

ҚАЗАҚСТАН РЕСПУБЛИКАСЫ БІЛІМ ЖӘНЕ ҒЫЛЫМ МИНИСТРЛІГІ
Л.Н. ГУМИЛЕВ АТЫНДАҒЫ ЕУАЗИЯ ҰЛТТЫҚ УНИВЕРСИТЕТІ



Студенттер мен жас ғалымдардың
«ҒЫЛЫМ ЖӘНЕ БІЛІМ - 2016» атты
XI Халықаралық ғылыми конференциясының
БАЯНДАМАЛАР ЖИНАҒЫ

СБОРНИК МАТЕРИАЛОВ
XI Международной научной конференции
студентов и молодых ученых
«НАУКА И ОБРАЗОВАНИЕ - 2016»

PROCEEDINGS
of the XI International Scientific Conference
for students and young scholars
«SCIENCE AND EDUCATION - 2016»

2016 жыл 14 сәуір
Астана

**ҚАЗАҚСТАН РЕСПУБЛИКАСЫ БІЛІМ ЖӘНЕ ҒЫЛЫМ МИНИСТРЛІГІ
Л.Н. ГУМИЛЕВ АТЫНДАҒЫ ЕУРАЗИЯ ҰЛТТЫҚ УНИВЕРСИТЕТІ**

**Студенттер мен жас ғалымдардың
«Ғылым және білім - 2016»
атты XI Халықаралық ғылыми конференциясының
БАЯНДАМАЛАР ЖИНАҒЫ**

**СБОРНИК МАТЕРИАЛОВ
XI Международной научной конференции
студентов и молодых ученых
«Наука и образование - 2016»**

**PROCEEDINGS
of the XI International Scientific Conference
for students and young scholars
«Science and education - 2016»**

2016 жыл 14 сәуір

Астана

ӘӨЖ 001:37(063)

КБЖ 72:74

Ғ 96

Ғ96 «Ғылым және білім – 2016» атты студенттер мен жас ғалымдардың XI Халық. ғыл. конф. = XI Межд. науч. конф. студентов и молодых ученых «Наука и образование - 2016» = The XI International Scientific Conference for students and young scholars «Science and education - 2016» . – Астана: [http://www.enu.kz/ru/nauka/ nauka-i-obrazovanie/](http://www.enu.kz/ru/nauka/nauka-i-obrazovanie/), 2016. – б. (қазақша, орысша, ағылшынша).

ISBN 978-9965-31-764-4

Жинаққа студенттердің, магистранттардың, докторанттардың және жас ғалымдардың жаратылыстану-техникалық және гуманитарлық ғылымдардың өзекті мәселелері бойынша баяндамалары енгізілген.

The proceedings are the papers of students, undergraduates, doctoral students and young researchers on topical issues of natural and technical sciences and humanities.

В сборник вошли доклады студентов, магистрантов, докторантов и молодых ученых по актуальным вопросам естественно-технических и гуманитарных наук.

ӘӨЖ 001:37(063)

КБЖ 72:74

ISBN 978-9965-31-764-4

©Л.Н. Гумилев атындағы Еуразия
ұлттық университеті, 2016

SOCIAL EUPHEMISMS IN SPEECH

Kozhakhmetova Botagoz Bektemisovna

Student, L.N.Gumilyov Eurasian National University

Scientific tutor-L.S. Sabitova

PhD, Associate professor of Foreign Philology department

Nowadays globalization has impacted significantly to all aspects of human life. In the period of global development and importance of verbal communication, the abilities to create contacts, organizing cooperation between communicators, supporting cultural dialogue, being tolerant and showing deep respect to the cultural peculiarities of partners are becoming vitally important in supporting cross-cultural communication and creating personal interaction. We live among people with various beliefs, hopes and distinctive features who make up our society. As we know, the cultural concept of the communication is based on the common features of cultural peculiarities. While people get acquaintance or speak to each other they become aware how to behave in a certain situation, how establish or support official, neutral and business contacts and they do through the language and speech.

Language is the expression of human communication through which knowledge, belief, and behavior can be experienced, explained and shared. This sharing is based on systematic conventionally used signs, sounds, gestures or marks that convey understood meanings within a group and community.

