Dog" expresses the specific properties that people themselves give it, there is also an element of its identification with the direct participants of these relations – with people. The practical significance of the work is determined by the wide use of its results in the preparation of lexicographical dictionaries used in teaching students and in teaching activities, scientific researches in the field of ethnolinguistics, cultural linguistics, psycholinguistics, and other related Sciences.*

**Key words:** *concept, linguistics, lexis, commonality, specificity, culturology*.

*Elements of the community of linguocultural features.*

A man tamed a dog more than 30,000 years ago, and during this time many proverbs and sayings about this animal have developed in folklore. At first glance, it seems that these apt expressions are just a way to express your attitude towards the dog. But according to proverbs and sayings, one can study the history of man and animal.

Even small children know the expression "A dog is a friend of man." Why not a cow giving milk, not a sheep giving a man warm wool, not a cat, but a dog? It's all about quality like dedication. Domesticated wolves faithfully defended the home and herds of their owners from the attack of wild animals. And such devotion is not the result of upbringing, but a natural trait. A dog is a pack animal for which the presence of a leader is important. In the process of domestication, man was perceived by the animal

as a leader. Over the centuries, many proverbs and sayings have developed about such friendship and devotion:

*– Russian language: Добрая собака три раза за ночь просыпается, чтобы за своим хозяином доглядеть - English language meaning*: *A kind dog wakes up three times a night to watch his master;*

*– Russian language: При верной собаке сторож спит – English language meaning*: *With a faithful dog, the watchman sleeps;*

*– Russian language: Хорошая собака без хозяина не останется – English language meaning*: *A good dog will not be left without an owner;*

*– Russian language: Собака на того не лает, чей хлеб ест – English language meaning*: *The dog does not bark at the one whose bread it eats;*

*– Russian language: Собака привыкает к человеку, а кошка к дому – English language meaning*: *The dog gets used to the person, and the cat – to the house;*

*– Russian language: Хочешь узнать характер женщины, понаблюдай за ее собачкой – English language meaning*: *If you want to know the character of a woman, watch her dog;*

*– Russian language: Только человек, у которого есть собака, чувствует себя человеком – English language meaning*: *Only a person who has a dog feels like a person;*

*– Russian language: Льстецы похожи на людей, как волки на собак – English language meaning: Flatterers are like humans, like wolves are like dogs;*

*– Russian language: Если у вас есть собака, вы возвращаетесь не в дом, а домой – English language meaning*: *If you have a dog, you do not return to the house, but home.*

In communicative structures, like comparative constructions, the social and cultural experience of the linguistic community is recorded, which is reflected in the general, universal picture of the world. In modern studies, the problem of the national and cultural specificity of the figurative means of reflecting the world in the linguistic consciousness is posed as a fixation of the universal or unique (idioethnic) in terms of expression and in terms of content and is solved in the form of commenting, as well as by modeling them, taking into account extralinguistic information as a content component of these designs (Еримбетова, 2001: 34).

The universal in CFU, which is a reflection of the community that exists in the linguistic minds of various ethnic groups, is reflected in the presence of traced expressions in the studied languages (Телия, 1993; Телия, 1996). Let's compare for example:

*– Kazakh language: Ит өлген жерде (stable phrase-far) – Russian language: Собака – друг человека;*

*– Kazakh language: Итті күшігінде үйрет (proverb) – Russian language: Добрый пес на ветер не лает;*

*– Kazakh language: Жаман иттің атын бөрібасар қояды (proverb) – Russian language: Собака человеку неизменный друг – English language Every dog is a lion at home.*

*– Kazakh language: Итпен ойнасаң – үрерсің, Баламен ойнасаң – күлерсің (proverb) – Russian language: Хорошая собака без хозяина не останется.*

People have managed to eradicate a lot in the character of the animal, but you cannot deceive nature. Yet it is a predator, accustomed to thinking about his own food and safety of life (Ангелова, 2004: 3-10). Proverbs and sayings are allegorical and reveal the essence of a person, but the habits of animals often become an example for comparison. The most specific Russian proverbs characterize this phenomenon:

*– Russian language : Доверь собаке мясо караулить, ничего не останется – English language meaning: Trust the dog to guard the meat, there will be nothing left;*

*– Russian language: В собаку мясом не накидаешься - English language meaning: You can't throw meat at a dog. Meaning: it is always hungry.*

*– Russian language: И собака знает, что травой лечатся – English language meaning: And the dog knows that herb heals;*

