

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
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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

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ұлттық университеті, 2016

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.

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УДК:82.111Chaucer.06

THE IMMORTALITY OF CHAUCERIAN CHARACTERS

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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.

Stereotypes are seen only in imagination and it is in the imaginations from which a television evangelist is characteristically similar to Geoffrey Chaucer's Summoner. The evangelist is a deceiver to many. He quotes scriptures of Biblical content to put forth an act or display that he might appear into others as a "many you". The Summoner has been referred to be "as hot and lecherous as a sparrow, giving new meaning to the purpose of many great evangelists falling but from the ministry, such as Jimmy Swaggart and Jim Bakker. Their reasons are those of lust and adultery. Both are deceivers of men in that they appear to be too many as being lighthouse men. It is only on the inside that reveals the evidence of deception.

The Parson, according to Chaucer, is that tree of which bears much fruit much the same can be spoken about the pastor of the church of which I attend, Pastor Scott Yang a true man of God, one of righteousness, can be depicted from the love in one's heart for God. Pastor Scott can physically be drawn from extravagant, wool suit and tie. Suspenders tightly clamped to his matching dress pants. From his full brown hair, to his sparkling dress, shoes. Pastor Scott is full-fledged truth, conveying minister of the world of God, although no physical descriptions apply to the Parson, it would be agreed that "a good name was better to be chosen than great riches. The Parson's words conned instigate thoughts of greatness. If gold rests, what that will do?" Bible practicing Christians are they both, for it can be accounted for that they practice what they preach, before they preach it. The Parson is an educated man, but financially, he is poor. Pastor Scott is also educated but considers his wealth to be based on how close he can procure to God's heart.

Chaucer speaks of the Parson as an example to those he has taught and in his own words: "I think there never was a better priest". The praises and excitations Pastor Scott has received, how he has been acclaimed from every member, it can be pondered upon how much more praises were Chaucer conclude to this great Parson. By the side of the repulsive characters of the friars and clergy and their officials, the Parson of the Prologue appears like a bright figure of sublime beauty. Nobody perhaps, has read this delicate yet pithy picture without emotions; hundreds of times the Parson has been quoted as the ideal of Christian charity and humility, evangelical piety, unselfish resignation to the high calling of a pastor. It cannot be that Chaucer unintentionally produced this bright image with so dark a background. Involuntarily it occurs to us, as to former critics, that a Wicliffite, perhaps the great reformer himself, sat for the picture; and the more we look at it, the more striking becomes the likeness.

This observation is not new; to say nothing of English critics, Pauli (Bilder, VII.202) says that the likeness of the Parson has decidedly Lollardish traces, and Lecheler (Johann von Wiclif, I. 408 ff.) expressly declares it to be. The Parson is also mentioned in the Shipman's prologue; in that to the Parson's Tale; and it is exactly in the latter two that we find the most striking proofs of his unquestionable Wicliffite character. While the Summoner brought persons accused of violating Church law to ecclesiastical court. This Summoner is a lecherous man whose face is scarred by leprosy. He got drunk frequently, was irritable and not particularly qualified for his position. He spouts the few words of Latin he knows in an attempt to sound educated. We as human being may consider some character traits as the nature and reality of the protagonist or antagonist; however among ordinary people of our society we are able to meet such kind of representatives of group with harsh feature of their characters.

At the works of Chaucer we are able to find different characters with the various characters which are suitable and appropriate to the being of the alive human. To be more specific, the Franklin who was one of the best described personage of the story written by Chaucer. The word "Franklin" means "free man". In Chaucer's society, a Franklin was neither a vassal serving a lord nor a member of the nobility. This particular Franklin is a connoisseur laid and ready for food all day.

Looking back, the challenges can be seen in society, technology, as well as in general thought. However, the personalities are being relived time and time again. The style of clothing fades with each passing era, but the intensity of thought and personality coined will regenerate in some individual with each passing generation. Moreover, if we consider another part of the story which was called as The Nun's Priest's Tale, we will be able to analyze the following characters and understand their existence and how they influence to the conscious of the society.

Chanticleer was a heroic rooster of the Nun's Priest's Tale, Chanticleer has seven hen-wives and is the most handsome cock in the barnyard. One day, he has a prophetic dream of a fox that will carry him away. Chanticleer is also a bit vain about his clear and accurate crowing voice, and he unwittingly allows a fox to flatter him out of his liberty. The second personage of the story was Pertelote Chanticleer's favorite wife in the Nun's Priest's Tale. She is his equal in looks, manners, and talent.

When Chanticleer dreams of the fox, he awakens her in the middle of the night, begging for an interpretation, but Pertelote will have none of it, calling him foolish. When the fox takes him away, she mourns him in classical Greek fashion, burning herself and wailing. Least but not last, the Fox was an orange fox, interpreted by some as an allegorical figure for the devil, catches Chanticleer the rooster through flattery. Eventually, Chanticleer outwits the fox by encouraging him to boast of his deceit to his pursuers. When the fox opens his mouth, Chanticleer escapes.

In essence, the plot development is also based on the development of the characters and the contrast of reality and exaggeration. Chaucer purposely chose to give his characters certain aspects of reality and exaggerated traits to help develop each of the characters' tales. It is noticeable in the novel that each character's tale matches his or her personality in one way or another. For example, the knight's heroic tale of chivalry and kings and queens obviously coincides with his traits and lifestyle. The Miller's tale of dishonesty and cheating also matches his personality of anger and rudeness. Chaucer's use of characterization helps to establish the plot and motives of the tale. Of course, the tales told by each of Chaucer's characters reciprocates the personality traits displayed by them. The knight spoke a tale of chivalry and virtue and of ladies in waiting, while the Squire spoke of love and intrigue in his story. The differences in their personalities leads to the conflicts and balance of reality and exaggeration. The knight for example, shows a great degree of embellishment because he is so well mannered and holds such virtuous ideals, which are not commonly displayed by normal beings, because of the selfish nature of humans. The knight seems to represent what Chaucer believes everyone should be like, and holds the values that people seem to overlook. The Squire, on the other hand, shows a more realistic display of characteristics, and adds variety to the story line. He displays a sense of reality in that he isn't as concerned with honor and values as his father, but rather with his own enjoyment and vanity. Chaucer's novel would be incomplete without the continuing budding of his characters.

An interesting aspect of the famous literary work, "The Canterbury Tales," is the contrast of realistic and exaggerated qualities that Chaucer entitles to each of his characters. When viewed more closely, one can determine whether each of the characters is convincing or questionable based on their personalities. Hence, this is an evidence of the fact that modern reflection of these characters are kept in our society and will be continued generation to generation.

In conclusion, we can state that the plot and the theme of each story can reflect the existence of the relation and interaction between the personages of the Chaucerian stories up-to-date world and human behavior. And today we tend to observe the real performance and reflection of character traits of the protagonists and antagonists may appear in the behavior of real people among us. Hence, the heritage of the Chaucerian characters never will disappear, because they are the profound foundation of our modern generation.

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