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## **THE LINGUOCULTURAL FEATURE OF PHRASEOLOGISMS (BASED ON MATERIALS FROM THE KAZAKH, RUSSIAN AND ENGLISH LANGUAGES)**

*Phraseologism is formed in the language of each nation based on their cultural customs and historical events. The article aims to compare national and cultural features and their image in phraseological units in Kazakh, Russian and English languages. During the research, the national similarities and peculiarities were defined in each language's phraseological units by recognizing each nation's cognition and culture. The linguistic worldview can be made by collecting phraseological units and making linguistic analysis (comparative, descriptive). This research is actual on this aspect. The worldview, cognition, and opinion of each nation are various and they are described in phraseological units in different ways. The main object of the article is the national and cultural phraseological units. The article's results are considered the study of the origin of phraseologisms of mentioned languages with the connection of the country's history, and the conclusion of the survey results. The specific feature of the article is using theoretical materials relating to definite practical examples and integrating them with the survey.*

*Keywords: phraseological units, linguoculturology, language, culture, the world image of language, national culture, cognition.*

### **Introduction**

The language is full of various linguistic constructions. One of them is phraseological units which can describe the nation's lifestyle, culture, and

cognition. So the main problem of modern linguistics is to define and study the interrelation of language and spiritual culture, language, and mentality. Nowadays it is important to examine the national and cultural features and values of nations' worldviews. As each language describes a nation's spiritual and material culture, the phraseologisms provide the image of culture. Phraseologisms are peculiar and complicated by form among other linguistic units. As W. Humboldt said «...every culture is national, and its national character is expressed by the special vision of the world; language has a specific inner form for each nation» [1]. V. A. Maslova notes: «The phraseological supply is the source of important information about culture and mentality, it describes myths, tradition and customs, habits and lifestyle of that nation» [2, p. 43]. Phraseological units function as the units that express the development of national culture and hand down the national values from generation to generation and the part of the world image of language.

Therefore we get information from the nation's life as a whole through studying phraseologisms. As G. Smagulova says: «The phraseological image of the world is composed of century's experiences and viewpoint to the life, mind of people. The proof of that is ideological ethnicity of phraseological units of every language» [3, p. 58]. Each nation receives the world according to its cognition and is described by its linguistic peculiarities. So phraseological unit in any language is the world linguistic image which is kept in phraseological meaning. As the symbol of culture phraseologism contains the traditions of people, handing down cultural knowledge from generation to generation, the inner form of phraseologisms includes basic material of a person's perception of the world [4, p. 115].

The distinct identity of each nation is rooted in its national consciousness, customs, and traditions. These traditions, customs, and rituals are the product of a culture shaped over centuries, reflecting the lifestyle, psychology, and worldview of its people. They are transmitted across generations through language, which serves both as a repository and a medium for expressing a people's worldview. The diversity in naming objects, their attributes, and characteristics, as well as the preservation of customs and traditions, is possible only through linguistic elements such as words, phrases, idioms, proverbs, legends, and tales [5, p. 257].

In modern linguistics, the actual problem is to study the phraseological units in comparative method, because these linguistic units are related to national mentality. After all, the given linguistic units are one of the main problems in managing world phraseological image which is related to national cognition.

### **Materials and methods**

In different stages of the history of the Kazakh language study, phraseological units are studied in different schools: the first researchers who formed a theoretical basis were I. Kenesbaev, A. Kaidar, M. Kopylenko; S. Satenova, G. Smagulova, R. Avakova, K. Kalybayeva, etc. who started to study the units in a new way.

In Russian linguistics, the basis was formed by the scholars A. A. Shakhmatov, V. V. Vinogradov, V. N. Teliya, A. I. Fedorov, A. N. Baranov, etc. The most popular and actual issues in contemporary Russian phraseology is the linguoculturological approach to phraseology which V.N.Teliya founded. In her works she discussed the principles of linguocultural approach to phraseology [6, p. 133].

And as the main work in English, it must be mentioned the work of A. V. Kunin «The Course of phraseology of modern English», paid attention to the origin of phraseological units in English. Also scholars as E. (Tony) Cowie, R. Moon, G. Sinclair made phraseological dictionaries and books in this field [7]. A famous linguist Stefan T. Gries studied the phraseological units in definite aspects [8] and V. Filmore and Peters consider two aspects «phraseologism is the important part in developing adults' language in linguistic society and generative linguistics is dependent on phraseological viewpoint» [9, p. 19].

The article aims to define the world image in phraseology through a comparison of the works of the mentioned scholars and analyzing them according to definite linguistic and historical data.

