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The Investigation into the Mutual Permeability of Two Languages and Cultures and Their Mutual Permeability

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Abstract— In recent years scholars have been increasingly speaking on a certain correlation between mentality and culture. Cultures of different peoples are stated to be combined by the sameness of human thinking and by the difference of methods applied to one and the same thinking. It is a well-known fact that language is one of the factor which accounts for the possibility of sociality and culture, and human speech is largely conditioned by the fact of its being part of a certain socio-cultural formation. Besides, intrasystemic structural lingual factors become relatively autonomous mechanisms of influence on the integration of linguistic signs into human speech. It is necessary to note that linguistic signs are conservative; they develop slowly because their sphere of functioning is limited by territory, by tradition, socially and stylistically. It is only owing to the self-sufficient and self-regulating character of a linguistic system that peculiarities of actualization of linguistic units can serve as a basic material for disclosing national-cultural characteristics of a linguistic personality. The question about mutual permeability of languages and cultures is closely related to the question about the whole conceptual basis of human consciousness, about the so-called psychological unity of humankind. The questions under consideration are interrelated, but the former cannot be replaced by the latter. As for the psychological unity of humankind, as is often observed in science, diverse opinions are spoken out by scholars with regard to the above-mentioned subject that vary significantly: some of them consider that different cultures give rise to most peculiar mentalities; the others believe that there is one common universal set of concepts underlying the diversity of cultures.

Keywords: mutual permeability and mutual permeability of two languages and cultures, the psychological unity of humankind, the national linguistic world picture.

I. THE ACTUALITY OF THE PROBLEM

A deep, and no less obvious, analogy can be observed between the historical ethnos, the national culture and language. We can affirm that ethnos and national culture exist as long as there are meanings of words of a national culture, the specific features of a national speech usage, literature written in a national language. The aforementioned components necessarily characterize a linguistic personality, the subject of speech and the possessor of certain features of national character.

As a result of the investigation conducted, we have established that the idea of correlation between ethnos, culture and language presents some features of interest to scholars at present.

It is impossible to speak about the high level of knowledge of a foreign language, if this knowledge does not include the usage of rules of speech communication and the ability to practice these skills. It is very important for one to have a clear idea of differences found in various national speech etiquettes. The specific national features of speech etiquette in each country are exceedingly bright, because different rites, habits, all which is acceptable and unacceptable in human behavior, the things allowed and forbidden in a given social etiquette are added to the peculiarities of a language proper.

As a result of the theoretical analysis of many works and concepts, such as the theory of the interrelation between language and consciousness, language and thinking, language and ethnos, language and culture; The investigations made by Russian and Kazakh psycholinguists (L.S.Vygotsky, A.N.Leontyev, S.L. Rubinstein, A.A.Leontyev, L.V. Saharniy, E.F.Tarasov, A.A.Zalevskya, J.H.Karaulov, R.M. Frumkina, N.B.Dmitryuk, I.A.Sternin, Z.D. Popova, R.S.Nemov, V.P.Belyanin, M.I.Lazaridi, and others); the conceptual theses of modern cognitive linguistics about cognitive mechanisms which account for the divergencies and similarities of the the conceptual world picture in different languages (D.N. Shmelev, A.Melnikova, E.S.Kubryakova, V.A.Maslova, A.E.Karlinskiy, G.G.Gizdatov), the linguoculturological thesis about the similarities and differences of linguoculturological fields in different languages. (A.M.Vereshchagin, V.G.Kostomarov, V.V.Vorobyev) ideas of sociolinguistics and ethnolinguistics (J.D.Desheriev, A.D.Shveytser, L.B.Nikolsky, B.A. Serebrennikova, A.S.Gerd, A.O. Orusbayev, M.K. Isayev, B.H. Hasanuly, G.G.Gizdatov, E.D.Suleymenova, Z.K. Ahmetzhanova, A.R. Beysembayev, D.M. Kistaubayeva, A.K.Kalzhanova, G.I. Abramova, K.M.Abisheva, S.Bayabdicha, D.D.Shaybakova, V.D.



