

U.I.Kopzhassarova, A.Yu.Shipitsyna, A.A.Nurzhanova

*Ye.A.Buketov Karaganda State University
(E-mail: Umit-55-hope@mail.ru)*

Reflection of national culture in phraseological units of Russian and English languages

In the article the role of the English and Russian phraseological units as a means of national cultural reflection is revealed. Specific peculiarities of the English and Russian phraseological units, reflected in imaginative thinking of the nation, were considered by the authors. In the article examples of the English and Russian phraseological units are shown. English and Russian phraseological units on various topic from different sources are analyze. In conclusion, the authors emphasized that phraseological unit is a means of national culture reflection and the most valuable source of information about the culture and national character of the nation.

Key words: phraseological units, national culture, figurative thinking of people, cultural-national specifics of phraseologisms, mentality.

Globalization processes in the modern world contribute to the international relations development at economic, political, cultural, and diplomatic levels and play an important role in the study of foreign languages. The formation of students' intercultural competence is one of the most essential components in the process of studying foreign languages. In the process of intercultural competence training, socio-cultural knowledge of students is developed. Studying of both foreign language culture and native language cultures contributes to the most successful preparation to the real intercultural communication of students and gives them an opportunity to see not only differences but also find common features in these two cultures.

The most valuable sources of information about the culture, national character, psychological peculiarities and mentality of the nation one can find in phraseological units. Phraseological fund of the language gives students access to a vast spiritual wealth of the nation and at the same time it is the most important means of interaction and mutual understanding of people in the process of intercultural communication. As expressive means, idioms also enrich our speech. The phraseological units are embodiment of cultural and national peculiarities in a figurative way. The way of emphasizing the cultural and national peculiarities means «an interpretation of the figurative basis in a marked cultural and national space of the language community». Phraseological units very often reflect the peculiarities of the culture of the language they belong to; moreover they reflect history of that nation, their attitude towards world, stereotypes they believe in, etc. Furthermore, phraseological units usually are formed from national sayings, prejudices, and cultural traditions, and represent quite a large part of linguistics. Phraseological units are common to all languages of the world but have their unique form of expression. Their national — cultural specifics is shown in translation process.

Phraseological units, by means of their expressive form, transmit the meaning of the message with a high degree of emotional colouring, contribute to the development of students' speech activity, enabling them to express their own attitude towards the fact or phenomenon, thus forming in this way foreign language communicative competence skills. Motivation to the studying of foreign languages is also increased. Lessons become more interesting and meaningful.

Phraseological fund of the language is the most valuable source of information on culture and mentality of the nation, because it preserves the ideas of people on myths, customs, ceremonies, rituals, habits, morals, behavior etc. B.A.Larin noted that phraseological units always indirectly reflect people's views, social order and ideology of the epoch [1; 43]. Phraseological units, reflecting a long development of the nation's culture in its semantics, store and transfer cultural attitudes and stereotypes, standards and archetypes from generation to generation. According to F.I.Buslaev, phraseological units are peculiar microcosms. They comprise «both the moral law, and the common sense, expressed in a short saying, which were entrusted to the descendants by their ancestors». It is a soul of any national language, in which the spirit of the nation and its originality are expressed in a unique way.

Phraseological units as compound words can have more than two tops (stems in compound words), e.g. to take a back seat, a peg to hang a thing on, lock, stock and barrel, to be a shadow of one's own self, at

one's own sweet will. Phraseological units can be classified as parts of speech (syntactical classification). This classification was suggested by I.V. Arnold. Here we have the following groups: a) noun phraseologisms denoting an object, a person, a living being, e.g. bullet train, latchkey child, redbrick university, Green Berets. b) verb phraseologisms, denoting an action, a state, a feeling, e.g. to break the log-jam, to get on somebody's coattails, to be on the beam, to nose out, to make head lines. c) adjective phraseologisms denoting a quality, e.g. loose as a goose, dull as lead. d) adverb phraseological units, such as: with a bump, in the soup, like a dream, like a dog with two tails. e) preposition phraseological units, e.g. in the course of, on the stroke of. f) interjection phraseological units, e.g. «Catch me!», «Well, I never!» etc.

