

Lingual culture of heroism concept in Kazakh and English anthroponyms

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Abstract: A set of anthroponyms forms individual universe in cognition of each people, in lingual consciousness as lingual semiotic symbols and represents lingual phenomena of this universe. The vision of the universe is the vision of cognition that may be perceived through anthroponyms. Anthroponomic concepts show the essence of the world from historical, mythological, aesthetic and other points of view. “Heroism” is one of such concepts. Basing on this idea and relying on ethnic and cultural data we try to show the meaning and the vision of anthroponimics in modern development of conceptological base by lingual and cultural expertise of mythic anthroponyms with “heroism” concept elements in non-related Kazakh and English languages through definition of similarities and differences in heroic features in national consciousness structure.

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1. Introduction

“Heroism” concept as mental concept of lingual culture is an object of lingual and cultural study. It is the basic concept for definition of elements used in complex study of language, culture, social consciousness and revealing of the vision of the world. “Heroism” concept as social and cultural phenomenon presume the structure of conceptions and cultural occurrences during the period of development of science, broadening of conception of heroic deal, reasons of advent and development.

Study of specifics features of “heroism” concept and close in meaning concepts of Kazakh and English people allows broadening and harmonizing perception of intercultural relations.

As Staat wrote in his article “The Hero concept: Self, Family, and Friends who are brave, honest, and hopeful” heroic concept has been researched to such an extend that, “The concept of the hero is pervasive and enduring, extending across time, culture, and age. Although an influential schema, the hero has not been empirically examined in depth” [1]. Franco, Z.E. agreed with him and wrote about numerous undeveloped aspects of “heroism” concept, “while implicit theories of heroism abound, surprisingly little theoretical or empirical work has been done to better understand the phenomenon” [2]. From the point of view of language and values full definition of “heroism” concept provides wide possibilities for understanding of history, traditions, characteristics of human values, culture and political

situation of two different cultures. As Fried said, “concept heroism interferes with our ability to comprehend citizens' values and political culture” [3].

Lingual and cultural concept “heroism” as research base defines lingual and non-lingual phenomena in ethnoses in the form of sophisticated mental structure covers national specifics of Kazakh and English personal names (anthroponyms). So the lack of comparative lingual and cultural research that analyses “heroism” concept in Kazakh and English anthroponyms with account of cultural and intertemporal considerations proves actuality of the present research.

The aim of the research is making comparative, lingual and cultural analysis of Kazakh and English anthroponyms with the elements of lingual and cultural concept “heroism”. The following tasks should be fulfilled to provide effectiveness of the research:

- presentation of “heroism” concept as lingual and cultural category;
- definition of meaning and structure of “heroism” concept in Kazakh and English anthroponyms as social and psychological phenomenon;
- development of the system of relevant indicators in consciousness of both ethnoses regardign this concept in Kazakh and English;
- determination of national specifics in definition of “heroism” concept in compared lingual cultures.

2. Research method.

Research has been made by comparative and contrastive analysis of different languages. Information about the culture relevant to national values was analyzed via lingual and cultural and lingual and lingual-conceptological research methods.

3. Main part.

“Heroism” concept is archetypic phenomenon regarding its origination so heroic legacy is observed in consciousness of each people. Nikolai Marr gives the following definition of this phenomenon, “typological similarities between different languages are not based on “blood relationship” but derive from the fact that all languages have developed through the same stages corresponding to the stages in the development of the socio-economic basis”, explaining the pattern of language development [4]. Specifics of Kazakh and English anthroponyms representing “heroism” concept is defining by examples of heroic legacy of the mankind. In Kazakh and English ethnoses' consciousness heroism of description of manifestation of such features and courage, persistence, strong will, fearlessness as overcoming fear of imminent danger.

Foreign scientist George R. Goethals characterized the meaning of hero as follows, “Heroes are thought to be competent enough to achieve at a high level, moral enough to do the right thing in difficult situations”, and define the idea of hero as a person who demonstrate majesty in all respects [5].

In Kazakh and English lingual cultures lexemes *batyrlyk* and *heroism* define valiant creativity of a person that has specific social value, his spiritual and physical strength, courage, heroism, his achievements that requires the capability of self-sacrificing.

In Kazakh lingual culture “heroism” concept has the following definition, “heroism is a set of patriotic features inherent to individual person” [6]. Kazakh explanatory dictionary lexeme *batyr* is defined as courageous, fearless, brave person, historical hero who fought enemies for a freedom of his people [7].

