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## KAZAKH AND ENGLISH PHRASEOLOGICAL UNITS DESCRIBING NEGATIVE CHARACTER OF A PERSON

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**Abstract.** The purpose of the article is to compare the Kazakh and English equivalent of phraseological units characterizing negative character according to the meaning and the purpose is to use negative character of a person in two languages through phraseological units. The scientific significance of the article is the influence of language units describing negative character on the development of intercultural communication in two unrelated languages, and the practical significance is a promotion of the introduction of the phraseological units characterizing negative behavior used in two languages, in accordance with the laws of the national language without eliminating the semantic connotation caused by circumstances in the process of their use.

The research methodology is based on comparative analysis of the Kazakh and English phraseological units, identification of full and partial equivalents in the compared languages and analysis of non-equivalent English and Kazakh phraseological units. In addition to the linguocultural and semantic methods, mainly the comparative method was used in the study.

The description of human character is compared in any language with various phenomena, zoonymic components, objects, nature, plants and even colors. The authors described the similarities and differences of phraseological units of two languages. Similarities - phraseological expressions in both languages often use the somatism of the body part. The difference is that verbalized phraseological units in English are often combined with pronouns.

The practical significance of the article is that the scientific conclusions based on a result of the research contribute to the development and formation of the field of intercultural communication and linguistic studies.

**Keywords:** character, a person, behavior, negative character, phraseological trait, negative trait, mood, emotion

### Basic provisions

Each person is unique due to his psyche and personality. It shows the individuality of a man. Character is the main component of individuality. The study considers phraseological units characterizing the negative character of a person, which are often used in Kazakh and English languages. The use of phraseological units in a negative manner is compared in terms of meaning in both languages. Human beings are recognized not only by their positive qualities, but also by their behavior, manner of speaking, communication in which linguistic expressions can describe their negative qualities. In order to make it more clearly, the authors

explained the origin of the meaning of some phraseological units from Kazakh language.

### **Introduction**

Behavior is a set of psychological characteristics and qualities that are inherent in each person individually. These qualities and features develop differently in each person. According to the nature a person, it is generally divided into two groups: positive and negative. The article describes only negative traits of human character with features of phraseological units in Kazakh and English.

Many scientists, when talking about character, they focus on the “*will*” of a person. The word “*will*” means in the “*Dictionary of Kazakh literary language*” as *power*, and motivation means *hard working*. [1, p.518].

Will-power is a mental process that causes an activity for a person and encourages to act purposefully. Only a strong-willed person can overcome obstacles and achieve his goal. Of course, for this, a person must have such traits of human character as perseverance, fortitude, purposefulness, courage. If such qualities are not enough, or not manifested at all, weak and negative sides of a man will be immediately visible. Such people are characterized by their aimless and involuntary actions. Although weak-willed people have good intentions, they often fail to achieve significant results in society. Even after being failed to achieve aim, it is quite possible that it will lead to negative behavior such as lying, flattery, anger, hatred and dislike.

According to scientific research anger, sadness, anxiety and despair are mainly attributed to negative behaviour. These qualities are the emotional state that a person experiences when he is stressed. The consequences of this lead a person to despair and be under depression, namely dissatisfaction, displeasure, anger, mental stress, sadness, revenge, disappointment and so on. Such state of mind is also very dangerous for human health. Negative emotion causes personality disorder and many obstacles in the life. Unfortunately, not being able to have negative emotion and express it with bad behavior also depends on an internal culture of each person.

It is known to everyone that character, external image and inner spiritual soul of a person, emotions, abilities and will are transmitted through language. And through this language, a person is expressed from different aspects: pronouns, phrases, proverbs, metaphors, similes, epithets, etc. The relevance of this work considers the linguistic manifestation of the negative side of human nature in the Kazakh and English languages characterized by the phraseological units.

The first scientific concept about human character has been known since ancient times, and the name Aristotle, who described the moral qualities of each person, is proof of this. His student, the ancient Greek philosopher Theophrastus (372-287 BC) analyzed and systematized human qualities of the Athenian people having highlighted more than 30 bad qualities such as wordless, flattering, clown and so on. At the same time, Theophrastus entered the term “*character*” (in Greek *character* - trait, quality) to science through his tract “*Ethical character*”. Later, the French writer J. Labruyere (1645-1696) observed the character of intelligentsia for many years and described more than 4,500 types of negative human character. And

A.F.Lazursky (1874-1917), who knew that the study of personality and character is the main goal of psychology, developed a branch of psychological science – characterology, which considers type, development, essence and structure of character.

