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PROBLEMS OF TRANSLATING ENGLISH PHRASEOLOGICAL UNITS INTO RUSSIAN AND KAZAKH: A REVIEW OF SET EXPRESSIONS DENOTING HUMAN STATES

The translation of English phraseological units into Russian and Kazakh is a relevant issue in modern linguistics, translation studies and intercultural communication. Phraseological units denoting human states are especially important because they express not only direct semantic meaning but also emotional evaluation, figurative imagery and linguocultural experience. This

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theoretical review and comparative analysis focuses on English set expressions that describe psychological, emotional, physical and intellectual states of a person. The study examines the main difficulties that arise when such phraseological units are translated into Russian and Kazakh. These difficulties include the absence of full equivalents, transformation of metaphorical images, loss of emotional colouring, cultural differences and context-dependent interpretation. The article also considers the main translation strategies used to render human-state phraseological units, including full equivalence, partial equivalence, functional equivalence, descriptive translation, contextual translation and linguocultural adaptation. The review shows that successful translation requires attention not only to lexical meaning but also to idiomaticity, figurative structure, emotional intensity and cultural acceptability. Therefore, the study of English phraseological units denoting human states contributes to comparative phraseology, translation theory and linguocultural analysis.

Key words: phraseological units; English idioms; translation problems; Russian language; Kazakh language; human states; linguocultural analysis.

INTRODUCTION

Phraseological units are one of the most culturally marked layers of language because they preserve collective experience, national worldview and figurative ways of thinking. Unlike free word combinations, phraseological units are reproduced in speech as ready-made expressions and often have a meaning that cannot be understood through the direct interpretation of their individual components. This feature makes them both expressive and difficult to translate. In English, such expressions as *to be over the moon*, *to lose one's head*, *to be under the weather* or *to have butterflies in one's stomach* do not function as simple lexical combinations; they represent figurative meanings shaped by cultural, emotional and communicative experience. Recent studies on idiomatic expressions also show that idioms are difficult to identify and interpret because their meaning may depend on the interaction between literal form, figurative meaning and context [1].

Although delimited from other units of language and approaches to the study of phraseology, the most fundamental question is: how does one define a phraseological unit? As Dobrovol'skij and Gries suggest, the etymology of the word phrase goes back to the Greek word for speech, though it seems to have been coined in the early nineteenth century. Traditionally, phraseological units have been characterized by such properties as stability, reproducibility, idiomaticity and semantic integrity. In classical phraseological theory, special attention is paid to the degree of semantic fusion between the components of an expression and its overall meaning [2]. N. M. Shansky further developed research in phraseology, emphasizing the stability and reproducibility of fixed expressions, as well as their structural-semantic features in various semantic and narrative contexts [3]. A. V. Kunin's works are especially oriented toward English phraseology, defining idioms or phraseological units as stable word combinations with fully or partially transferred, that is, idiomatic, meaning [4]. Of significance for Kazakh and comparative phraseology is also the work of U. K. Abisheva, who draws attention to the semantic interpretation, contextual explanation and linguocultural nature of idiomatic expressions [5]. These various theories are important for the present study because English phraseological units denoting human states often function as semantically indivisible expressions whose meanings can no longer be translated phrase by phrase or in a word-for-word manner.

The relevance of this topic is magnified by the fact that phraseological units abound in colloquial speech, literary works, mass media, public discourse and translation practice. They render speech more vivid and culturally loaded, but at the same time complicate the work of translators and language learners. In media and public discourse, phraseological units may carry social values, emotional attitudes and culturally shared evaluations. Their translation must therefore be sensitive not only to the lexical meaning of the expression but also to its image, style, emotional tone and communicative function. The phraseological picture of the world is a corollary of the question of how a society describes the world to itself through stable figurative expressions [6].

English phraseological units denoting human states are especially important for translation analysis. Human states include psychological, emotional, physical and intellectual conditions, such

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as anxiety, fear, joy, anger, tiredness, weakness, confusion, hesitation and mental tension. These states are often expressed metaphorically rather than directly. For example, anger may be represented through color, heat, pressure or bodily reaction; fear may be expressed through loss of control or physical stiffness; joy may be represented through upward movement or height. Research on emotion-related idioms shows that such expressions may contain both universal conceptual patterns and culturally specific metaphorical models [7].

The translation of English phraseological units into Russian and Kazakh is a complex issue because these languages belong to different typological and cultural systems. English is a Germanic language, Russian is a Slavic language, and Kazakh is a Turkic language. As a result, the same human state may be expressed through different images in each language. For instance, English may use body-based or color-based idioms, Russian often uses components such as *душа*, *сердце*, *кровь* and *голова*, while Kazakh frequently relies on culturally significant components such as *көңіл*, *жан*, *жүрек*, *бас*, *төбе* and *ес*. Studies of idiomatic expressions in different languages confirm that the recognition and interpretation of idioms depend strongly on semantic structure, context and language-specific patterns [8].