The following semes may be mentioned in heroic lexeme in Kazakh language:

- excessive courage, bravery, heroism;
- resolute actions, persistence, self-sacrificing;
- capability to demonstrate bravery;
- strongman's spirit;
- actions well matched to strongman;
- strong personality characteristic for a hero;
- courage that may enrich strongman;

- carrier of honour and fame (a man called *batyr*, cannot became a chan or lord);

- role of a foundation for ethnos.

In English explanatory dictionary semantics of lexeme *heroism* means the following semes:

- very great courage/bravery;
- heroic conduct;
- fulfilling a high purpose;
- attaining a noble end;
- qualities of a hero.

In general heroism in English culture means special braveness. Structure of heroism contains such parts as *bravery*, *boldness*, and *valour* [8-12].

In English lingual culture in such qualities as courageousness, bravery, determination, boldness related to self-sacrificing, valour, persistence that define heroism there are such qualities as nobility and patriotism. English linguist J.F. Coates explains the word *hero* as, “A man of distinguished courage or ability admired for his brave deeds and noble qualities” [13]. In English lingual culture in the structure of heroic quality with connotative meaning there are such evaluating semas as *noble*, *selfless*, *virile*.

“*Batyr* is representatives of social strata of traditional Kazakh society who gain honour in wars or byfor manifestation of courage, he has also the righth to interfere in questions of government” [14]. The concept of heroism in the meaning of “fame, status, heroism” is representative of honourable social strata. N. Uali wrote, “still his status was not higher that *biya* (judge), *batyr* applies to *biya* for blessing, *bi* sends *batyr* to campaigns. Hero is a person who value abobe all not only his own honour but the honour of his people” [15]. Human nature consists of such components as thoughts, actions and feelings, so a strongman comparing with the other people had superiority in trinity “mind, temper and heart” [16]. Also the concept “heroism” in the meaning “authority, superiority” has congitive mental quality. Due to his special possibilities strongman was always a leader in any social area when he became a leader or sovereign, his destination is governing people that means becoming a leader, he has rights and obligations to lead the people.

“Hero” who is an icon has been developing and maturing in consciousness of each people shows the aliens capabilities of his people and national specific of his people. By his actions in the course of development of his people, by his life and his death a hero demonstrates legacy and example of behavior that was absorbed from childhood. Resuming, *batyr* is a person who differ from the others, firstly he undertakes great and noble actions other people are

unable for, secondly is *batyr* a person who was able to overcome fear of danger and sometimes his own death.

According to V.I.Karasik the system of concept representation is manifested on a number of synonyms, phrases, personal names [17]. A word having a status of concept naming is lingual symbol fully and exactly defining the content of a concept. N.D. Arutiuniva gives the following definition, "existence or absence in national lexicon a certain word may indicate some things that had a special importance for a people in a certain period of its maturing" [18]. A word is not only a mean to communicate information but covers cultural meanings. National vocabulary plays important role in forming national culture and defining its national features. The concept "heroism" in Kazakh and English anthroponyms in wide meaning vividly demonstrate conceptions that require human moral principles, realization of spiritual and physical power in socially valuable actions, demonstration of courage, braveness, capability of self-sacrificing, fearlessness.

While in English lingual culture heroic qualities with relation to heroic concept are represented by such national words as *bold, brave, hardy, strong noble, valour, will, and valiant* and phrases *Ælf* (evil spirit), *wulf* (wolf), *bera* (bear), *aar, arn* (golden eagle), *leo* (lion), in Kazakh lingual culture people names that has heroic concept derived from such words and components as *arystan* (lion), *kaskyr* (wolf), *bori* (bitch wolf), *batyr* (brave), *er* (bold), *azamat* (attaboy!), *nar* (courageous), etc.

One of the oldest and the most volume layers of anthroponyms relating to heroic anthroponyms in Kazakh and English languages are people names derived from the names of animals. It may be explained by the fact that animals have been closely connected with everyday life of people for centuries (fight with predatory animals, making cloths of their hide, making some things from animals bones, using animals for transportation) and had a strong influence on development of people's world outlook, world understanding. Names derived from the names of animals predetermine temper, actions, look, good and bad qualities of a person based on different zoological characteristics. This phenomenon is characteristic for any people but we also consider such aspect as realization of this process in each language from the point of view of its world understanding, belief and culture. A certain meaning in two different languages of ethnoses connotated with other conceptions and reveals only on base of characteristic associative icon.