The use of the phraseological units in the framework of various activities and foreign language communicative situations provides communicative competence formation, contributes to the development of communicative skills, students become interested in studying phraseological fund of the language, which is the storage of historical and cultural values and reflect the national peculiarity of the language. Studying phraseological units in the process of teaching foreign languages plays an important role in intercultural aspect. Phraseological units are the reflection of national wisdom and life, national history, philosophy and collective experience of the people. It is a source of background knowledge associated with the history, geography and lifestyle of the people, the native speaker.

The analysis of various aspects of the content, the form and the function of phraseological units gives all the reasons for singling out the phraseological units meaning as a linguistic category alongside with the lexical meaning. The notion 'invariant of information' is important for phraseological units meaning. A.V.Kunin follows I.S. Narsky and considers invariant of information as «something which is constantly preserved in the process of transformation of information». phraseological units contain information as a generalized conscious reflected form of objects of reality, expressed by means of language signs. In the process of defining phraseological units meaning it is important to take into consideration that PUs are not made up according to generative structural-semantic model of variable word combinations, as it is not possible to predict, which feature of the prototype will be the semantic basis of the next phraseological units, and whether it will be created at all. As A.V. Kunin, we also consider that phraseological unit's meaning is an invariant of information, expressed by semantically complicated, discrete language units, which are not formed by generative structural-semantic models of the variable word combinations.

V.N.Teliya claims that the phraseological fund of the language is «a mirror in which the lingual and cultural community identifies its national consciousness». Phraseological units impose a special vision of the world, situation to native speakers [1; 82].

Phraseological units often expressed specific features of people mentality, traditions and customs of the people: for example, in Russian *перемывать косточки* (to gossip — the origin of this phraseological unit is connected with the existence of a Slav ceremony of the so-called secondary burial in the ancient time. It was carried out a few years after the funeral to sanctify a dead person and to remove a paternoster from him. Before the ceremony of the secondary burial the dug-out remains were washed up. That was accompanied by sharing the memories about the dead man, an assessment of his character and acts etc.), *из полы в полу* (from hand to hand — this was a custom at a horse sale) [2], *вывести на чистую воду* (to expose — the water always had an exclusive value in Russian national beliefs and ceremonies. It is still possible to hear many stories and legends about wonderful healings by means of water in the villages of Russia. In order to heal a person water surely should be clean, fresh and transparent) [3.]; in English *a baker's dozen* (according to the ancient custom, bread tradesmen received thirteen loaves instead of twelve from bakers, and the thirteenth loaf was taken into an income of tradesmen); *good wine needs no bush* (according to the ancient custom, innkeepers hung out ivy branches meaning that there was wine on sale) [4].

One should know that imaginative thinking of people is often special, it is reflected in a phraseological units and sometimes creates opportunity for comparisons and metaphorical representations for the people of different cultures and makes the phraseological unit the national phenomenon of each culture [5, 148].

Within phraseology researches, there are two positions of viewing phraseological units' national peculiarities. In most cases, national-cultural specificity of phraseological units is determined in the process of interlingual relations. This approach can be called comparative or contrastive. Another point of understanding national specifics of idioms is connected with national spirit, specific features inherent to a certain nation without comparison with other languages. It should also be noted that in each language, there are idioms, which are perceived by speakers of that language as their own. They are purely national phraseological units.

In phraseological units only one of the components has all the forms of the paradigm of the part of speech it belongs to e.g. to go to bed, goes to bed, went to bed, gone to bed, going to bed, etc., the rest of the

components do not change their form. Phraseological unit is more complex language unit, than a word, in structural and in semantic spheres. However, for majority of them functional vicinity to word is characteristic. Semantic wholeness is a constancy of components. The structure of the phraseological units defines other important peculiarity of the phraseological unit approaching them with. This means that in system of the language, they exist as readymade units in they are not made, but are extracted from memory and are used in the lexical meanings, grammatical forms and functions, which are to express.

Phraseological units of both English and Russian languages have a long history; include a significant amount of international words and idioms, related to human knowledge about the surrounding world. There are phraseological units in the Russian and English languages with a similar conceptual semantics which are not as numerous as the phraseological units with the phraseological equivalents in the other language.