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Narozhnayam R, Osmanovam M, Shingareva and many others) have established that the question about the symbols of national cultures of particular ethos's and their linguistic expressions still remains open. In this connection the question about the investigation of the symbols of Kazakh national culture and their linguistic expressions is an actual one.

The investigations in the field of psychology and linguistics weigh heavily in favors of the adherents of "the psychological unity». Dealing with the problem of the creation of the universal semantic meta language on the basis of semantic primitives, which can be found in all the languages, A. Vezhbitskaya writes the following: "... Along with a mass of concepts, specific to a given culture, there are some fundamental concepts, which are subject to lexicalization, found in all the languages of the world... Linguistic and cultural systems differ to a great degree, however there are great deals of semantic and lexical universals, pointing to the existence of the common conceptual basis, upon which human language, thinking and culture are based... Now it is time to make a combined effort to reveal a common set of concepts, lying in the base of the psychological unity of humankind [1]. Nevertheless, even the presence of the whole conceptual basis (though not fully described and not verified in all the languages of the world) is not a sufficient basis to answer the first question without hesitation, the question about the mutual permeability of languages and cultures, and to be more specific – about the degree of this permeability. If such concepts as subject and object of action, concepts of reason and consequence, quantity, value etc. can be found in all the languages, does this fact necessarily mean that we can understand that which is expressed by means of these languages, that we see the world with the eyes of a foreign speaker? We think not, for it is this very set of universals, this basis, that restricts the versatility of languages and cultures. However, the common basis is only a part of the whole national linguistic world picture, which is, from the point of view of the national identity, the least interesting from force of its versatile character. All which lies outside the whole conceptual basis (that is the specific national nuances of ways to cognize and perceive the world), is added to the logical-conceptual basis and forms the part of the national linguistic world picture which conveys the national specific features and makes us be rather dubious about the possibility of the penetration into this sphere of the bearers of a foreign culture and consciousness. It is these very nuances of the development and the detailed elaboration of the whole conceptual basis that determine the "face" of a national mentality. Here's an apt comparison: there are a set of certain universal features on a human's face: eyes, nose, ears etc., yet only nuances (form, shape, colour, position) make one's face look differently from others. The same can be said about languages: each language has a specific way to describe one of those universals, giving a national mentality and national character an "uncommon facial expression".

The same principle of the dominance of a nuance, of a proportion over the exhaustive versatility can be observed at an even higher level – the level of abstraction – at a level which deals not with comparing linguistic systems, but with the national character of a speaker of these languages. "In comparing any national characters, it is almost impossible to fail to notice the close connection existing between them. Their major difference is that the same properties of the character correlate with different proportions. Say, in the national character of Muslim people the male dominant is very prominent, which gives them a keen sense of male dignity and, possibly, makes them have an overly high opinion of a man's honors. Among the people of tropical Africa we can feel a strong sense of clan solidarity, which is so favorable to the formation of commonwealths. Among many peoples of the Third World one still can see the remnants of the archaic consciousness which strengthen various superstitions and serve as the grounds for fanatics, and which cause the emergence of religiously embellished political movements. Yet can we state with certainty that there is no tendency to religious fanatic, say, in the USA, and that there is no keen sense of male dignity in Spain? The point is how important these features are among other signs of the national character [2].

It is the specific national periphery (with regard to the universal logical-conceptual basis) of the national linguistic world picture presents many features of interest for an outside investigator of a certain culture. Even we shall venture to state; the national linguistic world pictures are impermeable for the minds of those speaking foreign languages. It would be better to make use of another term, because the term "impermeability" suggests the penetration of some alien element into the environment. It is almost impossible to gain a full insight into the national linguistic world picture from the position of one's own linguistic consciousness, that is to say from aside, constantly adding the fragments of the national linguistic world picture to the fragments of the national linguistic world picture of our native language [3]. Such kind of penetration will inevitably fit all the unknown and the unusual in another consciousness into more usual forms of our own national linguistic consciousness. The cognition of the unknown will be replaced by the searching for possible equivalents in our own linguistic world picture. The recognition of a foreign national world picture is possible only through the stage of the conscious



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estrangement, the conscious transformation of our own consciousness into **tabula rasa**, i.d. by realizing the previously mentioned principle of the **presumption of ignorance**.

