

VERBAL MARKERS OF ETHNOCULTURAL CONSCIOUSNESS

Rakhymzhanova F.,

Master's student, Buketov Karaganda University, Karaganda, Kazakhstan

Issina G.

*Doctor of Philology, Professor**Buketov Karaganda University, Karaganda, Kazakhstan*<https://doi.org/10.5281/zenodo.11094804>**Abstract**

This article is devoted to the study of the role of verbal markers in reflecting the ethnocultural consciousness of representatives of various ethnic groups. Ethnocultural consciousness includes a system of values, ideas, traditions and customs that form the basis of the collective identity of the people. The work examines the semantics of phraseological units in the English and Kazakh languages, a characteristic feature of which is their anthropocentric focus, implying a close connection of language with a person, his consciousness and spiritual and practical activity.

Keywords: ethnocultural consciousness, verbal markers, phraseological units, semantics, values, national culture.

In the modern world, where globalization and cultural exchange are becoming increasingly significant, the study of verbal markers of ethnocultural consciousness is of particular relevance. Verbal markers, such as phraseological units, proverbs, sayings, not only reflect the national and cultural specifics of the language, but are also the key to understanding the traditions, customs, values and historical context of various ethnic groups. This article makes an attempt to reveal the essence and meaning of verbal markers in the context of ethnocultural consciousness using the example of the English and Kazakh languages, which have a rich historical heritage and long-established cultural traditions, as well as to analyze their role in identifying key concepts and ideas characterizing these ethnocultures.

The anthropocentric approach to language is becoming the leading and promising general scientific principle of the modern linguistic paradigm. All the problems of anthropolinguistics are addressed to one basic concept - linguistic personality: to the way a person discovers himself through speech. In this regard, the work examines the semantics of phraseological units, a characteristic feature of which is their anthropocentric focus, implying a close connection of language with a person, his consciousness, thinking and spiritual and practical activity.

The language of everyday consciousness is the most important sign and determinant of an ethnic group. There is no doubt that a certain linguistic community, along with a common territory and culture, is a necessary condition for the formation of an ethnos [1, p. 30]. A. Potebnya defines language as an ethno-differentiating and ethno-forming feature of any ethnic group. Language, as a significant and specific feature of any ethnic society, forms national identity, "painting the world in ethnocultural colors" [2, p. 147].

Language and ethnocultural consciousness are closely related, representing two integral aspects of the cultural heritage of every people. Language, as the main means of communication and transmission of information, not only reflects the cultural characteristics of society, but also forms the ethnocultural consciousness of its speakers. Ethnocultural consciousness, in

turn, includes a system of values, ideas, traditions and customs that form the basis of the collective identity of the people. In his research, Sapir emphasized the importance of language as the main factor in the formation of cultural consciousness [3, p. 82]. According to the scientist, language not only reflects reality, but also actively shapes ways of thinking and perceiving the world.

The importance of studying language and ethnocultural consciousness lies in the fact that they are the main factors in the formation and preservation of the cultural heritage of the people. The study of verbal markers of ethnocultural consciousness allows not only to better understand the characteristics of the culture and mentality of a certain people, but also to preserve and pass on cultural heritage to future generations.

Benjamin Whorf, in turn, developed Sapir's ideas, drawing attention to the significant influence of language on cultural consciousness. B. Whorf put forward the theory of linguistic relativity, according to which the structure of a language affects the thinking and perception of the world by its speakers.

The relationship between language and ethnocultural consciousness is manifested in various aspects. Through language, not only specific concepts and ideas are transmitted, but also images, metaphors and symbols, which are important elements of cultural heritage. Phraseological units, proverbs and sayings, characteristic of each language and people, reflect unique cultural characteristics, acting as a kind of key to understanding their ethnocultural consciousness.

One of the brightest verbal means reflecting ethnocultural consciousness is phraseological units. Based on an expanded understanding of the scope of phraseology, we adhere to the following definition of a phraseological unit: a phraseological unit is a stable combination of lexemes in the form of any syntactic constructions with a completely or partially rethought semantic meaning [3].