So, a phraseological unit is a word-group or a sentence with full or partial transformation meaning and with stability at phraseological level. The classification system of phraseological units suggested by academician V.V. Vinogradov is based on the degree of semantic cohesion between the components of a phraseological unit, where the criteria is akin to the one in Bally's classification. The more distant the meaning of a phraseological unit from the current meaning of its constituent parts, the greater is the degree of semantic cohesion. The given typology, worked out on the material of the Russian language, was widely used by phraseologists for describing phraseological systems of other languages, including English. According to Vinogradov's classification, phraseological units are divided into three big groups: phraseological fusions, phraseological unities and phraseological combinations.

The sources and origin of phraseological units in modern English and Russian languages can be similar. The main source of phraseological unit is the Bible. Bible is the main literal source of phraseological units. Over the centuries Bible was a widely read and quoted book in England. Number of scriptural constructions and expressions is so high that it is not an easy task to collect and to count them. The following biblical expressions are used in contemporary English: The apple of Sodom — красивый, но гнилой плод; обманчивый успех; Can the leopard change his spots? — букв. Может ли леопард переокрасить свои пятна?; Горбатого могила исправит. The English phraseological units cannot be translated into Russian language word-for-word, otherwise it will lose its expressiveness and linguistic curiosity. Here is one more interesting example Rus. «намылить голову» in English would be: haul somebody over the coals. The Russian language has its own psychological, sociolinguistic peculiarities, that's why the phraseological units can't be translated word-for-word: *плясать под чужую дудку* — come under somebody's influence, submit to the influence of somebody; English to lock the stable door after the horse is stolen, to ride the high horse (means to behave a superior, haughty way), to show one's teeth (to take a treating tone, show an intention to injure), to wash one's dirty linen in public (discuss or make on public one's quarrels) Rus. «выносить сор из избы» because Russian people used to live in the houses called «izba». To carry coal to Newcastle — возить товар туда, где его и без того много; ехать в Тулу со своим самоваром; заниматься бессмысленным делом (Ньюкасл — центр угольной промышленности) it means to do unnecessary thing.

There have been suggested several classifications of phraseological units. L.P. Smith suggests the classification in accordance with those sources, from which the English language adopted phraseological units. He distinguished idioms, derived from the language of sailors, fishers, soldiers, hunters as well as he pointed out idioms, concerning different kinds of domestic and wild animals, birds, nature phenomena; idioms concerning agriculture, kitchen, different kinds of sport, art, parts of human body, etc. L.P. Smith there is no clarification of the semantic structure. To him, the persistent word combinations, determined as «idioms» is of interest mainly because they are «verbal anomalies», «which break grammatical or logical rules [6]. At the same time, Smith tried to demonstrate wealth and multiplicity of English phraseology, to determine from which sources it has penetrated into the general language. L.P. Pastushenko suggests naming such multitude of phraseological units combined on the basis of their logical-subjective, communicative commonality which cover the peculiar sphere of knowledge as phraseo-thematic area, she gives the following classification: 1) firearms; 2) fighting or hostilities; 3) military symbolism; 4) shooting or firing; 5) soldier, rank; 6) guard duty; 7) military tactics [7].

There are following examples of such phraseological units: *дать шпоры* — spur on; *бедный родственник* — a poor relation, i.e. a humble person who depends on others; *go nuts* — рехнуться; *hit the high spots* — говорить о главном; *обращать внимание на самое существенное*. Phraseological units in the compared languages can have the same meaning, however, they are based on different images with the features of national character, a typical example of this phenomenon are phraseological units *ездить в Тулу со своим самоваром* and carry coals to New castle, including national-specific toponyms [8].