In the context of Kazakhstan, the comparison of English, Russian and Kazakh phraseological units is particularly significant because multilingual communication is a common linguistic reality. Russian and Kazakh often function together in educational, academic, media and everyday contexts, while English is increasingly important in international communication, education and translation practice. Therefore, the translation of English phraseological units into Russian and Kazakh is not only a linguistic problem but also an intercultural one. The comparison of phraseological units across Kazakh, Russian and English makes it possible to reveal how different linguistic communities encode social behavior, emotions and states through stable expressions [9].

Although English, Russian and Kazakh phraseological units have been studied from different linguistic perspectives, the translation of English phraseological units denoting human states into both Russian and Kazakh still requires more focused analysis. Existing studies often examine idioms in one language pair or concentrate on general phraseological equivalence. However, less attention has been paid to the simultaneous comparison of Russian and Kazakh renderings of English expressions that describe psychological, emotional, physical and intellectual states.

One of the main problems in the translation of phraseological units is the lack of full equivalents. Sometimes, there are expressions with similar meaning and similar imagery in English, Russian and Kazakh. For instance, to be in two minds can be rendered in Russian as колебаться or быть в нерешительности and in Kazakh as екі ойлы болу. The Kazakh rendering preserves the image of divided thought more directly, whereas the Russian rendering primarily preserves the semantic meaning. However, quite often the metaphorical image present in the original is changed. For instance, the English expression to have butterflies in one's stomach can be rendered descriptively in Russian as волноваться and in Kazakh as қобалжу, whereas жүрегі алып-ұшу may function as a more idiomatic Kazakh functional analogue. Thus, the descriptive renderings preserve the core meaning, while the functional analogue retains a greater degree of figurative and emotional force. This makes it clear that linguocultural analysis is needed in order to understand how phraseological meaning in general is organized and transferred [10].

Another important problem in translating phraseological units between different languages is a certain loss of emotional colouring. Often, a phraseological unit carries, besides its meaning, a certain intensity, additional evaluation and expressive force. In that case, if the idiom is rendered only descriptively, that is, without preserving its idiomatic form, part of its emotional effect and idiomatic emphasis is liable to be lost. For instance, to be scared stiff can be rendered as очень испугаться or қатты қорқу, where again the physical imagery of stiffness is lost. Quite often, a phraseological unit expresses some emotion through the image of colour. To see red, for example, expresses anger through such a colour-based image. It is therefore not very useful to look for a literal equivalent; instead, one may resort to an expression connected with rage, emotional heat or even the state of losing self-control. Establishing a close relation between language, body, cognition and the experience of emotion has much to do with these interpretations [11].

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This is why, in what follows, we would like to review the basic problems connected with the translation of English phraseological units denoting different states of a human being into Russian and Kazakh and to establish the most common translation strategies available for their interpretation. We concentrate on the problems arising from the translation of phraseological units that express psychological, emotional, physical and intellectual states of a person. The objectives of the article are as follows: to describe English phraseological units denoting human states as a specific translation-related group; to classify, in a tentative way, selected phraseological units according to the psychological, emotional, physical and intellectual states of a human being they express; to compare their equivalents in Russian and Kazakh and to see how they agree or differ from each other as well as from their English sources; to trace the main points of difficulty in the translation of phraseological units; and to examine their rendering in the light of varying moods, attitudes and cultural standards of the languages involved. Phraseological units belong to the wider category of multiword expressions, and their translation requires a structured analytical approach that considers semantics, idiomaticity, context and cross-cultural variation [12].

The novelty of this study lies in identifying target-language asymmetry within a single English–Russian–Kazakh analytical framework. The same English phraseological unit may require different translation strategies in Russian and Kazakh even when its core semantic meaning is preserved. The study further operationalizes this comparison through explicit equivalence criteria and a stepwise translation decision model linking semantic class, metaphorical image, lexicographic evidence and translation-strategy choice. Thus, the contribution lies not only in the three-language comparison itself but also in demonstrating unit-level asymmetry between the two target languages. The conceptual framework of the study is presented in Figure 1.