In order to reveal the content of the article in relation to human nature, we should give the description of the main keyword “negative”. “The dictionary of the Kazakh literary language” defines the word “*negative*” as “*unpleasant, no charm*”. For example, “*That Konkai, despite being ugly and having even more unpleasant behavior, was always clinging to Alua (M.Auezov, Osken orken). Ainaash was totally confused and did not know what to say, and this man’s eyes seemed unpleasant (M.Sundetov, Kumdagy). The negative cases of Shorman’s behaviour was left like dead leaves after arriving to Akshatau (Zh.Zhumakhanov, Shubartau) [1, p. 518].* All above examples describe unattractive, negative qualities which are reflected in a person.

The main driving force of human nature is emotion. According to the famous linguist V.I.Shakhovskiy, people of different cultures experience universal emotions: anger, joy, happiness, fear, hatred and so on [2]. Scientist O.Shumeika [3, pp.10] identifies 17 dominant types of the semantic field of “negative emotion” in American English, studies its content, shows the dialectical relationship between emotion and feeling.

In the course of study, the semantic field of *negative emotions* can be subdivided into the following microfields like:

- “Depression” (grief or despair comes from the lexical units of the emotional state - regret, anxiety, loneliness, and sadness);
- “Embarrassment” (the feeling of being demeaned is expressed by emotive states of shame and humiliation);
- “Fear” (which includes doubt and terror as feelings of fear);
- “Anxiety” (which is represented by emotions of anguish and suspicion). Each of them is characterized by semantic correlation of its elements.

The analysis shows that basic negative emotions usually are: *anger, regret, anxiety* and *shame*. Human beings experience such emotional states when they are under stress. According to the scientist R.K.Shakurov these emotions appear in unmet needs, in connection with collapse of hopes and insurmountable obstacles to achieving highly significant goals [4, p.39].

Psychologists equate such state with frustration (lat.frustratio means failure, deception, useless). The problem of studying mental states and especially a state of frustration has been in the focus of attention of scientists for a long time. In the study of this issue, first of all, two aspects are distinguished: psychoanalytic (Z.Freud) and behavioral (S.Rosenzweig, D.Dollard, N.Miller, N.Mayer and etc.). From psychoanalytic point of view, frustration is considered as a special state or internal conflict when a person encounters obstacles on the way to achieving his goals. From the behavioral point of view, frustration is considered as an external condition which prevents an individual from achieving the desired pleasure [5, p.35].

The famous psychologist K. Izard [6, pp.464] emphasizes that emotion is a motivational basis of human activity, and Y.D. Apresyan [7, p.31] clarifies that

expression of emotion includes mind, body language, facial expressions, speech, reaction and perception of individuals. Emotions are condition that evaluates the importance of factors affecting a person, the satisfaction and dissatisfaction of his needs.

Among local scientists, namely K.S.Saryshova, Z.H.Ibadildina, A.G.Sembayeva, Sh.I.Nurgozhina, S.B.Koyanbekov, A.Z.Kazanbayeva, G.K.Imanalieva, A.A.Musabaeva, B.S.Zhonkeshov devoted their work to the analysis of emotion and some of its aspects.

Moreover, the following scientist A.Aldamuratov, K.Rakymbekov, M.Bapaeva, G.Nygimetova, Zh.Turkpenovs grouped the names of character in the textbook "General psychology" and divided its properties into four different systems:

1. In relation to work: *diligence, honesty, responsibility for work, laziness, indifference*, etc.

2. In relation to other people: *charity, alertness, demandingness, arrogans, conteme* etc

3. In relation to oneself: *arrogance, haughtniness, pride, selfishness, modesty, humility*. For this character, a person is divided into good, strong, stable and bad-tempered.

4. In relation to objects: *neatness, carelessness, keeping things and negligence*, etc. [8, p.111].

When Russian scientist V.I. Shakhovsky has noted in his work that negative emotions are more than positive emotions [2], but E.N.Azharbekova in her scientific work, when grouping phraseologies expressing human qualities, has mentioned that positive evaluative phraseologies in Kazakh language are more than negative evaluative phraseology [9].

