Comparative Legal-Cultural Study of English and Kazakh Languages

Ainur Nurlanovna Shuinshaliyeva[1], Nailya Gabdelkhamitovna Mingazova[2], Vitaly Glebovich Subich[3]

[1] *Kazan Federal University, Kazan, Russia*
Email: nailyahamat@mail.ru

[2] *Master of Pedagogical Sciences, Postgraduate student of Kazan Federal University*
ainur-shuinshaliyeva@mail.ru

[3] *Candidate of Philology, Head of Oriental, African and Islamic Studies Department, Institute of International Relations nailyahamat@mail.ru*

[4] *Candidate of Philology, Associate Professor of Oriental, African and Islamic Studies Department, Institute of International Relations at Kazan Federal Universitys_vitaly1@mail.ru*

Abstract

The relationship between language, tradition and culture is very deep and the country's official language is mentioned in the official law of the countries. A large part of tradition and culture is transmitted through language and through teaching. Language is important because humans have a history that serves as a means to communicate values, beliefs, and customs, and has an important social function that creates a sense of group identity and solidarity. Language is a tool that is transmitted and preserved through a legal framework, its culture and traditions and shared values. Languages change over time. In industrialized countries, changes in language are faster and help accelerate the acquisition of new skills and techniques for adapting to new environments or changed conditions. Therefore, legal processes are of special importance in language formation and changes. The article considers the question of to what extent the differences in the attitude to lies in the Kazakh and English cultures are reflected in the vocabulary of the Kazakh and English languages. As a result of the study of the Kazakh and English verbs of lies, differences are revealed in the number of verbs (in Kazakh their quantity is higher than in English), in the stylistic coloring of verbs (in Kazakh there are many colloquial verbs, in English only a few of them). The division of verbs into subgroups allows to see the differences in the content of the subgroups in the Kazakh and English languages and to find a subgroup of verbs of lies with the benefit of the subject of action, which is absent in the Kazakh language.

Keywords: official law, comparatrive study, legal-cultural study, thematic class, language, Culture, English, Kazakh.

Introduction

One of the most charming characters in the English television series "Downton Abbey", the valet John Bates, is accused of murdering his ex-wife. All the inhabitants of the Abbey – its masters and servants – are questioned in court. The investigator asks tricky questions, and the viewer sees on the faces of the interrogated a reflection of the internal struggle they are experiencing: they know that their truthful answers will hurt Bates, but they can't lie.

In her book "Understanding Britain", Professor of literature at the University of Oxford, Karen Hewitt, writes about the special attitude of the English to lies: "Of course, sometimes the English lie. Children are taught not to cheat, but when faced with angry and overbearing parents, they often lie. Subordinates lie to their boss, colleagues lie to each other to get out of an awkward situation, and politicians lie because they believe it is necessary. But we don't think it's right or normal to lie. An adult caught lying to another adult will be drenched in contempt: "How could he stoop to such a thing?" If it turns out that the minister reported clearly false information to the House of Commons, he will have to resign" [1].

Among the first works that raised questions about the study of the phenomenon of deception and lies using purely linguistic methods, one can name the articles of the German philologist H. Weinrich's 'The Linguistics of Lies' [2]. False statements are studied from the positions of psycholinguistics (Popchuk 2006; Shakhovsky 2005); linguopragmatics and discursive analysis (Lenets 2010; Plotnikova 2000). Their attention is focused on the functioning of utterances in speech or text, and the text is also considered as a model of communication (a detailed communicative act) [3]. The tasks of identifying the national-cultural and universal components of the concepts of deception and lies are often solved on the basis of the relevant proverbs and sayings of Abakumova O.B [4] and in a contrastive aspect – in particular, the Russian and English idioms of Khramova Yu.A., are compared [5] and in work of Shuinshaliyeva A. N., Mingazova N.G., Zakirov R.R on the analysis of English and Kazakh idioms with lexical components of 'truth' and 'lies' [6]. Deception and lies are among the objects of study of several sciences at once: logic, psychology, semiotics, and cultural studies. For example, among the recent works of the cultural plan that have a clear national orientation, one can name the monograph of the philologist Norman M. O "Deception in

English culture", which touches on a wide range of areas of English life in diachrony, in which a collision with deception is possible (politics, economy, military sphere, household sphere, science, art, etc.) [7]. The interest in the study of deception by the forces of various sciences is very significant, so the Kazakh researcher Nazarov A. L., proposed to introduce the term *ótiriktaný* (knowledge of lies), which would denote the field of scientific research, the object of which is deception [8]. Linguistics also refers to the study of deception and lies, as an illustrative statement about the semiotic nature of deception: "In the world of signs, the law of identity does not apply (A = A. – B. K.); semiotics is based on an internal paradox: A ? A. <…> It is the internal inconsistency of signs that underlies the phenomenon of lies: there is no lie in the outside and sign world, lies enter the world together with language, signs create lies. As Rousseau claimed, and before him, according to rumors, even Aesop, language is created for deception» [9].