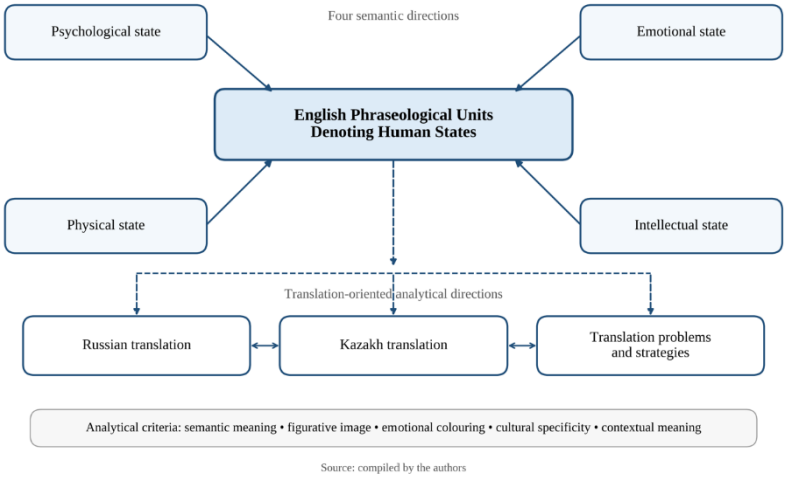


Figure 1. Conceptual framework of the study

MATERIALS AND METHODS

This study is a non-systematic theoretical review combined with a qualitative comparative translation analysis. It does not claim systematic-review status, exhaustive database coverage or statistical representativeness. The research does not set the goal of experimental investigation or corpus statistics, but rather systematizes theoretical and practical problems pertaining to the translation of idiomatic and set expressions. The foundation of its methodology is the descriptive analysis of phraseological meaning, the semantic grouping of the selected units, the comparative view of translation equivalents and the interpretation of linguocultural differences. This approach is appropriate because the translation of phraseological units involves not only lexical meaning but also figurative structure, semantic content, emotional colouring, cultural associations and contextual function. Present research into translation and phraseology also lays considerable stress on the necessity of a descriptive and interpretative approach to the problem of translation, since it tends to

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vary according to genre, culture and the degree of equivalence between the two languages at hand [13].

The theoretical review drew on 14 academic and theoretical sources [1–14] selected for their direct relevance to phraseology, idiom translation, multiword expressions and linguocultural analysis. Recent empirical and theoretical studies were prioritized, while classical works were retained where necessary for conceptual grounding. Four lexicographic reference sources were used separately to verify the phraseological status, semantic meaning and Russian and Kazakh renderings of the selected units. The review component was therefore targeted and interpretative rather than systematic.

The analytical material comprised a purposive sample of 15 English phraseological units denoting human states: to be on edge, to be under pressure, to be at one's wit's end, to be over the moon, to see red, to be down in the dumps, to be scared stiff, to be under the weather, to be dead tired, to be on one's last legs, to sleep like a log, to be in two minds, to rack one's brains, to have butterflies in one's stomach, and to lose one's head. The units were selected according to four inclusion criteria: (1) they denoted a psychological, emotional, physical or intellectual state; (2) they were attested in authoritative phraseological or idiomatic dictionaries; (3) their Russian and Kazakh renderings could be verified using relevant lexicographic sources; and (4) they illustrated one or more of the translation strategies examined in the study. Free word combinations, highly specialized terms, obsolete expressions not supported by lexicographic evidence, and expressions unrelated to human states were excluded. The sample was designed for qualitative comparative analysis rather than statistical generalization.

Several complementary methods were used in the study: descriptive analysis, semantic grouping, comparative translation analysis and linguocultural interpretation. Each English phraseological unit was compared separately with its Russian and Kazakh renderings in terms of semantic meaning, figurative image, emotional colouring and cultural naturalness. Translation strategies were operationalized as follows. Full equivalence was identified when the source and target phraseological units coincided in their core meaning, figurative image and idiomatic or expressive value. Partial equivalence was identified when the core meaning was preserved but the metaphorical image, lexical structure or expressive intensity differed to some extent. Functional equivalence referred to a target-language phraseological unit that performed the same semantic and communicative function but relied on a different metaphorical image. Descriptive translation referred to a non-idiomatic paraphrase that transmitted the meaning of the source expression without preserving its phraseological form. Contextual translation was used when the appropriate rendering depended on the particular contextual meaning of a polysemous expression. Linguocultural adaptation referred to replacement of the original image by a culturally conventional target-language expression in order to preserve pragmatic and emotional effect.

The phraseological status and meaning of the English units were checked against established English [15] and English–Russian phraseological reference works [16]. Russian equivalents were additionally verified using the Phraseological Dictionary of the Russian Language [17], while Kazakh equivalents were checked against I. Kenesbayev's Phraseological Dictionary of the Kazakh Language [18]. A Russian or Kazakh rendering was treated as a phraseological equivalent only when its idiomatic use was supported by the relevant lexicographic source. Where no established phraseological equivalent was available, the rendering was classified as descriptive, contextual or linguoculturally adapted rather than as a full phraseological equivalent.

Particular emphasis is placed on three aspects: (1) whether the meaning of the source-language phraseological unit is preserved in the target language; (2) whether the original metaphorical image of the source-language phraseological unit is preserved, transformed or replaced; and (3) whether the emotional and cultural effect of the source-language phraseological unit is appropriate in the target language. These features make it possible to detect the basic problems of translating English phraseological expressions denoting human states and to reveal the most appropriate methods for their interpretation in Russian and Kazakh. The main stages of the research design are presented in Table 1.

