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LINGUISTIC PICTURE OF THE WORLD OF ETHNIC PHRASEOLOGICAL UNITS

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The problems of linguistics began to be studied on the basis of philosophy, psychology, social and cultural sciences, and most importantly – linguistic phenomena in combination with a person, his thinking and practical activity. As a result, in the 90s of the twentieth century, based on the idea of the relationship between language and culture, there was a prerequisite for the emergence of a new science - linguoculturology, its subject and theoretical content, which “studies the manifestations of culture reflected and fixed in the language” [1].

In the true world, language affects a person in the same way as objects, phenomena, events, etc. There is a language world between the inner world of a person (emotional, intellectual world) and the outside world. An individual, a subject live in a certain world. An individual, a subject lives in a certain world. Based on this, language is present in the inner world of the individual, the subject. Based on this, language is present in the inner world of the individual or the subject [2]. Language exists not only in society; it also lives in human consciousness. E.Sepir, B.Wharf and other were based on the theory of the neo-Humboldtian school. People can know the true world only through their native language. What is not depicted in language is also missing in truth. Each language represents the world of truth in a unique way that is inherent in it [3].

For example, the phraseological unit «қадамыңа гүл бітсін» excites «жүрген жерің құт, берекелі болсын». The original meaning of this stable phrase should have meant "let the place where you walk be a meadow». This was explained by the fact that most of the Kazakh lands were desert and semi-desert regions, and the forest area was very rare. The above phraseology, comprehended by a good wish, is formed through the linguistic picture of the world characteristic of Kazakhs [4].

Also, the national pro-semantics of the phraseological phrase «жүрген жеріңе шөп шықпасын» seems completely illogical for the peoples living in the forest, because their linguistic picture of the world is different. And in English, the main meaning of the phraseology "It all goes down Gutter Lane" means «not to get sick». The word *Gutter Lane* meant the house of a blacksmith, known in the country as a

producer of gold and silver, who lived in London in the XIII-XIV centuries. "Gutter" is a word denoting the Latin concept of "throat" or "food". The phraseological phrase "It all goes down Gutter Lane" probably refers to people who are not satisfied with how much gold and silver they have [5].

Every natural language conceptualizes the true world in its own way. Thus, a system of views is created as a collective philosophy common to all speakers. For example, Kazakh : *қамшының сабындай қысқа өмір; дүниедегі ең жаман нәрсе – жалғыздық пен жасаяулық; бала-бақыт, ер қанаты ат, etc.*; English : *rain cats and dog (a storm with wind and heavy rain), go up in the world (to have more money or a better social position than you had before), one's blood is up (used to say that someone is angry)* etc. Thus, a space of meanings arises in the cognitive consciousness of the language collective, that is, a type of traditional knowledge about the world, fixed in the language. Each nation groups the diversity of the world in its own way and calls the parts of the world in its own way [6]. The self-constructed picture of the world includes the image of individual, group and national experience. The stable phrase *Ақтабан шұбырын алқа көл сұлама* is understandable to Kazakhs, and other nations would not understand the meaning of this phraseological phrase. This constant phrase provides information about an unforgettable difficult event in the history of the Kazakh people, which took place in 1723. The dzungars dealt a heavy blow to the Kazakhs and were forced to arrest the Kazakhs. It turned out that the people who suffered a lot of losses came to the shore of Alakol, where one person said this phraseological unit. In English, the phraseology "*Grin like a Cheshire Cat*» meant at one time in Cheshire, a county of England, cheese was cooked in the form of a smiling cat. This phrase, which appeared in connection with this event, is used in the language to refer to a friendly person who is always smiling, sometimes also pronounced as a mockery [7].

Based on the teachings of W. Von Humboldt on the internal form of language, who for the first time investigated at the scientific and theoretical level the problem of the relationship between language and culture in the science of linguistics, the German scientist L. Weisgerber for the first time proposed the theory of the "linguistic picture of the world". When it comes to the role of language in the cognition of the environment, it becomes obvious that there is a direction in this process, principles that exaggerate and bring the function of language to an absolute degree [8].