The purpose of this article is to try to answer the question whether cultural differences are reflected in any lexical differences between the Kazakh and English languages, in particular, how the verbs describing the situation of deception relate in the Kazakh and English languages.

Materials and Methods

The sources of the material are the explanatory dictionaries and dictionaries of synonyms of the English and Kazakh languages, some electronic dictionaries and materials from the Internet sites. Among the verbs of deception, there are verbs of two classes: *behavioral verbs of deception* (to cheat, to palter), in the interpretation of which, in addition to the semantic component 'to deceive', there are semantic components describing non-verbal actions, for example, 'to act' or 'to commit', but there is no word 'to speak', for example, 'to cheat, to commit fraud'; 'to palter, to act deceitfully, to practice deceit , to deceive', and *speech verbs of deception* (for example, to lie), in the interpretation of which, in addition to the semantic component 'untruth', there is necessarily a semantic component 'to speak', 'to tell a lie' [10].

The control models of speech and behavioral verbs of deception differ. Both verbs describe a situation with three participants, but the semantic roles and surface-syntactic expression of these participants are different.

In the situation described by behavioral verbs, the participants in the deception are the one who deceived (Agent), the one who was deceived (Patient), and the content of the deception. At the surface-syntactic level, the Agent and the Patient correspond to the Subject of the sentence and the Object expressed by the noun in the genitive case. The verb has no valence on the content of deception; it gets an expression outside of the actant structure, in a separate sentence, for example*: (1) Students are checked with metal detectors at the entrance to the Unified National Testing Facility. But some continue to look for ways to **deceive** teachers and observers. So, a graduate of high school No. 1 in the city of Uralsk, hid a mobile phone in her shoes.*

In some verbs of deception, such as cheat and palter, only one participant, Agent, receives a superficial expression, although the number of participants in the situation is the same: the one who uses dishonest techniques, for example, a football team (Agent); the one to whom these techniques are applied, for example, a team of players on the opposite side of the football field – is Patient, and the content of the scam is dishonest techniques: *Football players in the fight for medals will be lucky if they do not start **cheating**.*

In speech verbs of deception, the second participant in the situation can have the role of the Addressee and be expressed by a noun in the dative case, for example: *After all, in any city, if the prime minister or any other wonderful minister **lies** to us, no one will even be surprised.*

Although the second participant, who perceives the lie, is always present in the situation, he may not receive any expressions at all, for example: *Stop lying!*

The content of a lie can be revealed by the subordinate explanatory, for example: *I tried to get a job as a consultant, so I **lied** that I had experience working in a store* [11].

In this article, we will consider only speech verbs of deception.

English and Kazakh Verbs of Deception

Let's look at what groups English verbs are divided into. The group of verbs of deception with the general meaning of distortion of reality includes the verb 'to lie' and its four synonyms: bullshit, deceive, delude, humbug, and prevaricate in its main meaning 'to lie'. In the Kazakh language, deception is described by the literary verb *aldaý* (to lie) and its many synonyms, different in their stylistic

coloring:*azģyrý,dóńgeletý,aılakerlený,aılalaý,qýlaný,qýaqylaný,surqıalaný,alaıaqtyq jasaý, kázzaptyq isteý,naısaptyqqa barý aldap-arbaý, aldap-sýlaý, aldaýsyratý, aldaýratý,aldarqatý,aldastyrý, aldamalaý,ádiletsizdik tanytý,qaraýlyq jasaý , beker aıtý, jalģan aıtý, ótirik aıtý, alaıaqtyq jasaý, saıqaldyq jasaý,sýaıttyq isteý, aldampazdyq tanytý, aldamshylyq jasaý, oılap tabý, jala jabý,qosyp aıtý, aýzyna kelgendi soģý, oıdan qurastyrý, qıal nárse aıtý, qıaldaý, aljastyrý* [12]. The peculiarity of the group of English verbs is that among them there is only one colloquial verb 'bullshit ' (shamelessly lie). For example: "If someone is lying to you, they are telling you something that is completely nonsense or completely untrue" [15]. There are 6 units in English and 35 in Kazakh.

