

**A. Bakitov\*** , **A. Seidikenova** , **A. Smagulova** 

Al-Farabi Kazakh National University, Kazakhstan, Almaty,  
\*e-mail: aitkali.bakitov@kaznu.kz

## **NATIONAL AND CULTURAL FEATURES OF PRAISE IN KAZAKH, FRENCH AND ENGLISH**

Within the framework of this article, the authors will analyze the national and cultural features of evaluative conversations in Kazakh, French and English, methods of their transmission in these languages, comparative study of structural and semantic differences of these speech actions and determine their national and cultural harmony. Like other speech acts, the assessment reflects the culture, traditions, customs, rules of decency, and rituals of the nation. Each nation has its own assessment system. An object, phenomenon, action, or behavior that has a high, positive rating in one country can be negatively evaluated in another country. If a person's actions and behavior correspond to the rules of decency, Customs and traditions of that country, then a positive assessment is given to him, and a negative assessment is given if the opposite is true. Each nation, when evaluating actions, behavior, objects and phenomena, is based on its own national essence, national worldview. That is why the culture, customs, rules of etiquette, life experience, and worldview of each nation are the basis of national culture of speech assessment

**Key words:** intercultural communication, praise, national culture, cultural features, linguistic characteristics.

А. Бақытов\*, А. Сейдикенова, Ә. Смағұлова

Әл-Фараби атындағы Қазақ ұлттық университеті, Қазақстан, Алматы қ.  
\*e-mail: aitkali.bakitov@kaznu.kz

### **Қазақ, француз және ағылшын тілдеріндегі мақтаудың ұлттық мәдени ерекшеліктері**

Бұл мақала шеңберінде авторлар қазақ, француз және ағылшын тілдеріндегі бағалаушытық сөйлесімдердің ұлттық-мәдени ерекшеліктерін, олардың осы тілдердегі берілу тәсілдерін сараптап, аталмыш сөйлеу әрекеттерінің құрылымдық, семантикалық айырмашылықтарын салыстырмалы-салғастырмалы түрде зерттеп, оның ұлттық-мәдени уағдаластығын анықтауға арналған. Басқа сөйлеу актілері сияқты бағалауда да ұлттың мәдениеті, салт-дәстүрі, әдет-ғұрпы, әдептілік ережелері, салт-жоралары көрініс табады. Әр халықтың өзіне тән бағалау жүйесі болады. Бір елде жоғары, жағымды бағаға ие болатын зат, құбылыс, іс-әрекет, мінез-құлық екінші елде жағымсыз бағалануы мүмкін. Егер адамның іс-әрекеті, мінез-құлқы сол елдің әдептілік ережелеріне, салт-дәстүріне сай болса, онда оған жағымды баға беріледі, егер керісінше болған жағдайда жағымсыз баға беріледі. Әр халық іс-әрекетке, мінез-құлыққа, зат пен құбылысқа баға бергенде өзінің ұлттық мәдениетіне, ұлттық дүниетанымына сүйенеді, соны негізге алады. Міне, сондықтан да, әр ұлттың мәдениеті, салт-жоралары, әдептілік ережелері, өмірлік тәжірибесі, дүниетанымы бағалай сөйлеудің ұлттық мәдени негіздері болып табылады. Дүние жүзіндегі кез келген халықтың ұлттық дүниетанымының, төлтума мінез-құлықтарының, әдептік ұстанымдарының қалыптасуында өзі өмір сүретін геортасының да әсер-ықпалы айтарлықтай маңызды.

**Түйін сөздер:** мәдениетаралық коммуникация, мақтау, ұлттық мәдениет, мәдени ерекшеліктер, лингвистикалық сипаттар.

А. Бакитов\*, А. Сейдикенова, А. Смагулова

Казахский национальный университет им. аль-Фараби, Казахстан, г. Алматы,  
\*e-mail: aitkali.bakitov@kaznu.kz

### **Национально-культурные особенности в похвалах на казахском, французском и английском языках**

В рамках данной статьи авторы проанализировали национально-культурные особенности оценочных разговоров на казахском, французском и английском языках, способы их передачи на этих языках, сравнительно-сопоставительно изучали структурные, семантические различия

данной речевой деятельности и определяют ее национально-культурную договоренность. В оценке, как и в других речевых актах, отражаются культура, традиции, обычаи, этические правила, обряды нации. У каждого народа своя система оценки. Предмет, явление, действие, поведение, которые получают высокую, положительную оценку в одной стране, могут быть негативно оценены в другой стране. Если действия, поведение человека соответствуют этическим правилам, традициям и обычаям данной страны, то ему дается положительная оценка, а в противном случае дается отрицательная оценка. Каждый народ, оценивая деятельность, поведение человека, предмет и явление, опирается на свою национальную культуру, национальное мировоззрение. Вот почему культура, обычаи, этические правила, жизненный опыт, мировоззрение каждой нации являются национально-культурными основами речи. Влияние геосреды, в которой проживает любой народ мира, также существенно играет важную роль в формировании национального мировоззрения, самобытного поведения, нравственных ценностей.

**Ключевые слова:** межкультурная коммуникация, комплименты, национальная культура, культурные особенности, лингвистические характеристики.

## Introduction

The process of globalization in the world raises the question of how to preserve the national culture and linguistic characteristics of each ethnic group living today. The high level of cooperation and development of relations largely depends on the ability of people of different nationalities to communicate with each other.

