



ХАБАРШЫ ВЕСТНИК BULLETIN

«Көптілді білім беру және шетел тілдері филологиясы» сериясы

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ТІЛДЕРДІ ОҚЫТУДАҒЫ ҚҰЗЫРЕТТІЛІКТЕРДІҢ РӨЛІ

**МӘДЕНИЕТАРАЛЫҚ ҚАРЫМ-ҚАТЫНАС ЖӘНЕ АУДАРМА
МЕЖКУЛЬТУРНАЯ КОММУНИКАЦИЯ И ПЕРЕВОД
INTERCULTURAL COMMUNICATION AND TRANSLATION**

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Aliya O. Bekalaeva¹, Shakizat S. Duisenbaeva², Zeinegul A. Tleugabylova³
¹²³senior teachers, Al-Farabi Kazakh National University

COMPARATIVE ANALYSIS OF ENGLISH AND KAZAKH PHRASEOLOGICAL UNITS DENOTING COLOURS

Abstract

The aim of the given article is to determine similarities and differences between English and Kazakh phrasal verbs, the nature of their correlation and translation on the basis of the theme “Colour”. The names of the colours in different languages are perceived not only literally, they have a symbolic character. Peculiarities of colour vision of the world by representatives of different ethno-cultural communities allow us to talk about the existence of ethnic national colour view of the world. Such differences of different peoples in cultural ideas about the colour are most evident in associations, which point to the national and cultural specificity of thinking. This work gives the analysis of the frequency of their use in phraseological units of the English and Kazakh languages and the research reveals differences and similarities of semantic connotations of colour components.

Key words: set phrases, polysemy, semantic row, similarity, difference, mentality, interaction.

*Бекалаева А.О.¹, Дүйсенбаева Ш.С.², Тлеугабылова З.А.³,
¹²³аға оқытушылар, Әл-Фараби атындағы Қазақ ұлттық университеті*

ТҮС АТАУЛАРЫН БІЛДІРЕТІН АҒЫЛШЫН ЖӘНЕ ҚАЗАҚ ФРАЗЕОЛОГИЗМДЕРІНІҢ САЛЫСТЫРМАЛЫ ТАЛДАУЫ

Андатпа

Берілген мақаланың мақсаты «Түс атаулары» тақырыбы негізінде ағылшын және қазақ тілдерінде кездесетін тұрақты сөз тіркестерді салыстыру, олардың өзара қарым-қатынас сипаты мен аударма ерекшеліктерін анықтау. Әр тілде түр-түс атаулары тек қана дәлме-дәл мағыналарында ғана қабылданбайды, олар символикалық өзгешіліктеріне де ие. Әр этномәдени халық әлемнің түр-түсін өзгеше көріп таниды және осы ерекшелік әлем туралы олардың этникалық ұлттық түсініктері бар екендігін көрсетеді. Түрлі халықтардың осындай түр-түс туралы мәдени түсініктерінің ерекшеліктері әсіресе ассоциацияларда байқалады. Мақалада ағылшын және қазақ тілдері фразеологиясында кездесетін осындай сөз тіркестердің қолдану жиіліктігіне талдау жасалынды, соның негізінде түр-түс компоненттерінің семантикалық коннотациялары талданды және олардың арасындағы айырмашылықтары мен ұқсастықтары анықталды.

Түйін сөздер: тұрақты сөз тіркестері, көпмағыналық, семантикалық қатар, ортақтық, айырмашылық, діл, өзара әрекет.

Бекалаева А.О.¹, Дүйсенбаева Ш.С.², Тлеугабылова З.А.³,

¹²³ст.преподаватели, КазНУ им. аль-Фараби

СРАВНИТЕЛЬНЫЙ АНАЛИЗ АНГЛИЙСКИХ И КАЗАХСКИХ ФРАЗЕОЛОГИЗМОВ, ОБОЗНАЧАЮЩИХ ЦВЕТА

Аннотация

Цель данной статьи – установить схожие черты и различия устойчивых словосочетаний английского и казахского языков, характера отношения между ними и их переводов на основе темы «Цветобозначение». Особенности цветового видения мира представителями разных этнокультурных сообществ позволяют говорить о существовании этнических национальных цветовых картин мира. Такие несовпадения культурных представлений о цвете разных народов проявляется ярче всего в ассоциациях, которые указывают на национально-культурную специфику мышления носителей разных языков. Был проведен анализ частотности их употребления во фразеологизмах английского и казахского языков и исследования, которые выявили различия и сходства смысловых коннотаций цветовых компонентов.