L. Weisgerber adhered to the principle that it is possible to know the world through a word, exaggerating the role of vocabulary, that is, language. In the end, this is the same as considering language as equivalent to thinking and having as many ideas about the world as there are languages. Based on scientific research and experience devoted to the problem of bilingualism and multilingualism, E. D. Suleimenov concludes "... in their (bilingual and multilingual-A.I.) minds, they communicated with each other... there are no changes related to the picture of the world." From this it can be concluded that language itself cannot represent the environment, turning some of its concepts of the world into linguistic symbols,

which gives a certain knowledge of the environment. The linguistic picture of the world should be understood as part of the picture of the world, language-as one of the means of depicting the world. Nevertheless, the linguistic picture of the world in comparison with other forms of the picture of the world in a non-verbal (non-linguistic) form is its most important component [9].

According to A. Brutyan, "the linguistic picture of the world" means "...all information about the inner and outer world, supported by natural (national) languages." And if we consider the opinion of G. V. Kolshansky, then it is as follows: "the manifestation of cognitive activity carried out within the framework of a single objective world under the influence of historical, geographical, cultural and other factors of people of different groups, and not truly linguistic.» Naturally, the linguistic picture of the world should be considered in unity, directly related to culture. After all, the linguistic picture of the world is directly related to cultural experience. The meanings reflected in the language signs represent " a set of ideological attitudes common to representatives of a certain nationality [10].

For example, kazakh: *ала тайдай бүлдірді, құдәтырған бурадай зіркілдеді, құмырсқадай қаптады.* The appearance of the phraseology *ала тайдай бүлдірді* is connected with the history of the life of the people. Folk epics say that the Kalmyks, making ambushes, managed to confuse the Nogai Kazakhs. One day, a two-year-old foal that broke loose from a leash galloped around the village and scared off all the cattle. Thinking that the enemy had overtaken them, the Kazakhs fled, leaving their lands. Later, noticing that there was no approaching enemy, and the foal brought chaos to the village. In the future, the phrase "елді ала тайдай бүлдірген" was used by the people to describe a person who confused people, causing a fuss [11].

English: as cross as a bear (with a sore head) - as angry as a bear with a sore head. The origin of this phraseology lies in the fact that in the past aristocratic hunters called their dogs to bears. It is known that a bear that has been bitten by a dog has red eyes and becomes angry. This image of a bear began to be used to denote an angry person. In whatever form the culture of the nation is, the whole picture of their knowledge and life has been preserved in it. The linguistic units informing about the history, culture, cognition, life of a certain nation include, first of all, phraseological units, proverbs, parables in the language, since these linguistic units are a mirror of national life manifestations reflecting the mental differences of a certain nation from others, expressing the peculiarities of traditions and customs [12].

In general, phraseological units occupy a special place in any language, since the above-mentioned world is formed together with the worldview of each people, nation. Consequently, phraseological units can be recognized as a support, an inexhaustible wealth of culture of each nation. All peoples on earth cannot be indifferent to the nature and the future fate of their native language. Because it is through language that each ethnic group can present its history and culture, traditions and customs to the rest of the world [13].

Phraseological units in English and Kazakh languages grow and develop taking into account the peculiarities of different peoples and reflect the history, culture, traditions and spiritual outlook, attitude to life, nature and character of the nation [14]. The following factors influence the formation of ethnic phraseology:

Ethnic phraseology is formed on the basis of religious knowledge.

Ethnic phraseological units are created and formed through translation from the phraseological fund of the language on the basis of the image of various phenomena assimilated in the human mind;

The origin and formation of phraseological units in the English and Kazakh languages in connection with old customs and traditions; The historical, spiritual and material cultural traditions of each ethnic group determined the formation of national phraseology [15].

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