There were views and conclusions to the opinions related to the article and descriptive method was used while making analysis. There were used phraseologisms from dictionaries and the responses from the questionnaire as the material. To make a linguistic analysis of the meaning of phraseologisms in three languages (Kazakh, Russian, English) there have been used lexicographic and linguocultural analysis. Comparative, descriptive methods have been used to find the differences and similarities of phraseological units in Kazakh, Russian, and English languages. The study was conducted by diagnostic and statistical methods to compare, monitor, and make conclusions about the collected material.

### **Results and discussions**

Different linguistic units enrich vocabulary, and one of them is phraseological units which contain culture and tradition in their meaning.

Defining cultural objects in language exactly will be the basis for forming cultural symbols. As V. N. Teliya said «myths, traditions and customs, archetypes» are referred to the cultural symbols [10, p. 58]. Similar opinion was made by G. Smagulova: «The language of culture is kept in a semiotic system. On this point, as culture of nation is recognized in its science, life, and religion through language, so phraseological material consists of information of national and cultural importance» [11, p. 149]. The national culture of the world's linguistic image is described in phraseological units, and this is made by linguocultural analysis. For example, there are phraseological units in Kazakh related to the meaning *success*: *жұлдызы оңынан туу, жолы болар жігіттің жеңгесі алдынан шығу, асығы алышынан түсу*; the respect *сақалын сыйлау, алдынан қия өтпеу, асты-үстіне түсу*; the destination *ит арқасы қиянда, ит өлген жер*; the unity *бір*

*жеңнен қол, бір жағадан бас шығару, айрандай ұйып отыру*; to the meaning of paying court *жыртысын жырты, сойылын соқты*, to sudden conflict: *буынсыз жерден пышақ ұру, бүйректен сирақ шығару*. These quasisynonmic phraseological units are made by linguistic units related to Kazakh culture and their cognition. For example, there is the definition to the phraseological unit «*асықтың алысынан түсуі*»: this word combination describes the position of asyk, which means the domination in the national game; and if asyk has such position while telling fortunes, it means for the goodness. Also, it has the meaning to succeed in business suddenly, to solve the problem easily [12]. Thus, this word combination firstly was formed in the national game, then it came to mean the concept of «success». And following Russian phraseologisms are appropriate to only Russian people *в палец рот не клади, вешать лапшу на уши, сматывать удочки, филькина грамота, висеть на волоске, не зная броду, не суйся в воду, ворона в павлиньих перьях, гонять собак, мастер на все руки, трудиться в поте лица*. There are also phraseological units that are characteristic of English language: *bite off more than one can chew; in for penny/in for a pound; pay through the nose*.

Some phraseological units are formed according to English beliefs, for instance, the origin of the phrase blue stocking is related to B. Stillingfleet who came to one of the literature meetings in «blue socks», now this term is used for intellectual women who spend much time studying [13, p. 111].

Although there are common phraseological units in several languages: *have one's nose in the air-задирать нос-мұрнын шүйіру; twiddle one's thumbs-сидеть сложа руки- екі қолын басына қою; birds of a feather flock together-рыбак рыбака издалека видит- бір құды бір құ тоғайдан табады; add fuel to the fire-подливать масло в огонь- отқа май құю*.

There are special phraseologisms related to each nation's worldview and common units of some languages. The reason of forming common phraseological units must be studied, because it can be related to the fact that the concept can be common for several nations, and can be as the result of translation. For example, Russian phraseological unit «*рыбак рыбака издалека видит*» have two variants in Kazakh «*бір құды бір құ тоғайдан табады*» (*analogue*), «*балықшы балықшыны алыстан таниды*» (*translation*). In any language there can be national and international convergences because different nations live together and communicate with each other, so phraseologisms can be found in the other languages; and if it is used only in one language, it can seep away from the usage. In the result of interchanging some phrases can be adapted to that language, and then can be used as the phraseological unit of that language.

To correlate practice with theoretical materials we used Google Forms questionnaire form. The result of the questionnaire is the following:

Age of participants			Social status		Country		Language
Age	Kazakh (70)	English(29)		Kz/EngC	Kazakhstan	96%	Kazakh – 55,1%
15-25	52,2%	65,5%	student	39,1/65,5%	Uzbekistan	0,9%	Russian 27,5%
25-35	4,3%	6,9%	teacher	34,8/24,1%	USA	2,9%	English-17,4%
35-45	18,8%	10,3%	Master's student	14,5/3,4%			
45-55	18,8%	17,2%	Doctoral student	5,8/3,4%			
55-65	5,8%		State employee	1,4%/-			
			Businessman	1,4%/-			
			pensioner	-/3,4%			
			others	2,9%/-			

