

САЛЫСТЫРМАЛЫ ТІЛ БІЛІМІ

СОПОСТАВИТЕЛЬНОЕ ЯЗЫКОЗНАНИЕ

IRSTI 14.25

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INTERLINGUAL EQUIVALENCE OF PHRASEOLOGICAL UNITS

The article deals with a comparative analysis of emotive phraseological units that express fear, anger, and grief in the German, Russian, and Kazakh languages. Based on such new theories and approaches as the cognitive theory in phraseology, national-cultural semantics, universal principles in the description of phraseological units, the semantics of emotive phraseological units has been investigated. The issue of interlingual phraseological equivalence is described by the method of phraseological units analysis in multi-structural languages. A comparative study of emotive phraseological units is based on the theory of interlingual phraseological equivalence. Phraseological equivalents have been established, and types of interlingual phraseological equivalence have been outlined in multi-structural languages: interlingual phraseological equivalence with full unambiguous equivalence; interlingual phraseological equivalence with partial equivalence; interlingual phraseological equivalence with zero equivalence.

Key words: comparative analysis of emotive phraseological units, interlingual phraseological equivalence, cognitive theory in phraseology, national-cultural semantics

INTRODUCTION

The history of phraseology development in Kazakhstan goes hand in hand with the history of its development as an independent linguistic discipline dating back to the forties of the 20th century in the Soviet and with research of Europhras.

The study of Kazakh phraseology has influenced by the ideas of Roizenon L.I. and Avaliani Yu.Yu. in the 60s [1]. After the publication of the monograph “Comparative analysis of German and Russian phraseology” [2] by A.D. Reichstein in 1980 thanks to scientific contacts with European Germanists since 1990 Kazakh linguistics has seen the dynamic research on the comparative phraseology of German and Kazakh, Russian and other languages. This is proved by a number of comparative works published in phraseology in recent years too [3; 4]. A comparative study of German phraseology between unrelated languages in Kazakh linguistics made it possible to identify various structural, morphosyntactic, semantic and pragmatic aspects including cultural and cognitive differences. Structural and semantic peculiarities of phraseological units, proverbs and sayings, including phraseological units with the component of “names of animals” and “phytonyms”, phraseological comparisons in the German and Kazakh languages, idioethnic phraseological units in the Kazakh language and methods of their translation into the Russian and German languages as well as an inner form of comparative phraseological units in the German and Kazakh languages were subjected to a comparative study [5; 6; 7; 8].

MAIN PART

Interlingual phraseological equivalence is one of the central issues in the comparative study of phraseological systems of multi-structural languages. In phraseology, one can find various names to characterize the relationship between linguistic units. „Ein Ziel kontrastiver Arbeiten ist die

Ermittlung von *Äquivalenzbeziehungen*. Unter Äquivalenz versteht man eine Gleichwertigkeit, die sich v.a. auf die Form, die Bedeutung und die Funktion von Sprachzeichen in zwei oder mehr Sprachen bezieht“ [9, 140-141].

Having studied the equivalence of phraseological units E. Hallsteinsdottir uses a qualitative approach that combines semantic and structural peculiarities of phraseological equivalence. She distinguishes between the full equivalence *Volläquivalenz* (Form und Bedeutung), the partial equivalence *Teiläquivalenz* (Variation der Form, Bildhaftigkeit, Metaphorik und z.T. Konnotationen und Gebräuchlichkeit), and the variable equivalence *Ersatzäquivalenz* (kein systemhaftes phraseologisches Äquivalent vorhanden).

According to Yu.P. Solodub and F.B. Albrecht, “interlingual phraseological equivalents (IPE) are phraseological units of different languages that coincide in their meanings, phraseological images and stylistic coloring” [10]. Scientists correlate different phraseological units within various cultural, historical and genetic ties of languages and distinguish three types of interlingual phraseological equivalence:

- a) IPE with a full unambiguous equivalence of units at the grammatical and lexical levels;
- b) IPE with a partial equivalence between units at the lexical level;
- c) IPE with a zero equivalence at the grammatical level.