Ключевые слова: устойчивые фразы, многозначность, семантический ряд, общность, различие, менталитет, взаимодействие.

Introduction. It is difficult to imagine any area or sphere of activity of people where colour and colour designation would nor play a significant role. The view of the world of different cultures is universal, but also nationally specific; therefore, speakers of different languages can see the world around them a little differently through the prism of their languages. The language reflects the experience of dozens of generations over many millennia. Historically the prototypes of colours have developed in such a way that they have attached their own shades to the meaning of colour designation, which undoubtedly influenced the development of composing the group colour designation in various languages.

In this article, studies of various colours are considered in two ways. On the one hand, individual concepts specific to a given language are analyzed. First of all, these are stereotypes of linguistic and cultural consciousness. On the other hand, specific connotations of non-specific concepts are highlighted, for example, the symbolism of colour meanings. One can give such an example of the difference in cultural associations of a particular colour. For instance, white in the USA means purity, in France - neutrality, in Egypt - joy, in Japan - death, in India and China - death and purity, and red in the United States means danger, in France - aristocracy, in Egypt - death, in India - life and creativity, in Japan – anger and danger, in China – happiness.

The article considers the words of semantic series associated with colours in English and Kazakh languages. Words as lexical units of these languages are not translated verbatim. The use of phraseological units makes the language brighter and more imaginative, however, they can also be difficult to translate. For example, everyone knows about such a musical style as the blues, originating in the sad songs of African slaves in North America. This music can be called calm, even sad. In English, the name of this blues style came from the expression ‘*blue devils*’ – melancholy or spleen. Hence, there are several similar expressions in this meaning. For example, when a man says: ‘*I am feeling blue*’ - this does not mean that he is thinking about changing his

love orientation; he just wants to say that he is sad. Also, when they say about a person: *'He is as blue as the devil'*, they mean that he is very gloomy, as if he is under the weather. Perhaps the history of the origin of the idiom *'out of the blue'* is extremely interesting, as its translation is no less interesting and unexpected. It is translated as “suddenly”, “completely unexpectedly”, “like a bolt from the blue”. [1]

Methodology. Let's give another example. One cannot translate a word for word the expression *'Ak degeni algys, kara degeni kargys'* (lit. “If he says ‘white’ it is blessing, if he says ‘black’ it is curse”). Here the white colour acquires the meaning of “innocent”, and the black colour means “guilty, sinful”. We are talking about powerful and influential people, and the phraseological unit itself has a translation: “As he says, so it will be”.

It is impossible to understand the symbolic meaning of colour outside the context of history and culture because colour sign systems are inextricably linked with the development of a particular country. Colour can have a communicative meaning that determines the relationship between elements and objects of nature. At the same time, colour conveys a certain specific feelings and causes the corresponding emotions, i.e. it is emotionally coloured. National thinking is associated with the historical, cultural and climatic conditions of the life of people. Understanding of the colour space is specific for each nationality since the person perceives the world around him as coloured.

So, let's look at the examples of features of colour perception in English and Kazakh languages. Let's start with the two primary colours that people traditionally compare - white and black.