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Table 1 – Research design and stages of analysis

№	Stage Procedure	Analytical focus	Expected result
1	Selection of English phraseological units	Human-state meaning	Initial list of idioms
2	Semantic grouping	Psychological, emotional, physical, intellectual states	Four semantic categories
3	Russian and Kazakh equivalent search	Meaning, image, naturalness	Translation variants
4	Translation analysis	Equivalence, description, context	Translation strategy types
5	Linguocultural interpretation	Cultural image and metaphor	Explanation of similarities and differences

RESULTS

The comparative analysis of English phraseological units denoting human states revealed several important results concerning their semantic classification, translation equivalence and linguocultural adaptation in Russian and Kazakh. Since the study is based on a theoretical and comparative review, the findings are interpreted primarily as qualitative patterns within the purposively selected sample of 15 phraseological units. Simple descriptive counts are used only to summarize the distribution of translation strategies and do not imply statistical representativeness or generalizability to English, Russian or Kazakh phraseology as a whole.

First, the selected English phraseological units were grouped into four main semantic categories: psychological, emotional, physical and intellectual states. Psychological-state phraseological units refer to anxiety, pressure, stress, fear, inner instability and loss of emotional balance. Examples such as to be on edge, to be under pressure and to be at one's wit's end show that English often represents psychological discomfort through the images of pressure, limit, tension or loss of control. In Russian, these meanings are commonly rendered by expressions such as быть на нервах, быть под давлением and быть в полной растерянности. In Kazakh, they may be expressed through дегбірі қашу, қысымда болу and не істерін білмеу. The result shows that psychological states are usually preserved at the level of meaning, but the figurative image is often changed or weakened in translation.

Second, emotional-state phraseological units were found to have the highest degree of figurative expressiveness. Expressions such as to be over the moon, to see red, to be down in the dumps and to be scared stiff demonstrate that English frequently uses spatial, colour-based and bodily images to describe emotional reactions. In Russian and Kazakh, these meanings can often be transferred through functional equivalents rather than literal translation. For example, to be over the moon corresponds to быть на седьмом небе in Russian and төбесі көкке жету in Kazakh. Although the metaphorical images are not identical, all three expressions convey the idea of strong joy and emotional elevation. This indicates that functional equivalence is often more effective than literal equivalence in translating emotional phraseological units.

Third, the analysis of physical-state phraseological units showed that descriptive translation is frequently required. Expressions such as to be under the weather, to be dead tired, to be on one's last legs and to sleep like a log refer to illness, tiredness, weakness and bodily condition. Some of them can be rendered through expressive equivalents, for example, to be dead tired as устать до смерти in Russian and әбден шаршау in Kazakh. However, other expressions, such as to be under the weather, do not have direct phraseological equivalents in Russian or Kazakh and therefore require descriptive translation, such as плохо себя чувствовать and өзін жайсыз сезіну. This result confirms that physical-state idioms may lose part of their original imagery when translated into typologically and culturally different languages.

Fourth, intellectual-state phraseological units showed different degrees of equivalence across the three languages. The expression to rack one's brains has idiomatic counterparts in Russian (ломать голову) and Kazakh (бас қатыру), which preserve a closely related head- or brain-based

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conceptual image. By contrast, to be in two minds is more naturally rendered in Russian as колебаться or быть в нерешительности, whereas Kazakh allows the structurally and figuratively closer expression екі ойлы болу. This contrast demonstrates that equivalence should be assessed separately for Russian and Kazakh rather than assigned uniformly across all three languages. The main comparative results by semantic group are summarized in Table 2.

Table 2 – Summary of comparative results by semantic group

Semantic group	Main human state expressed	Typical English examples	Russian translation tendency	Kazakh translation tendency	Main result
Psychological states	Anxiety, stress, pressure, inner instability	to be on edge; to be at one's wit's end	Often rendered through nervousness, pressure or confusion	Often rendered through anxiety, pressure or inability to act	Meaning is usually preserved, but the original image is often transformed or weakened.
Emotional states	Joy, anger, fear, sadness, envy	to be over the moon; to see red; to be scared stiff	Frequently rendered through expressive idiomatic equivalents	Frequently rendered through culturally natural figurative expressions	Functional equivalence is usually more effective than literal translation.
Physical states	Illness, tiredness, weakness, bodily condition	to be under the weather; to be dead tired	Often translated descriptively or through intensifiers	Often translated descriptively with natural Kazakh expressions	Descriptive translation is common when no direct idiomatic equivalent exists.
Intellectual states	Hesitation, confusion, mental effort, loss of words	to be in two minds; to rack one's brains	May be rendered either descriptively or through close head-/mind-based phraseological equivalents	Often has close equivalents based on ой and бас imagery	This group shows mixed equivalence: some head- and mind-based expressions have close phraseological counterparts, whereas others require descriptive rendering in one of the target languages.

DISCUSSION

The discussion interprets the observed translation patterns from semantic, comparative and linguocultural perspectives, with particular attention to differences between Russian and Kazakh renderings.

English phraseological units denoting human states as a translation problem. English phraseological units are challenging to translate because they combine idiomatic meaning, figurative imagery, emotional evaluation and cultural connotation. For example, to be over the moon denotes intense happiness, whereas to have butterflies in one's stomach expresses nervousness, excitement or emotional tension. The translator renders this by first grasping the idiomatic meaning and then searching for an equivalent in Russian and Kazakh.

