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Comparative-Contrastive Analysis Of Phraseological Units In English And Kazakh Fairy Tales

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Abstract. *Fairy tales have had very long history and they reveal ethnocultural values and dreams of any language. Initially they are composed for children, but, in fact they reveal truth in the world. The language of fairy tales have their own language, even when they start they have a very different ways. Fairy tales are based on comparativeness. They are about rich people and ordinary poor people, animals and birds, war and peace, nature and space and so on. Fairy tales might be positive and negative such as: happiness and misfortune, friends and enemies, love - hatred and many other characters of people. Therefore, very rich and stylistically individual colourful language is used in fairy tales to make them very fascinating and colourful for the reader or a listener. This article is based on comparative and contrastive analysis and through the expressions, like phraseological units we try to compare English and Kazakh fairy tales. Through the comparative and contrastive analysis we reveal differences and similarities of national ethno-cultural aspects of two languages. The main aim of the article is to give comparative-contrastive features of phraseological units in Kazakh and English fairy tales. It is given by the authors in revealing the formation of cultural and moral values of the compared languages which formed the results of the research.*

Key words: fairy tales, Kazakh and English languages, comparative and contrastive analysis, national ethno-cultural aspects.

Introduction

In the age of science and technology, when humanity begins to move away from spiritual values more than ever, we appeal to the folk tales. In this article the author considers cognitive-educational characteristics of Kazakh and English fairy tales in teaching children. Phraseological unit is an aphorism which has a very broad sense: its meaning is to teach a person to find his own way in his life and be useful for others to form a society like a brick to build up a house. Mostly these kind of word-groups are compiled in special dictionaries of phraseological units. Phraseological units are divided into several groups according to different points of view in syntax. They are: idioms, clichés, proverbs and sayings, epigrams, allusions, puns, quotations and soon. Mostly American and British lexicographers call such phraseological units as idioms. We can also mention such dictionaries as: L. Smith "Words and Idioms", V. Collins "A Book of English Idioms" in Kazakh by Akhmetova S.G. 'Dictionary of English proverbs, sayings, phraseological units and methods of transmission in Russian, Kazakh and German languages' and etc. In these dictionaries we can find words, peculiar in their semantics (idiomatic), side by side with word-groups and sentences. In these dictionaries they are arranged and subdivided into different semantic groupings and themes. Phraseological units can be classified according to the ways they are formed, according to the degree of semantic meaning, according to the structure. In the present research we analyze phraseological units according to the functional peculiarities under some linguistic-cultural topics.

Methodology of the research

This article is considered with the development and formation of phraseological units in the genre of fairy tales in Kazakh and English languages. The authors use the comparative- historical and contrastive research methods and gives comparative analysis. Comparative and contrastive analysis have been used in the ethno-cultural research and comparison of non-related languages: English and Kazakh on the basis of latest dictionaries of English-Kazakh phraseology and proverbs and sayings (more than 2000 units). As we have conducted research and the linguistic analysis of English and Kazakh fairy tales, we also selected other available methods for the research, like: descriptive analysis, statistical methods and etc. And the research comprises information on modern in old fairy tales in a contrastive manner. Here we follow the diachronic and synchronic approaches in the analysis of phraseological units in fairy tale development. The materials of the research work that represent studies in the classification of phraseological units. The material is based on fairy tales of the two languages. We also found different interesting stories and included them into the general materials, classic and traditional fairy tales.

Results and findings

The knowledge of separate subtleties of language, including fairy tales, is one of ways of integration of the person in the system of world and national culture. In the history of studying phraseological units, mainly, phraseological units were attempts to find distinctive features. As we have analyzed and compared phraseological units in English and Kazakh from structural, functional and semantic aspect. We tried to give definitions of phraseological units from comparative and contrastive point of view. Here, we come to the following results:

Phraseological units are brief statements that contain some specific conclusions from social life. And despite of different culture and different languages tales can have the same plots, similar characters or their plots can differ totally, but they would have a similar moral value. Both cultures have used a variety of unreal people like Zhalmayiz kempir, The Beauty and the Beast or fairies, elves or trolls (in Kazakh and English tales), magical animals and trees that are highly intelligent and able to communicate with people. Fairy tales like a mirror reflect culture, traditions, history and mentality of the country.

The research studied phraseological units in folklore from both cultures. Based on the existing research results, the study compared a few classic traditional tales from both languages. Phraseological units are popular wisdom, code of rules of life, experiences, outlook about the outer world, practical philosophy, and historical memory.

