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Semantic Valence and Cultural Representation of Phraseological Units (Kazakh and English)

Aigul Amirbekova ^{1*} , Gulnara Talgatqyzy ¹ , Sarsenbay Kulmanov ¹ , Z aure Sovetova ² ,
Aliya Biyazydykova ³ 

¹Institute of Linguistics Named after A. Baitursynov, Almaty, Kazakhstan

²Gumarbek Daukeev Almaty University of Energy and Communications, Almaty, Kazakhstan

³Kazakh National Academy of Arts Named after Temirbek Zhurgenov, Almaty, Kazakhstan

ABSTRACT

The rules for the compatibility of idiomatic units in the linguistic consciousness of native speakers are a particular problem that is related to the formation and evolution of the language norm. It is still unknown what is the catalyst for the transformation of language norms—usage or the laws and rules of the language. As a result of the cultural interpretation of a phraseological unit in the process of its use, the most important component of the cultural and linguistic meaning of the phraseological unit is formed, the content of which is the value-emotional attitude to what is happening. The focus of the article is the notion that phraseological valence—beyond grammatical structure to cultural and semantic dimensions. This perspective likely emphasizes the importance of cultural and semantic factors in shaping the meaning and usage of phraseological units, rather than purely grammatical considerations. Comparing English and Kazakh phraseological units with similar concepts but different cultural representations provides an insightful examination of how language reflects unique cultural perspectives and values. The article determines that there is a certain pattern in the semantic variation of phraseological units, and also compares the semantically equivalent and non-equivalent structure of English and Kazakh phraseological units. The purpose of the article is to prove that in the valence of phraseological units the role of the transitive meaning, rather than the literal meaning, predominates, and the grammatical construction has valency.

Keywords: Valence; Equivalence; Semantic Layers; Phraseological Units; Cultural Interpretation

*CORRESPONDING AUTHOR:

Aigul Amirbekova, Institute of Linguistics Named after A. Baitursynov, Almaty, Kazakhstan; Email: aigul_amirbekova@bk.ru

ARTICLE INFO

Received: 19 July 2024 | Revised: 22 August 2024 | Accepted: 27 August 2024 | Published Online: 23 October 2024

DOI: <https://doi.org/10.30564/fls.v6i5.6865>

CITATION

Amirbekova, A., Talgatqyzy, G., Kulmanov, S., et al., 2024. Semantic Valence and Cultural Representation of Phraseological Units (Kazakh and English). *Forum for Linguistic Studies*. 6(5): 65–82. DOI: <https://doi.org/10.30564/fls.v6i5.6865>

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1. Introduction

The valence of phraseological units is one of the central issues of phraseology today. Phraseological units (PU) as a special organization of words cannot exist in isolation, or out of context, they are always used only with words, “the totality of all possible combinations of phraseology with a word (words) characterizes the combinative, valence properties of this phraseology”^[1]. The combinative properties depend on the structure of the PU, its correlation with a part of speech and the ability to be opposed to a free phrase. Each PU has a valence index and has limited possibilities in terms of lexical, grammatical, and semantic compatibility. Unlike a free phrase, “phraseologism is endowed with several essential features: stability, reproducibility, semantic integrity of meaning, dissection of its composition (separately formed structure), openness of the structure”^[2]. It is especially important that the PU is not created in speech here and now, but is reproduced each time in its entirety, in its original form. A phraseological unit is a turnover modeled on compositional or subordinate phrases (non-predicative or predicative) that have an integral (or partially integral) meaning and are combined with a word^[3]. The structure of phraseology is more complicated than the structure of a word and a phrase, however, all these linguistic units serve to create a text, which means they reveal their semantic possibilities in context.

Phraseology does not consist of one lexical unit (lexeme), it is formed by combining with another word. Compatibility can be inherent in the very nature of phraseology, i.e. it can be its immanent component, or it can only be an accompanying element of the structure. Some comments in this regard were given by the classics of linguistics^[4-7], later these ideas were presented in the form of completed concepts^[8-11]. An important place in solving the problems of valence is occupied by the works^[12, 13], their students and followers (I.Ya. Lepeshev, M.L. Ermilova, V.I. Makarov, O.S. Makarova, K.V. Zemlyakov) are still dealing with the issues of compatibility in phraseology. Some judgments regarding the nature of the phraseological environment and the compatibility of PU were expressed by Tagiev and Bogdanova and later by Zhukov, Prokopovich, and Kozyreva. The functioning of the PU in speech was examined from different angles.