*– Russian language: Не бойся собаки брехливой, а бойся молчаливой – English language meaning: Do not be afraid of a liar dog, but be afraid of a silent one;*

*– Russian language: На падаль и собака бежит – English language meaning: The carrion and the dog runs.*

*Elements of specificity of linguistic consciousness.*

The nomination of various human conditions, such as need, hardships of daily existence, grief, hopelessness, as well as concepts such as rarity, uniqueness found their reflection completely different from other studied languages in the comparative phraseological units of the Kazakh language, for example, in such as:

*– Kazakh language: қасқалдақтың қанындай – Russian language meaning: как кровь лысухи, большая редкость, ценность, на вес золота – English language meaning: great rarity, value, worth its weight in gold;*

*– Kazakh language: сойып қаптағандай – Russian language meaning: на него словно натянута снятая с кого-л. шкура, очень сильно похож на кого-л., как две капли воды – English language meaning: looks a lot like smb., the same;*

*– Kazakh language: інінен шыққан суырдай – Russian language meaning: как вышедший из норы сурок, жалкий, неприятный на вид, мокрая курица – English language meaning: pathetic, unpleasant – looking, wet chicken.*

The specificity of the phraseological units of the Kazakh language, which have a comparative component in their composition, which did not show the presence of analogues in the other two languages studied by us (Russian and English) and expressed in terms that do not exist in everyday life – "*Аюдың өті"* ('bear bile'), "*қасқалдақтың қанындай"* ('like the blood of a coot') and others indicate the existence of the uniqueness and national conditioning of linguistic consciousness.

Consequently, based on the above, we can conclude about the ethnically conditioned linguistic consciousness of various ethnic groups, in particular Russian, English and Kazakh, which is reflected in the presence of ethnically conditioned and emotionally colored components of comparison with the elements of zoonyms in the composition of the CFU we have considered.

Summarizing the results of the study of phraseological comparative units that have zoonyms as a component of comparison, we can conclude that this element of comparison is often used as a characteristic or image of a person, that is, a person is compared with various animals and their habits and characteristics behavior. In the behavior of animals, a person sees as a projection of his actions and qualities (Телия, 1993; Телия, 1996).

In other words, the images of animals in the mind of a person are presented as carriers of the qualities of people, and the national-cultural specificity can manifest itself in different attitudes of different ethnic groups towards one species of animals. On the contrary, the similarity in relation to the same species of animals confirms the commonality of culturological constants existing in the minds of representatives of different ethnic groups.

The concept of a linguistic picture of the world has its origins in the ideas of Wilhelm von Humboldt, who considered language as "an organ that forms a thought." According to Humboldt, the dependence of language on thinking determines the conceptual interpretation of reality by a person and forms a picture of the world or "the internal form of language." The picture of the world, created by means of language, historically formed in the minds of representatives of a separate linguistic society, reflects the entire set of concepts about the world and acts as a certain way of conceptualizing reality (Humboldt, 2000: 256).

In modern studies devoted to the linguistic picture of the world, the attention of researchers is focused on the dual nature of the linguistic way of conceptualizing reality: on the one hand, it is universal for all languages; on the other hand, it is nationally colored. Representatives of different languages and cultures evaluate and see the world through the prism of their languages and depict reality differently than in other linguistic communities.

An element of the linguistic picture of the world can be considered a separate keyword representing a concept that is included in the core of the lexical system of the

language in conjunction with its associative links. Concepts that have received a linguistic form serve to perform two important functions: representing the content of information about the world, as well as its storage, storage, accumulation and operation of the same content in the human brain during speech activity.

The role of a concept can be a universal idea, fixed in consciousness, psyche, and language, capable of reproducing the picture of the world of one or another ethnic group. Any concept can be actualized only in the process and as a result of communication, causing representations and associations.

The conceptual metaphorical model "animal - man" has long roots, going back to the ancient mythological forms of linguistic consciousness. The animal world acts as a universal cultural principle of metaphorization, covering the conceptual framework of the picture of the world of an individual linguistic community. At the same time, the words-concepts of folk culture cannot be limited to strict differential culturally-marked features.

The analysis of the factual material showed that the concept "dog" is one of the most frequent keywords in the Kazakh and Russian language pictures of the world. Let's consider the units of the metaphorical fund, including the use of the keyword dog in the linguistic picture of the Kazakh and Russian peoples.