Phraseological units convey both meaning and figurative imagery. A purely semantic rendering may preserve the general idea while losing part of the original image and emotional force. Thus, to be scared stiff can be rendered into Russian as очень испугаться and into Kazakh as қатты қорқу. However, although these variants suggest the connotation of fear, they do not reproduce the bodily image of stiffness. In such cases, the problem posed to the translator is whether the first consideration should be the fullness of the meaning, the degree of fright expressed or the preservation of the image.

Another major translation problem is that Russian and Kazakh do not always provide a conventional phraseological equivalent for a given English expression. Some units have close

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functional counterparts, whereas others require descriptive translation. Thus, to be in two minds demonstrates an asymmetrical relationship between the two target languages. In Kazakh, екі ойлы болу preserves the image of divided thought relatively closely. In Russian, however, more natural renderings are колебаться or быть в нерешительности, which preserve the meaning but not the original figurative structure. This example illustrates why semantic and figurative equivalence should be assessed independently. The English formula to have butterflies in one's stomach is more difficult to transfer because, although the image is vivid, it is perhaps not so natural in Russian or Kazakh. In Russian, the expression is commonly rendered descriptively as волноваться or испытывать волнение. In Kazakh, қобалжу functions as a descriptive rendering, whereas жүрегі алып-ұшу may serve as a functional idiomatic analogue depending on the context. Therefore, the two Kazakh variants should not be treated as the same type of equivalence.

Similarity of form may not mean similarity of concept. In other words, two phrases of similar appearance may have different force and emotional tone in their respective settings, since their associations and contexts may also differ. For this reason, the translator of phraseological units is obliged to go beyond dictionary equivalents in order to maintain a balance between meaning, grammaticality, idiomatic usage and cultural association.

The above cases all have bearing not only on the phraseological unit itself but also on the idiomatic allusion to a specific human state. The risks incurred in translating English phraseological units that imply human states include, in the first instance, literal translation, which may lead to distortion or loss of idiomatic meaning.

Semantic classification of English phraseological units denoting human states. For the purposes of this review, English phraseological units denoting human states can be divided into four semantic groups: psychological state, emotional state, physical state and intellectual state. This classification is useful because it allows the researcher to distinguish different types of inner and outer human conditions and to analyze whether they are translated into Russian and Kazakh through similar or different phraseological mechanisms. The classification of selected English phraseological units and their Russian and Kazakh renderings is presented in Table 3.

Table 3 – Classification of English phraseological units denoting human states and their Russian and Kazakh translations

Semantic group	**English phraseological unit**	**Russian translation**	**Russian strategy**	**Kazakh translation**	**Kazakh strategy**
Psychological	to be on edge	быть на нервах	functional equivalence	дегбірі қашу	functional equivalence
Psychological	to be at one's wit's end	быть в полной растерянности / не знать, что делать	descriptive translation	не істерін білмеу	descriptive translation
Emotional	to be over the moon	быть на седьмом небе	functional equivalence	төбесі көкке жету	functional equivalence
Emotional	to see red	прийти в ярость	functional equivalence	ашуға булығу	functional equivalence
Physical	to be under the weather	плохо себя чувствовать	descriptive translation	өзін жайсыз сезіну	descriptive translation
Physical	to be dead tired	устать до смерти	partial equivalence	әбден шаршау	descriptive translation
Intellectual	to be in two minds	колебаться / быть в нерешительности	descriptive translation	екі ойлы болу	partial equivalence
Intellectual	to rack one's brains	ломать голову	partial equivalence	бас қатыру	partial equivalence

Table 3 shows that translation equivalence must be evaluated separately for Russian and Kazakh. The same English phraseological unit may have an idiomatic or functional equivalent in one target language but require descriptive translation in the other. Functional equivalence is particularly

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visible when the target languages preserve the emotional or communicative function of the English unit through a different metaphorical image, whereas descriptive translation becomes necessary when no conventional phraseological equivalent is available.

A descriptive count of the eight illustrative units presented in Table 3 shows that functional equivalence accounts for 3 of 8 cases (37.5%), descriptive translation for 3 of 8 cases (37.5%), and partial equivalence for 2 of 8 cases (25.0%) in both Russian and Kazakh. However, the aggregate frequencies conceal important unit-level asymmetry. For to be dead tired, Russian is classified as partial equivalence whereas Kazakh requires descriptive translation; for to be in two minds, the reverse pattern is observed. Thus, the main cross-linguistic difference concerns the strategy assigned to individual phraseological units rather than the overall frequency of strategy types in this illustrative subset.

Main translation problems and strategies. The first major translation problem is the absence of a full equivalent. This occurs when the target language does not have a phraseological unit with the same meaning, image and emotional effect. The expression *to have butterflies in one's stomach* is a typical example. It denotes nervous excitement or anxiety, but its literal image is not equally conventional in Russian and Kazakh. Therefore, the translator may use the descriptive rendering волноваться in Russian and қобалжу in Kazakh, whereas жүрегі алып-ұшу may function as a Kazakh functional idiomatic analogue. In each case, the translation strategy should be identified according to whether only the core meaning or also the figurative and expressive force is preserved.