There is no shadow of doubt that social behavior and linguistic peculiarities of the social groups depend on how ordinary people communicate in their routine life. Nowadays we tend to become aware about political correctness and its function in our society. The phenomenon "political correctness" means "tolerance to dissent" and it appeared as a new occurrence of linguistics in the 1980s of the XX century in the United States of America [1]. According to the research of the A.L. Mamatkulov the term of political correctness tend to be topical involving social groups to deal with the discussion of political, economical, religious and art concerns [2]. We suppose that on the base of the political correctness we may regard to the use of the euphemisms. S.G. Ter-Minasova outlined that the tendency of political correctness appeared after the rising of the indignant Afro – Americans who were against the racial discrimination Negro > coloured > black > African American/Afro-American; Red Indians > Native Americans [3].

Moreover, A.V.Belyakov said that according to functions of the politically correct words and collocations, they are similar to the euphemisms. He pointed out that "political correctness is a linguistic tendency directed to the transformation of the established collocations, terms which can irritate individuals with offensive and impolite meaning [4]. A *euphemism* is generally innocuous word or expression used in place of one that may be found offensive or suggest something unpleasant. Some euphemisms are intended to amuse; while others use bland, inoffensive terms for things the user wishes to downplay. Euphemisms are used to refer to taboo topics such as disability, death and racial discrimination [4]. Euphemisms use ranges from a polite concern for property, to attempting to escape responsibility for war crimes. Euphemisms comes from the Greek word (*euphemia*), meaning "the use of words of good omen", which in turn is derived from Greek root-words *eu*, "good, well" and *phema* "phonetic speech; rumor, talk". To be more specific, instead of word "disabled" we should use "physically challenged", «differently abled" or we may utter rather polite and inoffensive words as "sanitation worker", "refuse worker" instead of "dustman" or "garbage man". *The main objective* of our article is to identify the meaning of the lexis of social euphemisms and to examine the use of the social euphemisms according to the social discourse and factors through Kazakh, Russian and English languages.

During our research project we have referred to opinions of the different linguists and scholars. They were Kazakh scholars A.K. Sagytaeva, G.D. Makhanova, A.Seidynbek and A.N.

Akhmetov, Russian linguists N.I. Formanovskaya, S.G. Ter-Minasova, T.G. Vinokur, I. T. Pirai, L.P. Stupin, L.P. Larin and English scholars who searched the issue of political correctness and euphemisms *Keith Allan, Kerry Linfoot-Ham*.

The sense of respect is the base of the Kazakh language. An undeniable fact of this is the example of used euphemisms Akseleu Seidynbekov in his literary work *«Мур казахов»*. Once one young lady had six brothers-in-law from the side of her husband. Their names were: Ozenbay, Kaskyrbay, Kamisbay, Koishybay, Kairakbay and Loktebay. If we analyze the meaning of each name, we will come to the conclusion that they have words as “kaskyr”, “ozen”, “kairak”, “kamys”, “tesak” and “shopan” in their roots which have notion and idea. Once a young lady went to the river in order to fill the pail with water and saw a wolf which was attacking to the sheep. She was shocked and screamed and the wolf ran away.

She had noticed that sheep was still alive, she asked help from her brothers-in-law. That young lady addressed to her elder brothers using synonyms and other polite words. According to the Kazakh traditions young daughter-in-law should not address to relatives of her husband through their names, instead she has to use endearing vocatives and pet names [5;289]. Broad minded, fearless and tolerable young lady could use the range of euphemisms and synonyms.

We use euphemisms in our routine life in order to keep peace and friendly communication and do not fail our verbal interaction. Hence, we have decided to consider social euphemisms from the different aspects of our life, because precisely, euphemism on social factors and concerns may reflect more distinctive features. Social euphemisms can be considered according to the several factors.

While we are getting introduced with somebody, we pay our attention on his or her appearance and physical conditions. That is why, firstly we have considered **social euphemisms and collocations according to the appearance, physical and mental abilities in Kazakh, Russian and English languages**. Among English speaker it is correct to say “*vertically challenged people*” instead “*short people*”; “*horizontally challenged people*” instead “*fat people*”; “*handicapped*”, “*disabled*”, “*differently – abled*”, “*physically challenged*” instead “*invalid*”; “*children with learning difficulties*” instead “*retarded children*”; “*big-boned*” - heavy or overweight; “*portly*” - heavy or overweight; “*chronologically-challenged*” - late, “*bald*” - to become a little thin on top, “*drunk*” - to be tired and emotional; “*stupid*” - ‘to be mentally challenged’.