In the Kazakh and Russian languages, metaphorical expressions have taken shape and are quite frequent, reflecting the characteristics of human behavior through the image of a dog as an animal that is part of the animal world. These expressions include:

A linguistic metaphor that functions in the form of the colloquial use of the lexeme dog it as an invective (abusive) word, a universal insult, on the one hand, and also for expressing admiration and approval, on the other. The negative semes "cruel, bad, evil" become the symbol of the metaphor in the case when the linguistic metaphor is used with a disapproving attitude towards the interlocutor or to whom the communication participants are talking about. Despite the universality of this connotation, in the Russian linguistic consciousness there is an explicit symbol of the linguistic metaphor of a dog for expressing admiration and approval, including the positive semes "knowing, dexterous, skillful, skillful." As a unique feature of this metaphorical image in the Kazakh language, one should consider the example of the use of kinomorphism it as an appeal to a person who is younger in age in a familiar form.

The linguistic metaphor represented by the keyword dogait, used in common Russian language, which has a dual character of functioning in the cultural space of the carriers of these languages, since two semes can be distinguished that have a symbolic meaning: this “everything, everyone” in the expression each or every dog ittin ұly itagai, ittin itagayy and, on the contrary, this “nobody” in the expression is not a single dog. In addition, another expression has taken shape in the language, which denotes the quantitative content of something, someone (mainly people) - like uncut dogs, also used

in common parlance in the meaning of "a lot". These examples are marked in the language with a negative connotative assessment, with their help the emotional state of the speaker is expressed, his attitude to the object or object of speech.

Since the figurative use of the name of the animal dog is widely reflected in the compared languages, forming the largest semantic group of zoomorphisms, it is advisable to consider this metaphor in more detail. Cynomorphism "dog" in Russian is characterized by: a person who is spiteful and aggressive towards others (angry like a dog); a devoted, faithful person who has a strong sense of attachment to the object of his feelings (like a dog, like a dog, like a faithful dog); a person in whose behavior "pathological" devotion is manifested, bordering on servility, worship and servility; obedient, ready to obey a person who has qualities: downtrodden, persecuted; a person with a very good sense of smell, well-developed intuition, etc.

In modern Russian there are a number of words and expressions associated with the concept of "dog": - wagging his tail in the meaning of "curry favor, seek someone's favor with the help of flattery or servility", bark (bark) like a dog - speak angrily, rudely, loudly express dissatisfaction; bite like dogs - constantly quarrel, conflict; in the same sense as a cat and a dog; how to break off the chain - not know the measure, go to the extreme in their actions, having lost self-control and self-control; like a beaten dog - to look pitiful, humiliated; getting tired like a dog (freezing, being hungry) - very much, to the extreme, to the highest degree; like a dog's fifth leg - not at all, absolutely unnecessary (needed, needed, needed); a cop dog - about law enforcement officers in the criminal environment; down the drain - in vain, in vain, in vain; a dog in the manger is a person who does not use something himself and does not allow others to do it; dog cold - intense cold; a dog's life is a hard, unsettled life; a dog's wedding is a characteristic of a situation when one woman is the object of harassment, courtship of several men; chain dog - 1) a reliable guard; 2) an evil, bloodthirsty person who blindly fulfills the will of the "owner", carrying out even the most cruel orders.

In Russian, a good beginning is also associated with a dog, which is reflected in the language: dog loyalty, dog loyalty, dog affection, dog obedience (about a faithful, devoted person); eat a dog (about an experienced person); canine scent (about heightened flair); dog eyes (expressing devotion, humility, understanding, silent); walk like a dog after someone (follow faithfully everywhere), etc.

Kinomorphism IT in the Kazakh language characterizes a stupid, arrogant, unprincipled, dull person. At the same time, a dog in the Kazakh cultural tradition is considered an important, useful component (compare: It - zheti kazynannyk biri).