In linguistics, the study of semantic valence and cultural representation of phraseological units is highly relevant,

as it sheds light on how language reflects and shapes cultural norms, values, and perceptions:

Semantic Valence: This refers to the inherent meaning or emotional connotation associated with words or phrases. In the context of phraseological units (idioms, proverbs, collocations, etc.), understanding their semantic valence is crucial for grasping their intended message or implication. For example, the phrase “to kick the bucket” has a negative semantic valence because it means “to die” in a colloquial manner.

Cultural Representation of Phraseological Units: Every language contains phraseological units that are deeply rooted in its culture. These units often reflect cultural attitudes, beliefs, and experiences. Studying how different cultures express similar concepts through phraseological units can provide insights into cultural differences and similarities. For instance, the English phrase “to kill two birds with one stone” has cultural equivalents in other languages, each reflecting the cultural values and priorities of their respective societies.

By analyzing the semantic valence and cultural representation of phraseological units, linguists can:

Uncover cultural nuances and differences: Examining how certain concepts are expressed linguistically across cultures reveals cultural priorities, taboos, and worldviews.

Explore language acquisition and proficiency: Understanding the cultural context behind phraseological units aids language learners in grasping not just the literal meaning but also the cultural connotations of expressions.

Enhance cross-cultural communication: Being aware of the cultural representation of phraseological units helps individuals navigate intercultural communication more effectively, reducing misunderstandings and promoting mutual understanding.

In essence, semantic valence and cultural representation are integral components of linguistic analysis, offering valuable insights into the intricate relationship between language, culture, and cognition. Some define valence as a concrete realization of the potential compatibility of words, i.e. compatibility is understood as a set of syntagmatic potencies of a word. That is, valence is defined as the hidden properties of language units to attach other units to themselves to fill open positions of meaning with it; by compatibility, we mean the realization of hidden properties and their opening in the

process of constructing an utterance.

2. Problem Statement

This problem occurs because the systematization of the compatibility of phraseological units has not yet been implemented, and the theory on this issue has not been sufficiently developed, and if described, of lexicography. Therefore, the purpose of this study is to distinguish the structure of phraseological valence, actant, and circumstantial terms, as well as to determine the function of valence.

Actant terms refer to the core participants in a sentence's action or state, typically involving the subject, object, and indirect object. In linguistic theory, actants are the essential components required by a verb to form a complete, meaningful expression. For instance, in the sentence "She gave him a gift":

- "She" (subject) is the agent performing the action;
- "Him" (indirect object) is the recipient of the action;
- "A gift" (direct object) is the item being given.

Actant phraseology thus focuses on these essential elements and their roles in phrase construction. Actant terms are crucial for understanding how verbs govern the necessary components to form complete and coherent sentences. Circumstantial terms, on the other hand, provide additional context to the action or state described by the verb. These include adverbial phrases or clauses that describe time, place, manner, cause, purpose, etc. For example, in the sentence "She gave him a gift at the party":

- "At the party" (circumstantial term) provides the context of place for the action of giving;

The totality of all possible combinations of phraseology with a word (or words) characterizes the combinative, valence properties of this phraseology. This means that the full range of contexts in which a word or phrase can be used determines its valence properties. For instance, consider the word "run":

- Literal combinations: "She runs every morning," "He runs a marathon";
- Idiomatic combinations: "She runs a tight ship," "They ran into trouble";

Each combination reveals different aspects of the word's valence, demonstrating its flexibility and the breadth of its meaning potential. This combinative property is not

merely a function of grammar but is deeply influenced by cultural and semantic contexts. One of the main loci of the embodiment of cultural codes is the phraseology of natural language. Phraseology is recognized as the leading linguistic layer for signifying cultural meanings, therefore it can be spoken of as a way of encoding cultural meanings and as a field in which the worldview of society is revealed^[14]. Therefore, the article aims to reveal the code of cultural representations in the content of phraseological valence.

There are many phraseological units in Kazakh and English compared to other languages. There are several reasons: firstly, Kazakh and English fiction are developed. Secondly, the national picture of the world of English and Kazakh is richly full of figurative expressions. Thirdly, the history of the literary language has been studied and the lexicographic base has been developed. For example: The Oxford Dictionary of English Idioms contains around 6,000 idioms. The Longman Dictionary of Contemporary English has around 10,000 entries that could be considered phraseological units. There are 10,000 phraseological units in the Kazakh language. However, these numbers represent only a portion of the phraseological units in use, as new ones are constantly being created, and regional or subcultural variations add to the total.