In this regard, the study of the language, reflecting the characteristics of the nation, reflects the scope and worldview, the mental field of the nation, layers of artistic thinking, is a mirror of the national culture. This is one side of the issue.

Secondly, in the process of entering the global intercultural space, as many scientists note, intercultural communication, interconnections and interactions of languages, nations and societies are intensively studied, since representatives of different nationalities Knowledge of the social, spiritual and national specifics of interlocutors in the process of communication and Knowledge of unique cultural peculiarities of native speakers – intercultural language provides full use as a means of communication and is a prerequisite for mutual understanding of cultural objects found.

Experience has shown that for successful intercultural communication it is necessary not only to know the language and culture of peoples, but also to know this knowledge. You must be able to use it correctly in the process of communication. Our planet is inhabited by people of different nationalities, as well as the most different cultures, customs, traditions, that is, they have no place. There are as many cultures as there are nations. One and the same culture, ignorance of customs, ignorance of the characteristics of each language can be understood in relations between peoples. can cause infertility.

Since language is the main means of communication, it is necessary to know all the nuances of the language in order to fully understand each other. To master the language and speech habits of any nation, which are reflected in the language of this nation. It's necessary. From this point of view, the results of comparative studies, conclusions, practical recommendations helped to understand the adequacy of mutual understanding. He touches the skin. Comparative study of two or more languages at different levels from a cognitive, pragmatic and communicative point of view. This allows us to identify all aspects of language, national and cultural characteristics.

### 1. The communicative aspect of assessment

Relations between different cultures are developing rapidly today. Travel, tourism, scientific and professional congresses, commercial, economic and university relations. The exchange of dentists and applicants contributes to the development of international relations. Some misunderstandings and difficulties arising in relationships between different cultures are associated with the language of communication. It was necessary to study from a statistical point of view.

In the context of this article, compliments and speeches in Kazakh, French and English are considered from a communicative point of view. To determine the national and cultural characteristics of the use of modern humanities, first of all, modern humanities are one of the basic concepts. Let us dwell separately on the concept of "religion". This concept is used in different senses in different sciences. Thus, there are about 400 definitions of the term "culture". A.P. Sadokhin classifies the definitions of "culture" as follows:

- "In social definitions, culture is an idea, principles and social institutions that ensure the collective

existence of people. The set of values is interpreted as a factor in the organization of social life. Evidence of this understanding of culture can be found in the following definition: “Culture is a learned action, a test of behavior. It defines the social aspect of the personality. The culture and the person who accepts this culture change depending on time and circumstances.”

- Culture according to historical definitions is the result of coexistence and culture. The main components of the world are a group of people and the history of their existence. Culture develops through the fruits of the history of society and its transmission from generation to generation.

- Psychological definitions of the relationship between culture and psychological abilities of a person. I can take. “Culture is our way of life, our way of life, our way of thinking, our way of feeling and our way of life. The context in which we interact with the world. Culture is the glue that holds a group of people together. Culture is a program inherent in the mind from childhood and controlling a person’s activities in society. Ideas, customs, knowledge that characterize a group of people of a certain cultural period. This can be understood as methods, methods.”

- From a didactic point of view, culture is seen as a set of human qualities. A person does not perceive such qualities genetically, on the contrary, he perceives them in the process of learning in life.

- From an anthropological point of view, culture is a person’s life in different spheres of life during a certain period of time. or a set of actions of human society on various factors (ideas, customs, traditions). From this definition it follows that culture is a nation’s understanding of its environment, world-view and behavior. It is a set of symbolic systems, norms and values of the society in which the nation lives, which is reflected in its actions ” (Sadokhin 2004:19-20).

1. Among Kazakh scientists S.E. Isabekov SK Abdygapparova, G. Zakirova, A. Zhapieva NN Koroleva, A.K. Nazarbeto va and others. Linguists consider and take into account intercultural communication in their research (Isabekov 1998; Duissekova 2003; Isabekov 2001; Zakirov 2004; Zhapieva, Koroleva 2004).

There is a specific culture or a specific set of rules and rituals that people in a country follow in their interactions. It should be noted that such rules are not based on the behavior and actions of only one person, but vice versa. Each person acts in accordance with the rules common to all representatives of the same culture, that is, relations are always governed by the customs and rules of a particular

society. For example, verbal and non-verbal actions and interactions between friends in the relationship between the boss and the person working under his leadership. Thus, in addition to linguistic education, sociocultural education also plays an important role in communication. Linguistic competence consists of making sentences for the speaker and listener, conveying his thoughts and making these sentences. If there is a system of grammar rules that allows you to learn, communicative competence is grammatical rules and potential. It consists of material and cultural education. Such knowledge helps a person to achieve good results in various communicative and cultural contexts. Communicative competence also includes the rules of communication, norms of ethics, that is, different communes. Greet, thank, praise, petition, etc. According to the negative situation, there are different ways (Nazarbeto va 2002: 90). As we all know, it is not enough to be grammatically correct for a sentence to be used. Each word or sentence is subject to its own rules of use. Thus, speech skills consist of language and communication skills.