For the first question to write some idioms characteristic to definite language (in Kazakh, Russian, English languages) we got 63 phraseological units, 25 of them in Kazakh, *қас пен көздің арасы, ешкімнің ала жібін аттамау, көз тастам жер, назар салу, көзді ашып-жұмғаниша, досы көпті жасу алмайды, ештен кеи жақсы, ит пен мысықтай, ит арқасы қиянда, ат шаптырым жер, құлақ тұру, құласаң нардан құлау, қабырғаңмен кеңесу, ит өлген жер (2), саусағының ұшын қимылдатпады, аузы дуалы, қой үстінде бозторғай жұмыртқалаған заман, сүт пісірім, таяқ тастам жер, ізін суытпай, құлақ тігу, төрт көзі түгел, төбе шашы тік тұрды (2), көзді ашып- жұмғаниша; 25 phraseological units in Russian: как две капли воды, витать в облаках, горькая правда, с глаз долой - из сердца вон, волосы дыбом встали (3), между небом и землей, лучше поздно чем никогда, заруби себе на носу, вот где зарыта собака, а Васья слушает, да ест, сложа руки, медвежий угол, как кошка с собакой, как рыба в воде, душа в пятки уходит, на седьмом небе от счастья, делать из мухи слона, голова идет кругом, глаза разгорелись, клевать носом, под (самым) носом, развесил уши, два сапога пара, красная девица, черная зависть and 8 in English: bitter truth, white feather, to play the first fiddle, Break your leg, On cloud nine, to pick up one's ear, Rains as cat and dogs.*

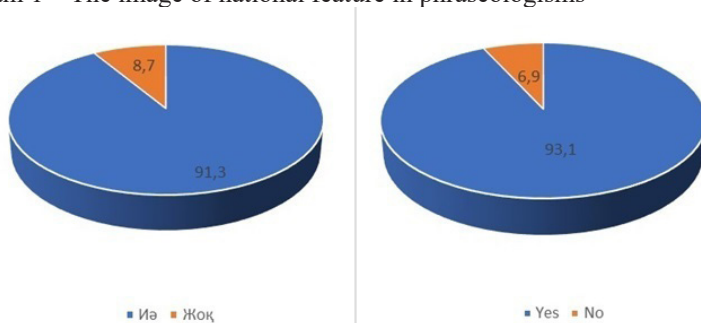
There were some word combinations with analogs: to make someone's hair on end – *төбе шашы тік тұрды (2), волосы дыбом встали (3), it's better late than never - лучше поздно чем никогда—ештен кеи жақсы, like cat and dog—как кошка с собакой—ит пен мысықтай*. According to responses, there are a lot of phraseologisms appropriate to Kazakh and Russian languages. One of these factors is that the number of bilingual youth is growing in Kazakhstan.

As for English questionnaire, there were 20 phraseologisms: *be in sb's shoes* (*be in sb's position*); *keep an eye on sth* (*guard sth*); *pull sb's leg* (*make fun of sb by pretending sth is true*), *making mountains out of molehills*, *hang out*, *Let the cat out of the bag*, *Kick the bucket*, *a drop in a bucket*, *to talk big*, *make the hay while the sun is shining*, *when pigs fly*, *Yankee, Kraut*; but the following example is for English proverb *When you go to Rome do as the Romans do*, and *I love you to the moon and back* is considered for hyperbole, and German borrowed word «*Schadenfreude*» which means to be happy to smb's unsuccess, unhappiness; Italian idiom «*Dolce far niente*» (*enjoying doing nothing*), Russian example *когда рак на горе свистнет*, Kazakh phraseological units: *қара шаңырақ*, *тайға таңба басқандай*

There were 2 Kazakh phraseological units, 1 Russian, and 15 English and 1 German and Italian units, the fact that most of the answers were in English is the responders studying English.