White / Ak

White is the colour of goodness, truth, loyalty, justice and chastity. It symbolizes spotlessness, virtue, purity and joy. White also means something harmless, beneficial, lucky in both languages. For example, *ak peyil* – a benevolent, sympathetic person; *ak bata* – a blessing, a wish, *ak zhurek* – an open-minded person, *ak dastarkhan* – a hospitably laid table, *aktalyp shygu* – to justify oneself, to rehabilitate, *ak adal mal* - honestly earned possessions, *ak sutin aktau* – to fulfill filial duty to mother; *ak zhauyp, arulap koyu* - to bury the deceased with honours, *agynan aktarylu* - to tell the whole truth without concealing anything, *aksakal* – the eldest, respected person, *ak ustinen kara tanidy* – he/she knows where the truth is. Here are some examples of English expressions: *white reputation* - an impeccable reputation, *as white as a ghost / as white as a sheet* - pale as a canvas, *to raise a white flag* – to give up, *to whitewash something* – to cover, to hide something, *to know black from white* - to understand what is what, to know which side one's bread is buttered, *white lie* - an harmless or trivial lie, a noble lie.

In addition to the main meaning in each language there are special connotative phraseological units with specific meanings: *ak koz* – an illiterate, stupid man, a tyrant; *ak saitany ustady* – he/she got very angry, nervous, *ak sirak bolu* – to lose cattle, to experience a steppe murrain, *kozin agartu* – to hit the road, to disappear into thin air, *ak otau* – a small yurt, which is set for the young, *ak zhauyn* – a continuous drizzle, and *ak bas* – a grey-haired man; *to call white black* – to assert something contrary to obvious facts, *white elephant* – an unnecessary purchase, *white night* – a night without sleep, *white-collar worker* – an office employee, a mental worker, *white people* (similar to Kazakh *aksuyek*) – people from high society, *to stand in a white sheet* - to repent publicly, *to show the white feather* – to lose heart, to show cowardice, *white-tie event / affair* - a strict secular evening dress code, etc.

Black / Kara

Black, respectively, symbolizes the ills of life, evil and misfortune, it is the colour of evil, fear, death. In a word, the connotations of black are mostly negative both in English and Kazakh. Black has the connotation of something illegal, unlawful, dishonest or secret. The following expressions can be given as examples: *kara zhurek* – a cruel person, *kara bet* – a disgraced person, *kara zhamylu* – to be in mourning, *kara niet* – full of deceit, *isi kara* – he/she is guilty, *karasuyek* – a low position in a society, *kara zher bolu* – to be humiliated, *kara zherge otyrgyzu* – to put someone in an awkward position, *things look black* – to be in trouble, *black and blue* – to have bruise, *black eye* – bruised under the eye, *blackout* – turning off the light, *black sheep* – a family disgrace, *to blackmail* – to make somebody squeal, *to blacklist* – to put someone in a blacklist, *to black out* – to lose consciousness, *black market* – an illegal trade, *black art* – a black magic, *black spot* – a dangerous place on the road, *black dog* – a depressed, gloomy man, *black look* – a gloomy, menacing look, *to blackball (someone)* – to reject someone.

Black can sometimes have a neutral connotation: *black and white* – one-sided, uncompromising, *in black and white* – in written or printed form, *as black as coal / as black as night* – a pitch darkness, *in the black* – successful, profitable, to be in profit, *black pudding* – blood sausage, *black-tie event/affair* – a less formal secular evening dress code, *kara suyk* – dry frost, *shoi kara* – a healthy dark-skinned person, *kara olen* – a poetic work, *kara soz* – a prose speech, *kara shai* – tea without milk, *kara koz* – beautiful eyes, *karagym* – my dear, *karadan karap turyp* – out of the blue.

It should be noted that in the Kazakh language black has other semantic meaning of a positive nature. For example, black represents the symbolic colour of the earth, the environment and the beginning: *iri kara mal* – cattle, *kara shanyrak* – the father's house, the house of ancestors and their direct descendants, *kara kazan* – the sacred hearth, *kara kempir* – a wise woman, *kara batyr* – a real, worthy brave person, *kara tanygan* – a literate person, *kara halyk* – ordinary people, *kara ui* – a nomad tent, *kara zher* – a holy land, *bireudi kara tutu* – to consider someone one's support.