Table 1. Features of PU equivalence

№	Hallsteinsdöttir Erla,	Yu.P. Solodub and F.B.	J. Korhonen
№	KenFaró	Albrecht	
1	die Form der	PU formal structure	die Form der Phraseologismen
1	Phraseologismen		
2	die Bedeutung der	PU meaning	die denotative Bedeutung der
2	Phraseologismen		Phraseologismen
3	Bildhaftigkeit, Metaphorik	PU stylistic coloring	die konnotative Bedeutung der
3	und z.T. Konnotationen		Phraseologismen
4	die Funktion von	Phraseological image	Phraseologische Bildmotivation
4	Sprachzeichen		

As we can see, three same features of IPE are found when determining equivalence in the research made by three linguists. E. Hallsteinsdottir does not distinguish a phraseological image as a separate feature, and the connotative meaning of phraseological units according to J.Korkhonen correlates with the stylistic coloring of phraseological units according to Yu.P. Solodub and F.B. Albrecht.

Researchers correlate the concept of interlingual phraseological equivalence with the features characterized by the coincidence of phraseological units and their figurative component at the grammatical, lexical-semantic, stylistic levels. Only those phraseological units that have the maximum degree of coincidence at all levels are recognized as equivalents. That’s why many phraseological units remain outside the equivalent phraseological units, which differ in their formal structure, but are adequate correspondences in terms of their semantic correlation.

Another, no less important feature that determines the degree of equivalence is the coincidence of lexical richness and stylistic orientation. The number of elements, grammatical expression, forming a phraseological unit, are the external side of phraseological equivalents.

In our research the types of phraseological units equivalence have been considered on the material of emotive phraseological units (here in after EPU). In a language system, they are divided into three groups: EPU, denoting positive, neutral and negative emotions. The physical or emotional response to fear has been reflected in the EPU of both cultures. These are a change in body temperature, a feeling of cold or heat, sweat, coldness on the back, trembling of knees, hands and the whole body, a change in complexion, breathing and heartbeat.

Almost all EPUs describe high intensity human emotions. This is considered as a result of the fact that the studied phraseological units are segregated into a separate niche in the language. EPUs

are responsible for the denotation of a certain denotative space, that is, for a high level of expressing the emotions. Therefore, phraseology acts as an integral part of the lexico-phraseological system in two compared languages.

In this study emotive phraseological units in the German and Kazakh languages, that express fear, anger and grief have been analyzed comparatively.

Table 2. EPUs expressing fear, anger and grief

	Thematic group	German EPU	Russian EPU	Kazakh EPU
1	EPU expressing fear	<i>alles Blut weicht j-m aus dem Gesicht</i>	<i>на лице ни кровинки</i> [pale as a ghost]	<i>betinen kany kashty</i> (literally: der Blut ließ das Gesicht)
2	EPU expressing anger	<i>Feuer und Flamme speien</i>	<i>метать гром и молнии, рвать и метать;</i> <i>неустовствовать</i> [thunder; hit the roof, rave and storm, be in a rage]	<i>auysynan shalyn atyp tur</i> (literally: Feuer aus dem Mund ausspeien)
3	EPU expressing grief	<i>in Tränen schwimmen</i>	<i>обливаться слезами</i> [be steeped in tears; stream with tears]	<i>kösding shasyn sel etti</i> (literally: Augentränen werden Wasserfall)

Emotive phraseological units contain in their direct meaning images from various spheres of life: a man and his environment, natural phenomena, wildlife, traditions and customs. A majority EPU group is the ones which contain somatisms (*Bein – нога -leg- ajak; Auge – глаза -eyes - köz; Kopf – голова -head - bas, Mund – рот -mouth – auuz* and animal names (*Wolf – волк -wolf - kaskyr, Affe – обезьяна -monkey - таутил, Hund – собака -dog- it, Bär – медведь -bear- aju, Ochse – бык bull - buka, Pferd – лошадь -horse - at*). The figurative nature of phraseological units is associated with one's physical feelings that any person has.

IPE shows various degrees of equivalence: full, partial and zero (or no) IPE. The first group is represented by EPU with a full equivalence, identical in lexical composition and meaning. The state of fear is conveyed in EPU figurative base, reflecting physically unpleasant feelings. They are the same in both German and Kazakh.