Phraseological units are short, clever expression that usually contain some obvious truth coined by people whose names we don't know.

Phraseological units represent special interest for researches as they embody cultural-national outlook of every nation.

In general, English and Kazakh languages phraseological units have an unique character. On the whole phraseological units, even if they present a certain

pattern, do not generate new phrases. The main difference between the phraseological units in fairy tales is that they are based on the linguistic norms of the languages, word-order and grammatical peculiarities of compared languages.

Discussion

Interlanguage comparison has the aim of which is the exposure of phraseological units and forms on the basis of a number of theoretical and practical trends of modern linguistic research. This includes the theory and practice of phraseography. But the question of determining the factors of interlanguage phraseological units as the main concept and the criterion of choosing phraseological equivalents and analogues as the aspect concepts is still at issue.

The analysis of special literature during the last decades shows that the majority of linguists consider the coincidence of semantic structure, grammatical (or syntactical) organization and componential (lexeme) structure the main criteria in defining the types of interlanguage phraseological conformities/disparities with the undoubted primacy of semantic structure. For example: "...*Once upon a time*", "*Kunderdin bir kuninde*".

Both Kazakh and English tales have the same beginnings with "*Once upon a time...*" – "*Kunderdin bir kuninde ...*" and same endings – "They all lived happily ever after" – "*Olar bakhitty gumir keshty*". All fairy tales discuss the events that happened in the long ago. Moreover fairy tales have a problem that needs to be solved and it often takes three tries to solve the problem. In both cultures tales have clearly defined Good characters vs. Evil characters. And they are characterized by similar expressions, like "*Sly as a fox*" – "*Tulkidey ku*", "*Enormous as a giant*" – "*Tauday dau/alyp*" and etc.

By phraseological units we know the branch of linguistics which deal with non-motivated or partially motivated expressions, idioms or word-combinations characterized by a certain transference of meaning. English and Kazakh fairy tales are rich in phraseological units. Phraseological units are used in speech in the aim of giving a certain air of loftiness and individual style. The style of writing and telling fairy tales has its own set expressions. As fairy tales are based on fantasy and imagination of peoples, they reserve a great variety of expressions. But they are also concerned with dreams of people in social life. While comparing phraseological units we give classification of phraseological units by giving example from English and Kazakh fairy tales. Most authors consider common characteristics of phraseological units as the distinctive features of phraseological units:

1. *Integrity* (or transference) of meaning means that none of the idiomatic components are separately associated with the objective reality. The meaning of the whole phraseological unit cannot be deduced from the meanings of its separate components: "*to kick the bucket*", "*to pass away*", "*to join the majority*", "*to give up the ghost*" in English – "*kaza taby*", "*mert bolu*", "*bahulik boly*" in Kazakh, "*to come into existence*" in English – "*dunyeye kelu*" in Kazakh.

2. *Stability* (lexical and grammatical) means that no lexical substitution is possible in a phraseological unit in comparison with free or variable word-combinations (with an exception of some cases when such substitutions are made

by the author intentionally): “to give a smile”, “to smile” (English)- “*kulimsireu*”(Kazakh). The experiments conducted in the 1990s showed that, the meaning of an idiom is not exactly identical to its literal paraphrase given in the dictionary entry. That is why we may speak about lexical flexibility of many units if they are used in a creative manner. Lexical stability is usually accompanied by grammatical stability which prohibits any grammatical changes;

3. *Separability* means that the structure of an idiom is not something indivisible, certain modifications are possible within certain boundaries. Here we meet with the so-called lexical and grammatical variants. To illustrate this classification we shall give some examples: “*as hungry as a wolf (as a hunter)*”, “*as safe as a house (houses)*” in English, “*kaskirday ash*”, “*Oz uym- olen tosegym*” in Kazakh.

4. *Expressivity* and *emotiveness* means that phraseological units are also characterized by stylistic colouring. In other words, they evoke emotions or add expressiveness to the unit: “*careful attention*”, “*heart burning smile*” in English – “*kulagina kuir aldi*”, “*kulkisi zhuregindi elzhiretedi*” in Kazakh.¹

Comparing the three peculiarities of phraseological units discussed above (semantic, structural and contextual) we have ample ground to conclude that have very much in common as, the main criteria of phraseological units appear to be essentially the same, i.e. stability and idiomaticity or lack of motivation. It should be noted however that these criteria as elaborated in the three approaches are sufficient mainly to single out extreme cases: highly idiomatic non-variable and free (or variable) word- groups.