The second problem is the difference in metaphorical image. In many cases, the same human state is conceptualized through different images in different languages. The expression *to be over the moon* can be translated as *быть на седьмом небе* and *төбесі көкке жету*. All three expressions denote strong joy, but their images are not identical. English uses the image of being above the moon, Russian refers to the seventh heaven, and Kazakh uses an upward image connected with the top of the head reaching the sky. This demonstrates that functional equivalence can be stronger than literal equivalence.

The third problem is the loss of emotional colouring. English phraseological units often have a strong expressive power. When they are translated by neutral words, this emotional intensity may be lost. For instance, to be scared stiff may be rendered descriptively as очень испугаться or қатты қорқу, but these variants weaken the bodily image of stiffness. A more expressive Russian rendering, such as от страха онеметь, preserves more of the original emotional and figurative force. The present investigation of metaphorical collocations additionally makes clear that it is difficult to find clear boundaries around figurative expressions, which occupy a grey area between completely free combinations, collocations and idioms. This is relevant for translation, since figurative use involves both the necessity of interpreting semantic meaning and the need to "tune in" to the stylistic elements often present.

The fourth problem is dependent upon context. Some English phraseological units may have more than one translation depending on the situation. The expression to lose one's head might mean to get confused, to panic, to lose self-control or even to act irrationally; thus, in Russian, we could use as translations растеряться, потерять самообладание, запаниковать or испугаться. In Kazakh, we can use абдырап қалу, есін жоғалту or өзін ұстай алмау, depending on the context. A mechanical choice of equivalents is thus not possible, and the correct one depends upon knowing which of the suggested meanings is paramount.

The fifth problem is cultural markedness. Some phraseological units contain images that are natural in English but less natural in Russian or Kazakh. The expression to be under the weather is usually rendered descriptively with phrases like плохо себя чувствовать or өзін жайсыз сезіну, or by an idiomatic phrase with an equivalent meaning. We cannot render weather literally because the image will not function idiomatically. The translator must be willing to dispense with the original image if it ceases to sound natural in the target language.

The sixth problem involves the danger of literal translation. Where the problem of equivalence is settled, the phrase to see red may speak directly of anger, but only if the target language contains an idiom based upon colour. It may be that the literal use of the word red gives an undefined quality,

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and in fact we may fail to reproduce the effect of the original adequately. The translator, therefore, must first determine whether the second language has a functioning idiom to convey the idea of anger. The main translation problems are set forth in Table 4.

Table 4 – Translation problems and strategies in rendering English phraseological units into Russian and Kazakh

Translation problem	English example	Russian rendering	Kazakh rendering	Recommended strategy
No full equivalent	*to have butterflies in one's stomach*	волноваться	қобалжу / жүрегі алып-ұшу	descriptive translation / functional analogue
Different metaphor	*to be over the moon*	быть на седьмом небе	төбесі көкке жету	functional equivalence
Loss of emotion	*to be scared stiff*	очень испугаться	қатты қорқу	descriptive translation with intensifier
Context dependence	*to lose one's head*	растеряться / потерять самообладание	абдырап қалу / есін жоғалту	contextual translation
Cultural markedness	*to be under the weather*	плохо себя чувствовать	өзін жайсыз сезіну	descriptive translation
Literal translation risk	*to see red*	прийти в ярость	ашуға булығу	functional equivalence

As shown in Table 4, the right strategy is predicated on the relation of the source expression to the resources available in the target language. If the relation is close in meaning and image, a full or near equivalent may be possible. If the meaning is close but the image differs, a functional equivalent may be the best option. If there is no idiomatic equivalent, descriptive translation or linguocultural adaptation may be required. If the meaning varies with context, contextual translation will be required. The sequence of decisions for translating English phraseological units is illustrated in Figure 2.

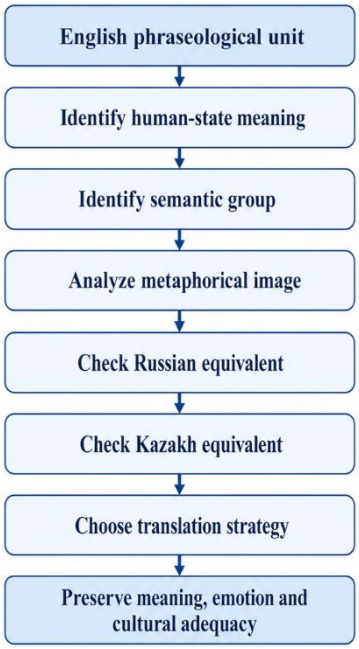


Figure 2 – Translation decision model for English phraseological units

In deciding how to express an English phraseological unit in Russian or Kazakh, the first step is to determine whether it conveys a psychological, emotional, physical or intellectual state. What image does the metaphor evoke? Do Russian and Kazakh possess valid and natural equivalents? The translator's final decision should preserve, as much as possible, the degree of meaning, emotional effect and cultural adequacy.