## 2. The pragmatic aspect of the assessment

The pragmatic component provides information about a person’s use of a specific word in relation to a word target or addressee. A person expresses his various emotional states (satisfaction, dissatisfaction, sympathy, antipathy, etc.) not only in words, but also in the words of the speaker. , not only in words expressing an attitude towards a phenomenon, a person in an explicit form (like, like, like, etc.), but also using the concept of a general assessment. For example, saying that this is a good apple, a person says that he (the apple) likes it and he is satisfied with its taste. It should be noted that Kazakh, French and English, which are the subject of our research, are positive. Words and phrases expressing appreciation are also used to describe the speaker’s emotional state, his or her relationship to things, objects, and emotions. Shows a person’s point of view, self-esteem. For example: in Kazakh: Dear, you are very young, you are a real man! There are no words that you have not heard, you are the best! (Etc.). Oh, well, I’m tired! (Etc.).

*Example in French:* C’est une étoile de cinéma <This film is a star>.

C’est un vrai boute-en-train! (S-G) <This person is the soul of the group, cool and bright>.

C’est un grand cerveau! (M.R.) <His head works really well. He’s very smart.

As for the speaker’s relationship to an object, a phenomenon expressed in words, the meaning of

many words in a language. Does not contain information about the speaker's relationship to an object or phenomenon. For example, compare the following words in French and Kazakh: see -Regarder, at-cheval, jump-sauter, help. chi-aide, helper-assistant, read-lire, chauffeur (conducteur) – driver, écrire – to write, louer – to rent, complimentator – to praise, etc. In these words, we cannot see the speaker's attitude to actions, things, people that are reflected in these words. In addition to such words, there are words that express the speaker's attitude to the emotional assessment of an object and action.

***The pragmatic orientation, which expresses the speaker's attitude to the object of emotional assessment, is set in the following ways:***

1. *Through words in descriptive semantics:*

For example, in Kazakh: a shepherd is also a horse, but a horse is slow, lazy. This word shows the speaker's negative attitude to the name, negative meaning. You can also speak in words like lazy, lazy, stingy, cowardly, lazy, lazy, timid, calm, honest, polite, polite, brave, brave. You can see a person's positive or negative attitude.

In French: smart (e) – smart, poli (e) – polite, délicieux (-euse) – tasty, friendly – respectful, compréhensif (-ive) – understanding, There are words like bon (-ne) – good, mauvais (-e), mal – bad. These words can directly indicate the speaker's positive or negative meaning for the object. For example: C'est un bon médecin – He is a good doctor; griffonner, gribouiller – spelling, incomprehensible writing. For example, Les médecins grifonnent leurs ordonnances – doctors prescribe medicines. These words show the speaker's attitude to action, to a person.

2. *Occurs in the derivative meaning of words formed with the help of suffixes:* in the Kazakh language: Author-performer, smart, wise, etc. These words show a negative attitude of the speaker to the addressee, a negative assessment.

In French: vantard – arrogant, politicard – politician, pendard – hatred, criard – cross, zonard – 1. simple, smoky; 2. judge, bully; shofard is a bad driver. Using the word Shauffard, the speaker negatively evaluates the target's driving skills.

3. *The speaker's attitude to the object of emotional assessment is set by phonetic methods.* In the pragmatic component of the lexical meaning, the lexical meaning of words from words that reflect the speaker's emotional-evaluative relationship is emotional. and be able to distinguish between words related to assessment. In this regard, it is necessary to pay attention, first of all, to the emotional attitude or cost to words that are related to their denotative

or significant meanings. This is, first of all, a lover, like – a braid, hatred – hair, detectors and so on. the words. Such words do not express the speaker's attitude, attitude or appreciation of the phenomenon or emotion they represent. For example, he loves Pierre Anne – Pierre Aimé Anne. In this sentence, the speaker does not express his opinion either about Pierre, or about Anna, or about their feelings. Of course, in this sentence, if the speaker has timbre, tone, facial expressions, gestures, etc. can express their views non-verbal methods. Therefore, one of the ways to convey pragmatic meaning is the phonetic approach.

4. *The attitude of the speaker to the object is set using auxiliary words.*

For example, He ate five apples! – Il a mangé cinq pommes! “He has five apples!” He ate only five apples or He ate only five apples – Il n'a mangé que cinq pommes (Il a mangé seulement cinq pommes) – He ate all five apples. In these sentences, the speaker's attitude to action is intonational and only ... auxiliary words, given in French for intonation and ne ... que, seulement. In the first sentence, the speaker thinks that the person who ate this action has eaten more than five apples, and in the second sentence, he thinks that he ate five apples. The apple is considered small.

### 3. Types, construction, structure and use of words and phrases “praise” in French and Kazakh languages

The main purpose of praise is to appreciate the merits and worth of the object of praise.

Praise is, firstly, an expression of the speaker's good attitude to the addressee, his actions, the subject, and secondly, good relations between people. thirdly, the speaker praises the addressee and expresses a good attitude towards him, which contributes to the development of communication. through the family he raises a gift to the addressee, and the addressee also has a positive opinion about the speaker, the fourth However, the speaker sometimes praises in order to achieve his goal. For example: “Starting this year, we decided to listen to the works and works of the communist every month. Kalizhan Bekkozhin will be next on the plan ... you need! We have not found a better poet than you”(Zhas Alash). By this example, we mean that if the speaker immediately tells the addressee to “report”, the addressee does not have time, referring to another job. He may disagree, but if he praises in front of the applicant, he will be happy and will come right away. We think it will grow.

What words and phrases, sentences are praised by native speakers of French and Kazakh? The most commonly used word of praise in French is “(je vous / te fais) tous mes compliments.” This also applies to the personal qualities of a person (intelligence, decency or beauty of appearance, beauty of the eyes) and things that he owns (car, clothes, apartment, etc.) or about what he did and what he did (things). and others) can be considered a compliment. You can also praise the person’s relative (brother, father or child, etc.).