Thus “*red tape, mare's nest*” in English – “*kusting uyas?*” in Kazakh and etc. according to the semantic approach belong to phraseology and are described as phraseological fusions as they are completely non-motivated. According to the functional approach they are also regarded as phraseological units because of their grammatical (syntactic) inseparability and because they function, in speech as word-equivalents. According to the contextual approach “*red tape, mare's nest*” in English – “*kusting uyas?*” in Kazakh etc. make up a group of phraseological units referred to as idiomatic expressions because of the impossibility of any change in the 'fixed context' and their semantic inseparability.

The status of the bulk of word-groups however cannot be decided with certainty. They are formed with the help of these criteria because we have to deal not with complete idiomaticity and stability, but with a certain degree of these distinguishing features of phraseological units. No objective criteria of the degree of idiomaticity and stability have as yet been suggested. Thus, for example: *to win a victory* in English – *zheniske kol zhetkizu* in Kazakh, according to the semantic approach is a phraseological combination. Thus, because this type of phraseological unit is almost completely motivated and allows of certain variability *to win, to gain, a victory* in English – *zhetu, zhenip alu* in Kazakh. According to the functional approach it is not a phraseological unit as the degree of semantic and grammatical

¹ S. G. Akhmetov, *Dictionary of English proverbs, sayings, phraseological units and methods of transmission in Russian, Kazakh and German languages*, Almaty, Mektep, 2009; V. Modestov, *English Proverbs and Sayings with their Kazakh equivalents*, Moscow, Khudezhstvennaya Literatura, 2000.

inseparability is insufficient for the word-group to function as a word-equivalent. Small hours according to the contextual approach it is literal meaning. However, we classify them according to the the functional approach. Phraseological units are partially motivated is decided differently depending on which of the criteria of phraseological units are applied. For example, in English *to have butterflies in the stomach*. This phraseological unit can cause an image like: *to be hungry* in Kazakh, as these languages have identical phrases like: “*shinde it ulidy, ishi shurildady*” in Kazakh language.

Another classification of phraseological units was suggested by acad. V.V. Vinogradov for Russian phraseological units. He developed some points first advanced by the Swiss linguist Charles Bally and gave a strong impetus to a purely lexicological treatment of the material. According to him the phraseological units were defined as lexical complexes with specific semantic features and classified accordingly. Phraseological units can be classified according to the degree of motivation and idiomaticity of their meaning. He pointed out three types of phraseological units:

1) phraseological fusions are completely non-motivated word-groups where the meaning of the whole expression is not derived from the meaning of components, it's highly idiomatic, e.g. *show the white feather* – *akirin soyleyu, to talk through one's hat* – *auzina kelgendi aytu, a fishy story* – *akimak bolu, on Shank's mare* – *zhayau zhalpi*;

2) phraseological unities are partially non-motivated word-groups where the meaning of the whole can be guessed from the meaning of its components, it's less idiomatic, e.g. *to show one's teeth* – *birange tisin kairau, to stand to one's guns* – *rayinan kaitpau, to skate on thin ice* - *basin baygege tigu, to be caught napping* – *basi katu*. Phraseological unities can vary structurally, substitutions of their components are sometimes possible, e.g. *to stick to / hold / stand one's ground* – *oz oyinan kaitpau, old boy / chap / fellow* – *zhigit/ bozbala/ zhasospirim, against / for a rainy day* – *basina is tuskende*.

3) phraseological combinations (collocations) are relatively stable motivated word groups which contain one element used in its direct meaning, while the other is used metaphorically, e.g. *to meet the demand / the requirements / the necessity / the needs* in English – in Kazakh there are also exist these types of expressions: *talapka, khabzhettylikeke say bolu*. Another expressions, like *to break a word / a promise / an agreement / a rule* in English coincide with - *sozinde/ uadesinde/ oyind turmau or sozin/ isin/ uadesin buzıu* in Kazakh. These above substitutions are not synonymic as the meaning of the whole changes, while the meanings of the verbs ‘*meet*’, ‘*break*’ – *turmau, buzıu* are kept intact.²

While analyzing phraseological units we noticed that all these three aspects of phraseological units are widely used in fairy tales. They are used according to peculiarities of languages, morphological, semantic and syntactic norms. The problem of the classification is that it's difficult to distinguish between the phraseological fusions and phraseological unities based on the principles of motivation only. They are used according to situation and content of discourse.