In Russian language: «глухой» – слабослышащий;

In Kazakh «*дімкәс*» is used instead “*ауру*”, “*жарымжан*”, “*мүгелек*”, «*санырау, керен*» are utilized instead “*құлағының мүкісі бар*”, “*сараң естиді*”, “*құлағы тоса*” or “*аяғының сылтымасы бар*” instead “*аяғы ақсақ*”. «*ұры*» - қолының сұғанағы бар; «*өсекші*» - суайт, сөз таситын адам; «*боқмұрын*» - жас, жасы кіші адам; «*қырт*» - мылжы, көп сөйлеу; «*топас*» - білімсіз, надан; «*саңырау*» – құлағы ауыр, құлағының мүкісі бар; «*соқыр*» – көзі көрмейді, зағип адам; «*ақсақ*» – аяғын сылтып басу; «*сақау*» – мылқау, тілі жоқ; «*жынды*» – есуас, жарымес; «*ұры*» - қолының сұғанағы бар; «*өсекші*» - суайт, сөз таситын адам; «*боқмұрын*» - жас, жасы кіші адам; «*қырт*» - мылжы, көп сөйлеу; «*сақау*» – мылқау, тілі жоқ.

-Expressing the news about mortality and birth of a child.

In English: “*died*” - *passed away*; “*died*” – *departed*, “*stolen*” - *fell off the back of a truck*; “*dead*” - *negative patient outcome*; “*pregnant*” - “*to be in the family way*”; “*accidental deaths*” - *collateral damage*; “*firing someone*” - *letting someone go*; “*abortion*” - *pregnancy termination*.

In Russian we are able to consider the following examples: “*умер*” - *отправился к праотцам*; *отдал божу душу*; *приказал долго жить*; «*вы врете*» – *вы сочиняете*; *вы ошибаетесь*; *вы не вполне правы*; «*смерть*» – *летальный исход*; *кончина*; «*покойник*» – *жмурик*.

The next field where the reflection of social euphemisms appears is **economical sector and terms which are used usually**: in English: *poor* > *disadvantaged* > *economically disadvantaged*; *unemployed* > *unwaged*; *bin man* > *refuse collectors*; *between jobs*’ – *unemployed*. In Russian:

«инфляция» - свободные цены. **Even the service in plains is given according to the class, in fact it expresses financial opportunities of the passengers. For example:** “*economy class flight*” - “*low budget*”, “*business class flight*” - “*average financial condition*” and “*first class flight*” - “*high financial condition*”.

-According to traditions of the various nations, it has humiliating and rude sense asking **the age**. Our society consists of different aged people. **We should address to them in these way:** “*old age pensioners*” - “*senior citizens*”, “*experienced*”, “*accomplished*” people.

In Kazakh language: «бойжеткен» - “*young lady (18)*”, «ұзақ әумыр кешкен қария» (age is 80-90), «ақсақал» (90), «көпті көрген» (70-80), «асыл әже» (90).

-National peculiarities and race. Euphemisms which describe the linguistic transformations against racial and ethnical prejudice, supposed to consider the range of offensive words and collocations which has insulting and abusive characters in speech. For instance, *negro* > *colored* > *black* > *African American* / *Afro-American*, *Red Indians* > *Native Americans* > *First nation*, *Eskimo* > *Native Alaskan*, *Asian/Oriental* > *Asian-American*, *churka/Caucasian*; “*genocide*”- *ethnic cleansing*.

In Russian: [негр > цветной > черный > африканский американец/афроамериканец]; [краснокожие индейцы > коренные жители].

In Kazakh: “қазақтар» - «торғайлықтар», «көшпенділер», «қырғыздар».

- Addressing and naming women and men according to their marital status: a) addressing of experienced people to the young person (“Dear”; “Dearie”; “Ducky”; “Miss”, “Daughter”); b) “teenagers”, “youngsters”; “young woman”/ “lady”, colloquial reference to peers “Friend”, “Sister”.

c) addressing among the members of family and relatives: “Grandmother”, “Grandma”, “Granny”, “Nanny”, “Mother”, “Mm”(my)/“Mom” (my), “Мамочка”, “Aunt(ie)”.

In Russian language we could find out these kind euphemisms: “*Красавица*” “*Женица*” “*Гражданка*”, “*Доченька*”; “*Дочка*”; “*Голубушка*”; “*Милая*” “*Сестра*”; “*Сестричка*”, “*Землячка*”.

And in Kazakh language: “Ханым”, “Әйелдер қауымы”, “Қадірменді әйелдер”, “Арулар”.

-The names of the specialties: in Russian: курьер → «экспедитор», секретарь - «офис-менеджер», «ассистент», уборщик помещений - «клининг-менеджер», «дворник — менеджер по внешней экологии» и «хаускипинг-конвайзер», «грузчик — менеджер логистики», «охранник — менеджер по нештатным ситуациям». In English: *bin man* > *refuse collectors*.