One of the reasons to compare Kazakh and English phraseology is the unique composition of the phraseological base and the same amount of phraseology. Comparing Kazakh and English phraseology can indeed be fascinating due to the unique composition and cultural significance of each language's phraseological base. While both languages may have a rich collection of phraseological units, their origins, structures, and meanings often reflect distinct cultural, historical, and social contexts.

Unique Composition:

Kazakh Phraseology: Kazakh phraseology is deeply rooted in the nomadic lifestyle, traditional values, and historical experiences of the Kazakh people. Many idioms and proverbs reflect pastoral life, the significance of family ties, and the harsh realities of survival in the steppe.

English Phraseology: English phraseology, on the other hand, is influenced by a diverse set of factors including the country's history, literary traditions, and the impact of other languages through colonization and globalization. English idioms often draw from seafaring, agriculture, and classical

literature.

Shared Themes: Despite differences, there can be surprising similarities in the themes of idioms across languages. For example, both languages may have idioms related to wisdom, caution, or morality.

Cultural Differences: The differences in phraseology often highlight the unique cultural perspectives of each language. For instance, Kazakh phraseological units may reflect values like respect for elders, while English idioms might focus more on individualism or pragmatism.

Same Amount of Phraseology: Both languages likely have a substantial number of phraseological units, though the exact number in each may vary. The richness and diversity of these units make both languages interesting subjects for comparative analysis.

Such a comparison can reveal how different cultures express similar ideas in unique ways, and how language reflects the lived experiences and values of its speakers.

3. Literature Review

To study the valence of phraseological units as a semantic unit reflecting the cultural code, it is necessary to investigate in three directions:

1. Research on the structure of the valence of phraseological units, as well as the difference in the valence of word combinations;

The concept of valence in the study of the semantic and syntactic properties of phraseological units with the meaning of behavior can be applied since phraseological units assume scenarios with a certain set of participants. Pankratova speaks about the relationship between valence and relational semes in the sense that only those units have valence, in the meaningful structure of which there are semes of relativity^[15]. At the same time, the content of semantic valence includes the subject of the action, the object of the action, the place, the instrument, and the addressee; syntactic valence encompasses the realization of semantic valence. The compatibility of PU can be defined as the ability or inability to combine with other units in the same speech chain, and to combine specially. According to the definition, phraseological compatibility is the mutually conditioned and mutually realized ability of units to be reproduced together in speech^[16]. Phraseological units are not homogeneous in terms of those

properties that determine the features of their compatibility.

Distinguishing between the concepts of valence and combinability, valence is the property of a word to have a certain set of syntactic positions, and word combinability is the ability to combine speech with certain words to perform a speech task^[17]. The scientist emphasized that the compatibility of a word is the realization of its valence^[18]. "The external aspect of syntagmatics is based on the fact that each unit depends on those units that surround it, and its internal aspect is based on what parts it consists of"^[19]. Phraseological units are characterized by internal syntagmatics (or the compatibility of components) and external syntagmatics (the compatibility of PU with other words in the context). The structure of the phraseological meaning determines the syntagmatic connections of the PU. The combination of PU components in their direct meaning participates in the creation of an internal form and forms the meaning of a phraseological unit. The phraseological meaning, in turn, affects the external syntagmatics of PU, the common components of the meanings of PU and the words surrounding it ensure the compatibility of PU. For phraseological units, limitations in compatibility are their distinguishing feature. Phraseological units exhibit different degrees of semantic and structural cohesion of components, which leads to variation, the presence of optional components in the composition of PU, the difference in the compatibility of verbal, adverbial PU, and stable comparisons. Phraseological units with a large number of components predictably have wider compatibility; in turn, phraseological units with a higher valence have less semantic integrity^[20]. The influence (qualitative and quantitative) of accompanying words, the existence of entire classes of units (for example, stable comparisons), and the presence of accompanying words are mandatory. Accompanying words, as is known, represent an obligatory lexical environment of phraseology; without entering directly into the structure of phraseology, they contribute to the clarification and actualization of phraseological meaning^[21].

2. The research distinguishes the nuclear and peripheral compatibility of phraseological units.

Nuclear compatibility is usually represented in well-known phraseological dictionaries or it can be easily detected analytically by studying a dictionary entry.

