Language is the most important forming way of people’s knowledge about the world. Reflecting an objective world in activity process a person remains knowledge results in a word fixed. Human perception of the world which is fixed in a language manifests itself in the linguistic picture of the world.

Each specific language encompasses national and original system that defines the world-outlook of native speakers and forms their worldview. The world-outlook of this ethnic group reflected in the substantial side of a language is becoming the foundation of all cultural stereotypes. Its analysis helps to understand the difference between national cultures and the complement of one another at the level of world culture. As it is known, phraseological units are the means of expression in which the so-called inner form of language and the richness of figurative language resources are manifested with a particular visibility, and at the same time they reveal distinctive culture as well as national stock of figurative thinking. The study of
phraseology allows penetrating deeper into the past of not only language but also history and culture of its speakers; it contributes to better understanding of complex and diverse nature of stable combinations of words. [1,155].

The certain image of the world that is presented in language by semantic chain of concepts and typical for given language can overcome difficulties in intercultural communication. Naturally, these difficulties are connected with translation. As a rule, specific value of phraseological units is set on semantic basis not including their structural features [2,336]. Noting the little-study and absence of special research works we can face some difficulties while comparing phraseological units of the English with Kazakh languages.

The history of phraseology origin as a linguistic discipline should be noted as well. The Swiss linguist Charles Bally introduced the term phraseology for the first time to mean “a branch of stylistics studying the related phrases”, but this term was not accepted by West European and American linguists and was used to mean:

1) choice of words, a form of expression, wording;
2) language, syllable, style;
3) expressions, word-combinations [2,336].

It is necessary to mention about the Kazakh outstanding scientist S.Amanzholov who began to study the notion of phraseology in the Kazakh language for the first time in 40s of the XX century.

Lately linguists are more interested in comparative investigations. An appeal to cross-language analysis helps better understand regularities and peculiarities of studied linguistic facts, allows not only penetrate deeper into the structure of observed features of foreign language, but also fully comprehend idioethnic features of their native language.
Phraseological comparisons are stable and reproductive combination of lexemes, phraseological specific character of which is based on the traditional comparison. Comparison is a process of isolating the characteristic features of one object and its comparison with similar characteristics of another.

Thus, the first classification of phraseological units from the point of semantic fusion was offered by Ch.Bally, who identified three types of phraseologisms. Later V.V.Vinogradov creatively reworked the classification of Bally by offering three types of phraseological units: fusions, unities and combinations.

Phraseological fusions are semantically indivisible phraseological units the integral value of which completely non-correlative with the values of its components, for example: “at sixes and sevens” means “in confusion or in disagreement”; “to set one’s cap at smb” means “to try and attract a man”; “to leave smb in the lurch” means “to abandon a friend when he is in trouble”. [3,210].

Phraseological unities are semantically indivisible and complete phraseological units, the meaning of which is motivated by the meanings of its constituent words, for example: “to sit on the fence” means “in discussion”; “to lose one’s head” means “to be at a loss what to do”; “to lose one’s heart to smb” means “to fall in love”; “to ride the high horse” means “to behave in a superior way”.

Phraseological combinations are phraseological units containing words both with free and phraseologically bounded meanings. Phraseological combinations are formed from the words with free and phraseologically bounded meanings, for example: “to be good at smth, to have a bite, to take smth for granted, to stick at nothing, to be a good hand at smth”. [4,110]. Phraseological expression is a phraseological unit consisting entirely of the
words with free meanings. The difference between phraseological expression and free combination is the reproduction with stable socially accepted meaning and constant structure of words-components. Thus, the distinguishing features of phraseological expressions are:

1) reproduction in a speech with stable meaning and constant component composition;

2) presence of words with free meanings.

Phraseological expressions in the English language: *a baby in arms (to be wet behind the ears), mistake the wish for the reality (wishful thinking), to be on the safe side (in a case of dire need)* etc.; phraseological expressions in the Kazakh language: *сү сөккөнө басылу (immediately to calm down), күле күңірөнө ықты (double-faced)* etc.

In contradistinction to V.V.Vinogradov and N.M.Shansky the Kazakh scientist I. K. Kenesbayev basing on semantic and structural integrity of phraseologisms classified them into two types of phraseological units: fusions (idiom) and combinations (phrase) [5, 142].

I. K. Kenesbayev refer phraseological units to phraseological fusions a common sense of which does not depend on the lexical meaning of their constituent words. As an example we can take the phraseological unit of the Kazakh language «құрғы-қабақ әлу» means “be at odds with smb, feel hurt”. The given meaning originated not only from separate components like «құрғы» «қабақ» «әлу», but from its integral combination. The same is true about phraseological expression «тонның ішкі бауындай» that gives such meaning as “very close like of one’s own family” in accordance with integral combination of its separate components.