Such cognitive activity is believed to come from an unknown world model; it should not be *penetrated* by the investigator's consciousness; Step by step it should be acquired and perceived from inside without comparing it with the one which was formed during the acquisition of the native speech skills. Instead of **permeability** we suggest using the term **cognoscibility**, for knowledge is limited by the sphere of logic, whereas the national linguistic world picture comprises all the spectrum of the ways of perceiving the world, including such illogical forms as: senses, feelings, states, each of which has its own lexical expression and, accordingly, presents itself as an intrinsic part of the national linguistic world picture. Thus, in order to acquire a profound insight into the national linguistic world picture of a foreign language, we have to take the position of a native speaker – the position which enables us to perceive the world exactly in the way how he or she does - and by means of the lexical system to get a clear idea about national mentality (the national logic) and national character (I'd. the emotions and means of their expression, moral priorities etc)

Using the above-mentioned terms, let us repeat our question: can the national linguistic world pictures of other languages be cognized? We can answer the question positively, yet with a few reservations. For this can be reached only at the cost of great intellectual and emotional efforts on the part of the cognizing subject as it presupposes the formation of a second linguistic personality in his or her consciousness. It is almost impossible to achieve the said goal at a mature age (if it is, indeed, possible). The difficulty the above-mentioned process presents does not, however, suggest the futility of the attempts to do so. On the contrary, it is highly advisable for one to think of a way how to make the process of cognition easier, if one wishes to acquaint oneself with some other ways to perceive the usual world through the prism of a foreign language, or, even more than this, if one wishes to completely master them, with the deep understanding of its national character and national mentality.

The Concept of Number is explained from the point of view of its origin and its use in the magical function. The concept of number is understood as a certain quantity of objects. There exist three hypotheses of the origin of the conception: the pragmatic one (numbers came into being as a result of communicative needs), the conceptual or *verbal one* (a human has an inherent concept of the number 1, which he/she understands as the starting point and the conceptual apparatus for constructing the numbers which follow the number 1), and the ritual one (the reversed conceptual hypothesis, which suggests that a human is capable of re-creating a number). In ancient times people used to attach sacramental power to numbers, supposing that they possess some latent meaning and a magical property to influence the reality: Numbers were believed to be used by gods to control the world. V.A.Maslova describes the magical function of certain numbers as follows: “one” represents the primary holist city, God, whose alternative name is Odin in the Scandinavian culture (NB in Russian “one” is один; one can hardly fail to notice the graphic and phonetic similarity which is easily found between the Russian numeral “один” and the name of the supreme Scandinavian god - Odin). The number “one” is also used to represent light and the sun, the source of life. “The number “two” is symbolic of “the twinning” of God”. This number is related to negative connotations in the Russian national linguistic world picture. The birth of look-alikes were regarded as a bad omen (in the Russian word дьявол we can find the element «ди» (ди-авол), which is Latin for “two”). The number “two” was also symbolic of female; “The number three means Trinity of God; lotus (swift and decisive) «тридесятое царство-государство», «в три ручья» (in three streams), «в три погибели» (threefold),. “The number four represents the versatility of holisticity, omnipotence, firmness, power, intelligence, justice”. The symbol of the number four is linked to the idea of square – the emblem of Earth for many people, and the four-pointed cross – the symbol of holisticity. “The number five – the rays of the five-pointed star represent the four elements: Earth, Water, Air, Fire + human consciousness. The pentagram of the five-pointed star, in the corners of which initial letters of the Grecian name of Jesus Christ can be seen. If the number “six” is considered to be the Devil's one in Christianity, then in the world culture, on the contrary, is the symbol of union and equilibrium. The Russians have a negative attitude towards the number Six. In their opinion, “Six” is a sycophant, a grass. The number Seven is a sacred one, which represents divinity. This number characterizes the Sun gods and the general idea of the universe. In Europe the number Seven finds its reflections in folklore, phrase logical units of language and different names: seven gnomes, seven lambs, in seventh heaven, «семь пядей во лбу» (having a seven pyads forehead – the phrase logical unit used by the Russian to describe a very clever person), «семь богатырей» (the Seven Strong Men), «Семиречье» (the Seven Rivers), «Семеро смелых» (the Seven Brave Men) etc. The seven notes, the seven colours of the spectrum, the seven stars found in the constellation called “the Great Bear”, the seven planets, «седмица» (a Slavonic word meaning “week”), Muller's magical number (the capacity of a human's operative memory) are all the expressions of the idea of the Universe. Eight, in occultism, is the symbol of equilibrium. The