2 Responders were asked if they agree that the culture, lifestyle, and worldview of the nation are described in phraseologisms of that language, we got 69 answers in Kazakh and 29 in English, they are showed in the following diagram:

Diagram 1 – The image of national feature in phraseologisms



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3 Participants wrote common phraseologisms in Kazakh, Russian and English: *to let the cat out of the bag*; *bitter truth*–*горькая правда-ащы шындық*; *apple of my eye*–*көзімнің қарасы-зеница ока*; *Black Friday*–*черный рынок*; *a cat and dog life*–*жить как кошка с собакой-ит пен мысықтай*; *east or west, home is the best*–*отан оттан да ыстық*; *the drowning man will catch at a straw*–*тал қармау-хвататься за соломинку*; *между небом и землей*–*жер мен көктің арасында*; *мұрнынан шанышылып жүр*–*как белка в колесе*; *жұмған аузын ашау*–*как рыба в воде*; *еш болса да, кеш болмасын*–*лучше поздно, чем никогда*; *төбесі көкке екі елі жетпеу*–*on cloud nine-на седьмом небе от счастья*; *екі қоянды бір оқпен ату*–*убить двух зайцев одним ударом*; *төбе шашы тік тұрды*

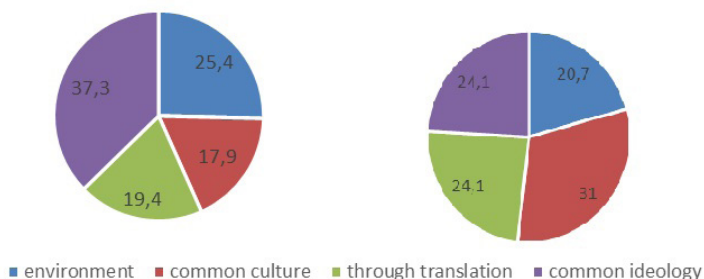


*волосы дыбом встают, делать из мухи слона-түймедейді түйедей қылу (2).* There were 15 phraseological units in general, and 8 of them in Kazakh-Russian phraseologisms, 7 of them are given in three language analogues. It was nice to get phraseological units with analogues.

Responses to the fourth question to write the basis for forming common phraseologisms for several languages are given in the diagram:

Diagram 2 – Basis of forming common phraseologisms

Results of questionnaire in Kazakh      Results of questionnaire in English



5 One of the replies to the question “What national ideology was the basis for the formation of phraseologisms? Give examples in Kazakh, Russian, English” was *сүт пісірім уақыт* – this unit is concerned with agriculture, *қоян жүрек* which means cowardly is formed by the character of the hare. As the common example for three languages was given *Ерте тұрған әйелдің бір ісі артық, ерте тұрған еркектің ырысы артық-Кто рано встает, того удача ждет-It is the early bird that catches the warm.*

As we noticed responders wrote only examples, but they didn’t give information about the origin of phraseologisms. So we see that they use usual phraseologisms in everyday speech, but they are not aware of the history of idioms. We expected to get more information about this theme, as most responders were students of philological faculty.

The factors for the answers were following imaginative literature, literary resources, common society, to keep culture and traditions, national culture, lifestyle; also Soviet Union, socialism, USA, American democracy and freedom and some proverbs like *Kill two birds with one stone, Can the leopard change his spots.* According to these replies responders’ native language is not English, so they have different opinions, as they do not study phraseology in the point of worldview.

6 Responders give the following replies to the factors of forming phraseologisms appropriate to each national cognition: ideology (3), environment, national cognition, culture (3), national mentality, features of the nation, lifestyle (3), geographical position, flora and fauna, national values, traditions and customs, common history, experience, some definite situations.

In the English variant of the questionnaire, there were answers like environment, linguistic and extralinguistic factors, culture, language and law, cultural values, historical events, linguistic traditions, national worldview, political, social factors, common ideology, war, race and ethnical origin.

According to the results, the participants associate the origin of phraseological units with the culture, lifestyle, history, tradition, and ideology of that nation.

### **Conclusions**

Phraseologisms are language units that function as a definite nation's linguistic code and transfer culture; therefore, it must be considered the linguocultural symbol. The main issue in defining the linguocultural feature of phraseologisms is to study the culture of that nation. During our research, the questionnaire was conducted to find this problem. As the results show, the responders know phraseologisms only as the linguistic unit because there were a few answers related to the national culture. According to the conclusion of the research questionnaire, this problem must be studied further, and a new stage of phraseological studies needs contemporary methodologies. We think that the results obtained in this article are one of the first works in this field, and they can be used as material in Linguoculturology, Country-specific studies, Comparative grammar, Phraseology, and Lexicology in Kazakh, Russian, and English languages.

Comparing the theoretical materials and the results of the questionnaire, we made the following conclusions:

1 The features and similarities of national values and intercultural relations among nations, and their social and cultural changes were defined.

2 Through the analysis of the inner content of cultural phraseologisms we defined the information about cultural life, traditions, national character, and ideology of that language.

3 It was noticed that some national phraseologisms had some changes in meaning due to new time demands.

4 According to the questionnaire we notice that the trilingual system is developing in Kazakhstan.

5 It was defined that despite the usage of phraseologisms people do not pay attention to their history.

6 According to the results of the questionnaire there were common phraseological units, but in different forms. The reasons are some factors like people's common senses (emotions) (to feel happy, to laugh, to take offense, etc.),

common point of view to definite situations (positive, negative), and common environment.