The verbs of lying in both languages can be divided into two classes: I. verbs of distortion of reality (the key verb *aldaý* (to lie) and II. verbs of replacing reality with a fictional world (the key verb is *qıaldaý* (to fantasize).

The class of verbs of reality distortion can be divided into several groups:
- Statement of the fact of a lie without any of its characteristics.
- Quantifying lies.

- Reporting intentionally false information about someone in order to harm them.
- Perjury in court.

Let's consider each of these groups separately: verbs of distortion of reality are a statement of the fact of a lie without indicating any of its signs. This group in the Kazakh language includes the verbs *aldaý, ótirik aıtý, jalǵan aıtý* [13]: for example: *adam balasynyñ en jaman qasietı būl – ötırık aitu, äke-şeşesınen bır zatty jasyru ol olardy aldau bolyp sanalady, ömırdegı eñ köp kezdesetın närsenıñ bırı jalǵan aitu.*

Several verbs form specific pairs *aldap-arbau, aldap-sulau, kässzaptyq ısteu, naisaptyqqa baru, qaraulyq jasau, beker aitu, jalǵan aitu, ötırk aitu, alaiaqtyq jasau, saiqaldyq jasau, suaittyq ısteu, aldampazdyq tanytu, aldamşylyq jasau, oilap tabu, jala jabu,qosyp aitu, auzyna kelgendı soğu, oidan qūrastyru, qial närse aitu* for example: *Menıñ dostarym menı aldap – arbady, aldap sulau arqyly dükenşı özınıñ zatyn satyp aluşğa ötkızıp jıberdı, kässzaptyq ısteu arqyly köptegen otbasy būzyldy, naisaptyqqa baru kez-kelgen şynşyl adamnyñ qolynan kele bermeitın dünie, bügın sağat keşkı jetıde qaraulyq jasau faktısı tırkeldı, Darhan beker aittym dep ökındı, doğdyrlar keide jalǵan aitu arqyly nauqastardy aldaidy, qūrttai balalar ötırk aituğa qūmarlanyp bara jatyr, keşe bır küdıktı alaiaqtyq jasady, belgısız äiel adam saiqaldyq jasaumen bır er adamnyñ aqşasyn tonap kettı, sen suaittyq ısteu arqyly baiyp otyrsyñ, jaqyn qūrbym aldampazdyq tanytu arqyly jıgıtınıñ basyn ainaldyryp aldy, aldamşylyq jasau önege tūtarlyq qasiet emes, ūrylar esık aşudyñ ailasyn oilap tapty, jaman adam jala jabuğa qūmar, būl qaria qosyp aitudy jaqsy köredı, dūşpandar auzyna kelgendı soğady, oidan qūrastyru da öner, er adamnyñ köbısı qial närse aitady.*

Quantifying lies

It points to verbs that indicate a large number of lies in speech and describe a "small" lie. For example, in the Kazakh language includes the verbs *qatty ötırk aitu, öte köp aldau, asyra jalǵan aitu*. The verb *qatty ötırk aitu* indicate a very large number of lies; the verb *öte köp aldau* indicate that a person is constantly lying, and the verb *asyra jalǵan aitu* indicates such a large number of lies that the speaker is confused in it, for example: *menıñ tanysym qatty ötırk aitady, asyra jalǵan aitu būl adamnyñ süıktı ısı bolyp kettı, ol tıptı asyra jalǵan aityp kettı* and *azdap ötırk aitu, kışıgırım aldau, kışkene jalǵan aitu, az-mäz saiqaldyq tanytu* that describe a minor lie, additional to the content of speech, expressing the meaning of complementarity and a small intensity of the action described by the verb, for example: *Nalsur özın – özı qorğau üşın azdap ötırk aitty, kışıgırım aldau qianat bolyp sanalmaidy, oquşy mūğalımge kışkene jalǵan aitty, menıñ äpkem az-mäz saiqaldyq tanytty.* There are 3 units listed here. The group of verbs for quantifying lies in English is represented only by the verb *fib*, formed by conversion from the noun *fib*, denoting a small number of lies, the interpretation of this noun in the dictionary: «A fib is a small lie which is not very important».

Reporting Intentionally False Information about Someone

This is a relatively large group, which includes the verbs slander in Kazakh – *jala jabu, terıs aqparat beru, qaralau* describing the message of false information about a person in order to harm him. For example: *keşegı adam mağan jala japty, Mänşük būl kıtaphanaşy turaly terıs aqparat berdı, ösekşıl qūrbym özınıñ dosyn qaralady*. And there are three verbs of deliberately false information about someone or something in English: *frame, malign, slander*. *Frame* 'to slander someone, to fabricate a false accusation against someone with the aim of sending them to prison' is a slang verb whose metaphorical meaning is motivated by the literary *'to frame'*. The verb *malign* and *slander* are both semantically non – derivative; slander can even be used as a legal term 'to insult verbally '. Here, 3 language units are specified in both languages.