² S. S. Kuzmin, N. L. Shadrin, *Russian-English dictionary of phraseological unities*, Lan, 1669.

There is still another approach to the problem of phraseology. Here, the attempt is made to reveal the shortcoming of the phraseological theories discussed above. The main idea of this new approach which is now more or less universally accepted by Russian linguists are as follows:

1. Phraseology is accepted as a self-contained branch of linguistics and, not as a part of lexicology;

2. Phraseology deals with a phraseological subsystem of language and not with separate phraseological units;

3. Phraseology is concerned with all types of word-combinations and set expressions;

4. Phraseological units are divided into three classes: phraseological units (e.g. , *once in a blue moon, to cry for the moon, under the rose* in English and *aiga kol sozu, teniz tubinde* in Kazakh and etc.), phraseomatic units (e.g. *win a victory – zhaniske zhetu* and etc.) and borderline cases belonging to the mixed class. The main difference between the first and the second classes is semantic: phraseological units have fully or partially transferred meanings while components. Mostly phraseomatic units are used in their literal meanings: They are used English and Kazakh fairy tales very widely, for example: *to come to one's sense – oinyan kaitu; to come home – esin zhyu; to fall into a rage – ashuga minu.*

5. Phraseological and phraseomatic units are not regarded as word-equivalents but some of them are treated as word correlates: *a millstone round one's neck – auyr zhuq koteru;*

6. Phraseological and phraseomatic units are set expressions and their phraseological stability distinguishes them from free phrases and compound words: *at one's own sweet will – oz erkimen;*

7. Phraseological and phraseomatic units are made up of words of different degree of wordness depending on the type of set expressions they are used in, for example: *to fall in love- gashyk bolu.* Their structural separateness, an important factor of their stability, distinguishes them from compound words (for example: *sing like a lark- bulbulday sayrau;*).

Other aspects are stability of using set expressions are lexical stability and semantic stability.³

8. Stability of use means that set expressions are reproduced ready-made and not created in speech. They are not elements of individual style of speech but language units: *as good as gold – altynday sary; red as a cherry kulpinaidai kizil.*

9. Lexical stability means that the components of set expressions are either irreplaceable (e.g. *red tape, mare's nest*) or partly replaceable within the bounds of phraseological or phraseomatic variance:

- lexical valency (e.g. *a skeleton in the cupboard – a skeleton in the closet – yu artinda kisi bar*).

- grammatical valency (e.g. *to be in deep water – to be in deep waters – yndemegennen uidey pale shigady*),

³ ***, *English-Russian proverbs and saying with illustrations*, Moscow, 1995.

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- positional valency (e.g. *head over ears – over head and ears – basinan ayagina deyn*),

- quantitative valency (e.g. *to lead smb a dance- to lead smb a pretty dance – bireudy buge shakiru*),

- mixed variants (e.g. *raise (stir up) a hornets' nest about one's ears- arouse (stir up) the nest of hornets – tynish otyrgan burkitti kuirigi shukip urkaity*).⁴

10. Semantic stability is based on the lexical stability of set expressions. Even when occasional changes are introduced the meaning of set expression is preserved. It may only be specified, made more precise, weakened or strengthened. English proverb “*The last straw breaks the camel's back*” has the same meaning in Kazakh understanding: “*Songy tyuenin zhubgi aur*”. Here we can confirm that this proverb took its beginning from Islamic countries, as Muslims used camels to carry things on camels. Another proverb: Eng. “*Like husband, like wife*” – Kazakh: “*Apama zhabzdem say, apama zhandgem say*” are linguistic universals. Because one can't say than this proverb from this or that language, and origin of the proverb is not clear.

According to linguists Kazakh Alipova A. T., Bekkozhanova G. H.: “Some phraseological units of the source language and the target language may express the same idea and be based on similar though not identical images. In such cases it is possible to ignore slight differences between the meanings. And even if the meaning is partially changed in comparison with that of the source language, it can still be accepted: burnt child dreads of the fire – *ayzy kyigen ypin iuedi* (Kazakh). In this example the difference between the English, Russian and Kazakh variants seem to be rather serious: there is no lexical correspondence between the words.”⁵

All peoples have families and the understanding of a husband and a wife is similar according to their roles and places in families. In other words in spite of all occasional phraseological and phraseomatic units, as distinguished from free phrases, remain semantically invariant or are destroyed.⁶ For example, the substitution of the verbal component in the free phrase to raise a question by the verb *to settle* – “*to settle a question*” changes the meaning of the phrase, no such change occurs in “*to raise (stir up) a hornets' nest about one's ears*” – in Kazakh “*surak tudi- surak tuyndadi*” have the similar meaning.