Both the form of praise and the word of praise depend on the level of communication between the communicators, age and gender, national differences, and the time and place of the relationship. For example, at the beginning of a meeting, the speaker often praises the listener for changes in their height, clothing, hairstyle, and appearance when they visit the house, compliment the owner’s apartment, and offer a tablecloth.

Praise is often given at the beginning of a conversation. This is because, firstly, when a person notices a noticeable change in their height (changes in hair, clothes) or praises new clothes, and secondly, words of praise help to strike up a conversation. American linguist Erwen Hoffman combines praise with greeting (Kerbrat-Orecchioni 1998: 64).

*We have divided praise into two groups depending on the form in which it is directed:*

**1. Direct praise;**

**2. Indirect praise.**

*Direct praise* is praise addressed to the listener. For example: you are very polite and kind. Your novel is very interesting. Vous êtes bien amiable. You are kind. Votre ouvrage est très intéressant <Your work is very interesting>.

The main form of indirect praise is not the listener, but the person close to him. For example: *Your child is very smart and resourceful. Your student is smart and resourceful.*

This extraordinary film by Eric Romer, « l’Amour, l’Après-Midi », embodies the illustration: the copine address is a compliment to copin: “Ta gosse est formidable. Ça me ferait plaisir d’avoir une petite fille blonde et bouclée “<Example from Eric Romer’s film Afternoon Love: When he sees his girlfriend’s daughter, he praises her friend:” Your daughter is wonderful. I want to have such a short blonde with cy hair. “

Some words and expressions of “praise” are not addressed to the person they represent, that is, from the outside, in his absence:

*Oh, what a real citizen!*

*He is a wrestler whose shoulders do not touch the ground.*

*What a hostile heart!*

*C’est un vrai cheval! <This is a real horse !: He’s very patient!>*

*Il est gentil <He’s polite>*

*- Tu la connais, this actress? “Do you know these actors?”*

*- Oui, elle joue très bien ... <Yes, she plays the roles very well ...>*

*- Oui ... Et Lea, where are you from? <Yes. What do you think of Leah?>*

*- Lea? Elle est sympa, gentille, agréable, lligente aussi, et puis elle est joliecom un coeur ... <Lea ma? She is polite, kind, charming, intelligent and very beautiful.*

*- Wee. J’adore Bruno. Il est tout le temps poli. <Yes. I like Bruno. He is always polite*

The words “praise” and speech reflect the different emotional state of the speaker, admiration, gratitude, a positive attitude towards the addressee:

*Okay, eagles! Oh my God! You are a real hero!; Tu es vraiment doué!; “You are really talented!” ; You are brave!; “You are brave!”; Quel courage! “What courage!”*

The word “praise”, which is the subject of research, refers to good behavior of a person, good in him. For example, in the Kazakh language: *a hero, generous, honest, smart, brave, kind, respectful, polite, etc.*

In French: *courageux <brave, travailleur <diligent>, intelligent <smart>, patient <patient>, sage <dana>, etc.*

Depending on the way in which praise is expressed in the language, they can be divided into two groups:

**1. Praise the explicit**

**2. Praise the implicit**

*Explicit praise* is given in the formative sentence, that is, in the sentence, a positive assessment is not hidden, but clear, obvious:

*He is a fighter who did not touch the ground;*

*... And E. Ertysbayev is one of the loudest politicians who knows where the wind is blowing from and does not speak for free. (“Aikyn” newspaper, No. 124, September 4, 2004, p. 1). Comme tu est belle! «You are so Beautiful!» ; Ce que tu es brave! What are you brave! «How dare you!»*

*Je vous félicite pour votre conférence. C’était passionnant! <Congratulations on reading. It was wonderful>.*

*Implicit praise* is given in a positive way.

Examples: – *On n’a plus d’appétit quand on mange à côté de jolies filles! “No appetite when eating with pretty girls”*

*- Il en a de la chance votre mari! “Your husband is happy!”*

These two compliments are illustrated positively. In the first example he praises the beauty of the girls, and in the second he says, “You are beautiful, you are as beautiful as you are, and a man with a good wife is happy.”

An example from the Kazakh language: ... According to some reports, Akhmet Baitursynov himself fell in love with Fatima. They say that Akhmet Baitursynov said to Fatima: “If I had a thousand eyes, all these thousand eyes would only be with you.” (Newspaper “Aikyn”, No. 124, September 4, 2004, p. 4).

It should be noted that a single compliment can have one or more implicit meanings in a sentence along with an explicit meaning. The implicit value is added to the explicit value. In some speech situations, these values can be in the same direction, which means that both values are positive. For example, consider an example from Eric Romer’s movie « The Lion’s Den »: *Elle est jolie votre fille. Elle a les beaux yeux de sa mère.* <Your daughter is beautiful. Her eyes are as beautiful as her mother’s> ; *Il en a du goût votre mari.* “Your husband has good taste.” ; *You chose a guy like Askar as your life partner, you have good taste.*

In some cases, these two values may be in conflict. French linguist Catherine Kerbrat-Orecchioni calls such praise “treacherous” because the meaning of praise is meaningless (Kerbrat – Orecchioni 1976; 85). For example, *Tu es bien coiffée aujourd’hui (cette fois-ci)* <You are well known today (this time)>.