The national-cultural semantics of phraseological units reflects the unique characteristics and values of each culture. The study of phraseological units of the national language allows you to plunge into the depths

of ethnocultural consciousness, revealing the traditions and customs of a particular ethnic group. Only a deep study of phraseological units as a linguistic phenomenon will help us better understand any language, better know the culture of native speakers, which makes the topic under study very relevant.

Phraseologisms, as structural units of language, reflect established images and ideas about the world convey basic values, norms of behavior and sociocultural norms. For example, in English, the phraseological unit "to kill two birds with one stone" not only describes an effective action, but also reflects a practical approach to problem solving, characteristic of English-speaking culture.

The phraseology of the English language has evolved over the centuries thanks to numerous contacts between different peoples and their cultures. The main source of creating and updating stable expressions is the living folk language, where popular expressions, proverbs, sayings and anecdotes are born and strengthened in the mind. Such statements refer to rituals, customs, lifestyles and character of people. For example, "all roads lead to Rome", "to the seven deadly sins". Many expressions are professional speech: "many mix a little", "measure three times and cut once".

The phraseologism "to build a castle in the air" means to fantasize about something unreal or unattainable, to create plans or hopes that have no basis or feasibility. The use of the word "castle" in this phraseological unit is due to the fact that castles and their majestic structures are associated with something great, sublime and durable. Thus, the semantics of the phraseological unit emphasizes the illusory and unrealistic nature of such a majestic structure in the air as a castle, which makes it impossible or unreasonable. This expression is often used to describe situations where a person indulges in dreams or plans without any real basis or possibility of achieving them.

The phraseological unit "storm in a teacup" means an insignificant event or problem that is inflated to disproportionate proportions, causing unnecessary anxiety or excitement. The use of the word "teacup" in this phraseological unit refers to the English tea cultural tradition, where tea is considered an important attribute of communication and comfort. Tea is often associated with calm and tranquility, and a cup of tea is associated with a small volume. Therefore, the expression "storm in a teacup" emphasizes the dramatization or exaggeration of a situation that does not actually deserve such attention or concern. This expression is often used to describe situations where people worry excessively about petty or insignificant reasons.

The phraseologism "Don't count your chickens before they hatch" warns that one should not draw preliminary conclusions or plan based on something that has not yet happened or has not come to fruition. This expression indicates that preconceived expectations or calculations can be misleading, just like trying to count the number of chickens based on the number of eggs they can hatch. The use of the word "chickens" in this expression is likely due to the fact that in the culture of many societies, chickens and eggs are associated with growth and development. The hatching process of eggs

can be uncertain and subject to change. Thus, the use of the image of chickens and eggs serves as a metaphor for the uncertainty and unpredictability of the future, and the phraseology warns against planning too early or enjoying something that has not yet happened.

As we can see from the examples, the phraseology of the English language is the most valuable linguistic heritage, which reflects the vision of the world, national culture, customs and beliefs, fantasy and history of the people speaking it. In language, the inner world of a person is most fully represented - in any case, his cognitive sphere. The relationships between the phenomena of reality and the assessment of these phenomena reflected by consciousness are quite fully recorded in language. Language performs a kind of function of integrating values [4].

In the context of studying phraseology, it is important to note that phraseological units also include proverbs and sayings, which are important elements of the linguistic heritage of each culture. Proverbs and sayings are short expressions, often of a metaphorical nature, that contain the wisdom and experience of the people, passed on from generation to generation. These expressions have a high degree of stability and are often a reflection of national culture and historical experience. For example, in the Kazakh language, the proverb "Туған жердің жері де көрікті, елі де көрікті" (In the native land, the land is good and the people are good) reflects the value of the homeland and the warmth of relationships with family and friends, which is an important aspect of Kazakh culture. Proverbs and sayings play an important role in the transmission of cultural values and traditions, and also contribute to the formation of ethnocultural consciousness.