In consciousness of an ethnos idea of a certain animal transfers to the stereotype of cultural cognition; it is introduced into the area of knowledge of ethnos, individual lingual person. Ancient people

were afraid of predatory animals. So they wanted next generation to be like these animals and to be as courageous and brave as these animals. These wishes are represented in heroic symbolism of holding the people's own that may be observed both in Kazakh and English folklore: evil as a bitch wolf (*wolfish*), brave as a lion (*lion hearted*), growling like a bear (*bearish*).

In ancient English lingual culture many anthroponyms relating to heroic concept are represented by phrases that characterise brave *Ælf* (evil spirit), *wulf* (wolf), *bera* (bear), *aar, arn* (golden eagle), *leo* (lion). In Kazakh anthroponyms archetypical words *kaskyr* (wolf); *bori* (bitch wolf); *zholbarys* (tiger); *arystan* (lion); *berkut* (golden eagle) and others are created in the base of names of predatory animals. In anthroponymical processes in the base of such linguomental associations name creating act had been realizing that produced zooanthroponyms like *Boribai, Kaskyrbai, Wolf, Beowulf, Arystanbek, Leonard*, that are being used in language now. According to characteristic of each specie of predatory animals mental process developed in lingual consciousness becomes the determinant of anthroponym application and acts in naming. Of course each onomastic act has its motivation and they may be different but situations that may be lingomental base for these onomastic acts may be partly like those we have shown above [19].

Lingual culture of anthroponyms derived from name of such animal as wolf is used in Kazakh and English anthroponyms. The wolf has ambiguous interpretation in Anglo-Saxons, European culture. Firstly, people hated wolves and were afraid of them. Secondly the word *wulf* is the main component that is frequently used by Anglo-Saxons in names, for example, *Beowulf, Cynewulf, Ealdwulf* and *Ethelwulf*. In these names meaning of the word *wulf* is young martial fervour, strong spirit and brave character. One of the greatest heroic epic poem in ancient English literature is "*Beowulf*" that demonstrates the grandeur of English people that overcame the fear of secret forces and death. Andy Orchard defines the meaning of mythological and historical personal names of English ancient hero *Beowulf* as "*wolf*", making the conclusion that this name was derived from the name of the God of ancient German tribe *Beow* [20].

Ancient German people value two different relations with animal – the wolf, competition of creatures having powerful influence forces that were outside natural phenomena and called the carrier of this force *Ælf*. It is proved by observed similarity of the word *Ælf* from ancient German language with the word *wulf* in most anthroponyms of Anglo-Saxons, for example, *Ælfræd, Ælfrvine, Ælfric*. The same phenomenon exists in Kazakh lingual culture. Wolf originates from one of Saxons and Turkic-Mongol

totems. Ancient Turki, sovereigns of Turkic Kaganates consider grey bitch wolf as their progenitress and drew the head of bitch wolf with golden threads in their banners. In Kazakh cognition tradition “*bitch wolf*” was the symbol of holy spirit of ancestors that supported them in great fights. In general Turkic people considered themselves as a generation of Grew Bitch Wolf such names as *Boltirik, Arlan, Kaskyrbai* are frequent in this language. These names were given to newborns with a hope that they will be “*brave as a wolf, bold*”, so rare family essence now.

4. Conclusion.

Analysis of “*heroism*” concept with the aim of determining conceptual meaning of heroic component in world vision comprises values, aims, special preferences and expectatoin characteristic for heroic quality of a certain society. Research made by means of lingual and cultural analysis of *heroism* proved that idea of heroism of Kazakh and English people are close. In Kazakh and English lingual culture *heroism* has qualities of bravery, boldness, fearlessness in human actions or deed. Concept *batyrylyk (heroism)* in Kazakh culture differs from the concept *heroism* in English culture in everyday consciousness manifested in lexical semantics via eroic deed formed belief in obtaining fame.

Resume.

Scientific novelty of this paper is defined by the fact that for the first time it provides a lingual and cultural meaning of heroism concept that may be observed both in Kazakh and English anthroponyms, determined its social and psychological and cultural and lingual characteristics as well as methods of picturing of heroic legacy in Kazakh and English anthroponyms. Theoretical value is revealing the concept in the system of lingual and cultural category in a number if anthroponyms and more precisely the idea of “*cultural concept*” in structure of lingual and cultural concept “*heroism*” is important component of heroic legacy in Kazakh and English languages.

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