The object of praise is the listener’s appearance, in particular his hair. However, it can be said that the opposite meaning of this praise is hidden in the evaluative meaning, and the negative meaning is hidden. Refers to the listener’s former hair, behind which the minus is hidden. The above compliment can be understood as follows: *today you are well distributed, on other days you are poorly distributed, you are dispersed.*

Thus, the conclusion suggests itself that some compliments can have completely opposite meanings.

Irony is usually the opposite of the literal meaning of a word or sentence and its subtext. At first glance, irony seems to praise and appreciate the object to which it is directed, but if we pay attention to the metaphorical meaning, then it varies through the metaphorical content (Kerbrat – Orecchioni 1976; 87). For example, *C’est vraiment un ami! Voilà ce que j’appelle ami!* <Here’s a real friend! Call it a friend!> . This is when a person who calls himself a friend does something unfriendly.

... *Do not be surprised. In the country, assistance is provided not anonymously, but anonymously. During the public meeting, we realized that before Kulekeev, Karakusova was the person who carried out small reforms in the village. There is no limit to the “gratitude” of the people to this person (newspaper “Zhas Alash”, №105, September 2, 2004).*

... *Alas, you are married in the market age, hey! You borrowed a lot of money as “debt” and didn’t pay it back. Oh man ... my husband is the moon! ...*

«... *Since the steppe is dark, I see in the window the shadow of the “cute image” of my belly, turned upside down.*

The “cute image” in this example does not show any charm, because no one can imagine having a “cute image” in the belly that is upside down. Again, the ironic phrase “cute image” in this context “imagines an ugly and unpleasant picture underneath» (Goffman 2005 : 146-147).

The meaning of praise varies depending on the context in which it is used, in other words, words, sentences, phrases that mean praise in one communicative situation are different, but words of praise in another.

Praise differs in form of expression, place and function in different linguistic and cultural environments. For example, in Kazakh society, a guest must do what he likes to the guest (or a compliment made by the host to something is an indirect form of a request for a gift). This can be evidenced, for example, by a compliment between a niece and nephew.

Kazakhs have many traditions. For example, the day after the wedding, relatives, neighbors and guests drink tea from the bride’s hands. The young bride is praised: *sweet tea, which she drank from the hand of the bride. The tea is delicious. The tea served by the bride is thick. Tea is hot* (Akhmetov 1995:79).

It is not possible to find performative or illocutionary verbs that match all speech acts. For example, *What a beautiful belt you have! What a wonderful person! Quelle belle ceinture! Quelle technique! Quelle grâce!* There is no verb that expresses the illogical function of such idioms. According to A. Vezhbitskaya, this problem can be solved as follows: the illocutionary function of the brain can be divided into semantic components, that is, the illocutionary function can be determined and its meaning revealed. Accordingly, two different semantic components stand out from illocutionary activity: the utterance and the illocutionary goal (Murzagalieva, 1998:79). For example, in the above

sentences the saying is given as follows: In Kazakh: *I said: – How beautiful is your belt!* in French: *Je dis: Quelle belle ceinture! Comme elle est belle, votre ceinture!*

The illusory goal is this: In Kazakh: *I want you to know that I like this belt;* in French: *Je voudrais faire en sorte que vous sachiez que cette ceinture éveille mon admiration (que j'admire votre ceinture).* From these examples, we can see the concepts of dictum and proportion. In informal communication between the speaker and the addressee, the main condition for the success of the act of communicative praise is honesty and truthfulness.

Regardless of the nationality of the communicator, that is, in any nation, in most cases, a man praises a woman, that is, the speaker (man) is the addressee (woman).

In many cases, age hierarchy doesn't matter much, although peers praise each other.

In France, like Russians, it is customary to praise a small child: when he sees a small child, praise him, even if he is a child of someone whom he does not know:

- *Hey, what a beautiful baby! Qu'il est mignon, ce bébé!*

In the following example, the object of praise is praised by a stranger:

*Qu'il est beau, mignon! Quel âge a – t – il? There is a portrait of her mother ...*

Although the praise of a child's appearance in French is not limited to any conventions of communication, on the contrary, in Kazakh they say that strangers do not praise a child very much, and this language is a little offensive. In the Kazakh language, praising the appearance of a child is taboo, and in the Kazakh language, words of praise perform additional functions, such as gratitude, wishes, advice. This is one of the differences between the Kazakh language and the Russian and French languages. Standard household rituals prove this. By asking a child questions, Kazakhs receive information not only about the child, but also about his father, origin and place of birth. In the process of communication, the speaker enlivened the conversation using all the meta-communicative techniques (words such as “correct”, “good”, “good”, etc. are also praise and applause) (Kerbrat-Orecchioni, 1998:79).