The concept “dog” in the Kazakh language is associated with: *ит биле ме* - nobody knows; it is a hardy, tenacious person; *ит жемі болу* - to lose dignity, respect of others, to fall low; *ит жеміне тастау, ит жему қылу* - to abandon someone to the mercy of fate, to act cruelly, ruthlessly with someone; *ит жыны келу*, *иттей ыза болу*

- to get angry, angry; *ит пен мысықтай болу*(similar to Russian as a cat and dog); *ит сілікпесін шығару* - to torture, shake someone down on a bad road; *ит терісін басына қаптау* - to scold someone, to shame; *иттің етінен жек көру* - to hate; *ит мініп, ирек қамшылау* - to live in extreme poverty; *ит өмір* - a person with a hard, hopeless life, who has experienced hardships and sorrows; *ит қорлық* - suffering, torment; *ит кемірген асындай* - about a thin, emaciated person; *ит қылу* - to torture; *иттен жаралған (туған)* - stupid, unworthy; *ит мінез* - rude, bad character; *ит кешуге салу* - to be tortured, tested; *ит құсаша өлу* -1) a person buried hastily, without observing traditional rituals; 2) to exist as it is necessary, to live where it is necessary; *итше тепкілеу* - to deal with physically, to inflict beatings; *иттің ұлы итағай, иттің итағайы* - everyone, everyone you meet (compare Russian every dog); *ирерге иті жоқ* - very poor, beggar; *итше салпақтау* - to be in constant trouble, to get tired; *итше жағыну* - to please, to flatter; *барақ иттің басындай* - about a man with disheveled hair; *иттей қабу* - to scold; *иттей қыңсылау* - to complain, to beg; *итше қырқысу* - to be at enmity, to harm each other; *құтырған итше қабу* - to behave maliciously, cruelly towards someone, *ит жеккенге айдау* – a type of punishment to a hard climate zone in early times, etc.

The presence of contradictory connotative meanings of this zoocharacteristic indicates the various connections of this name of the animal with culture, life, and the history of linguistic communities. The concept of "dog" is ambiguous, including both positive and negative characteristics. So, in the Russian linguistic consciousness, such qualities of the image of a dog are known as loyalty to the owner, the ability to think and experience (compare: understands, but cannot say; dog eyes - about sad eyes), dependence, obedience, etc. Also, the dog is perceived by the native speakers of the Russian language as a vicious animal that can bite, snarl and does not let go of resentment.

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## «Ит» концептісінің паремиологиясын зерттеудегі тілдік-мәдени ерекшеліктерінің салыстырмалы-теңеулік анализі

(ағылшын, қазақ және орыс тілдеріндегі материалдар бойынша)

**Аңдатпа**. *Осы мақалада қазақ, орыс және ағылшын тілдеріндегі «ИТ» концепциясының тілдік-мәдени ерекшеліктерінің ұқсастықтары мен айырмашылықтары қарастырылады. Мақала авторлары үш тілде ауызекі аталған концептінің қолданысындағы сипаттамаларындағы ортақ және қарама-қайшылықты элементтеріне мақал-мәтелдер, тұрақты тіркестерден мысалдар келтіреді. Қорытынды сипаттамасы ретінде «ИТ» концептісіне адамдардың өздері беретін спецификалық ерекшеліктері, қарым-қатынасқа түсушілердің - адамдардың онымен тікелей ұқсастықтарына аса көңіл бөледі. Еңбектің тәжірбиелік маңыздылығы - орта білім оқушылары мен жоғары білім студенттерін оқытудағы лексикографикалық сөздіктерді жазу барысында, сонымен қатар этнолингвистикада, лингвомәдениеттануда, психолингвистикада және басқа салалас ғылымдардың оқу-педагогикалық үдерісі мен ғылыми салыстырмалы зерттеулерінде оның қорытындыларын қолдануға болатындығында жатыр.*

**Кілт сөздер:** *тұжырымдама, тілтану, сөздік қоры, ортақтастық, ерекшелік, мәдениеттану.*

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## Сравнительно-сопоставительный анализ лингво-культурологических особенностей концепта «собака» при изучении паремиологии

(на материале английского, казахского и русского языков)

**Аннотация.** *В статье рассматриваются специфические особенности, сходства и различия лингвокультурологических особенностей концепта «Собака» в русском, казахском и английском языках. Авторы приводят ряд примеров фразеологических*

*единиц, поговорок и изречений в трех языках, отмечают элементы общности и противоречивости в вербальных характеристиках данного концепта. В качестве вывода приводится идея о том, что концепт «Собака» выражает специфические свойства, которыми его наделяют сами люди, присутствует также элемент его отождествления с непосредственными участниками данных отношений – с людьми. Практическая значимость работы определяется широкой возможностью использования ее результатов при составлении лексикографических словарей, используемых при обучении студентов и школьников, а также в учебно-педагогической деятельности, в научных сравнительных исследованиях в области этнолингвистики, лингвокультурологии, психолингвистики и других смежных наук.*

**Ключевые слова***: концепция, лингвистика, лексика, общность, специфичность, культорология.*