Red / Kyzyl

Red colour plays an important role in human life. It is no coincidence that the words with the adjective “red” are very often used in the speech of all peoples after white and black colours. In Eastern countries, it is traditionally the colour of the sun, power, as well as a symbol of youth and beauty. In particular, in the Kazakh language there are such phrases like: *kyzyl til* – a sharp tongue, wit, *agy ak kyzylly kyzyl* – to have a blooming appearance, in one's prime, *kyzyl karyn* – small young children, *kyzyl iyek* – an infant, a newborn baby, *kyzyl ezu* – a silver-tongued orator, *kyzyl borbay* – young, immature, *kyzyl shaka* – naked, without hair (about a newborn child), *kyzyl shiraily* – red-cheeked, *kyzyl at* – a beautiful horse. We can find rare examples of negative connotation in Kazakh: *kyzyl kyrgyn* – slaughter, war, *kyzyl koz* – a harmful person, *kyzyl sheke bolu* – to quarrel, to argue oneself hoarse, *kyzyl kenirdek bolu* – to become excited in dispute, to yell, *kyzyl soz* – fast talk, idle talk, *kyzyllymen kyzyktyрма* – do not tempt with bribe/promises.

In Western countries, red is used as a sign of danger or emergency. For example, *to catch red handed* – to catch in the act, *red tape* – bureaucracy, *to see red* – to get angry, to be furious, *to paint the town red* – to continue drinking, to go on a tear, *like a red rag to a bull* – to provoke someone into reacting negatively, *red with anger* – to be black with rage, *red lamp* – a brothel, *red herring* – a deceptive maneuver; *in the red* – to be in debt, to be unprofitable (the expression

used to refer to unprofitable operations because, previously, losses were recorded in red ink in the books). In some phraseological units, red means warning or embarrassment: *to see the red light* - to anticipate the approach of trouble, *to have a red face* / *to go red* - to blush with shame or embarrassment, *red as a beet* – to get red.

Blue / Kok

In English, the meaning of blue is dual. On the one hand, the blue colour is a symbol of truth and justice, therefore its connotation is often positive. Usually it is perceived as a colour inalterability and constancy, for example, *true blue* - truthful, absolutely loyal, *blue ribbon* - the best, exceptional or *blue blooded* – of high noble blood. On the other hand, blue can also mean something gloomy, hopeless, depressing, as in the phrasal units *feeling blue* as an expression of sadness. Other examples: *to get the blues* - to be upset, *to be in a blue funk* - to yearn, *to make / turn the air blue* - to curse, to use foul language, *to drink till all's blue* - to drink up to delirium tremens, *to blue money* - to squander money, *to talk a blue streak* – to chatter, to talk a mile a minute, *blue in the face* – to be furious, to lose one's head. Other phrasal units with a specific translation are also interesting: *out of the blue* - unexpectedly, without warning, *once in a blue moon* - almost never, when pigs fly, *men / boys in blue* - policemen or sailors in blue uniforms, *blue-eyed boy* – a favourite, *blue collars* - industrial workers, a working class; *bluestocking* - a learned and pedantic woman as a symbol of facelessness, lack of femininity and charm (comes from the name of the 18th century literary circle “Blue stocking Club”).

In Eastern countries, blue is the colour of the sky, a symbol of something incomprehensible and miraculous. It should be noted that in the Kazakh language there are no separate designations of green, it is replaced by the word *kok* (blue), for example, *kok aidar* - green grass, *kok bazar* - green market, *kok shai* - green tea or *kokonis* - vegetables. For Kazakhs, blue-green colour has mainly a positive meaning as the colour of health, prosperity and harmony. This colour represents the sky, sea and flora. For example, *tobesi kokke zhetti* – he/she is in the seventh heaven, *kokke koteru* - to praise to the skies, *kokten tuskendei* - to come out of the blue, like a bolt from the blue, *kok shygu* - covered with grass, *arasy kok pen zherdei* - as different as day and night, *kokke kulash uru* - to seek the eminence, *zheti kat kok* – the endless sky, the seventh sky, *kosegen kogersin* – good wishes for the young. At the same time, depending on the context, blue can have completely different meanings. To illustrate let's consider the given examples: *kok etik* – a decent person, *kok baka et* – very lean meat, *kokbet* – a troublemaking, quarrelsome person, *kok doly* – a quick-tempered person, an old hag, *kok mylzhyn (kok auyz)* - a verbose chatterbox, *kok mi* – empty-headed, stupid, *kok tiyin zhok* - not a penny to my name, *kok ala koidai sabau* - to beat mercilessly, *koilek kok, tamak tok* - to live in abundance/wealth.