Ways to form words and phrases “praise” in French:

1. Consists of adjectives. Evaluative adjectives in combination with a noun or turn into a noun reflect the positive (or negative) qualities of a person. For example: *Il est intelligent <Ol akyldy>, Que tu es brave! <How brave you are!> Il est poli <He's polite>.*

2. The verb is formed by adding suffixes. For example: *travailler – travailleur <work, labor – labor>, briller – brillant (e) <brilliance – brilliance, brilliance>, charmer – charmant (e) <surprise, surprise, surprise – amazing, wonderful>, adorer – charming <to love, cherish – enchant, please>.*

3. Made metaphorically. Metaphor is a primitive novel based on the comparison and juxtaposition of two things, a phenomenon, an approximation a word or phrase that gives meaning. The emphasis in the metaphor is on the similarity, continuity of feelings and emotions between two things: *C'est un lion! <This is a real lion!>; C'est un vrai Saint-Bernard! <This is a real St. Bernard (variety of dogs) – always ready to help people>; C'est un coeur de lion! “This is the heart of a real lion!”; C'est un vrai bulldozer! “A real bulldozer!”; This is one of his favorite tempos! “This is one of the stars of its time.”; C'est un panier de cerises! – C'est une collection d'objets aussi séduisants les uns que les autres, entre lesquels il est difficile de faire un choix. L'image vient de Madame de Sévigné, qui a dit, à l'usage des fables de La Fontaine: “C'est un panier de cerises! On veut choisir les plus belles et le panier reste vide” <This is a basket of cherries! – These are very interesting, catchy, beautiful, wonderful things that passed from one to another. It is difficult to choose one of them. This phrase is taken from Madame Sevigne's comment on La Fontaine's examples: “This is a basket of cherries! When you choose the most beautiful one, your shopping cart will be empty”.*

4. This is done metonymy, that is, by naming the whole part, the whole part. For example, *C'est un grand cerveau! – Personne remarquablement intelligente <It's a big brain! (He is a very smart person)>. C'est une grosse tête! – personne savante, lligente <This is a giant head, that is, his head works well. Educated and intelligent person. C'est un gros bonnet! – influential character <This giant hat: This is a very powerful person>.*

The words “cerveau- brain” and “tête – head” in these examples refer to parts of the human body, and the words “cap” is the name of a person's headdress, that is, the name of a person's body. ... In these examples, the words “cerveau – brain”, “tête – head” mean “very smart, wise”, “hat – hat, headphones” mean “influential.

5. When creating compliments, equations are widely used:

*Fort comme un boeuf <strong as a bull>, connu comme le loup blanc <known as the gray wolf, famous: very famous>, adroit comme un singe: très habile <smart as a monkey. Very skillful>, Il est fort comme un Turque <he is a strong Turk>, il*

*travaille comme un cheval* <he works like a horse: hardworking>, *il chante comme un rossignole* <sings like a nightingale and sings well>, *il est doux comme un anneau* <she tender as a lamb>.

6. A person's opinion about something, a phenomenon or another person is an assessment of this thing, phenomenon, or person. This opinion, point of view, price is expressed in several verbs: *aimer* <love>, *adorer* <love>, *plaire* <like>, *apprécier* <appreciate>.

Some verbs can be used to compare: *préférer* <... see more than ... forget>, *aimer mieux* <... love more>: *Je préfère la tarte aux pommes que la tarte aux cerises* <I prefer apple pie cherry pie>.

After some verbs, in particular verbs expressing a person's opinion, the word evaluation follows: *penser* <thinking>, *croire* <thinking>, *estimer* <calculating>, *Trouver* <searching>, *considérer* <calculating>, etc.: *Je pense que le program est is great* <I think this is a very good program>.

7. Adjectives or adjectives are used to strengthen an opinion, point of view, assessment:

a) Addition:

1. *J'ai trouvé le dernier roman de Clézio très bien* <I think that the last novel by Clézot was written very well>.

2. *(in this play) Il y a beaucoup de bonnes idées* <(in this play) There are many good ideas>.

3. *Le film de Godard ne m'a absolument pas plu* <I didn't like Godard's film at all>.

4. *L'acteur en fait trop (il exagère)* <The actor works too much>.

5. *La soirée était Assez intéressante* <The evening was quite interesting>.

6. *L'exposition est dans l'ensemble très bonne* <Overall the exhibition is very good>.

b) Adjectives help make a positive impression: *Ce film est (très) intéressant* <This film is (very) interesting>. *Les acteurs sont excellents* <These are great actors>. *C'était une soirée (spectacle, événement ...) superbe, merveilleux, formidable* <It was a wonderful, wonderful, wonderful evening (performance, event)>. *Il / elle est beau / belle, élégant (e), smart (e)* <She is beautiful / smart, smart>.

8. In French, they also praise, comparing the positive characters of legends, literary works, films: *C'est un Tarzan!* "He's the real Tarzan!" – he calls a good athlete. This is a comparison with the protagonist of the movie Tarzan.

Formation of the word and phrase "praise" in the Kazakh language:

1. Adjectives are formed by connecting nouns: *An intelligent person, an enthusiastic student, an experienced teacher.*

2. In the Kazakh language, as in the French language, some words and phrases of praise are expressed metaphorically: – *My lion Amangeldy, which frightened the enemy!*; – *Oh good old man!*; – *I was hungry!*; – *Raimbek is the country's shield, the enemy's stronghold*; – *Raimbek, Nauryzbai, Bogenbai, they are all blue wolves!*; – *How much has changed! How the song and lyrics have changed! Such words are so mysterious, so excite the soul! ... – he nodded and silently looked at them.*

3. We can say that the use of the names of folk tales, characters of fiction is widespread in the Kazakh language, as well as in the formation of words and conversations "praise". For example, *He is truly Generous! You are a real Zhelayak! in praise*

The words *Atymtai Zhomart and Zhelayak* are positive characters in the legends of the oral literature of the Kazakh people.

As you can see from the examples above, parallels of social roles are typical forms of role relationships. The role relationships of such couples are as follows:

- The role of the first participant in a communicative situation is higher than the role of the second participant;

- The role of the first participant is lower than the role of the second participant;

- The roles of the two participants are equal (Vejbitskaya, 2001:60).