### **Materials and methods**

As a material of the article, phraseological units in Kazakh and English languages characterizing the negative character of a person are taken from the following phraseological dictionaries:

- Dictionary of Kazakh literary language
- Phraseological dictionary of Kazakh language by I.Kenesbayev
- Phraseological dictionary of Kazakh language by G.Smagulova
- Cambridge International Idiom dictionary
- English Oxford Idiom dictionary.

In the course of studying phraseological units, method of linguocultural analysis, comparative method, method of semantic analysis, systematic analysis were used.

### **Results and discussion**

The verbalization of emotions is realized only in two ways: First - the presence of an emotional state as **a fact** (if we say the word "laughter" or "death", we neither laugh nor die, but only call or describe these words as a fact). Second - when the **emotional state** is expressed with the help of phrases and idioms (if we say "laugh

to tears", we are referring to our feelings or attitudes based on the concept of denotation) [10, p.25].

The article compares human character of a person in an emotional state with phraseological units in two languages. The presence of negative character is a phenomenon inherent in the nature of all human beings in the world, however their expression in the language depends on the way of life, culture, mental attitude of each nation and the specifics of perception of the world picture.

In both languages, there are enough phraseological units, which describe the negative character of an individual. Phraseological similes belonging to concepts with "negative" content refer to human stupidity, cowardice, greed and so on. It also describes the negative aspects. The following are examples for phraseological units related to negative character of a person in two languages:

1. The concept of **“anger, rage, anxiety, sadness”** in Kazakh: *кәрін төгу, ашуға булығы ашуы алқымына тығылу, көзін аларту/алайту, қас жүзі қара, мінезі шайпау, жанын шығару, көзіне көк шыбын үймелету, ит арқасы құрысу, жүрегі қобалжу, дегбірі қашу, шыдамы жетпеу, кірпігінен қырау тамған, қаңтардағы бурадай, терісі тар, ақ сайтаны ұстады, сіркесі су көтермеу, қабағы қату, желке жүндері үрпісу, дақ салу, ішіне мұз қату, кекшіліп қалу, қояншығы ұстау, оқ жыландай ысқыру, ақ сайтаны ұстады, жүрегі май ішкендей кілкілдеу* [11].

Among these examples, we would like to reveal the meaning of example *“қаңтардағы бурадай”*. "Бура" is the Kazakh name for a male camel. In January, the Buras compete with each other and only the one, who wins, that is, the strongest one will have the privilege of mating. Although these days he is very gentle, but in January, when he is on enough good heat, he does not let anyone to himself. The reason is that a bura, which is ready for mating is very dangerous when he is on good heat, and there might be dangerous of killing human being. This is probably why the Kazakh phrase *«қаңтардағы бурадай азу тісін қайраған – he hold a grudge in January»* is used to express anger.

The interaction of language and culture is manifested in the use of zoomorphic images – descriptive animal names to characterize a person. It is the names of animals, birds, insects that are most often the object of metaphorization, since with their direct participation in many languages, a qualitative characteristic of a person, his appearance, behavior, mental abilities, internal state is carried out [12, p.70].

In English: *bear a grudge against somebody – біреуге тісін қайрау, be at daggers drawn - жауласу, be up in the air – ашуға бой беру, a cloud on one's brow – қабағынан қар жауу, drive somebody crazy – біреудің есін шығаратындай ашуландыру, make somebody's heart bleed – біреуге қасірет шектіру, hang one's head – күйзеліске ұшырау, break one's heart – жүрегі жаралану, be out of one's senses – өзін-өзі ұстай алмау, eat somebody out of house and home – біредің ит терісін басына қаптау, give somebody the hump – көңіліне сағыныш ұялату, get butterflies in one's stomach – иш-бауыры мұздап, денесі түршігу* [11, 13]

2. The concept of **«ruthlessness, cruelty, selfishness»** in Kazakh: *жүрегі қара, Қара байдай қаныпезер, қара жүрек, тас бауыр, тас жүрек, тас көңіл, көкірегі бітеу, без бүйрек, жүнін жұлған тырнадай, кесіп алса қан шықпас,*

*тезі қатты, көн көңіл. In English: get grey, grind the faces of the door, hard-hearted, be full of yourself, swollen head, a heart of stone, as miserable as bandicoot, fling somebody aside like an old boat, cold as a frog, a cold fish, a heart of flint.*

In most of the examples given in both languages, a human organ such as «жүрек-heart, бауыр-liver, көкірек, бүйрек, бет-face» expresses negative trait of character with the help of somatism. Especially in Kazakh language, the somatism “**heart**” is a key word in creating a negative image of a person. For example, *қоян жүрек (coward), су жүрек (faint hearted), тас жүрек (cruel, merciless), қара жүрек (treacherous, cruel, bloodhound)*. It can be also seen in the English language: *a false heart, a hard heart, a heart of flint* [11, 13]

It is known that the meaning of the phrase «Қара байдай қаныпезер» in the Kazakh language comes from a simile describing the cruel, merciless, stingy, selfish character of the hero in the fairy tale taken from folk literature.

3. The concept of “**lie, cunning, trickery**” in Kazakh: *екі сөзді кісі, өтірікті сұдай сапырды, басқан ізіне шөп шықпайды, биттің ішіне қан құяды, жылан жүрісті, қырқылжың түлкідей, тақыр жерден шөп шығарған, серттен таю, мүйіз ішінде жасырыну, бір тасы қойнында жүру, тырнағын көрсетпей сыйпау. In English: carry water on both shoulders, draw the wool over somebody’s eyes – көзіне шөп салу, go to the bad – өтірік жолдан таю, put somebody on the spot – біреуге ор қазу, throw dust in somebody’s eye – біреуді жолдан тайдыру* [11, 13]

In these examples, simile of snake way of walking in the Kazakh language describes the dull, unpleasant, cold walking of snake, while the slyness of a fox is a simile of cunning and sly qualities of a fox, which is the negative side of a person. Also, the meaning of simile *биттің ішіне қан құяды* describes a cunning person who knows everything what anyone does not know at all. In English *carry water on both shoulders means – carrying on double faced life*.

4. The concept of “**jealousy, greed**” in Kazakh: *пейілі тар, іші арам/тар, ішіне қыл айналмайды, іші жарыла жаздады, қу бастан қуырдақ ет алды, пейілі бұзық, қатты кісі, шық бермес Шығайбай, кесіп алсаң қан шықпайтын жан, сегіз кессе де сіркедей қан шықпау, тастан қатты. The meaning of the phrase “шық бермес Шығайбай” is known from the fairy tale Aldarkose in folk literature: whoever visited the house of the famous rich man at that time, he used to say “go away” without sympathy, and that is the reason of a stingy rich man’s being called as “шық бермес Шығайбай”.*

English phraseological units: *get somebody the cold shoulder – біреуді менсінбеу немесе әдейі байқамағансықтау, have a chip on one’s shoulder-өзінің сәтсіздігіне біреуді кінәлау, turn up one’s nose at somebody – өзін басқадан артық санау, тәкаппарлану, wash one’s hands of somebody – қара басының қамын ойлау* [11, 13]

5. The concept of “**dissatisfaction, avarice**” in Kazakh: *дүниеге көзі тоймаған, пейілі тар, қасқырдай тойымсыз, аш қасқырдай, жемтікке қонған күшіктей, әкесі аштан өлгендей. Dissatisfaction is often characterized by a negative behavior of the predatory animals - a wolf.*

Here are some English and Kazakh phraseologies, giving the same meaning: *bigheaded* – *тойымсыздық*, *have a mind like a cesspool* – *арам ой болу*, *suck somebody's blood* – *біреудің қанын сорғандай несібесін жеу*, *as greedy as a wolf* – *аш қасқырдай*, *tear as cat's meat* - *сараңдық*, *jump at something like a cock at a groser* – *бірдеңеден құр қалғандай жармасу* [11, 13]

6. The concept of “**laziness**” in Kazakh language: *көлігі болдырған жолаушыдай*, *көгендеген қойдай*, *сең соққан балықтай*, *болдырған түйедей бұралаңдау*, *бордай босау*. Laziness describes the negative side of a person who is likely to be a weak and unwilling to do anything. In particular, the phrase *бордай босау* describes the action of a weak, powerless camel. The following are English phrases with Kazakh interpretation: *twiddle one's thumbs* – *қол қусырып отыру*, *bone idle* – *жатыншыер*, *kick up somebody's heels doing nothing* – *біреуге ор қазу*, *idle away one's time* – *уақытын бос өткізу* [11, 13]

7. The concept of “**cowardice**”: *white livered* - *су жүрек*, *as timid as a hare* – *қоян жүрек*, *like a rat in a trap* – *інге тығылған тышқандай*, *sit on a powder keg* – *жаны қыл ұшында тұрғандай*, *be afraid of one's own shadow* - *көлеңкесінен қорқу*, *take one's blood run cold* [16] – *денесі түршігін кету*, *be frightened out of his wits* – *зәресін зәр түбіне жеткізу*, *heart missed a beat* – *жүрегі дүрсілден кету*, *shook like a leaf* [11, 13]

Having analyzed and compared all above-mentioned phraseological units, it is common that most English phrases are verbalized and used with verbs *get*, *have*, *be* and many phraseological units are used together with pronouns *one's*, *someone's*, *yours* related to a person like.

Among negative emotions, one of the most frequent is the emotion of anger. During the time that any person experiences the emotion of anger, one can observe its physiological, external changes. Fever, increased blood pressure, changes in facial expressions are characteristic of this emotion. Based on the theory of Z. Keveches, emotion becomes known from the very first physiological point of view. For example, redness and pallor of the face. According to Z. Keveches, face and neck getting reddened are indicators of the emotion of anger in English [14].

In any language, the characteristic associated with human behavior or emotion continues to be compared with various phenomena, animals, objects, nature, plants and even colors. Similarities and differences can be observed while comparing the negative feature of human character in phraseological parables and proverbs with zoonym component in Kazakh and English languages.

A number of phraseological units created with the help of somatism of the human body are used to describe a negative image and character of a person. For example: *қоян жүрек*, *тас жүрек*, *қара жүрек*, *мес қарын*, *боз өкпе*, *жел өкпе*, *көк ми*, *су ми*, *есек миын жеген*, *бауыры құтсыз*, *тас бауыр*, *без бүйрек*. At the same time in English *a hard heart*, *a false heart*, *not to have brain in one's head*, *loose liver*, *close liver* and so on [11, 13]

Image characteristic of personality traits, one's inner world, can be expressed by animalistic phraseology and is said to be as universal of different languages and cultures, as it relates to the folklore [15].

## Conclusion

There are enough phraseological units in both languages that describe the negative character and soul of a person. Negative behavior is characterized by zoonymic components, anatomical names, including phraseological units based on internal organs, depending on human nature and national values. Somatic phraseologies of a negative meaning characterize a person's cowardice, stupidity, greed, ruthlessness, cruelty, naughtiness and unwillingness to do anything.

In conclusion, in the course of study, it has been proven again that in both languages, the number of phraseological units describing the negative qualities of a person is greater than the number describing the positive side. The reason for this is that unpleasant actions of a person, a negative, wrong attitude towards him are not always only kept in human memory, but also have a stronger impact on the human psyche and could not be forgotten.

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## ҚАЗАҚ ЖӘНЕ АҒЫЛШЫН ТІЛДЕРІНДЕ АДАМНЫҢ ЖАҒЫМСЫЗ МІНЕЗІН СИПАТТАЙТЫН ФРАЗЕОЛОГИЯЛЫҚ ТІРКЕСТЕР

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**Аңдатпа.** Мақала туыс емес екі тілдегі адам бойындағы жағымсыз мінезді сипаттайтын фразеологиялық бірліктерді дүниетанымдық және мәдениетаралық қарым-қатынас негізінде қарастырады.

Мақаланың мақсаты жағымсыз мінезді сипаттайтын фразеологизмдердің қазақ және ағылшын тілдеріндегі баламасын мағынасына қарай салыстырып – салғастыру болса, міндеті – адамның жағымсыз мінезінің тұрақты тіркестер арқылы екі тілдегі қолданысы. Мақаланың ғылыми маңыздылығы – жағымсыз мінезді сипаттайтын тілдік бірліктердің туыс емес екі тілдегі мәдениетаралық қарым-қатынасының дамуына әсер етуі болса, практикалық маңыздылығы – екі тілде қолданылатын жағымсыз қасиетті сипаттайтын фразеологиялық тіркестердің қолдану барысында жағдаятқа байланысты, мағыналық реңкін жоймай ұлттық тіл заңдылықтарына сай қолданысқа енуіне үлес қосу.