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number was represented by the mathematical symbol of South, West, East and North, including the intermediate directions such as South-East, South-West etc. “Nine” is 3 in an intensified form, that is the triple triad. In mysticism, “nine” is a triple synthesis of thought, body and soul and the afterlife, Earth and sky. Russian people perceive the number as the symbol of danger and power. It is the number any process ends in. “Nine” also gives rise to the transition to a new quality: the wake on the ninth day; a cat is said to have nine lives; there are nine underworlds in mythology, 9 months of pregnancy of humans and some animals. “Ten” is the symbol of harmony, fullness and perfection. It is well-known that almost everywhere one tenth was the measure of contribution and sacrifice to God. A decade (10 days) symbolizes a historical landmark or a full cycle in mythology. “Twelve” was the main number in ancient astronomy, astrology and chronology, which represented space and time. This may account for the existence of 12 star signs, 12 constellations, 12 months, 12 animals in the Oriental Calendar, 12 Jesus Christ’s apostles, 12 Jacob’s sons, 12 Israel generations, 12 Olympic gods, who constituted the Grecian pantheon, Gaia and Uranus gave birth to 12 mighty titans etc. This was “the number of the selected ones” [4].

The number thirteen in many cultures is called a baker’s dozen, an unhappy one. In all likelihood, its negative connotations were accounted for by the fact that early lunar calendars needed adding a superfluous thirteenth month, which, from the observations of ancient peoples, boded ill. The number is related to mysterious power and the cosmic cycles of Earth. The number 13 was the name of Satan in witches’ rites. Kazakh people, on the contrary, do not attribute any negative connotations to the number; they regard it as one of the periods of life. – «мүшел». “Twenty” is a sacred and a happy number, which was believed to be related to the Sun God. Maya Indians related the number to the overall quantity of a human’s fingers and toes. In the Russian world picture “twenty” is often used as part of phrase logical units of language in such phrases as «рубль двадцать», «не возьмешь за рубль двадцать» and in many others.

“Forty” is a symbolic number which is actively used for ritual purposes in Christianity, Judaism and Islam to determine important periods of time: spiritual preparation and purification period (e.g. 40 days of Lent), trial (forty days were necessary for the dead to leave the world). The Deluge lasted forty days and forty nights. The number has also found its reflection in Russian phraseology, in its world picture: «наговорить сорок бочек арестантов». There were 40 pounds in one pod. It was the extreme number in Russian culture: сороконожка (Russian for “centipede”), «сорок сороков» - the extreme number for Russian people.

“Sixty” is also an important number in Russian concept sphere. But unlike the previous one, it is an exact number. So there are 60 minutes in an hour, and 60 seconds in a minute. English people have nothing to do with the number. Number is inextricably related to measure. For example, the following mythologize is related to the concept of plurality in Russian mentality: “We need to give the Devil things that we have in plenty”, hence there is a Russian phrase «черт не схватит» (a great deal), «до черта» (many, much), «с хвостиком» (with a little bit), «с лихвой» (more than enough); The Byelorussians have «да ката» («кат» means “enemy”, “Devil”) [5].