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Comparative and linguocultural interpretation. The comparison of English, Russian and Kazakh phraseological units shows that all three languages use figurative means to describe human states. However, the dominant images and components are not always the same. English often uses body-based idioms, color metaphors, spatial images, pressure metaphors and weather-related expressions. Examples include *to lose one's head*, *to see red*, *to be over the moon*, *to be under pressure* and *to be under the weather*. These expressions show that English phraseology frequently represents human states through physical position, bodily reaction, color and external environment.

Russian phraseology often uses components such as *душа*, *сердце*, *кровь*, *голова*, *лицо*, *руки* and *ноги*. These components reflect the tendency to conceptualize emotional and psychological states through the inner world of a person and visible bodily reactions. For example, *душа не на месте* expresses anxiety, *кровь закипела* expresses anger, *потерять голову* expresses confusion or loss of control, and *волосы дыбом* expresses fear. These expressions show that Russian equivalents may preserve the general meaning of English idioms, but they often use different cultural and bodily images.

Kazakh phraseology often relies on components such as *көңіл*, *жан*, *жүрек*, *бас*, *төбе*, *түс* and *ес*. These components are culturally significant because they connect emotional state, inner feeling, mental activity and social behavior. For example, *көңілі түсу* expresses sadness or disappointment, *төбесі көкке жету* expresses joy, *жүрегі алып-ұшу* expresses nervous excitement, *есін жоғалту* expresses loss of control, and *басы қату* expresses confusion or mental difficulty. These examples show that Kazakh translations should sound natural within Kazakh linguistic and cultural norms rather than mechanically copy English imagery.

One extreme to be avoided is a literal translation of an idiom which misses the idiomatic meaning and distorts it. The other extreme is the overneutralized idiom, where an expressive idiom turns into a plain word and loses its charm. Our strategy should aim to keep the main meaning intact, resulting in a natural target-language version, and also retain figurative and emotional force where possible. For Russian, we can often pick the right idiomatic words with higher expressive value. For Kazakh, we might need to choose a stable expression guided by the culture of the target language rather than simply translating the English metaphor. Overall, the analysis confirms that phraseological translation should be treated as a multilayered process in which semantic accuracy, figurative structure, expressive force and cultural naturalness are considered together. This perspective explains why Russian and Kazakh may require different strategies for the same English unit.

CONCLUSION

This study examined a purposive sample of 15 English phraseological units denoting psychological, emotional, physical and intellectual states and compared their Russian and Kazakh renderings. The analysis shows that translation equivalence is target-language specific: the same English phraseological unit may be rendered through a functional or partial equivalent in one language and through descriptive translation in the other. The main difficulties identified in the selected material concern the absence of full equivalents, changes in metaphorical imagery, loss of emotional colouring, context dependence, cultural markedness and the risk of literal translation.

The findings support a layered translation approach in which semantic meaning, figurative image, expressive force and cultural naturalness are evaluated separately before a translation strategy is selected. A key contribution of the comparison is the identification of unit-level asymmetry between Russian and Kazakh renderings, which is incorporated into the proposed translation decision model. Because the analysis is based on a small purposive sample (n = 15), the findings should be interpreted as qualitative patterns within the selected material rather than as statistically representative tendencies of English, Russian or Kazakh phraseology.

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Ағылшын фразеологиялық бірліктерін орыс және қазақ тілдеріне аудару мәселелері: адамның күйін білдіретін тұрақты тіркестерге шолу

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Ағылшын фразеологиялық бірліктерін орыс және қазақ тілдеріне аудару қазіргі лингвистика, аударматану және мәдениетаралық коммуникация салаларындағы өзекті мәселелердің бірі болып табылады. Адамның күйін білдіретін фразеологиялық бірліктер ерекше маңызды, себебі олар тек тура семантикалық мағынаны ғана емес, сонымен қатар эмоциялық бағалауды, бейнелі образды және лингвомәдени тәжірибені де білдіреді. Бұл шолу мақаласында адамның психологиялық, эмоционалдық, физикалық және интеллектуалдық күйлерін сипаттайтын ағылшын тіліндегі тұрақты тіркестер қарастырылады. Зерттеуде мұндай фразеологиялық бірліктерді орыс және қазақ тілдеріне аудару барысында туындайтын негізгі қиындықтар талданады. Бұл қиындықтарға толық баламалардың болмауы, метафоралық образдардың өзгеруі, эмоциялық реңктің жоғалуы, мәдени айырмашылықтар және мағынаның контекстке тәуелді түсіндірілуі жатады. Мақалада сондай-ақ адамның күйін білдіретін фразеологиялық бірліктерді аударуда қолданылатын негізгі аударма стратегиялары қарастырылады, олардың ішінде толық балама, жартылай балама, функционалдық балама, сипаттамалы аударма, контекстік аударма және лингвомәдени бейімдеу бар. Шолу нәтижелері сәтті аударма үшін тек лексикалық мағынаға ғана емес, сонымен бірге идиомалық сипатқа, бейнелі құрылымға, эмоциялық қарқындылыққа және мәдени табиғилыққа назар аудару қажет екенін көрсетеді. Сондықтан адамның күйін білдіретін ағылшын фразеологиялық бірліктерін зерттеу салыстырмалы фразеологияға, аударма теориясына және лингвомәдени талдауға үлес қосады.