Studying the given problems on this point helps to define the origin, the history of formation of phraseological units of each nation which could be forgotten.

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## **ФРАЗЕОЛОГИЗМДЕРДІҢ ЛИНГВОМӘДЕНИ СИПАТЫ (ҚАЗАҚ, ОРЫС, АҒЫЛШЫН ТІЛДЕРІ МАТЕРИАЛДАРЫ НЕГІЗІНДЕ)**

*Фразеологизмдер – халықтың мәдени гұрыптары мен тарихи оқиғаларының негізінде сол халықтың тілінде пайда болады. Аталған мақаланың мақсаты – қазақ, орыс, ағылшын халықтарының ұлттық-мәдени ерекшеліктерін анықтау және олардың фразеологиялық бірліктегі бейнесін салғастыра, салыстыра отырып зерттеу. Зерттеу барысында әр тілдегі фразеологиялық бірліктер арқылы ұлттың мәдениеті, танымы, болмысы анықталады, сонымен қатар ұлттық ұқсастықтары мен ерекшеліктері анықталады. Осы бағытта фразеологизмдерді жинақтап, лингвистикалық талдаулар (салғастырмалы, салыстырмалы т.с.с.) жасау арқылы тілдің әлемдік бейнесі қалыптасады. Аталған зерттеу осы тұрғыда өзекті болып табылады. Кез келген қоршаған ортаға, дүниеге әр халықтың көзқарасы, танымы, ой-пікірі әртүрлі болуына байланысты фразеологизмдерде де әртүрлі сипатталады, осыған байланысты*

*белгілі бір ұлтқа ғана тән фразеологизмдер болуымен бірге ортақ қоршаған орта, сезім, эмоция т.с.с. бірдей болғандықтан тілде ортақ фразеологизмдердің болуы да заңдылық. Мақаланың негізгі нысаны – қазақ, орыс, ағылшын тілдеріне тән ұлттық-мәдени фразеологиялық бірліктер. Аталған тілдерге тән фразеологизмдердің пайда болу тарихын ел тарихымен байланыстыра отырып зерттеу, респонденттер арасында жүргізілген сауалнама арқылы алынған тұжырымдар аталған мақаланың нәтижелері болып есептеледі. Мақала жазу барысында теориялық материалдарды нақты практикалық мысалдармен байланыстыру және оны сауалнамамен сабақтастыра отырып зерделеу мақаланың өзіндік ерекшелігі болып табылады.*

*Кілтті сөздер: фразеологиялық бірліктер, лингвомәдениеттану, тіл, мәдениет, тілдің әлемдік бейнесі, ұлттық мәдениет, таным.*

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## **ЛИНГВОКУЛЬТУРОЛОГИЧЕСКИЙ ХАРАКТЕР ФРАЗЕОЛОГИЗМОВ (НА ОСНОВЕ МАТЕРИАЛОВ КАЗАХСКОГО, РУССКОГО И АНГЛИЙСКОГО ЯЗЫКОВ)**

*Фразеологизмы формируются в языке народа на основе его культурных традиций и исторических событий. Цель данной статьи – провести сравнительный и сопоставительный анализ национально-культурных особенностей казахского, русского и английского языков, отраженных в фразеологизмах. В ходе исследования выявляются национальные сходства и особенности каждого языка, определяются культуры, знания, самобытность народов, отраженных во фразеологических единицах каждого языка (казахского, русского, английского). В этом направлении создается мировая картина языка путем обобщения фразеологизмов и проведения лингвистического анализа (сопоставительного, сравнительного, и др.). Данное*

*исследование актуально в этом контексте. В связи с тем, что взгляды, знания и мысли разных людей по отношению к окружающему миру различны, фразеологизмы также характеризуются по-разному, можно отметить, что фразеологизмы уникальны для конкретной нации, также закономерно наличие в разных языках общих фразеологизмов. Основным объектом статьи является национально-культурные фразеологизмы, характерные для казахского, русского и английского языков. Результатами данной статьи являются исследования истории возникновения фразеологизмов, характерных для этих языков, связанных с историей страны, выводы, полученные по результатам опроса. Уникальной особенностью в процессе написания статьи является сочетание теоретического материала с реальными практическими примерами и результатами опроса.*

*Ключевые слова: фразеологические единицы, лингвокультурология, язык, культура, языковая картина мира, национальная культура, сознание.*

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