#### 4. Representation of a compliment in modern English

The compliment began to attract the attention of linguists in the 70s and 80s of the last century. The problem of complementary statements based on the Russian and English languages was studied by N. I. Formanovskaya, V. I. Karasik, I. A. Sternin, O. S. Issers, R. V. Serebryakov and others. One of the main problems that these scientists solved was the problem of determining the place of complementary statements in the system of speech acts and distinguishing them from praise and flattery.

A compliment is a set of various emotional and evaluative statements that convey a positive assessment of the addressee in direct communication with him and may relate to appearance, character traits, intellectual abilities, as well as objects belonging to a person (Yu.d. Apresyan).

The analysis of dictionaries of synonyms of the English language allowed us to identify the following synonymic series with the General meaning of "compliment" – compliment, flattery, praise, commendation, acclamation,

congratulations, admiration, approval, approval, glory, honor, worship. The keywords of this synonym series can be called compliment, flattery, and praise. A compliment in English has both lexical and syntactic means of representation. Lexical tools – good, nice, beautiful, smart, and so on. Basically, these are adjectives chosen according to the speaker's goal.

The compliment also has a number of syntactic features:

1 it's + Adjective(an adjective that does not have a positive evaluative charge) + of you+ to Verb It's so nice of you to be here.

2 it's + Adjective(adjective, non-positive evaluative charge) that It's wonderful that you are so honest and moral.

3 exclamation points Gosh! What address!

4 the Structure I love/like I love your dress.

In addition to the usual structures that formalize a compliment, it is appropriate to talk about structures that become a compliment only in certain situations. Such constructions can be considered interrogative sentences, which do not serve as a means of requesting information, but carry pleasant information for the interlocutor. Wasn't that smart of David?

Constructions *glagolomvsoslagatel'nakloniyiwis hiwereaselegantasyou.*

The choice of lexical units and syntactic design of the complement depends on the situation and purpose of the utterance.

In the United States, I noticed one thing that unites them – they knew that the words of praise were spoken in time (words of praise) improve the quality of work of subordinates by an order of magnitude.

Several times after a particularly difficult day at work, our boss thanked us with words Great job, guys! (Great job, guys), I don't know what I'd do without you!(*He знаю, что бы я без вас делал!*) We immediately broke into a smile, feeling like superheroes that at least saved the planet from disaster.

I won't say that praise is a part of American culture, but my experience has shown that native speakers often use it as a successful communication tool. So why don't we learn a few phrases that will benefit both others and ourselves?

It's no secret that praise works wonders (praise works wonders). Even the most confident people from time to time want to (longed for) get praise (to be praised / receive praise), as proof of their worth in a particular case. This is our nature.

Let's look at the most popular expressions to praise (to praise / give praise to) a person in English.

1. The first in our rating – the phrase well done, – I passed the test. – Well done! I'm proud of you.

1. Good job! / Way to go!

It is used to evaluate not only the work of a person, but also the performance of a task. The first expression is more formal than the second.

The house looks great – good job, guys!

“Way to go!” said Mary when Bob finally got the car started.

Good thinking! –

This phrase is used when you are actively looking for new ideas and someone suggests a great option.

– The best way would be to get our customer feedback before we proceed to the next stage.

– Good thinking, Max.

2. Good/Excellent idea!

– Pizza, anyone? – Excellent idea. Where's the menu?

3. You've outdone yourself!

Oh my god, your new painting is fascinating. You've outdone yourself!

Let's hear it for... / Hats off to...

Both expressions are used in a situation where you want to pay attention to the merits of another person.

Let's hear it for the winning team.

Hats off to Perry for planning the dinner and finding such a good band.

Compliments to the chef! –

This expression will be useful to you both in a restaurant and when you eat delicious dishes at a party.

The food was delicious! My compliments to the chef!

You rock! / You rule!

That was the best party ever!

If a person is still not able to complete the task, you can support it with the following expressions: *Don't give up. Nice try. You can do it! You are improving. You are nearly there. / You are almost there. / You are getting there.*

Well, if it happens that you can't remember the appropriate phrase for the situation, you can also praise others with a single word, for example: *perfect, brilliant, great, fantastic, excellent, bravo.*

## Conclusion

After analyzing the positive and negative assessment of words and phrases in Kazakh, French and English in a communicative, pragmatic and cognitive direction, we came to the following conclusions:

- *communicative point of view*, the illocutional purpose of acts of praise in French is mainly to

approve, approve, like, and is partly used for illocutional purposes of gratitude, gratitude, and congratulations. Acts of praise in the Kazakh language can serve a lot. They will have illocutional goals of approval, approval, gratitude, gratitude, desire, blessing, etc. ;

- praise in French languages is never limited to a communicative convention, in Kazakh languages it is not allowed to praise children in spite of religious beliefs, praise is used without conditions;

- words and conversations of zoo component assessments are widely available in the two languages being compared. However, in the Kazakh language than in the French language, the names of the four animals are positively evaluated (pampered, loved, praised, thanked, wished). It is often found in words and conversations that express appreciation (curses, insults, curses). Many of these words in the Kazakh language – pets in the life of Kazakhs, who for centuries have been engaged in nomadic animal husbandry. It is understood that it takes up a large space. Livestock breeder Kazakh four-limbed animals, their characteristics, good, positive qualities and negative behavior. The poet was able to observe and understand the valley. In addition, the distinctive good qualities of pets are reflected in the good behavior, personality (beauty, the most important). love, heroism, perseverance, etc.), if you use it to describe the negative aspects of the human body. used for sale;