Phraseological units originate from various sources: 1) *legends, traditions, religions, narrations and beliefs of the English folk*. Here the following phraseological units can be referred: *to beat the wind* — to waste time, to be busy with vain work; *to show the white feather* — to show timidity (a white feather in a tail of fighting cock was a sign of bad breed); *to leap apes in hell* — to die as an unmarried woman (according to old English narrations old unmarried women were intended to leap apes after their death); 2) *English realias*: *blue stocking* — learned woman (one of English admiral Boscawen's literary meetings in the 18th century in London was called «the meeting of blue stockings», because scientist Benjamin Spelling flete came in blue stockings); *blue book* — reference book that contains surnames of persons who occupy state posts in the USA; *to carry coals to Newcastle* — to do something absurd (Newcastle is the centre of English coal industry); 3) *personalities of English writers, kings and scholars*: *King Charles' head* — obsessive idea (according to Charles Dickens' novel «David Copperfield»); *Queen Anne is dead* — nothing new; *a Sherlock Holmes* — a detective; *a Sally Lunn* — sweet roll; 4) *historical facts*: *as well be hanged for a sheep as for a lamb* — if one is to be executed because of stealing a sheep, so why not steal a lamb (an old English law according to which one who steals a sheep is executed); *the curse of Scotland* — nine of diamonds in cards (the card is called in honor of the resemblance with the blazon of Duke Stair, who hated Scotland); 5) *ables and fairy-tales* *Fortunate's purse* — purse full of money; *the whole bag of tricks* — very sly; 6) *family relations*: *henpecked husband* — a man habitually subdued by his wife; *a marriage portion* — a bride's dowry, *to marry a fortune* — to take as a husband a rich and well-respected man, *Miss Right* — smb.'s future wife, *Mr. Right* — smb.'s future husband; 7) *seasons and weather*: *rush season* — period when people are especially busy doing something; *out of season* — not available for sale, out of point, not in a proper place; *settled weather* — period of calm weather, free from storms and extremes; *under the weather* — ill.

Phraseological units of different subcultures have their own specific characteristics, reflecting the imaginative thinking of the people. The national features of English phraseological units are qualities such as courage, bravery and nobility: *fight the Kilkenny cats* (отчаянно драться); *share one's last crust with smb.* (делиться последним куском хлеба); *bear the brunt of smth.* (принять на себя главный удар), *kind hearts are more than coronets* (доброта в людях ценится выше, чем их общественное положение); and for Russian culture — sacrifice, heroism and dedication of the Russian people: *or chest in crosses, or head in the bushes*; *it did not disappear*; *a hero falls — a coward falls will be crushed*; *the stomach to spare no* [9].

Imaginative peculiarities of the notion «heroism» in English and Russian phraseology often contain descriptions and comparisons of feats, enemies, heroes: *brave as a lion* (смел, как лев); *firm (steady) as a rock* (крепкий, как скала); *a tough nut* (крепкий орешек) [10]. However, there are characteristic differences of feat's imaginative content in compared cultures. For example, in the Russian culture heroic feats are often made for the sake of the motherland: *the Motherland is a mother, be able to defend it, the first thing in life is to serve the Motherland*; *for the Motherland not sorry and life*; *the patriot is able to make any exploit*. Moreover, in Russian culture special attention is paid to idioms related to the feat: *где наше не пропадало; двух смертей не видать, а одной не миновать; от смерти на волосок; очертя голову; риск — благородное дело*.

And in English culture there are more expressions and idioms conveying the meaning of overcoming difficulties: *to go through fire and water* (пройти сквозь огонь и воду), *to drink the cup to the end* (выпить чашу до дна), *batten down the hatches* (готовиться к худшему; закрывать все люки на лодке перед штормом), *beat one's brains out* (ломать голову над чем-либо; сильно трудиться, чтобы добиться чего-либо) [11].

Here is an example of phraseological equivalence: the Russian unit «» and the English phraseological unit «*cast (throw) a stone (stones) at smb (somebody)*» are characterized by common semes «a person», «a person's action», «human relations», semes, depicting such actions as «to accuse smb», «to slander smb», negative evaluative seme and the emotive seme of disapproval. Both idioms belong to inter style units and are deprived of expressive seme. So we can consider them full semantic equivalents. At the same time some differences may be typical of the componential structure of Russian and English unit phraseological meaning. In the first place such differences may be observed in their connotations, first of all, in their functional stylistic and emotive components. We can also observe some minor partial differences in the seme structure of their signification-denotational micro components (according to Reichstein in this case we meet with ideographic synonyms and hyper hyponymy), i.e. we observe the presence of one or several additional differential semes both in the Russian and the English phraseological units. In this case three connotational

components — emotive, expressive and functional-stylistic — may differ or coincide. Such partial divergence with close resemblance is typical of semantic analogues.