II. THE CONCEPTION OF «COLOUR»

The role of a certain colour for a given ethnos to some degree is reflected in its linguistic consciousness. It should be pointed out the universal element in the perception of colours by the representatives of different ethnos.

Vorobiev V.V. [6] points to the evolution of the perception of colours on the example of the brown colour. Thus, the brown colour was symbolic of life for the ancient Egyptians, as it is the colour of soil. They still tend to associate the colour with the feel of their roots, reliability and common sense. They regard this colour, along with the yellow one as the safest colours on a traffic light. Some people tend to grant the brown colour a meaning similar to the black one and, respectively, the brown colour is in harmony with the state of despair and depression. In Arabic Muslim culture the brown colour is considered to be negative. It was associated with decay and demise. The black colour is the symbol of negation and protest in psychology: not in vain it was chosen by extreme liberals – from pirates to anarchists. The brown colour is similar to the black one: they both convey aggression. The fact may account for the fascists’ preference for the colour: the latter is the colour of Nazi uniform. In modern Russian the colour is associated with all that bears relation to fascism. In English culture the brown colour brings about the association of poverty.

The symbolism of colour plays an exceptionally important role in Kazakh national consciousness. The system of colour designation and colour symbols are principal codes in the traditional world perception model of any ethnos. The white color is symbolic of purity and innocence. Thus, Kazakh people have the concept of «ак жол» (white road). According to their view, an innocent girl has to step over a wounded «jigit» three times to heal his wounds. I.Yesenberlin described a situation in which Zeinep from “ак сүйек” had to step over a wounded batyr three times.



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It was an old, infrequently used method. If nothing could help a wounded one, then there came a woman from the tribe «төре» [7].

In the presence of all people she was expected to step over the wounded one's body. If the woman was pure and innocent, the ceremony revived the warrior; but if she was sexually unfaithful to him, the warrior immediately died. The above-mentioned method served not so much for healing as for revealing whether a woman is faithful to her husband.

Knowing their wives' antics, sultan's (төре) did not use the method very often: Kenesary agreed to resort to the method only because other methods had been used.

The black colour is mainly used to characterize negative traits and bad deeds, woes, bad mood, evil, or a person with bad intentions. It is believed that the deep opposition of colours ақ қара comes from the deep structure of the world as a whole, and the deep classification into this world and another – «жарық дүние» - «қаранғы дүние», "life and death", "good and evil".

Numerous similes, metaphors, phrase logical units of language are formed with the aid of the concept of the black in Kazakh (қара). For example: бүкіл дүние қара жамылғандай, қара ниет (bad thoughts), қара жүрек – (black heart), қаралы күн – (the mourning day), қара тер – (black sweat), қара пәле – (black evil).

The specific features of English and Kazakh mentalities can be revealed as a result of analysis, and the comparative semasiological investigation conducted by A.I.Gudavichus [8].

Table 1 (The Specific Features of the English and Kazakh National Characters)

The English people	The Kazakh people
Hospitable	Hospitable
Hard-working	Warm
Ready to help	Hard-working
Impractical	Ready to help
Lazy	Impractical, naïve
Irresponsible	Disinterested
Jealous	Tolerant
Intruding their customs on others	Trustful
Humiliated	Respecting the elders
Brave	Obedient
Religiosity (orthodox)	Brave
Magnanimity	Religious (Islam)
Strength	Power of observation
Unbusinesslike	Not vindictive
Maximalism	Merciful (their relatives brought up orphans)
Swashbuckling	They regarded walking as a shortcoming.
Quick	Slow
Merciful	Staid, slow tempo of speech

III. THE GOAL OF THE INVESTIGATION

In the course of the investigation we have conducted experimental work with the respondents of different nationalities with the view to giving an ambiguous answer to the question whether the national linguistic world pictures of other languages are permeable.