Green / Zhasyl

In most cases, green is associated with a designation of the plant world as a whole, and accordingly, it is associated with nature and the environment. Here are some examples: *to have green fingers* and *to have a green thumb* - to be a talented gardener, *green politics* – the environmental protection policy, *green collars* - professions related to the environment, *the green light* - permission, freedom of action, *green winter* - snowless winter. Also, green is associated with freshness, immaturity or naivety of a person: *in the green* - in the prime of life; *to be (a bit) green* - to be inexperienced, *green wound* - an unhealed, fresh wound, *green hand* - a newcomer, an inexperienced person, *greenhorn* - a naive person, a beginner. The following

phraseological units have a negative connotation: *green with envy* - turned green with envy, *green-eyed monster* - jealousy, *to be green about the gills* - turn pale.

As we've mentioned earlier there are no separate examples of phraseological units with green colour (jasyl) in the Kazakh language.

Yellow / Sary

Yellow is the colour of fire and the sun and is associated with wisdom and intelligence in the worldview of ancient Turks. This colour in the Kazakh language also meant sorrow, longing, endless life, movement and space. In the understanding of the Kazakhs, it acquired a long, continuous effect. Here are examples: *sary uaiym* – painful sorrow, *sargaya kutu* – to wait, to feel longing, *sary ayaz* – crackling frost, *sary bel* – a wide pass, *sary dala* – a boundless, wide steppe, *sary zhel* – constantly blowing wind, *sary zhurt* – a place where the aul used to stand, *sary kymyz* – a delicious koumiss, *sary zhambas bolu* – to lie sick for a long time, *sary taban bolu* – to go out to many places, to be experienced.

In English, phraseological units with yellow colour are rare and have an extremely negative meaning. This is probably due to the fact that it was associated with cowardice, treachery and inconstancy. From the history we know that the yellow star in the Middle Ages was a sign that marked the Jews as traitors to Jesus Christ. This terrible tradition was continued by the Nazis, who painted a yellow six-pointed star on the houses of Jews and forced them to wear this sign on their clothes. In the medieval paintings, Judas Iscariot was always depicted in yellow robes. The victims of the Inquisition were dressed in yellow; it was a symbol that they were guilty of heresy and treason. In some European countries, the houses of criminals and traitors were marked with a yellow paint, and in other countries the houses of plague patients had the same colour. [2]. Here are some examples from the English language: *to have a yellow streak* - to chicken out, *to be yellow / yellow bellied* - to be scared, to be afraid, *yellow look* – an envious look, *the yellow press* - the low-graded press, *yellow papers* - the gossip news press, *yellow flag* – a quarantine flag, *yellow dog* – a vile person, an unpleasant person, a coward.

Brown / Konyr

Brown is very rare in English phraseological units. For example, the expression *as brown as a berry* describes a person who is very tanned. There is another meaning of brown as a symbol of depression and frustration and rarely of something bad. The following phraseological units can be examples: *a brown study* - deep thought and *to be browned off* - to be fed up, tired, *to do brown* - to deceive, to cheat, *to brown-nose* – to bootlick, to sneak up, *brown thumb* – the lack of qualifications for growing plants, *brown bottle flu* - hangover .

If brown in English has neutral and negative connotations, in Kazakh it is positive. Brown for Kazakhs is the colour of tranquility, it represents a sign of silence, warmth and security, in some cases it acquires the meaning of “medium”. For example, *konyr dauys* – a velvety pleasant voice, baritone, *konyr kuz* – a warm autumn, the Indian summer, *konyr zhel* – a soft breeze, *konyr shai* - delicious strong tea, *konyrsalkyn* - coolness, *konyrzhai kesh* – a soft warm evening, *konyr saz*, *konyr kui* – a pleasant sound of dombra or kobyz, *konyr an* - lyrical songs.