-The names of the diseases: «рак»-канцер; «желтуха» - болезнь боткина; «опухаль сейчатки глаза» - ячмень; «болеть, хворать»- не домогать, плохо себя чувствовать.

In Kazakh language: “өкпе ауруы” instead “туберкулез” or “құрт ауруы”; жаман ауру instead “рак” or “қылтамақ”, “жіңішке ауру” instead “гонорея”.

The last but not least, we took in our consideration **the topic of national traditions and customs**. According to the tradition of the Kazakh people, the young daughter –in-law should not address to her relatives by their direct names, instead she may use pet names owing to their physical appearance and distinctive features of their behaviors. For instance, we should name girls as *Ақылдас*, *Ерке қыз*, *Еркем*, *Шырайлым*, *Айнамкө* and for boys and men Kazakh people used to say *Шырақ*, *Мырза жігіт*, *Төре бала*, *Биаға*.

In conclusion, it can be clearly observed that the appropriate use of words displays the attitude and intention of the speaker to his or her partner showing respect and deep tolerance to their national peculiarities and up-to-date existence. From our point of view, we could present the function of social euphemisms and their types in speech on the base of Kazakh, Russian and English languages. Above mentioned examples have presented the connection between political correctness and euphemisms and we are able to regard social euphemisms as one of the factors of the political correctness. While working on this project firstly, we have examined a plenty of works of linguists

and scholars in order to analyze the natural function and structure of the social euphemisms. Secondly, we have researched and collected a range of lexis on social euphemisms in Kazakh, Russian and English languages. We used magazines, newspapers and new as the main informational source and gathered a great number of words from their pages. Thirdly, we have analyzed social euphemisms from the side social discourse and explored their functions.

Literature:

1. АБВYYLingo словарь [Электронный ресурс]. – Режим доступа: <http://lingvopro.abbyyonline.com/ru>
2. Маматкулов, А.Л. ‘LePolitiquementcorrect’ (Политическая корректность) как социолингвистическая проблема / А.Л. Маматкулов // Вестник Челябинского государственного университета. - 2011. - № 10. - С. 82–84.
3. Euphemism, Webster’sOnlineDictionary
4. Остроух, А.В. Политическая корректность в США: культурологический аспект проблемы: Дис. канд. филол. наук. / А.В. Остроух. - М., 1998. -179 с.
5. Сейдинбек А. «Мир казахов», Рауан. Алматы,2001. –289 бет.
6. David Crow, James Fontannella-Khan.(2015,November 24). Clinton leads attack on Pfizer deal.Financial Times,p.A1.
7. Kimiko De Freytas-Tamura.(2015,November 24). Waiting game tests nerves in Brussel. International New York Times,p.A4.
8. Gabriel Wildau. (2015, October 25). Beijing efforts to halt slowdown. FTWeekend,p.A8.

УДК:82.111Chaucer.06

THE IMMORTALITY OF CHAUCERIAN CHARACTERS

Kozhakhmetova Botagoz Bektemisovna

akbotabota@mail.ru

Graduate student, the 4th course of L.N. Gumilyov Eurasian National University

Karinova Lyazzat Kanatkyzy

lyaka_karinova@mail.ru

Graduate student, the 4th course of L.N.Gumilyov Eurasian National University

Scientific tutor –A.M.Sarsenova

Master in Pedagogical Science, Senior teacher of L.N. Gumilyov Eurasian National University

Although we can see some changes in types of characters, people today are relatively the same as they were during the middle age. Some Chaucerian characters, such as Parson, the Summoner, or even the Doctor, can relate characteristically to modern-day characters.

When compared with Chaucerian Doctor the stereotypical, modern –day which doctor relates similarly with few exceptions, such as types of clothing, the Doctor and which doctor are different. The brightly colored, expensively made clothes would be substituted for dark, black, following robes the Doctor’s eyes were full of strength and intellect and which doctor full of power and demonic possession. Despite their differences, their likeness of their actions and greatly similar. They both make magic charms and effigies with their demon possessed hands.

They create positions and supposed “magical” elixirs, manifested from cited chants passed down from other generations. They are perfect practicing physicians, given that they know the cause of every malady and infliction the body can withstand. They appear to many as anyone to provide an extended hand to anyone in need. But their price is to be paid for their services, and their eyes cannot ever see the wealth that is due to them. The Doctor then is the same as a witch doctor now, with their appearances different, but their intentions and thoughts the same.