The proverb "Үркеп туса, сорпа да ас" from the Kazakh language means "As the constellation Orion is visible, and then the broth will be food". We know that the Kazakh calendar originally originated in connection with the pastoral and agricultural life of our people. In particular, determining the dates of the year and predicting future weather were directly related to the life of society. The Kazakh people paid special attention to knowledge of the heavenly world. The location of the "Urker" named here was directly related to the national economy. For example, "Urker" can be seen from the east at the beginning of autumn, from the hill at the beginning of winter and from the west at the beginning of spring. And at the beginning of summer it is not visible at all. In this context, the direct connection between two phenomena is emphasized: between the visibility of the constellation Orion and the onset of autumn. With the appearance of Orion, the night becomes longer and the day shorter. Plants continue to grow, and the animals that eat it get fatter. Therefore, the broth, which was prepared from the meat of winter slaughtered cattle, turns out rich and fatty [5].

The meaning of the phrase "Құлағыңа алтын сыпра" (gold earring on your ear) means: "even if you hear it, pretend you didn't hear it, keep it a secret, let it stay here." As the story goes, earlier our judges, elders and compatriots, when discussing important affairs of the people, resorted to this expression when they ut-

tered secret words, such as war, protection from the enemy or attack and other secret words. So that the bride, who pours kumyz and pours tea, does not hear these words, they say: ““Құлағыңа алтын сырға”. This showed mutual respect between the bride and the elders. Hearing this phrase, the brides jumped up and they left the house where the elders were sitting [6].

The phraseological unit “Ат ізін суытпай” in the Kazakh language is literally translated as “not to cool the horse’s trail.” This phraseological unit means “to come more often” or “to come to the same places again and again”. The use of the image of a horse's footprint, which cannot be cooled, indicates constancy, continuity or regularity of visiting a place or activity. Also, a phraseological unit can emphasize familiarity or persistence in someone's actions or habits. Thus, the expression “Ат ізін суытпай” is used to express the idea of constancy or regularity in visiting a place or performing any action.

As we can judge from the examples, phraseological units represent a system of means of expression in which the so-called internal form of the language, the wealth of linguistic visual resources itself, are revealed with particular clarity, and at the same time the originality of the national culture, the national warehouse of imaginative thinking are revealed [4].

The study provided insight into how linguistic expressions can reflect unique aspects of cultural heritage and worldview. They are an integral part of communication and enable the transmission of complex concepts and values rooted in the history and traditions of societies. In our opinion, the study of verbal markers of ethnocultural consciousness is an important step towards a deep understanding and preservation of the cultural heritage of various societies.

Further research in this area may include a more in-depth analysis of the semantics of linguistic constructions, as well as their influence on the formation and development of ethnocultural consciousness. In addition, it is possible to apply the research findings in the field of language teaching and cultural exchange to better understand and interact between different ethnic societies.

References:

1. Arutyunov S.A. Ethnic processes and language // Races and peoples / Ed. I.R. Grigulevich: M.: Publishing house Nauka, 1985. No.15. – P. 30-56. [In Russian]
2. Dmitryuk N.V. Forms of existence and functioning of linguistic consciousness in a non-homogeneous linguocultural environment. Diss... doc. philol. sci. – Moscow, 2000. – 445 p. [In Russian]
3. Issina G.I., Sergeeva M.A. Verbalization of the concepts “truth”, “lie” in the phraseological picture of the world. Modern science: Current issues, achievements and innovations: Mat. intern. scient.-pract. conf. – Penza, 2018. – P. 90-92. [In Russian]
4. Issina G.I. On the issue of value orientations in the conceptual picture of the world // European Journal of Natural History. – Moscow, 2020. – No.1. – P. 20-24.
5. Nysanalin A. Kazakh proverbs. — Almaty, KazInformation, 2009. — 188 p. [In Kazakh]
6. Ibraim A. O. Stylistics and editing: Textbook. – Almaty: LLP RPBK "Davir", 2014. — 240 p. [In Kazakh]
7. Issina G.I., Hu Xinhua, Amanbekova D.E. Language as a product of ethnic mentality // Vestnik of Karaganda University. Series Philology. – Karaganda, 2019. – No.2 (94). – P. 15-20.