Grey / Sur

Grey is seldom used in both languages and their difference in understanding is clearly noticeable. The meaning of grey in English is often neutral. Grey means old age, experience and wisdom, but it also means something that is not easy to define and therefore difficult to deal with. For example, *a grey beard*, *grey-headed* - an elderly man, *get grey hair* – to be older, *grey*

cardinal - a man who secretly manages everything, *grey economy* - the shadow economy, *to be grey* - to be boring and uninteresting, *a grey area* - neither fish nor flesh, something incomprehensible, *grey years* - boring, monotonous years, *grey matter* - the brain.

In the Kazakh language, the grey colour acquires a negative connotation as “unfriendly, hostile” or “disturbing and gloomy”: *sury kashu* – to lose sight, to look painful, *sur zaman* - troubled times, *suryksyz* - unattractive, unpresentable, *zherdin sury ozgeripti* - the appearance of the area has changed .

Pink, Rose

Pink is seldom found in English phraseological units and is not present in the Kazakh language. The pink colour expresses vitality and youth, lightness and stability. Also in some English phrasal words, it is associated with good health. For example: *in the pink* – in a roaring good health, *the pink of health* - the picture of health, *the pink of perfection* - the height of perfection, *see pink elephants* - to see something nonexistent, to hallucinate, *tickled pink* - flattered, satisfied, *to see the world through rose-tinted glasses* – to have an optimistic perception of something.

Purple

Purple is extremely rarely used in English phraseological units and is not revealed in the Kazakh language. This colour is considered as a royal colour and is often associated with luxury, so it sometimes acquires the meaning of “the best”. For example, *to be born into the purple* - to be born in a rich family, to be a noble family, *to marry into the purple* – to marry a member of a royal or aristocratic family, also *be in / have a purple patch* – to have a streak of luck, good luck.

Ala (Varycolourous, multicoloured)

The Kazakhs have the colour like “*ala*” – “striped”, which symbolizes multicolour. It has several meanings. Especially the expression *ala zhip* – “a colourful rope” - requires some clarification because the Kazakhs have their special concepts and understanding.

“*Ala zhip*” is a weave of several woolen threads, usually threads of white and black colours, symbolizing the philosophy and reality of the world - good and evil, light and darkness, heat and cold. Such threads are tied around the baby’s feet during the rite “*tusau kesu*” - cutting the rope. This ceremony is held when the baby takes the first steps. The child’s legs are tied with a thin mottled lace, which is to be cut by an enthusiastic and honorable person. Songs and wishes accompany the ceremony, so that the child is able to go through life on his own legs. The ceremony continues with a feast. People celebrate “*tusau kesu*” so that in the future the baby could walk confidently and run fast. [2] This rite has a deep meaning and symbolizes honesty, humanity that is interpreted as “not to harm anyone, not to steal someone’s property”. In situations when there are conflicts and unfriendly relations between people, a person who says: ‘*Men yeshkimnin ala zhibin attagan zhokpyn*’ means that he is honest and has not crossed the line of what is prohibited.

Other connotations of multicoloured *ala* differ in meanings, for example, in the meaning of “uneven, irregular”: *ala konil* - anxiety, doubt, *ala bult* - rare clouds, slightly cloudy, *ala kolenke* - semidarkness, twilight; in the meaning of “unequal”: *ala boten* - exceptional, special, *ala koru* – to treat someone differently, *ala қол адам* - an impartial, biased person who does not treat everyone the same way, *ala kuiyn adam* - an unbalanced person, *bir bieden ala da tuady, kula da tuady* - every family has a black sheep. The following expressions acquire a negative

connotation: *alauyz* - unfriendly, hostile to each other, *ala ayak* - a scammer, a rogue, *ala boldy* - to quarrel, *ala kozimen atu* - to look at someone with hostile.

Results. Based on this study, it can be stated that the phraseological units associated with different colours are inextricably linked with the culture, traditions and customs of the people, and the topic of their research is very relevant. Some of them exist only in one language, as it is associated with the development of national traditions, historical situations or peculiarities of thinking and worldview of people. The colour component plays an important role in people's lives for colouring the world around them, taking into account their national or cultural customs and traditions. Each nation has its own concepts of colour, as they have a solid historical basis of origin. But the main meaning of colours is the transfer of feelings and emotions. Names of colours are the main tool for understanding the world, it is the wealth accumulated by previous generations.