English idioms, devoted to the industry, represent a variety of images, expressing the love to work. The exceptions are the image of the horse: work like a horse (this comparison is characteristic for many languages and reflects the people's view to the difficult role of horses in agricultural society) and the image of the bee: hardworking as a bee- as brisk as a bee (bee is a sacred insect according to mythological and biblical views. According to the mythical representations, bee is a sacred because a newborn Zeus was nurtured by this insect. According to the biblical legend bee came from tears of Christ). The representatives of Russian and English cultures value these qualities of a bee such as industry. In English and Russian cultures the busy man is often compared with the bee.

In the English phraseology there are many images of animals associated with the industry: the beaver — an eager beaver; (as) busy as a beaver; hive — (as) busy as a beehive; cockroach — (as) busy as a cockroach; hold your horses; holly Cow; can the leopard change his spots; don't play the giddy goat [12]. There are many examples of idioms in English and Russian phraseology containing names of animals: fight like cats and dogs — жить как кошка с собакой; as clumsy as a puppy — неуклюжий, как щенок; work like a dog — работать, как собака; it rains cats and dogs — льет, как из ведра. In the Russian culture industry is often compared with such animals and insects as an ant, an ox, a donkey (working like an ox; hardworking as an ant; to work as a donkey. It should be noted that in Russian language there are idioms, expressing a negative attitude to work: *мартышкин труд*, means «useless, in vain». The expression has come from the fable «Monkey» (1811) A. Krylov. This fable is about one monkey which envied the ploughman, whose work was useful for people. Monkey, having desire to show hard work began to roll a large block, but failed, because its work was useless. In the English phraseology there is no such negative attitude to the work.

The concept of a 'soul' also plays an important role in the Russian and English cultures. The person whose behavior is opposite to the moral norms accepted in the society is called *душевнобольной* in Russian and mentally-ill person in English. In other words, when the Russians have the soul hurts, the representatives of the English-speaking world have problems with mind, and, of course, these words form a view about the life of these people, although they do not notice it. Peace of mind is viewed by Englishmen as a mental disorder. Russians consider that stone falls down from the soul; the native English speakers say a load (weight) off one's mind [13; 210].

The specificity of the English and Russian phraseological units may reflect the history of the nation, peculiar traditions, customs, and national character. For example, phraseological unit *сама себя высекла* (ironic) is about a man who runs into trouble, which he makes himself and by his own words and actions caused harm to himself. It is properly Russian phraseological unit which occurred in the middle of the XIX century in the N.V Gogol's comedy «The Government Inspector» (1836) [14: 105].

The phraseological connected with popular beliefs, folk legends, superstitions, customs and traditions: *halcyon days* (мирное время, спокойные дни) — it was believed that the kingfisher laid its eggs and incubated for fourteen days, before the winter solstice, on the surface of the sea, during which time the waves of the sea were always unruffled; *an unlicked cub* (желторотый юнец, молоко на губах не обсохло) — according to medieval tradition, the bear cub is misshapen and imperfect till its dam has licked it into form; *dogs howl at death* (собака лает — жди беды) — a widespread superstition in Britain; *the hair of the dog that bit you* (клин клином вышибают, здесь: подобное лечится подобным) — a small measure of drink, intended to cure a hangover, in allusion to an ancient notion that the burnt hair of a dog is an antidote to its bite; *a bird of ill-omen* (пессимист) — based on the ancients thought that some birds indicated good luck, and others evil; *sure/care/curiosity killed a cat* (не работа старит, а забота/много будешь знать — скоро состариться) — English popular belief that a cat has nine lives, but care can wear them all out.

Also phraseologisms related to religion and church, taken from the Bible that was extremely popular in Britain over the centuries: *a leopard cannot change his spots* (барс не может сменить свою пятнистую шкуру/горбатого могила исправит) — taken from King James Version of the Bible; a fly in the ointment (ложка дегтя в бочке меда) — in earlier times, ointments were creams or oils with a cosmetic or ceremonial use and substances one was anointed with; *sick as a dog/cat* (очень больной) — the Bible speaks of dogs «returning to their vomit again», *poor as a church mouse* (очень бедный) — in a church there was no cupboard or pantry, where mice most do congregate; *separate the sheep from the goats* (отделить овец от козлиц/отделять, отличать важное от второстепенного) — derives from Miles Coverdale's Bible, 1535.