Saifutdinova A.S, Tastemir A.A, Adilova A.N, Abieva D.N consider “Phraseological units or idioms as they are called by most western scholars represent, what can probably be described as the most picturesque, colorful and

⁴ T. Baimakhanov, A. A. Baytelyev, N. I. Utesheva, N. Taytuleuova, *English set expressions with Russian, Kazakh equivalents*, Almaty, Mektep, 2008.

⁵ <http://ubplj.org/index.php/bjll/article/view/210>, accessed 12. 06. 2017. A. T. Alipova, G. H. Bekkozhanova, "Some peculiarities in the usage of Kazakh, English and Russian phraseological units: proverbs, sayings and idioms," in *Journal of Buckingham*, 2011.

⁶ S. G. Akhmetova, *Dictionary of English proverbs, sayings, phraseological units and methods of transmission in Russian, Kazakh and German languages*, Almaty, Mektep, 2009; Dashevskaya V. L. Mueller, V. A. Kaplan et al. V.A. et al. - 7 th edition, *A stereotype*, 7th edition, Moscow, Eng. lang., 2000; ***, 880s. *Outi Laubakangas, The Matti Kuusi International Type System of Proverbs. FF Communications No. 275*, Helsinki, Suomalainen Tiedeakatemia (Academia Scientiarum Fennica), 2001.

expressive part of the language's vocabulary. In folklore among all the variety and richness of its poetical significance and form it is difficult to find more interesting and researchable genre than phraseological units: proverbs and sayings. It was the subject of deep study of scientists in most different ideological branches".⁷ Proverbs and sayings are also part of phraseological units. In this research we dealt with general phraseological units, without paying attention special types of phraseological units, like: proverbs and sayings, idioms, epigrams, quotations and etc.

Writers use a lot of phraseological units in their works, because they supply informative and descriptive functions. The study of the Kazakh and English phraseological units is very important, especially, for interpreters of these languages. The correct usage of phraseological units while translating any other work of art we should pay close attention to this point, and that is the reason of the study of the theme we have taken under discussion.

So, we express any idea or plot of the work in translation as in original that demands a person's high skill and deep knowledge. Phraseological units are not translated, but they are only transferred through equivalents. This article is considered with comparative analysis of phraseological units of fairy tales in Kazakh and English languages. As a result of the research we can confirmly state that the fairy tales are formed by means of using definite phraseological units of literary language. Their use and functions are same in two compared languages.

Conclusion

The research results provide important support to categorizing the tales from two cultural systems, to identify the similarities and differences in phraseological units. Phraseological units in fairy tales of two countries have almost the same elements and types.

The article comprises information on modern and old fairy tales in a contrasting manner. The importance of the present article is in the possibility of development of the best mutual understanding and rapprochement of the people through detailed acquaintance with the history of the origin of fairy tales, and also for outlook expansion.

So, this article is considered with the conceptual mapping of myths in fairy tales of Kazakh and English languages. The authors use the comparative- historical and contrastive research methods and comparative analysis is given through phraseological units. Fairy tales themselves are universal features of language, because all languages have fairy tales having similar contents and forms.

Having analyzed and compared the word-stock of proverbs and sayings in English and Kazakh languages we revealed the following tendency: the considerable number of paremias is devoted to peoples' experiences and most of them contain rich national wisdom and experience. The lingua-cultural aspect of

⁷ A. S. Saifutdinova, A.A. Tastemir, A. N. Adilova, *Abieva Some similarities and differences in the usage of English and Kazakh phraseological units// D.N// <http://group-global.org/ru/publication/44752-some-similarities-usage-kazakh-and-english-phraseological-units>, accessed 12. 06. 2017.*

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proverbs and sayings is the multi-faceted phenomenon and some aspects of it can be the subjects of the research of different sciences. In the scope of functional and semantic aspect of phraseological units in compared languages, we can say that in all languages phraseological units are complex language units that should be studied from different positions. In future the main types of phraseological units according their semantic, structural and syntactic patterns should be taken into consideration as they are complex language units.