The study revealed the differences and similarities of semantic connotations of colour components and the frequency of their use in phraseological units of English and Kazakh languages. The analysis allows us to conclude that in both languages, there are many phraseological units with the use of colour and the most common of them are white and black, which have almost the same meanings with slight differences. Red and blue in both languages have both similarities and differences in their understandings. As for other colours, it is rarely possible to find common features, and sometimes we can see significant differences in their interpretations. In some cases, they do not have any similarities (e.g. yellow, brown and grey). There are also a number of colour names that do not have any analogues (e.g. green, pink, purple, ala).

Conclusion. To sum up, it should be said that when teaching a foreign language, it is extremely important to take into account the specifics of the translation of phraseological units associated with colours because incorrectly understood meanings of these words can significantly change the perception of students. It's important to remember that a learner of a foreign language automatically attributes to the words of a foreign language the connotations of the native language that are often very different from the original version.

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Әлмұғамбетова М.С.¹ Отетілеуова Ә.Ж.²
¹Әл-Фараби атындағы ҚазҰУ оқытушысы
²Әл-Фараби атындағы ҚазҰУ оқытушысы

**АҒЫЛШЫН ТІЛДІК САЯСИ ДИСКУРСТА ҚОЛДАНЫЛАТЫН
ФРАЗЕОЛОГИЗМДЕРДІ ІЛЕСПЕ АУДАРМА БАРЫСЫНДА ҚАЗАҚ ТІЛІНЕ
АУДАРУ ЖОЛДАРЫ (ЕУРОПАЛЫҚ ПАРЛАМЕНТ ПЛЕНАРЛЫҚ ОТЫРЫСТАРЫ
НЕГІЗІНДЕ)**

Андатпа

Бұл мақалада Еуропалық Парламент пленарлық отырыстары негізінде ағылшын тілінен қазақ тіліне фразиологиялық бірліктерді аудару барысындағы аударма әдістері мен қиындықтары қарастырылады. Сонымен қатар қазақ және ағылшын тіліндегі фразеологизмдерді, олардың ұқсастықтары мен айырмашылықтарын қысқаша түрде қарастырады.

Ключевые слова: аударма, саяси дискурс, ілеспе аударма, фразеология, фразиологиялық бірлік, аудармашы, тіл.

*Almugambetova M.S.¹ Otetileuova A.Zh.²
¹teacher of Al-Farabi Kazakh National University
²teacher of Al-Farabi Kazakh National University*

**METHODS OF TRANSLATION OF PHRASEOLOGY FROM ENGLISH
LANGUAGE INTO KAZAKH DURING SIMULTANEOUS TRANSLATION IN
POLITICAL DISCOURSE (ON THE BASIS OF PLENARY SESSIONS OF THE
EUROPEAN PARLIAMENT)**

Abstract

This article, is focused on translation methods and difficulties in the translation of phraseological units from English to Kazakh on the basis of plenary sessions of the European Parliament. It describes phraseology in Kazakh and English languages, their similarities and differences.

Key words: interpreting, political discourse, simultaneous translation, phraseology, phraseological unit, interpreter, language.

*Әлмұғамбетова М.С.¹ Отетілеуова А.Ж.²
¹Преподаватель КазНУ им.Аль-Фараби
²Преподаватель КазНУ им.Аль-Фараби*

**СПОСОБЫ ПЕРЕВОДА ФРАЗЕОЛОГИИ ИЗ АНГЛИЙСКОГО ЯЗЫКА В
КАЗАХСКИЙ ПРИ СИНХРОННОМ ПЕРЕВОДЕ В ПОЛИТИЧЕСКОМ ДИСКУРСЕ
(НА ОСНОВЕ ПЛЕНАРНЫХ ЗАСЕДАНИЙ ЕВРОПЕЙСКОГО ПАРЛАМЕНТА)**