- the reason for comparing the two languages being compared with the things that are often used

in everyday life, in the living conditions of the population. There are words and conversations that express the positive and negative assessment of the situation;

- in both languages, the types of responses to praise are similar: praise – agreement with praise; praise – to say thank you, to lower the grade given in praise – praise, to praise – to praise against, to praise – to accept praise only with a smile;

- both languages have their own situational applications of gratitude and desire; some lacunae and uniquenesses are due to the absence of traditions, customs in the second culture;

- there are traditional conversations of praise in the Kazakh language;

- *pragmatic point of view*: in the Kazakh language, wishes are used not only to wish the addressee well, but also to positively assess his actions;

- manifestation of affective communication in the Kazakh language, the main part of the word love is the names of the offspring of four animals and the names of relatives;

- *cognitive point of view*: the environment and thinking, cognitive abilities of the human being, regardless of cultural differences and the universal concept of the biological nature of man and the general properties of social interactions. There are similarities in languages, universal values and values.;

- the concept that is the basis of the nation's worldview, combined with centuries of life experience and culture will be a set of.

## References

- Akhmetov A.K. (1995) Turki tilderindegi tabu men evfemizmder [Taboo and euphemism in the Turkish languages]. Almaty : Gilim. p.176. (In Turkish)
- Dusekova K.K. (2003) Opit opredelenie poniatia porogovogo urovnia povedeniya v mejkulturnom obshhenii [The experience of determining the understanding of the second level of education in the intercultural society]. Bulletin of the National Academy of Sciences of the Republic of Kazakhstan, №6, pp. 36-42. (In Russian)
- Dusekova K.K. (2003) Poniatia porogovogo urovnia povedeniya v mejkulturnom kommunikatsii [Understanding of the second level of conduct in intercultural communication]. The Republic of Kazakhstan in the global cultural space Materials of the International Scientific and Practical Conference. Part II, 23-24 October 2003. Almaty, pp. 259-264. (In Russian)
- Dusekova K.K., Bakitov A.T. (2018) Frantsuz jane qazaq tilderindegi bagalaouishtik soylesimderdin ulttik – madeni erekshe-likleri: monographia [National and cultural peculiarities of estimation in the French and Kazakh languages], Almaty: Qazaq univ-ersiteti. p.192 . (In Russian)
- Dzhapieva A.M., Koroleva N.N. (2004) Aktualnie problemi perevoda i mejkulturnoy kommunikatsii : sostoiyanie i perspektivi issledovani [Topical problems of translation and intercultural communication: state and prespecifications of research]. Bulletin of Kazakh Ablai Khan University of International relations and world languages & WL, № 1 (7). Almaty, pp.86-89. (In Russian)
- Goffman Erving. (2005) Rites de l'interqction [Rites of interaction]. Paris, les Editions de Minuit, 2005,- p 230 (In French)
- Isabekov C.E. (2001) Ethnolinguistika et mejkulturnaya kommunikatsia [Ethno-linguistic and cross-cultural communication]. Bulletin of Kazakh Ablai Khan University of International relations and world languages – Almaty, №3, publication du jubilé, pp.45-49. (In Russian)

Isabekov C.E. (1998) Mejkulturnaya kommunikatsia kak napravlenie v zarubejnoj lingvistike [Intercultural communication as a direction in foreign linguistics]. Materials of international scientific research – medicine conferences “Language and culture: lingua-didactic aspect”. Almaty, pp.105-111. (In Russian)

Kerbrat – Orecchioni Catherine (1976) Problème de l’ironie [Irony problems]. Linguistic and semiotics 2, p.246 (In French)

Kerbrat-Orecchioni Catherine, (1998) Interactions verbales [Oral interactions], tome 1. Paris, Armand Colin, p.250. (In French)

Murzagalieva M.K. (1998) Kontrastivno-pragmatisheski analyse reshevikh aktov pokhvali v pusskom i kazakskom yazikakh : [Contrastive – pragmatic analysis of speech acts of praise in Russian. and Kazakh languages: diss ...]. dissertatsia kandidata filologicheskikh nauk, KazGNU imeni al-Farabi. Almaty, p.134 (In Russian)

Nazarbetova A.K. (2002) Kazakhstan v focuse germanskoy pressi (k probleme formirovania imidja Respubliki Kazakhstan za rubejom) [Kazakhstan in the focus of the German press (to the problem of the formation of the image of the Republic of Kazakhstan abroad)]. Bulletin of Kazakh Ablai Khan University of International relations and world languages, No.1 (4). Almaty, pp.89-94. (In Russian)

Sadokhin A.П. (2004) Théoria i praktika mejkulturnoy kommunikatsy [Theory and practice of intercultural communication]. – Moscow: Unity – Dana, p. 271. (In Russian)

Vejbitskaya A. (2001) Ponimania kultur tsherez posretstvov klutshevikh slov [Understanding of cultures through key words]. p.201. (In Russian)

Zakirov G. D. (2004) O nekotorykh formakh mejdunarodnogo discursa v protsesse mejkulturnoy kommunikatsi [On some forms of international discourse in the process of intercultural communication]. Bulletin of Kazakh Ablai Khan University of International relations and world languages, №1 (7). Almaty, pp.166 -169. (In Russian)