Table 3. IPE with a full equivalence

№	German EPU	Russian EPU	Kazakh EPU
1	<i>j-m läuft es eiskalt über den Rücken herunter</i>	<i>похолодела спина (от ужаса, от страха)</i> [get cold feet]	<i>arkasy musdap koja berdi</i>
2	<i>die Knien zittern</i>	<i>дрожат колени (от страха)</i> [knees trembling (losing one's nerve)]	<i>tisesi dirildedy</i>
3	<i>j-m die Haut schauderte</i>	<i>содрогаться (от ужаса, отвращения и т. п.)</i> [get the shivers]	<i>denesi schoschydy</i>
4	<i>wie Espenlaub zittern</i>	<i>дрожать как осиновый лист</i> [tremble like a leaf; tremble like an aspen leaf]	<i>shapyraktay kaltyrady</i>
5	<i>weiß wie ein Handtuch</i>	<i>белый как полотенно</i>	<i>kuargan ak</i>

		[as white as a sheet; as pale as a ghost; as pale as death]	<i>schuberektey</i>
6	<i>das Herz steht j-m still vor Schreck (ersetzen)</i>	<i>сердце замерло от страха</i> [heart skipped a beat]	<i>shuregi toktap kala shasdy</i>
7	<i>j-m. rutscht/sinkt das Herz in die Hose</i>	<i>сердце в пятаки ушло [my heart was in my mouth]</i>	<i>shuregi tas töbesinen schykty</i>
8	<i>die Haare richten sich empor</i>	<i>волосы встали дыбом</i> [hair rose on his head; hair stood on end]	<i>töbe schaschy tik turdy</i>
9	<i>j-d sieht am hellichsten Tage Gespenster</i>	<i>как будто черта увидел</i> [as if you've seen a ghost]	<i>kubyshyk körgendei boldy</i>
10	<i>ein Hasenherz haben</i>	<i>труслив как заяц</i> [as timid as a hare; as timid as a rabbit]	<i>kojan shurek</i>

The formal identity of EPU implies lexical correspondences, but not grammatical forms, for example, the German EPU *j-m läuft es eiskalt über den Rücken herunter* is equivalent to the Kazakh one *arkasy musdap koja berdi*. In both languages the meaning of lexical units corresponds, cf. *Rücken* - *arkasy*; *eiskalt* – *musdap*; *j-m läuft* - *koja berdi*. The figurative component and the actual meaning of EPU coincide as well: *jmd. bekommt sehr große Angst, ist über etwas entsetzt; jmdn. schaudert; jmd. ist betroffen*. 10 absolutely identical EPUs have been revealed in the analyzed material: *die Knien zittern* - *tise sirildedey*; *j-m die Haut schauderte* – *denesi schoschydy*; *das Herz steht j-m still vor Schreck*- *shuregi toktap kala shasdy*; *ein Hasenherz haben* - *kojan shurek*.

The following phraseological pair refers to the IPE of the first degree: *wie Espenlaub zittern* - *to tremble like an aspen leaf* – *shapyraktay kaltyrady*. In three compared languages, these emotive phraseological units are used in a colloquial style, they have an identical phraseological image and belong to EPU denoting negative emotions (in this case, fear). The trembling of leaves in compared languages demonstrates the physical expression of human fear. The only difference is the name of the tree in German *Espenlaub* – *aspen leaf*.

Partial IPE includes 12 phraseological units in our material, coincided in their figurativeness, metaphors, connotation and usage.

Table 4. IPE with a partial equivalence

	German EPU	Russian EPU	Kazakh EPU
1	<i>j-m bricht der kalte Schweiß aus</i>	<i>покрыться холодным потом</i> [break out in a cold sweat]	<i>kara terge tysu</i>
2	<i>weiß wie die (gekalkte) Wand</i>	<i>белый как лист бумаги</i> [as white as a sheet]	<i>betinde kan-söl shok</i>
3	<i>blass und bleich werden</i>		<i>betinde tys shok</i>
4	<i>j-m steht der Atem still vor Angst</i>	<i>замерло дыхание от страха</i> [take away one's breath]	<i>tynysy taryldy</i>
5	<i>j-m. bleibt das Herz stehen</i>	<i>сердце замерло</i> [heart stopped beating]	<i>shüregi sir ete kaldy</i>
6	<i>j-m schaudert das Herz</i>	<i>сердце вздрогнуло</i> [the heart trembles]	<i>shüregi su (zu) etti</i>
7	<i>das Herz dreht sich j-m im Leibe (herum)</i>	<i>сердце чуть не разорвалось</i>	<i>shüregi sharyla shasdady</i>