Perjury In Court

This group in Kazakh is represented by a verb *jalǵan kuä beru* that has a non-derivative, precise, terminological meaning, a book character, and a narrow scope of use (judicial and near-judicial), for example: *aiyptaluşynyñ jaqtasy onyñ jasağan qylmysy turaly sot üstınde jalǵan kuä berdı*. The verbs of lying in court, *jalǵan kuä beru* and *perjure*, represent a rare case of complete correspondence between the Kazakh and English languages. Here, too, both languages have one unit each.

II. Verbs for replacing reality with a fantasy world

The class of verbs considered distorting reality is contrasted with the class of verbs replacing reality with a fictional world in Kazakh: *oilap tabu, oidan şyǵaru, qial närse aitu, qialdau, for example: men būl äñgımenı oilap taptym, sen turaly jalǵan aqparatty ol oidan şyǵardy, būl jazuşy kezdesu kezınde qial närse aitty, qaria şal kempırıne ötken ömırı jaily qialdady* [14].

The peculiarity of verbs of this class is that their meanings are the result of expanding the original values according to the model to come up with something that does not exist. All these verbs in the original meaning are neutral, and in the meaning of come up with something that does not exist have a stylistically reduced character and express a disapproving assessment of the action called the verb, which is not present in the direct meaning. Verbs of creating a new, non-existent reality in English: concoct, fabricate, fudge, invent. *Concoct* is used in relation to speech: you can come up with a false excuse, an explanation, a plot that does not correspond to reality at all, for example: She would leave tomorrow. She would phone Glyn and then concoct some excuse – school, for instance. The meaning of the verb *fudge* is formed according to the same model as the meaning of the verb *concoct*: it is a metaphorical transfer

from the main meaning of *fudge*, according to the same model, but unlike *concoct fudge* is a colloquial verb [16]. In this category, there are 4 units in Kazakh and in English.

Results
So, according to our observation of the co-representational analysis of the verbs of lies, we found a group of Kazakh verbs describing a large number of lies that have no analog in English), and a group where the verbs of English and Kazakh have equivalents. These are in both languages (*aldau,ötırık aitu,jalğan- deceive, delude,lie; azdap ötırık aitu, kışıgırım aldau, kışkene jalğan aitu, az-mäz saiqaldyq tanytu – fib; jala jabu, terıs aqparat beru,qaralau - malign, slander, frame; jalğan kuä beru – rerjure; oilap tabu, oidanşyğaru, qial närse aitu, qialdau - concoct, fabricate, invent, beguile; aldap soğu- con, dupe, trick*). In this article, the units in both languages were considered as the primary category.

Conclusion
A comparison of the Kazakh and English verbs of deception allows us to conclude that, apparently, the sphere of lies in the Kazakh language is much more developed than in English, since there are more verbs of lies in the Kazakh language than in English. The small number of verbs of deception in English obviously indicates that lies are rarely spoken about in everyday English life, and perhaps that they are rarely found in everyday life, and this corresponds to the information about the role of lies in English culture obtained from the book by Karen Hewitt. Apparently, in Kazakh everyday life, lies are much more common, and much more is said about them.

The figurative perception of lies in Kazakh and English cultures also differs. Naturally, in the Kazakh language, in which lies are much more often described by colloquial vocabulary than in English, there are more metaphorical ways of expressing the meaning of 'lie'. At the same time, the associations that underlie the metaphorical transference are different.

The absence of a subgroup of verbs of a large number of lies indicates, apparently, that the fact of lying is important for the English, and not its quantity, while in Kazakh culture a distinction is made between a large number of lies in speech, which is condemned, and a small, additional lie, which is not given much importance. The communication of false information about a person in order to discredit him and spoil his reputation is found both in Kazakh and English culture, but if in Kazakh culture it is possible both in everyday and official communication, in English culture it happens and is essential only for official communication.

Both Kazakhs and Englishmen are about equally fantasizing and perjuring themselves; meanwhile, the use of lies to outwit the addressee, to force him to do something unprofitable for him, but beneficial to the speaker, is a striking feature of English culture.

The comparative analysis of the results in this article showed both similar and different representations of lie verbs in the compared languages, but in percentage terms, a greater number of lie verbs were found in the Kazakh language.

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