IV. THE METHODS OF THE INVESTIGATION

In order to study the permeability of the national linguistic world pictures we have used some psycholinguistic methods, such as the free associative experiment, indirect semantic investigation methods, the direct word definition method, questionnaire etc. In order to disclose the specific features of the permeability of English and Kazakh national linguistic world pictures, we have carried out a free associative experiment, in which 97 persons took part. Second and third-year students of the faculties of philology (51 people) and psychology (46 people) took part in the experiment. According to the national consistency the subjects were the representatives of: the Kazakh nation - 48 persons; the Russian nation - 34 persons; other ethos's - 15 persons. The age classification of the respondents is as follows: 18-20 -years old (50 people), 21-22 (47 people). According to the level of education of the subjects: unfinished higher education – 97 people.



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V. THE CONDUCTION OF THE INVESTIGATION

In order to conduct a free associative experiment 22 stimuli-words were selected, which are the names of English and Kazakh concepts: the English words stimuli – people, motherland, family relationships, home, space, time, number, colour, love, good, evil; the Kazakh stimuli – *адам, ата-мекен, туыстар, үй, кеністік, уақыт, сан, түс, махаббат, жақсылық, жамандық.*

As a result of the mass associative experiment it was established that English and Kazakh associative fields of these words stimuli do not overlap in most cases. At the next stage of our observations, the nominative fields “family relationships” in English and Kazakh national consciousness were compared. They are shown in the following table.

Table 2. The nominative fields “family relationships” in English and Kazakh national consciousness

The English have	The Kazakh have
Father, mother	Father, mother (Әке, шеше)
Grandmother, grandfather	Grandmother, grandfather (Әже, ата)
Brother, sister	Brother, little sister (Аға, қарындас)
Mother-in-law, father-in-law	Mother-in-law, father-in-law (қайын ата, қайын ене)
Son-in-law, daughter-in-law	Son-in-law, daughter-in-law (Күйеу бала, келін)
Wife's the son, sister's husband, the wife of brother husband	Келін, қайын сiнiлi, абысын
Brother-in-law, brother-in-law, brother-in-law	Brother-in-law, brother-in-law, brother-in-law (қайын iнi, балдыз, бажа)
Sister-in-law, brother-in-law	Sister-in-law, brother-in-law (қайын бике, балдыз)
Nephew, niece	Nephew, niece (Жиен ұл, жиен қыз)
-	құда, құдағи, құдаша
The godmother	Кiндiк шеше
A grandson, granddaughter, great-grandson	A grandson, granddaughter, great-grandson (Немере, шөбере, шөпшек)

The participants of the experiment believe that the comparison of the facts they arrived at on conducting the pilot experiment with the material of the English associative thesaurus has revealed cases of the divergence of the images of English and Kazakh consciousness.

VI. THE CONCEPT OF MORAL VALUES

The following free associative experiment revealed an interesting fact that at the level of cultural stereotypes linguistic consciousness of a young man and a girl remains attached to the values and archetypes, traditional to their culture. The stimulus word “love” is characterized by the following reactions: happiness – 20%; feeling – 19%; heart – 15%, joy, passion, evil – 4%; hatred – 3%. These were some of the frequent reactions. The stimulus “love” is a reaction which characterizes the physical side of love – sex 17%, kisses, sensual pleasure, and passion – 14%, indecency – 8%. In the light of the above-mentioned facts, moral values in young girls and men are not based on a national mentality.

VII. THE CONCEPT OF TIME

The category of time is the object of study of a variety of sciences, such as philosophy, culturology, mathematics, physics, psychology and linguistics. The idea of time is an exceedingly complex and a multi-faceted one. Depending on the forms of movement time can be of different character: physical, geological, mechanical, astronomical, biological, social-historical, fictional, biblical etc.