Кілт сөздер: фразеологиялық бірліктер; ағылшын идиомалары; аударма мәселелері; орыс тілі; қазақ тілі; адамның күйі; лингвомәдени талдау.

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Проблемы перевода английских фразеологических единиц на русский и казахский языки: обзор устойчивых выражений, обозначающих состояния человека

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Перевод английских фразеологических единиц на русский и казахский языки является актуальной проблемой современной лингвистики, переводоведения и межкультурной коммуникации. Фразеологические единицы, обозначающие состояния человека, имеют особое значение, поскольку они выражают не только прямое семантическое значение, но и эмоциональную оценку, образность и лингвокультурный опыт. Данная обзорная статья посвящена английским устойчивым выражениям, описывающим психологические, эмоциональные, физические и интеллектуальные состояния человека. В исследовании рассматриваются основные трудности, возникающие при переводе таких фразеологических единиц на русский и казахский языки. К ним относятся отсутствие полных эквивалентов, трансформация метафорических образов, потеря эмоциональной окраски, культурные различия и контекстно-зависимая интерпретация. В статье также рассматриваются основные переводческие стратегии, используемые для передачи фразеологических единиц, обозначающих состояния человека, включая полную эквивалентность, частичную эквивалентность, функциональную эквивалентность, описательный перевод,

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контекстуальный перевод и лингвокультурную адаптацию. Обзор показывает, что успешный перевод требует внимания не только к лексическому значению, но и к идиоматичности, образной структуре, эмоциональной интенсивности и культурной приемлемости. Следовательно, изучение английских фразеологических единиц, обозначающих состояния человека, вносит вклад в сравнительную фразеологию, теорию перевода и лингвокультурный анализ.

Ключевые слова: фразеологические единицы; английские идиомы; проблемы перевода; русский язык; казахский язык; состояния человека; лингвокультурный анализ.

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ТІЛ ИЕЛМЕНДЕРІ ҚОЛДАНЫСЫНДАҒЫ КҮРДЕЛІ ЕТІСТІК: ГРАММАТИКАЛЫҚ САУАТ ҚАЙ ДЕҢГЕЙДЕ?

Ұсынылған мақалада қазіргі қазақ тіл иелмендерінің сауат деңгейін анықтауға бағытталған лингвистикалық сауалнаманың нәтижелері берілген. Атап айтқанда, тіл иелмендерінің күрделі етістіктер мен етістікті еркін тіркестерін қолданудан қанша қате жібергені, қандай грамматикалық ауытқу түрлеріне жол бергені эмпирикалық деректер базасы мен статистикалық мәліметтер арқылы негізделеді. Қазіргі қазақ тіл иелмендерінің қолданысында жүрген, күрделі етістікке қатысты жиі кездесетін қате тілдік бірліктердің типі анықталып, оның уәжі талқыланады. Қазақ тілінің күрделі етістіктеріне қатысты грамматикалық білімдер жүйесі ұсынылады.

Тіл иелмендерінің күрделі етістіктерді қолдануына талдау жүргізу аса маңызды. Өйткені қазақ тілінің етістігі қазақ сөйлемінің негізгі өзегі, оның модальдік, аспектуалдық, шақтық мағынасын үстеудің басты грамматикалық құралы саналады. Оны дұрыс қолдана білу – коммуникация мен тілдесімнің сәтті жүзеге асуының кепілі. Ал тілшілер үшін бұл ана тіл тұтынушыларының қолданысында жүрген басты грамматикалық ауытқуларды анықтап, оны түзету мен жөндеудің грамматикалық құралдарын әзірлеуге өзекті болмақ. Атап айтқанда, «Қазақ тілінің күрделі етістіктер сөздігін» дайындаудың алғышарты дайын деп ойлаймыз. Сондай-ақ басқа да лингвистикалық құралдардың, оның ішінде қате қолданыстардың грамматикалық анықтағышын, жасанды интеллектігі үйретуге арналған лингвистикалық әзірлемелерді, белгіленімдерді дайындауға мүмкіндік бермек.

Лингвистикалық сауалнама нәтижесі қазақ тіл иелмендерінің күрделі етістікті қолдану мен етістікті сөз тіркестерін құруға келгенде қандай қиындықтарға тап болатыны, неге келгенде қиналатынын көрсетіп бере алды. Ұсынылған мақаланың өзектілігі мен құндылығы осында деген ойдамыз.

Кілт сөздер: етістік; күрделі етістік; грамматикалық қате; грамматикалық ауытқу; интерференция; аспектуалдық категория.