		[break one's heart]	
8	<i>j-m die Haut schauderte</i>	<i>содрогаться (от ужаса, отвращения и т. п.)</i> [feel a thrill of horror]	<i>denesi schoschydy</i>
9	<i>alles Blut weicht j-m aus dem Gesicht</i>	<i>на лице ни кровиночки</i> [pale as a ghost]	<i>betinen kany kaschty</i>
10	<i>einen Hasen im Busen tragen</i>	<i>носить камень за пазухой</i> [bear smb. malice]	<i>koynyna shylan salyp shibergendey schoschydy</i>
11	<i>die Angst verschlägt j-m die Sprache / die Rede</i>	<i>потерять дар речи</i> [be at a loss for words; swallow one's tongue]	<i>til-shahy baylandy</i>
12	<i>j-m. rutscht/sinkt/fällt das Herz in die Hose</i>	<i>сердце в пятаки ушло</i> [my heart was in my mouth]	<i>shuregi tas töbesinen schykty</i>

Interlingual phraseological equivalents of the second degree are characterized by the relative identity of the lexical composition, for example, the following lexemes are involved in the formation of these phraseological units in both languages: *Schweiß – pot -sweater] - ter; der Atem – dykhanie breath - tynys; das Herz – serdce heart - shürek; Blut – krov -blood - kan*. Any insignificant difference in the derivational basis of phraseological units at the lexical level has an effect on the formation of a phraseological image, as well as on the associative uniqueness of phraseological representation. IPE-II includes both generally accepted and national-cultural, ethnopsychological features of the figurative, phraseological representation of the real picture of the world. For example, in such phraseological pairs as *die Angst verschlägt j-m die Sprache / die Rede* (lit., fear paralyzed one's language/speech) - *til-shahy baylandy* (lit., a tongue and cheekbones are tied); *vor Schreck die Sprache verlieren* (lit., from fear of losing a tongue) - *korykannan tili kurmelendi* (lit. from fear of tying a tongue), despite some differences in the lexical composition, both figurative base and the actual meaning are identical.

Phraseological units with the *Herz-shan -soul* component occupy a special place in the German and Kazakh EPU's related to IPE of the second degree. Fear and horror are compared to a state similar to death: kaz. *shany közine körindi* (lit: see the soul in one's eyes). The PU semantic structure is based on the religious idea of the Kazakh people that before death a person's soul flies out of the body, leaves it, then appears before the eyes of the deceased like a fly.

Let's examine the phraseological pair *j-m. rutscht/sinkt/fällt das Herz in die Hose* (literally: someone's heart fell into one's trousers) - *shuregi tas töbesinen schykty* (literally, a heart came out of a stone heart). The German dictionary Duden provides the following description: "jmd. bekommt große Angst; jmd. verliert plötzlich den Mut ". In German, the heart in this phraseological unit embodies the image of masculinity, and slipping of the heart into one's pants is associated with the popular idea of cowardice. The origin of this phraseological unit in the Kazakh language is explained by the fact that fear causes an unpleasant physical state when the heart breaks out of the head.

The phraseological pair *j-m bricht der kalte Schweiß aus - kara terge tysu* seems to be interesting. There is a difference in the figurative base concerning the feature of the noun *Schweiß - terge*. If in the German and Russian languages, a person is penetrated with cold sweat, then in Kazakh - black sweat. This is how the emotional state of fear or worry is conveyed.

Non-equivalent emotive phraseological units of the German language are characterized by the absence of a phraseological unit in the Kazakh language. Such EPU's are nationally-bound, unique and not equivalent. However, it should be clarified, that the meaning of such phraseological units is conveyed by other phrases or other means used in translation. The semantic structure of German EPU contains information from history, culture, everyday life and traditions, religious and mythological representations of the people. These units do not find correspondences in the compared language. Here are some examples from the analyzed material.

The 14th century "black tornado" destroyed about a third of the European population within six years, from 1347 to 1351. The inner form of the phraseological unit *j-n, etw. wie die Pest fürchten* has negative traces of this deadly disease.

In Roman mythology, furies were called evil women, goddesses of revenge. This worldview formed the basis of the phrase *wie von Furien gehetzt/ gejagt/gepeitscht* (lit. as driven by evil women), which is also used in Russian as a fury. Religious rituals underlie the internal form of EPU *wie der Teufel den Weihrauch (das Weihwasser) fürchten*, in Russian – to avoid something as the devil avoids holy water/ frankincense, i.e. be very afraid of something/somebody. In the Roman and Catholic churches, water, consecrated with the blessing of a priest and mixed with salt, was a symbol of spiritual purification and preservation. Frankincense is a substance used for fumigation in cult rituals since ancient times. Evil personifies the Devil, frankincense and holy water – the God, higher power, purity, therefore devil and frankincense are incompatible.