According to I. K. Kenesbayev phraseological fusions are such stable phrases the common meaning of which fully depends on the meaning of
constituent words. Words in phraseological combination preserve the relative semantic independence, however might be bound showing its meaning only in combination with definite and exclusive circle of words, for example «ата жолын құу» (adhere to the traditions of the fathers), «әзіліп жылау» (cry buckets), «шалқар қәл» (boundless lake), «мидай қала» (wide steppe), etc.[5,25]

Let us examine the classification accepted by the academician V.V.Vinogradov. By comparison of the Kazakh and English languages our task is to find some similarities in the classification of phraseological units. Comparative learning of the phraseological units gives an opportunity to reveal the universal and unique parameters of both the Kazakh and English languages.

We revealed the following types of Kazakh coincidences with phraseological units of the English language:

1. Phraseological analogues (Phraseological fusions) – coincide only stylistically and semantically. Non-motivated phraseological fusions i.e. idioms refer to this type.

2. Phraseological unities – coincidences of transferable phraseological units with transferable phrases semantically, stylistically and lexically. See the table 2 “Phraseological unities”.

3. Phraseological combinations (Partial equivalents) – coincide semantically, stylistically, partly lexically. From our point of view to the above-mentioned classification we would add another classification showing absolute equivalent coincidences of phraseological units in the Kazakh and English languages. By the absolute equivalent coincidences we mean coincidences of phraseological units semantically and lexically.

The fact that not all phraseological combinations can completely be
translated into English and transfer its semantics is of great special interest. For example, the word in Kazakh «мұрындық» is literally translated into the English language as “nose lead”. Combination «мұрындық болу» means “be responsible for”, i.e. connecting link. It is logical, the word «мұрындық» is related to special features of the Kazakh culture, since the Kazakh tribes were engaged by cattle breeding and were nomads. As an example let us take several original Kazakh phraseologisms:

1) «Абылай аспас асу» (literally: “the mountains, Abylai could not pass”, explanation: Abylai Khan – one of the famous khans of the Middle Juz, the son of Korkem Uali sultan, the grandson of Kansher, the descendant of Barak Khan) means “heavy-going, difficult of access and mountainous area”;

2) «Абыройы айрандай төсілу» (literally: “to lose dignity as spilled airan”, explanation: Airan – the national Kazakh beverage consisting of sour milk and water) means “disgrace oneself, to lose dignity”;

3) «Азуы алты қарыс» (literally: “molar tooth the size of which is 6 karyses”, explanation: karys – Kazakh measure of length) means “sharp-tongued, experienced”;

4) «Куырдақты түйе сойганнын соң көрсің» (literally: “what is real kuyrdak you will know if to stab camel”, explanation: Kuyrdak – Kirghiz and Kazakh traditional ragout/soup made from meat and liver) means “there is worse to come”;

5) «Сақадай сай» (literally: “trump bone used in the game asyk”, explanation: Asyk is the Kazakh national widespread game transferred from generation to generation. “Saka” (trump bone) is the main attribute used in this game) means “in readiness”;

6) «Шашу шашуу» (literally: “to throw shashu”) – the Kazakh tradition according to which “shashu” (coins, candies or kurt) is thrown under the feet
of the bride for the happiness of newly married couple.

An example of unmotivated phraseological unit of the English language is phraseological unit “to send smb to Coventry” means “to boycott” («шетқакпайлау»). Variable combination in the English language “send smb to Coventry” gives no imagination about the meaning of this phraseological unit because it is a homonym. However, etymology of the phraseologism set by Clander in his book “History of the Rebellion” indicates that during the Civil War in England, Coventry was a stronghold of the parliamentary system and the prison of Coventry contained many royalists. Originally the phraseological unit “send smb to Coventry” was connected with a definite situation highly essential for its time. When this situation has disappeared and the combination was reinterpreted, gradually the connection between the meaning of phraseologism and literal meanings of its components was broken.

Thus, the analysis of phraseological units of the Kazakh and English languages shows that there are such phraseologisms that are original and generally accepted on the semantic level in Kazakh as well as in English. It can be proved by the translation of phraseoligical units because they can be translated literally. Based on our research, we can conclude that in the case of phraseological fusions the Kazakh and English translations coincide only stylistically and semantically. In the case of phraseological unities the Kazakh and English translations coincide semantically, stylistically and lexically. And in the case of phraseological combinations the Kazakh and English translations coincide semantically, stylistically and, partly, lexically. However, despite many phraseological differences of two languages, one can note the following: a man strived for making a language somewhat more diverse than using words in their direct meaning through observations of a character and human behavior. It should again be reminded, that, in Kazakh as well as in
English, there are phraseological units with similar semantic meaning.

References:


