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Comparative characteristics of Kazakh, Russian and English phraseological units with components of the sense organs

The article is devoted to the comparative characteristics of phraseological units with the components “nose”, “ears”, “eyes”, “tongue”, “skin” in the Kazakh, Russian and English languages. The purpose of this article is to conduct a comparative structural and semantic analysis of phraseological units with components of the sense organs and identify universal and unique features in the compared languages. The study pays attention to what connotation — positive, neutral or negative — each analyzed phraseological unit has in the compared languages. The analysis shows that phraseological units with a negative connotation in each language prevail over phraseological units with a positive or neutral meaning in each language, which indicates that most often phraseological units are created to describe human vices, shortcomings or negative situations in which people find themselves throughout their lives. The study also shows that in most cases, phraseological units in the languages have universal features, since the senses of any person play the same role, and therefore phraseological units with components of the senses express approximately the same meaning. However, in some cases, phraseological units have unique features, which is a clear sign of the national picture of the world.

Keywords: phraseological unit, components, connotation, similarities, differences, unique features, universal features.

Introduction

Priority direction in modern Linguistics is focused on the connection between the language and a human being, their consciousness, mentality and practical activity. Languages causes the individual's experiential knowledge turn into collective achievement and collective experience, which has the reflection in the figurative structure of phraseological units of any language. Phraseology of each language is unorthodox. Phraseology advances the formation and reflection of people's values and ideals, their thoughts about the world they live in.

Phraseological structure is a linguistic universal, which consists of highly informative parts, contains a set of phraseological units that form the phraseological composition of the language in a synchronous aspect. Phraseological structure also has patterns of formation of phraseological units, internal properties and relationships between their components, correlations between phraseological units as elements of the system and their connection with units of other levels.

Phraseological units containing the components of organs of sense represent a large layer of vocabulary, and are characterized by a high degree of prevalence and versatility because they are actively used in everyday speech of people and have the evaluative dimension.

Research in the field of phraseology is reflected in the works of such scientists as: G.V. Redko [1], D.S. Usmonova [2], T.I. Zharkova [3], T.V. Khvesko [4], I. Deeney (Kuprieva) [5, 6], D. Sharapova [7], N. Lazareva, O. Serkina, O. Romashina, Y. Genkin, V.A. Maslova [8].

Among the variety of studies devoted to the study of phraseological units, scientists conduct comparative analyses of phraseological units with antonymous components [10, 11]; denoting the state of a person [9]; characterizing the personal qualities of a person, character traits, appearance of a person [12]; consisting of numerical signs [13].

Materials and methods

The material of the research was taken through a continuous sample of phraseological units with the components of sense organs such as “eyes”, “nose”, “ears”, “tongue” and “skin” from phraseological dictionaries of Russian, Kazakh and English languages [14–19].

The continuous sampling method was used for practical analysis of their meanings and identification of the evaluative component. Analysis of scientific and theoretical literature was used to identify the main approaches to solving the problem under study. The comparative method was used to identify universal and unique characteristics of phraseological units in the analyzed languages

Results and discussion

During the analysis of phraseological units with a component глаз (eye) in Russian, көз (eye) in Kazakh and eye in English were identified both similarities and differences. Similarities in phraseological units are found in three languages and have positive assessments.

Here are examples of phraseological units in the Russian language *глаз радуется*, it's nice to look at anyone, anything, in the Kazakh language *көзайым болу*, literally means to rejoice in the eyes, in the English language *sight for sore eyes* is a pleasure to see; *класть глаз, положить глаз* it means to pay special attention; to notice, to stop your choice, *көз қырын салу, көз қырына алу* — to observe someone; to care for, pay attention to, show concern for, take into consideration, *cast sheep's eyes at* — you look lovingly or with longing at them; *как зеницу ока* means to keep, to cherish, very diligently, carefully, as one's dearest, *көздің қарашығындай сақтау* — scrupulously, carefully guard, *to cherish sb/sth as the apple of one's eye* — to protect sb/sth.

Along with phraseological units with a positive connotation of meaning, it is necessary to identify phraseological units with negative features: *втирать очки* it means to deceive, in words or in deeds, creating the appearance of well-being in something, *көз боя* — to deceive, mislead, literally: “paint one's eyes”, *pull the wool over someone's eyes* — you deceive or cheat them; *мозолить глаза* — the presence of a person or object can cause unpleasant emotions in another person, *көзге күйік болу* — irritate you with your constant presence, literally sting your eyes or *көзге шыққан (біткен, түскен) сүйелдей* — as a nuisance, as something irritating in its presence, literally like a wart on the eye, be an eyesore to; *колоть глаза* — to remind another person of something unpleasant; to reproach, to upbraid, to blame, *көзге (көз) түрткі қылу* — continuously reminding someone about something with reproach, *give someone the hairy eyeball* — stare at someone in a disapproving or angry way, especially with your eyelids partially lowered.

Additionally, while analyzing phraseological units with the eye component were identified phraseological units with neutral meanings. These include *стрельнуть глазами, глазками* phraseological unit refers to a person who looks quickly and repeatedly at another person to draw attention to themselves. This phrase is mainly used to describe women and is often used in a joking manner. It means to flirt or try to attract attention to oneself. The Kazakh language has similar phraseological unit *көз қиығын салу / көз қиығы түсу / көз тастау* — to peek, to look furtively; to take a glimpse, literally to cast a glance, but to a lesser extent in the meaning of flirting. The following are notable in English: *bedroom eyes* — sexy look in their eyes, *give someone the (glad) eye* — look at someone in a way that clearly indicates your sexual interest in them, *make eyes at someone* — look at someone in a way that makes it clear you find them sexually attractive.

The analysis of phraseological units with the component глаз (eye) in Russian, көз (eye) in Kazakh and eye in English reveals their similar features with negative, positive and neutral connotations. However, some phraseological units have unique meanings that are specific to their language and culture, and do not have equivalents in other languages: *не в бровь, а в глаз* means that a person criticizes another person, the result of someone's activity, some property, etc., aptly and substantively, sometimes offensively, revealing shortcomings, *в глаза* — the object has not been seen before, not even glimpsed accidentally. It is a completely new discovery; *в единое мгновение ока произойти* — the event happened very quickly, immediately, *көзіндегі көру* — to cherish any item as a memory of a loved one, is to hold it dear. Literally, to regard it with their eyes, *көзге қораи* — the person is ordinary and unremarkable, *the eye of the storm* — the calm region at the centre of a storm or hurricane, the most intense part of a tumultuous situation, *hit someone in the eye (or between the eyes)* — be very obvious or impressive.

Let us look at examples of phraseological units with the component нос (nose) in Russian, мұрын (nose) in Kazakh and nose in English. Similar features can be found in the following phraseological units with positive and neutral connotations: *на носу* refers to the imminent approach of an important event, usually of concern to a person; very soon, it's about to be, *on the nose* — this means right on time; *уткнуться носом* is to do something passionately, without stopping, for a long time, *мұрнынан шанышлы* — very busy, overworked, literally nose to the grindstone, *мұршасы келмеу* — to be very busy, *мұрнына су жетпеу* — to be very busy, literally up to your nose in water, *keep your nose to the grindstone* — work hard and seriously; *под носом* — in the immediate vicinity, close to sb. It means that an event occurs and an object or

person does sth. within reach of another person; the person in question does not notice what is in plain sight, *under your nose* — if something happens right in front of you, especially if it is surprising.

It is worth noting that most of the phraseological phrases analyzed contain a negative assessment. Such phraseological units include: *драть, задирать нос* usually implies that someone has previously had an informal relationship or equal social status with someone else. A person behaves arrogantly towards another person, boasting about his/her social status, successes, knowledge, etc.; to be arrogant, to put on airs, to be conceited, *мұрнын көкке көтеру* — boast, turn up your nose; *воротить нос* — a person avoids dealing with another person or an object, event or situation by having a negative and contemptuous attitude towards it; treat with squeamish arrogance and contempt, *turn your nose up* — they reject it or look down on it because they don't think it is good enough for them, *with your nose in the air* — haughtily, *мұрнын (тұмсығын) шүйіру* — treat with contempt, disdain, literally wrinkle your nose contemptuously; *не видит дальше своего носа* — a person is extremely limited, does not have the ability to foresee the future, to think big; not to notice the obvious, to be extremely narrow-minded, *cannot see further than your nose* — be unwilling or fail to consider different possibilities or to foresee the consequences of your actions.

According to the results of the analysis of phraseological units with the component нос (nose) in Russian, мұрын (nose) in Kazakh and nose in English, are found their similarities with negative, positive and neutral connotations. However, phraseological units are distinguished that contain the component studied in them, but have distinctive characteristics. Here are some examples: *совать нос* — a person unjustifiably and without justification intrudes into a matter or relationship, in English *keep your nose clean* — if someone is trying to keep their nose clean, they are trying to stay out of trouble by not getting involved in any sort of wrong-doing.

In the Russian version, the person himself intervenes in some action, while in the English version he tries to distance himself from the problems, to stay away, to “keep his nose clean”. *Мұрнын тескен [мұрындықты] тайлақтай* — literally as a camel with a pierced nostril, means to be subject to, dependent on, obedient to sb., in English *camel's nose* — a camel's nose is a small, seemingly harmless act that can have undesirable consequences if allowed. In the Kazakh phraseology, it has a connotation of submission, agreement, in the English version it has a negative emotion, disapproval of the action taken, an appeal not to do it. *Утирать нос* — to prove your superiority, a person either achieves an advantage in competition with other people, and, as a rule, success can be achieved with relative ease, *give someone a bloody nose* — inflict a resounding defeat on someone. In both variants the phraseological units mean to win, to surpass someone, but in Russian — with ease, and in English — in the sense of showing the shortcomings of the opponent.

We would also like to point out *win by a nose* — if somebody wins by a nose, they only just beat the others.

Let us move on to the analysis of phraseological units with the component кожа (skin) in Russian, тери (skin) in Kazakh и skin in English. The study of phraseological units revealed phraseological units with positive and neutral characteristics as well as phraseological units with negative connotations. Phraseological units with positive and neutral assessments include the following: *кожа да кости, кожа и кости* — too thin, emaciated; skinny, a person, or more rarely an animal, is too thin, usually as a result of starvation or disease. It is said with disapproval, often with a touch of sympathy, *be skin and bone* — be very thin. However, in the Kazakh language, this phraseological expression is given with the component “ears” — *құлағынан күн көрінеді / құлағынан тартып тұрғызғандай* — very thin, the ears literally show through; it's like he's been pulled by his ears; *иметь тонкую кожу* — to be sensitive, to feel empathy, *have a thin skin* — be oversensitive to criticism or insults, conversely, *быть толстокожим/иметь толстую кожу* — to be indifferent, unresponsive, insensitive, *have a thick skin* be insensitive to criticism or insults. It is possible to add a similar phraseological phrase to the same meaning of the phraseology *it's no skin off my nose* — it's a matter of indifference to me.

Continuing with the study of phraseological units with negative connotations, we will give the following examples: *содрать семь шкур, содрать три шкуры, содрать шкуру* — to be treated cruelly, not to spare. It is implied that someone is threatening someone. It means that a person with authority, seeking something from another person or wanting revenge, is ready to use the most cruel methods of influence or punishment, *терісін тірідей сылу* — do not spare, oppress anyone, literally skin them alive, *skin someone alive* — if someone skins you alive, they admonish and punish you hard; *лопаться от злости* — to be in a state of anger, strong irritation, *терісіне сыймау* — not being able to hide any negative feeling, to reveal, to manifest it openly, to literally not fit into one's skin, *get under someone's skin* — annoy or irritate someone intensely. It is worth taking a closer look at the phraseology *get under someone's skin*, because this phraseo-

logical unit has ambivalent features and is used in a positive sense: reach a deep understanding of someone. The following phraseology also has its own peculiarity: *из кожи вон вылезать* — to try one's best, to be diligent, to do one's best to achieve a goal, a person tries to achieve a goal by exerting excessive effort. It is said with disapproval, in English phraseological unit *jump out of one's skin* — if you jump out of your skin, you are extremely shocked or startled, is far from the Russian meaning of the phraseological unit, so the appropriate Russian equivalent is, from our point of view, *there's more than one way to skin a cat* — there's more than one way of achieving your aim.

The analysis of phraseological units with the component *ухо* (ear) in Russian, *құлақ* (ear) in Kazakh and *ear* in English shows that they do not have many similar meanings in Kazakh, Russian and English languages. In fact, if we take into consideration the positive meaning of phraseological units, there is only one example in Kazakh and English languages. So, the phraseological unit *Prick up your ears* means “to listen very carefully”, while in Kazakh there is the unit with almost the same meaning *құлағы түрік*, where the direct meaning is “your ears are up”, but the metaphorical meaning is “pay attention to something, to inform”.

However, there are some phraseological meanings with negative meaning which exist in all three languages. For example, English *cloth ears* means that a person does not listen very carefully, in Russian the phraseological unit *туговат на ухо* can be used for describing a person whose hearing is very bad, that is why you should speak louder if you want this person to hear you. It can also be used in indirect meaning because sometimes the phrase *туговат на ухо* is used for a person who is indifferent to others, so he does not want to listen. In Kazakh language there is a phraseological unit *құлағы мүкіс* which directly means that a person has some problems with the hearing, but the metaphorical meaning is that a person either does not hear well or does not want to listen because he is not interested in other people's problems. Kazakh language has some more phraseological units with the same meaning. For example, *құлағына тас біту* literally means that a person has heavy stones in his ears so he cannot hear well, but the metaphorical meaning is the same as a previous one — a person does not hear you because of a bad hearing or a lack of interest. Kazakh and Russian languages have one more phraseological unit with negative meaning. Kazakh *құрышын, құртын, құрт етін* means that a person is very annoying and does not stop speaking about something, in Russian it is the phraseological unit *прожужжать все уши* — the situation when the person turn the dialogue into the monologue because he does not stop talking.

Each language has its unique phraseological units, which are not used in other two languages. For example, Kazakh has a phrase *Құлағынан тартып тұрғызғандай*, which literally means that the person is so skinny that it seems that this person was pulled straight by his ears. This phraseological unit is used for describing a person who is very thin. We have to point out that Russian also has the phraseological meaning with the same negative meaning but there used another organ of body — skin (rus. кожа) — *Кожа да кости*. There is one unique phraseological unit in Kazakh language — *Құлақ қағыс қылу* which literally means “to tap on one's ears”. It is used for describing the situation when you need to remind a person about something important.

English language has also a unique phraseological unit *little pitchers have big ears* which means that adults should be very careful when they talk about something in their children's presence because kids usually hear and understand more than adults think. In Russian there is a phraseological unit with similar meaning but different organ of body — *Любопытной Варваре на базаре нос оторвали*, but this phrase is actually used for any person who is very curious, so it does not matter if this person is an adult or a child.

In English there is one more phraseological unit *wet behind the ears*, which is used to describe a person who is very young and inexperienced. The meaning has a negative aspect, because usually people use this expression with some disrespect or disregard. Russian language has a phraseological unit which coincides with its meaning but differs with the component — it contains not ears but lips (rus. губы) — *на губах молоко не обсохло*. It also has a negative connotation — people use it to show their disregard to inexperienced person.

The analysis of phraseological units with the component *язык* (tongue) in Russian, *тіл* (tongue) in Kazakh and *tongue* in English shows that they are widely used in all three languages, but there is no example of phraseological units with the same positive meaning in all three languages. Although it was not found in Kazakh, but Russian and English languages have similar phraseological units with positive meaning. Russian expression *держат язык на привязи* means to keep silent in order not to say something inappropriate or inaccurate. Usually people use it with approval because a person who holds their tongue tied, is good in keeping secrets.

Phraseological meanings with similar neutral meanings are found in all three languages. Kazakh expression *тілін қышыту* has a literal meaning — “to make someone’s tongue itch”, but metaphorically, it means to make someone talk. Russian has the same expression — *тянуть за язык*, which also means to make a person say something. In English there is an expression “*Cat got your tongue?*” which is used as a question when a person is waiting a reply from another person but he refuses to talk or has nothing to say.

Let us see one more example with similar neutral meaning in three languages. Kazakh expression *Тілімнің ұшында тұр* is used when a person can’t remember something he wants to say. Russian expression *вертится на языке* is similar to Kazakh expression, and is also used when a person is sure that they know the word but cannot remember at this moment. English expression *on the tip of your tongue* is used to describe unavailing efforts to remember something.

It should be pointed out that there are much more examples of phraseological units with negative meanings in all three languages than positive or neutral ones. For example, English expression *tongue-lashing* is used to describe the situation when one person scolds another. In Russian language it has an equivalent — *злые языки*, which can be used not only for describing a person who scolds others but also who says bad things about other people or even spreads gossips. Kazakh expression *мілі муо* is similar to English and Russian ones, the literal meaning of this phraseological unit is to “reach someone with the tongue”, but metaphorically it means to offend or insult a person.

There are some more phraseological units with similar negative meanings in three languages. Russian expression *распускать язык* is used to say about people who cannot hold themselves; they break ethic norms by using rude or swear words. Kazakh language has an expression with similar meanings — *Тіліңді тый (тарт)*, but used as a piece of advice or a warning for a person who says rude words. Literally, this expression means “shut your mouth”. English expression *Bite your tongue* fully coincides with the Kazakh one, and used to make a person stop using bad words.

Let us look at other examples of phraseological units, which have similar negative meanings in three languages. English expression *tongue-tied* is used to describe a person who is speechless or cannot say what they want because they are shy or embarrassed. Russian expression *язык к гортани прилип* means that a person lost an ability to talk because of worry, surprise or fear. Usually people use this expression with some disapproval. Kazakh expression *Тілі күрмелу (күрмеліп қалу)* means that a person stops talking suddenly because they feel frightened or surprised.

There are situations when phraseological units with similar meanings present in two languages but absent in the third language. For example, Russian expression *черт дернул за язык* means the situation when someone’s words bring misfortune or disaster to someone else. A person who pronounces this expression usually regrets about the words that he or someone else said. English expression *slip of the tongue* means that a person says something accidentally. These two expressions in Russian and English languages have similar meaning, but the connotation is slightly different — Russian phraseological unit expresses more negative affect on the person than English one. Kazakh language does not have the phraseological unit with similar meaning.

Kazakh language has some phraseological units with the component “tongue”, which expressly or by implication connected with death. For example, expression *Тіл-ауыздан қалу* has a literal meaning “to lose the tongue”, but metaphorically it means to be on the brink of death or be in a very bad condition close to death. One more Kazakh expression *Тіл мартнай кету (тіл мартнай)* means a sudden death. These phraseological units show that the tongue for Kazakh people plays a great role in their life, so if you cannot use your tongue to speak it is considered to be a very serious situation. English language also has its unique phraseological unit meaning of which cannot be found in other languages. For example, an expression *Speak with a forked tongue* is used to express that a person says one thing but means different thing.

Conclusion

A comparative analysis of Kazakh, Russian and English phraseological units containing components of the sense organs shows that the compared linguistic cultures have universal and unique features. The concept of a keyword includes diverse and unique symbolic associations developed in the minds of culture bearers regarding the senses that a person uses constantly throughout his life. In the process of working on the research, both unique and universal features inherent in phraseological units of the Kazakh, Russian and English languages were identified. A list of phraseological units that coincide in external and internal form was identified, which proves the presence of common ideas about the world among representatives of different cultures. Among the matches, both partial and complete equivalents of phraseological units were found. De-

spite this, in every culture there are unique phraseological units that indicate the peculiarities of the linguistic national picture of the world. For example, in the Kazakh language there are no phraseological units with the component “tongue”, which described the meaning of “accidentally blurting out”, but there are phraseological units in which the absence of language is borderline death, which indicates that the Kazakh people are very careful in their expressions. In English linguistic culture, a curious person is called “a person with big ears”, while in Russian linguistic culture it is “a person with a long nose”. Consequently, different linguistic cultures may use phraseological units with different senses, but it should be noted that the vast majority of them describe human vices, fears, negative character traits or unpleasant situations that people find themselves in. This suggests that there are much more phraseological units with a negative connotation in the compared linguistic cultures than phraseological units with a neutral or positive meaning.

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Қазақ, орыс және ағылшын фразеологиялық бірліктерінің сезім мүшелері компоненттерімен салыстырмалы сипаттамасы

Мақалада қазақ, орыс және ағылшын тілдеріндегі «мұрын», «құлақ», «көз», «тіл», «тері» сияқты компоненттері бар фразеологиялық бірліктердің салыстырмалы сипаттамасы қарастырылған. Мақаланың мақсаты — сезім мүшелерінің компоненттерімен фразеологизмдерге салыстырмалы құрылымдық-семантикалық талдау жүргізу және салыстырылатын тілдердегі әмбебап және ерекше белгілерді анықтау. Зерттеуде салыстырылған тілдердегі әрбір талданатын фразеологиялық бірліктің қандай коннотацияға ие екеніне назар аударылды, яғни оң, бейтарап немесе теріс. Талдау көрсеткендей, әр тілде теріс мағынасы бар фразеологиялық бірліктер әр тілде оң немесе бейтарап мағынасы бар фразеологиялық бірліктерден басым болады, бұл көбінесе фразеологиялық бірліктер адамның өмір бойында кездесетін қасиеттерін, кемшіліктерін немесе жағымсыз қасиеттерін сипаттау үшін жасалатынын көрсетеді. Зерттеу сонымен қатар көп жағдайда салыстырылатын тілдердегі фразеологиялық бірліктердің әмбебап белгілері бар екенін көрсетті, өйткені кез келген адамның сезім мүшелері бірдей рөл атқарады, сондықтан сезім мүшелерінің компоненттері бар фразеологиялық бірліктер шамамен бірдей мағынаны білдіреді. Алайда, кейбір жағдайларда фразеологиялық бірліктердің ерекше белгілері бар, бұл әлемнің ұлттық көрінісінің айқын белгісі.

Кілт сөздер: фразеологиялық бірлік, коннотация, ұқсастылықтар, өзгешеліктер, бірегей ерекшелік, әмбебап ерекшелік.

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Сравнительная характеристика казахских, русских и английских фразеологических единиц с компонентами органов чувств

В статье рассмотрена сравнительная характеристика фразеологизмов с компонентами «нос», «уши», «глаза», «язык», «кожа» в казахском, русском и английском языках. Цель данной статьи — провести сопоставительный структурно-семантический анализ фразеологизмов с компонентами органов чувств и определить универсальные и уникальные черты в сопоставляемых языках. В исследовании уделялось внимание тому, какой коннотацией — положительной, нейтральной или отрицательной — обладает каждая анализируемая фразеологическая единица в сравниваемых языках. Анализ показывает, что фразеологизмы с негативным оттенком в каждом языке преобладают над фразеологизмами с положительным или нейтральным значением в каждом языке, что свидетельствует о том, что чаще всего фразеологизмы создаются для описания человеческих пороков, недостатков или негативных ситуаций, в которых человек оказывается на протяжении своей жизни. Исследование также показало, что в большинстве случаев фразеологические единицы в сравниваемых языках обладают универсальными чертами, так как органы чувств любого человека выполняют одинаковую роль, поэтому и фразеологизмы с компонентами органов чувств выражают примерно одинаковое значение. Однако в некоторых случаях фразеологизмы обладают уникальными чертами, что является ярким признаком национальной картины мира.

Ключевые слова: фразеологическая единица, компоненты, коннотация, сходства, различия, уникальные черты, универсальные черты.

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