Some phraseological units that reflect character traits especially particular to British people: *if wishes were horses, beggars would ride* (будь желанья лошадьми, нищие ездили бы верхом) — tells about self-

criticism of British people, first arouse in the published works of William Camden in the 17 th century; *on the pig's back* (на коне, успешный) — denotes British striving for success and wealth, has Irish origins; *enough to make a cat laught* (и мертвого рассмешит) tells about British sense of humour; *to be a bear for punishment* (идти напролом) signifies the courage and independence of British people; *stalking horse*(подставное лицо) — reveals nation's disapproval of cheating.

An English idiom *has kissed the blarney stone* (the Blarney Stone) is the nationally-marked phraseological unit. It means to be the flatterer. This saying is based on an ancient legend, according to which the one, who kisses the stone, located in the Irish Blarney, gains the ability to flatter [15: 725].

Thus, phraseological units are one of the most significant parts of the national culture, great heritage of the preceding generations. Idioms occur in languages on the base of imaginative representation of our reality, which reflects empirical and spiritual experience of the linguistic community. As far as the system of images in the phraseology of language is connected with material, social and cultural aspects of the given linguistic community, we should admit that it also testifies about its cultural, national experience and traditions. Summarizing all that mentioned above, we can say that phraseological units show national culture specifics and mostly have equivalents in other languages.

In conclusion it should be noted that the phraseological units directly (in denotation) or indirectly (through the correlation of the associative and figurative basis to standards, symbols, stereotypes of national culture) bear cultural information about society and the world.

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Ү.І.Көпжасарова, А.Ю.Шипицына, Ә.Ә.Нұржанова

Орыс және ағылшын тілдері фразеологизмдерінде ұлттық мәдениеттің бейнеленуі

Мақалада ағылшын және орыс тілдері фразеологизмдерінің рөлі ұлттық мәдениетті бейнелейтін құрал ретінде ашылды. Авторлар халықтың бейнелі ойлауын көрсететін орыс және ағылшын мәдениетіндегі фразеологизмдердің айрықша ерекшеліктерін қарастырды. Мәдениеттердің ұлттық қыр-сырын ашатын ағылшын және орыс тілдеріндегі фразеологизмдер келтірілді. Ағылшын және орыс тілдері фразеологизмдерін түрлі тақырыптар мен дереккөздер бойынша қарастырылды. Сонымен қатар екі тілдегі фразеологиялық тіркестерге салыстырмалы-салғастырмалы талдау жасалды. Авторлармен фразеологизмдер ұлттық мәдениетті бейнелеу құралы және оқытылатын тіл елінің мәдени-ұлттық тәжірибесі туралы бай дереккөзі болып табылады деген қорытынды шығарылды.

У.И.Копжасарова, А.Ю.Шипицына, А.А.Нуржанова

Выражение национальной культуры во фразеологизмах русского и английского языков

В статье раскрывается роль фразеологизмов английского и русского языков как средства выражения национальной культуры. Авторами были рассмотрены специфические особенности фразеологизмов русской и английской культуры, отражающие образное мышление народа. Приводятся примеры фразеологизмов английского и русского языков, отражающих национальную специфику культур. Также были рассмотрены фразеологизмы английского и русского языков по различной тематике и из разных источников. В заключение авторы приходят к выводу о том, что фразеологизмы являются средством выражения национальной культуры, богатейшим источником о культурно-национальном опыте народа страны изучаемого языка.

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UDC 378.147

G.Yu.Amanbayeva, A.T.Toleubekova

*Ye.A.Buketov Karaganda State University
(E-mail: Sulamita_t@mail.ru)*

Ontologic parameters of scientific research

The article deals with one of the objects of linguistic research — the category of discourse as well as its typology. The main components of the institutional dialogue are described on the basis of scientific type of discourse. Its integral differential features are analyzed. The criteria for this type of discourse and its genre space are identified. The so-called complex regulatory principles are considered, adherence to which optimizes the process of creation, transmission and use of knowledge.

Key words: text, discourse, scientific discourse, institutional discourse, classification of discourse types.

The current stage of linguistic science is characterized by linguists' interest in the problems of the text in general and scientific discourse in particular. It is determined by the complex, multidimensional nature of the object of research itself, the emergence of new methods for the study of this object, the processes of globalization covering all aspects of social life including science [1; 130, 131].