1. Nuclear compatibility is the most familiar, expected inclusion of phraseology in the text, prompted by its

basic semantic, categorical, and valence properties. In determining the range of nuclear compatibility, it is possible to some extent to focus on the concept of a conventional phraseological configuration^[21];

2. Peripheral compatibility, taking into account the zone of potential compatibility. It is not enough to simply state the occasional, isolated nature of such combinations. Of course, even such combinations are predicted by the semantics and structure of phraseology and are potentially embedded in it. At the same time, it is necessary to separate peripheral compatibility from erroneous collocations that contradict the semantics of phraseological turnover^[22]. Phraseological units are semantically indivisible, they usually have an undifferentiated meaning, which can be expressed in one word: to spread your mind— ‘think’, the fifth wheel in the cart— ‘superfluous’ . A structural feature of individual phraseological units is the presence of a truncated form along with a full one: drink a cup— drink a bitter cup (to the bottom). The heterogeneity of the structure of several phraseological units is explained by the fact that phraseology unites a rather motley linguistic material, and the boundaries of some phraseological units are not delineated;
3. The study of the representation of cultural codes in phraseology.

The representation of cultural codes in phraseology is one of the current topics of linguistic and cultural research at this moment^[23–27]. Phraseological units are the prism of the linguistic picture of the world of any nation and reflect both its spiritual and material components. Phraseological units, being nationally oriented units, are specific. Phraseological units are “... peculiar microcosms, they contain both a moral law and common sense, expressed in a short saying, which the ancestors bequeathed to their descendants”^[28]. The semantics of phraseological units reflect “... customs and beliefs, stereotypes and misconceptions of each nation, its national culture”^[29].

The importance of codes in human life is great: “The fundamental codes of any culture, governing its language, its perception schemes, its exchanges, its forms of expression and reproduction, its values, the hierarchy of its practices, immediately determine for each person the empirical orders with which he will deal and in which he will be guided”^[30].

The code concentrates the content of the meanings and values of the culture in which it was originally “born” , this also explains the “algorithm” of the individual-national reading of the cultural code.

The code is “... a system that establishes: – a repertoire of symbols opposed to each other; – rules for their combination; – an occasional one-to-one correspondence of each symbol to someone signified”^[31]. We suppose that U. Eco characterized the concept of “code”, moreover, these features and several characteristics of the code itself are very similar to the characteristics of phraseology. Several researchers believe that phraseological units are not phrases and consist not of words, but of components of words that have lost the signs of the word^[32]. There are no lexical and grammatical connections between the components of such phraseological units. Other researchers, and most of them, believe that phraseology consists of words, albeit in a specific meaning: “Phraseological units are a combination of words, i.e. separately formed formations with completely or partially reinterpreted components, phraseological meanings”^[33]. This approach, in which the components of phraseology preserve the “viability” of the word, looks the most acceptable.

4. Methodology

Studying phraseological units, or idiomatic expressions, through cultural and semantic analysis can be highly effective because it allows for a deeper understanding of the meanings and connotations behind these phrases. Therefore, in our study, the semantic-cultural method and the comparative method will be useful and effective methods. Let’s explain in more detail the functional tasks of these methods. In the study of the national and cultural specificity of phraseological units, two fundamentally different approaches are distinguished. Semantic-cultural method. Phraseological units often have cultural references that are essential for understanding their true meaning. Analyzing these units in their cultural context helps to grasp the nuances and the historical or societal background that shaped them. Understanding how these expressions are used in different social settings and periods can reveal much about societal values, norms, and behaviors. Analyzing the components and structure of these units can provide insights into how meaning is constructed and conveyed. Understanding the different meanings (poly-

semy) and similar expressions (synonymy) of phraseological units can enhance comprehension and usage. Combining cultural and semantic analysis offers a holistic understanding of phraseological units, making it easier to understand, remember, and use them correctly. A thorough grasp of these expressions improves communication skills, as one can use and interpret idiomatic expressions more effectively. Incorporating both cultural and semantic perspectives in the study of phraseological units leads to a comprehensive understanding that goes beyond mere translation or surface-level interpretation. Comparative method. Comparing phraseological units across different cultures can highlight similarities and differences in cultural perspectives and worldviews. As well as in the study of cultural and semantic codes of phraseology, such methods are used as:

4.1. A Comparative Approach

When studying the cultural specifics of phraseological units within the framework of a comparative approach, it is advisable to refer to their content plan, in which two aspects differ: the actual meaning and the figurative component. To achieve this goal, it is most important to study the figurative component, since it is here that obvious differences between languages are revealed, which may well turn out to be culturally motivated. Let's look at the examples. So, in English, there is an expression "dance on a tightrope" (lit. "dancing on a tightrope"), comparable in meaning to the Kazakh phraseology "playing with fire". These phraseological units are very similar in their figurative component, although quite interesting differences can be found in their cultural specifics. In English, the actant valence is dominated by "tightrope", in Kazakh—with "fire".