As many scholars think, time finds a certain reflection in a linguistic time model, which is constituted by a multitude of grammatical means of language, namely, the verbal tense forms, words in the meaning of which a temporal component can be found; various adjectives and adverbs with a temporal meaning, word-combinations; noun syntactic groups; phrase logical and paremiological units of language, such as “day”, “night”, “morning”, “noon”, “evening”, “spring”, “summer”, “time”, “hour”, “moment”, “time flows”, “time changes”, “time of hope and sadness gentle”, “Hrushyev’s time”, “morning living”, “sunset”, “contrition”, “broke through the hour”, “former”, “future”, “then”, “current”, “previous” etc. The low assessment of the measurable past is characteristic of English mentality. For example, «начать с чистой страницы» (start from scratch) – «бәрiн басынан бастаймын».



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The peculiar way of nomadic life and their economic activities had a decisive effect on the way of measuring time: *бие сауым, бас сауым (the first milking), шай қайнатым, сүт пісірім, ет асым, қозы жамыраған кез, қой қоралаған мезгіл, козы алып болған кез, бие байлаған уақыт* etc. Cf. «қалындықты әкелуге, аттанушылар құдалар ауылына күйеу келді», «уақытынан кешікпей жету үшін, сиыр тус кезінде артынан тартынып жүріп кетті»; «сүт пісірім мезгіл өтті ме», өтпеді ме – жүдеп-жадап қайтып бір шай ішім же жүріп, қара жусанды қатқылға келіп тоқырысты»; «Жұман ет асым уақыт өтпей-ақ бір көш жерді алып, аттарды біраз қинаңқырап жібердің-ау деймін, - деді, өзі де бел жазуға атынан түскен Игенжан»; «Жігіт күшінде бір шай қайнағанша кісі бойы қол созым құдықтарды бір өзі қазып тастай беруші еді деседі».

VIII. CONCLUSION

According to the given facts, we come to the conclusion that peculiar ways to measure time in a certain ethnos can be fully and most clearly understood only by the representatives of this ethnos. Thus, the specific features of national psychology are a peculiar combination of human facts and the facts specific to a given nation in the spiritual life of peoples. They are expressed very clearly in the fixed national traits of social behavior, the national colour of feelings, customs, traditions, in the peculiar reflection of reality, which are formed under the influence of fixed conditions of social-economic, cultural life, under the influence of the peculiarities of the historical development of a certain ethnos, and found in its national culture, traditions, customs etc.

Factually, any national world picture can be cognized, but this requires a lot of mental and emotional efforts on the part of the cognizing subject, for it presupposes the formation of a second linguistic personality in his/her consciousness. He/she is expected to master it perfectly. To reach the goal is practically impossible at a mature age. However, the difficulty of the task in question does not suggest the futility of attempts on the part of the cognizing subject to understand the national world picture of a foreign language. On the contrary, it is highly advisable for one to think of a way how to make the process of cognition easier, if one wishes to acquaint oneself with some other ways to perceive the usual world through the prism of a foreign language, or, even more than this, if one wishes to completely master them, with the deep understanding of its national character and national mentality.

According to the results of the present investigation, we have disclosed the specific features of national character and showed how these features are reflected in language, in speech etiquette in our case. We have also discovered that a linguistic world picture cannot be given the same status as in the case of other world pictures (the chemical, physical ones etc). It precedes all of the previously mentioned world pictures, forming them, because a human is capable of understanding the world and himself / herself only due to language, in which historical experience is fixed. Due to the specific features of language a concrete linguistic world picture is formed in the consciousness of its speakers. Through the prism of our own language we perceive the world. The next conclusion we have drawn on investigating such a phenomenon as mentality is the existence of an inner spiritual world, which is projected on to the behavior and actions of the representatives of a certain ethnos, thus, determining its peculiarities; the reflection of conscious and unconscious cognitive processes, which can be found in the inner spiritual world of an ethnos.

It should be noted that there is something in one national world picture which makes it be different from another. The specific features of speech etiquette and national mentality are very prominent in each country (in England and in Kazakhstan). As speech etiquette is an important part of culture, divergences observed in speech etiquette attest to the peculiar character of a culture. On conducting the investigation we have come to the conclusion that each of the ethos's under study has their unique features, which are reflected in speech etiquette and the national world picture of a certain ethnos.

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