The emotive phraseology of the German language *Gift und Galle spucken/speien* means to *rave and storm, be in a rage*. The literal translation of the German phraseological unit: “to spit/spew out poison/anger and bile”, the meaning of the phraseological unit: “*sehr wütend sein; ausfallend werden*”.

The distinctive features of the perception of the general picture of the world and the peculiarities of the national spirit are represented in the metaphoricity of phraseological units. The peculiarity and uniqueness of any phraseological unit is determined by the level of its expressive coloring.

The German phraseologism *vor jemandem/ vor etwas Manschetten haben/ bekommen* (literally: to have cuffs in front of someone /something) has no equivalent in the Kazakh language. The meaning of the phraseological unit: “*vor jmdm., vor etwas) Angst haben*”. The noun “die Manschette” is translated as the following: cuffs, handcuffs, lapel. The origin of the phraseological unit is explained by the creation in the language of students (youth) back in the 18th century, when the protruding cuffs of fencers became fashionable. Those with cuffs could use this as an excuse before a fight. This emotive phraseological unit is used in the case of describing a feeling of fear of someone or something (fear of a teacher, fear of an upcoming exam, etc.).

The internal form of EPU *jemanden auf die Palme bringen / treiben* (bring/drive someone to the palm tree, “*jmdn. aufbringen, wütend machen*”) is based on a situation when a person loses control over himself or herself and his or her anger, in other words, to make somebody very angry. This phrase has been used since the 30s of the 20th century, and its origin is explained by the associative connection in the behavior of monkeys climbing a palm tree from excitement.

Let’s consider some examples of non-equivalent EPU in the Kazakh language.

The phraseological unit *shabyrna shok tusti* (literally, a hot coal got into the groin), which has the meaning of “hitting somebody where it hurts”, was formed as a result of a cattle breeder’s observation of the animals. If the shepherd touched the horse's groin with a whip or some other object, this caused the animal’s sharp reaction, moreover, this action irritated it, and it began to kick or behaved uneasily.

The internal form of EPU *eki iygyn (iynin) zhulyp zhedi* (literally there is wool from two shoulders; tear your shoulders) is based on the situation when during the jute (disaster) period hungry sheep began to eat each other's wool, even their own wool. Describing such a desperate situation of hungry and dying sheep, the phraseological unit when compared to similar critical situations in human life began to denote a state of nervous irritation.

The phraseologism *zygyry (zygyrdany) kainady* (literally: flax-seed oil boiling in a boiler) is associated with an oriental custom, when in ancient times, before going on a military campaign, soldiers were handed out fried flax seeds, which they had to throw into a hot fire. Exploding, the seeds flew in all directions, striking the naked bodies of the soldiers and forming burn spots on them. These spots were considered as a sign of militancy and courage at that time.

The names of animals are widely used as lexical components in emotive phraseological units. Since ancient times, the Kazakhs as a nomadic people knew the habits and character of a horse, camel, and sheep. This knowledge and experience has also been reflected in the language. Many

EPU, which include “zoonyms” as their components, are examples of a non-equivalent type of IPE and are nationally-bound. Let’s consider EPU *buraday burkyldady* (literally, like a camel raged) and *buraday zirkildededi* (literally, like a camel trembled).

In everyday life of the Kazakh people, “bura” is called a male bactrian camel, a breeding camel, a leader camel in a herd (there are 25-30 camels in a herd). The word “bura” is widely used in oral literature, poets and writers’ works. In the Kazakh language, there are such phrases as “*buraday zirkildededi*” (literally, he raged like a camel-leader) and “*buraday burqyldady*” (literally, he boiled like a camel-leader): *Men bugan konbeymin, men izdenem! - dep, Muqysh buraday buryldady* (B. Mailin). Both expressions are used in the meaning of «to be angry, to be furious, to rage.” The other examples from poetic lines in the work “Amangeldy” by N. Akhmetbekov is: *Kóriner ingen sulý burasymen./Kóriner býra sulý shýdasymen Buralar kobik shashyp, tisi qairap./Botalar boz ingenniń kúin saurap./Jarysyp jabaǵy, tai, aıǵyr aznap./Alysyp asyr saldy salyp oınaq.*

Phraseological units “*kisi alatyn býradai*” – (literally like a camel ready to swallow a person) and “*kózderi qutyrgan býradai*” – (literally, like a camel with furious eyes) have the following meanings: 1) “furious, rampant”; 2) “bloody eyes, lit. as if eyes popped out of their sockets, get mad, grow furious’.