Зерттеу әдістемесі қазақ және ағылшын тіліндегі фразеологиялық тіркестерді салыстырмалы талдауға, салыстырылған тілдердегі толық, жартылай баламаларды анықтауға және баламасы жоқ ағылшын және қазақ фразеологиялық бірліктерін талдауға негізделген. Зерттеу барысында лингвомәдени және семантикалық әдістерден басқа, салыстырмалы-салғастырмалы әдіс көбірек қолданылды.

Мінез-құлықты сипаттау қай тілде болмасын әртүрлі құбылыстармен, зоонимдік компоненттермен, заттармен, табиғатпен, өсімдіктермен, тіпті түстермен де салыстырылады. Авторлар мақалада екі тілдегі фразеологизм тіркестеріндегі ұқсастықтары мен айырмашылықтарына сипаттама берді. Ұқсастықтары – екі тілде де фразеологиялық тіркестер дене мүшесінің соматизмін жиі қолданады. Айырмашылықтары – ағылшын тіліндегі фразеологиялық тіркестер вербалдана отырып, есімдікпен көп тіркесіп айтылады.

Мақаланың практикалық маңыздылығы зерттеу нәтижесінде жасалған ғылыми тұжырымдар мәдениетаралық қарым-қатынас, лингвомәдениеттану саласының дамып, қалыптасуына, сонымен қатар салыстырмалы-салғастырмалы тіл біліміне байланысты зерттеулерді толықтыруға, әрі тереңдетуге өз үлесін қосады.

**Тірек сөздер:** мінез, адам, мінез-құлық, жағымсыз мінез, фразеологиялық тіркес, жағымсыз қасиет, көңіл-күй, эмоция

## КАЗАХСКИЕ И АНГЛИЙСКИЕ ФРАЗЕОЛОГИЧЕСКИЕ ОБОРОТЫ ХАРАКТЕРИЗУЮЩИЕ НЕГАТИВНЫЙ ХАРАКТЕР

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**Аннотация.** В данной статье исследуются казахские и английские фразеологические обороты, характеризующие негативные черты человеческого поведения, на основе мировоззренческой и межкультурной коммуникации.

Цель статьи – сравнить и сопоставить казахские и английские эквиваленты фразеологизмов, описывающих негативный характер, а задача – использовать отрицательный характер человека в двух языках через фразеологизмы. Научная значимость статьи – влияние языковых единиц, характеризующих негативный характер, на развитие межкультурной коммуникации на двух неродственных языках, практическая значимость – содействие введению в действие фразеологических выражений, характеризующих негативное свойство, употребляемое на двух языках, в соответствии с законами национального языка, не устранив смыслового оттенка, обусловленного обстоятельствами в процессе их использования.

Методология исследования основана на сопоставительном анализе казахских и английских фразеологических оборотов, выявлении полных, частичных эквивалентов в сравниваемых языках и анализе безэквивалентных английских и казахских фразеологических оборотов. В исследовании, помимо лингвокультурного и семантического методов, использовался сравнительно-сопоставительный метод.

Описание поведения сравнивается с различными явлениями, зоонимическими компонентами, предметами, природой, растениями и даже цветами, независимо от языка. Авторы дали характеристику сходства и различий фразеологизмов на двух языках. Сходство заключается в том, что в обоих языках фразеологические фразы часто используют соматизм части тела, а различия – фразеологические фразы в английском языке произносятся с вербализацией, с множественным сочетанием с местоимением.

Практическая значимость статьи: научные выводы, результаты исследования, вносят свой вклад в развитие и формирование сферы межкультурной коммуникации, лингвокультурологии, а также в дополнение и углубление исследований, связанных с сопоставительным языкознанием.

**Ключевые слова:** характер, личность, поведение, негативное поведение, фразеологическая фраза, отрицательная черта, настроение, эмоция

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