CONCLUSIONS

The analysis of emotive phraseological units in the German and Kazakh languages made it possible to identify phraseological equivalents in multi-structural languages. The principle of interlingual phraseological equivalence has been used to establish the equivalent types of EPU in the compared languages. In our research types of equivalence of phraseological units have been examined on the material of emotive phraseological units expressing fear, anger and grief.

Various physical or emotional experiences of a person, his or her reaction to fear are fixed in the figurative basis of the EPU. Physical feelings include a change in body temperature, a feeling of cold or heat, sweat, coldness on the back, trembling of knees, hands and the whole body, a change in complexion, breathing and heartbeat. IPE shows various degrees of equivalence: full, partial and zero (or no) IPE. Emotive phraseological units with zero equivalence are national-bound.

The first group is represented by EPUs with a full equivalence, identical in lexical composition and meaning. The state of fear is conveyed in EPU figurative base, reflecting physically unpleasant feelings. They are the same in both German and Kazakh.

Interlingual phraseological equivalents of the II degree are characterized by the relative identity of their lexical composition. Any insignificant difference in the derivational basis of phraseological units at the lexical level has an effect on the formation of a phraseological image, as well as on the associative uniqueness of phraseological representation. IPE-II includes both generally accepted and national-cultural, ethno-psychological features of the figurative, phraseological representation of the real picture of the world.

Non-equivalent emotive phraseological units of the German language are characterized by the absence of a phraseological unit in the Kazakh language. Such EPUs are national-bound, unique and not equivalent. However, it should be clarified, that the meaning of such phraseological units is conveyed by other phrases or other means used in translation.

EPU comparative analysis has confirmed the theoretical propositions that the figurative structure of phraseological units, being deeply national-bound, nevertheless is centered upon universal logical-psychological and linguistic doctrines.

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Received: 15.01.2022

Фразеологиялық бірліктердің тіларалық эквивалентігі

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Бұл мақалада неміс және қазақ тілдерінің фразеологиялық бірліктерінің салыстырмалы талдауы берілген. Зерттеу салыстырмалы фразеология теорияны және фразеологиялық бірліктердің семантикасын зерттеудің жаңа тәсілдеріне негізделген. Фразеологизмдердегі когнитивтік теория, ұлттық-мәдени семантиканы, фразеологиялық бірліктерді сипаттаудағы әмбебап принциптері қарастырылған. Сондай-ақ, фразеологиялық бірліктердің семантикасы сияқты жаңа теориялар мен тәсілдерге сүйене отырып зерттеледі.

Тіларалық фразеологиялық эквиваленттілік – әр түрлі құрылымдық тілдердің фразеологиялық жүйелерін салыстырмалы зерттеудің негізгі мәселесі. Мақалада салыстырмалы тілдердің фразеологиялық бірліктерін талдаудағы трансляциядағы фразеологиялық эквиваленттілік мәселелері ескерілген. Сонымен қатар, фразеологиялық эквиваленттіліктің келесі түрлері ажыратылады: компонент құрамының біркелкі сәйкестігі бар фразеологиялық бірліктері; жартылай жеке сәйкестендіру; сәйкес емес фразеологиялық бірліктері.

Кілт сөздер: когнитивті теория, фразеологиялық бірліктер, салыстырмалы-салғастырмалы фразеология, тіларалық фразеологиялық сәйкестік

Материал 05.01.2022 баспаға түсті

Межъязыковая эквивалентность фразеологизмов

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В данной статье представлен сопоставительный анализ фразеологических единиц немецкого и казахского языков, выражающих негативные эмоции. Их семантика исследована на основе когнитивной теории во фразеологии, национально-культурной семантики и универсальных принципов в описании фразеологических единиц.

В статье описываются проблемы межъязыковой фразеологической эквивалентности в разнотрунтурных языках. Теория межъязыковой фразеологической эквивалентности лежит в основе сопоставительного изучения эмотивных фразеологических единиц. Устанавливаются фразеологические эквиваленты в разнотрунтурных языках и выделяются типы межъязыковой фразеологической эквивалентности: МФЭ с полной однозначной идентичностью компонентного состава; МФЭ с частичной идентичностью; МФЭ с нулевой идентичностью.

Ключевые слова: когнитивная фразеология, сопоставительный анализ фразеологических единиц, межъязыковая фразеологическая эквивалентность

Материал поступил в редакцию журнала 15.01.2022