4.2. Analysis of Ethnographic Equivalents

An example of a culturally specific English phraseological unit is the expression «be like a cat on hot bricks» (lit. "like a cat on hot bricks"), the meaning of which is most successfully conveyed by the Kazakh phraseology "life on the needle". These stable expressions, which are so close in meaning, nevertheless reveal significant differences in the figurative valence (component). These differences are because, at the heart of the English expression, the image of a cat is associated with anxiety and danger, while the image

of the phraseology of the Kazakh language is closely intertwined with the sharpness of a needle with human life, which is in a state of great anxiety or nervous excitement. Fear is labeled as a cat in English, and a needle in Kazakh.

4.3. A Contrastive Approach

A contrastive approach consists of taking into account the differences between the two languages, which are due to extralinguistic differences, that is, the peculiarities of the countries and peoples who speak the respective languages. For example, the concept of "correspondence" in English is interpreted as "one man one mind" as the number one. In Kazakh, the meaning of "similarity" is represented by "like twin lambs". The object of phraseological education, as can be seen, is a pair of twin lambs here. However, phraseology characterizes two people who are very similar to each other both in appearance and manner of speaking, habits, and walking.

4.4. Semantic Valence Analysis

In different languages, along with the general rules of word compatibility, combining them into phrases, idioethnic moments inherent in the language operates. For example, "bear" in the British National Corpus and the Historical Corpus of American English shows that native speakers of English linguoculture perceive the bear as follows (in order of decreasing frequency):

- hungry animal (as hungry as a bear);
- aggressive animal (as ruff as a bear);
- growl like a bear (growl like a bear);
- sweet tooth like a bear (busy as a bear in a beehive);
- lazy as a bear (busy as a hibernating bear);
- a strong bear (as strong as a bear in);
- in a bear's hug (a bear's hug);

In Kazakh phraseological units, the concept of "bear" is realized through the following signs:

- strength (hero like a bear);
- sleeping (sleep like a bear);
- predatory (wild animal like a bear).

The distinction between two levels of valence of the logical-semantic related to the reflective features of thinking, and the syntactic regulatory construction of the sentence. The distinction between valence in a broad sense, otherwise

the selectivity of language units when they are compatible with each other and valence in a narrow (proper) sense, is associated with the obligatory compatibility of words in a sentence (the second understanding of valence prevails).

Thus, the result of the choice of effective methods shows that in the first case, the national specificity of one language is determined relative to another language, i.e. pairs of languages are studied. The second approach involves appealing to the intuition of native speakers who characterize some phenomena as purely national. For example, a signal of the presence of national specificity may be the opinion of a native speaker about the inappropriateness of this statement in the mouth of a foreigner. This approach can be called introspective^[34].

5. Results and Discussion

5.1. Principles of Semantic Valence

The cultural code embedded in phraseological units represents a significant aspect of cognitive knowledge, reflecting how language and culture intersect to shape understanding and communication. Here's a closer look at how phraseological units serve as cultural codes and contribute to cognitive knowledge:

1. **Cultural Coding and Symbolism.** Phraseological units often act as cultural codes, encapsulating complex cultural concepts and values in a few words. These codes are understood within the cultural context and may carry symbolic meanings that go beyond their literal interpretation. For example, the phrase “white elephant” in English refers to a burdensome possession that is more trouble than it’s worth, originating from the historical practice of gifting rare white elephants in Southeast Asia;
2. **Shared Cultural Knowledge.** The use of phraseological units relies on shared cultural knowledge and collective memory. Members of a speech community understand these units based on their common experiences, traditions, and historical narratives. This shared understanding facilitates communication and reinforces social cohesion;
3. **Conceptual Metaphors.** Many phraseological units are rooted in conceptual metaphors that reflect how people in a culture conceptualize abstract concepts through more tangible experiences. For example, the metaphor “time is money” found in phrases like “saving time” or “spending time” reveals a cultural perspective on the value of time.
4. **Cognitive Schemas.** Phraseological units are part of cognitive schemas—mental structures that help individuals organize and interpret information. These schemas are influenced by cultural experiences and shape how people perceive and respond to the world. For instance, the phrase “raining cats and dogs” invokes a vivid mental image based on the schema of heavy rainfall.
5. **Cultural Narratives.** Phraseological units often encapsulate cultural narratives and folklore, passing down stories and moral lessons through generations. Phrases like “Pandora’s box” or “Achilles’ heel” carry with them mythological stories that convey deeper meanings and cultural teachings.
6. **Social Identity and Group Membership.** The use of specific phraseological units can signal social identity and group membership. These phrases often reflect the values, beliefs, and attitudes of a particular group. For example, sports idioms like “throw in the towel” (to give up) are easily understood by those familiar with boxing, indicating membership in a community that shares this cultural knowledge.
7. **Cross-Cultural Variation.** While some phraseological units may have equivalents across different languages, their meanings and connotations can vary significantly due to cultural differences. This variation highlights how cognitive knowledge is shaped by cultural context. For example, the English phrase “a black sheep” refers to an odd or disreputable member of a group, whereas in some cultures, black animals might have different connotations.
8. **Dynamic and Evolving Nature.** The cultural codes within phraseological units are dynamic and can evolve as cultural norms and societal values change. New phraseological units emerge, and old ones may shift in meaning or fall out of use, reflecting the ongoing interaction between language and culture.
9. **Pragmatic Competence.** Understanding and using phraseological units appropriately is a key aspect of pragmatic competence in a language. It involves not

only linguistic knowledge but also an awareness of the cultural and social context in which these units are used. This competence is essential for effective communication and cultural literacy.

Phraseological units as cultural codes embody the intersection of language, culture, and cognition. They provide a rich source of cognitive knowledge, reflecting how cultural experiences shape understanding and communication. Studying these units offers insights into the cognitive processes underlying language use and the cultural frameworks that influence human thought and interaction.

1. Many English phraseological units are rooted in historical events, myths, or literature. These references provide a cultural backdrop that enriches their meaning;

“Achilles’ heel”: This phrase refers to a person’s weak point and comes from Greek mythology, specifically the story of Achilles. It reflects the cultural transmission of ancient myths into modern language.

“Crossing the Rubicon”: Meaning to make an irreversible decision, this phrase alludes to Julius Caesar’s historic crossing of the Rubicon River, signifying a point of no return.

2. Many phraseological units derive from common daily experiences, reflecting cultural practices and societal norms;

“Bite the bullet”: Originating from the practice of having soldiers bite on a bullet during surgery without anesthesia, it now means to endure a painful situation bravely. It reflects the cultural valorization of stoicism and courage.

“Kick the bucket”: This phrase, meaning to die, is thought to come from the practice of standing on a bucket when being hanged. It illustrates how everyday objects and practices can become embedded in language.

“A stitch in time saves nine”: This proverb advises taking prompt action to avoid bigger problems later, reflecting a cultural emphasis on foresight and prudence.

“The early bird catches the worm”: Encouraging proactivity and early action, this phrase reflects the cultural value placed on diligence and initiative.

3. Phraseological units often reflect societal values and

moral lessons.

“Keep your nose clean”: Meaning to stay out of trouble, this phrase emphasizes the cultural importance of maintaining a good reputation and abiding by social norms.

“The apple doesn’t fall far from the tree”: This phrase highlights the similarity between parents and their children, reflecting cultural beliefs about heredity and family influence.

4. Many phraseological units use metaphor and symbolism to convey deeper meanings, often rooted in cultural associations;

“Break the ice”: Meaning to initiate conversation in a social setting, this phrase uses the metaphor of breaking ice to describe overcoming initial social awkwardness, reflecting cultural practices of social interaction.

“Red herring”: Refers to something that distracts from the main issue, this phrase originates from the practice of dragging a smoked herring across a trail to confuse hunting dogs, symbolizing deception and distraction.

5. Humor is a significant aspect of culture, and many phraseological units incorporate playful language;

“Barking up the wrong tree”: This phrase, meaning to pursue a mistaken or misguided course of action, uses humor and the image of a dog barking at an empty tree to illustrate the error.

“Cat’s out of the bag”: Meaning that a secret has been revealed, this phrase humorously imagines the chaos of a cat being released from a bag, reflecting a playful approach to language.

6. The cultural importance of work and productivity is reflected in many phraseological units related to labor and industry.

“Burning the midnight oil”: This phrase means working late into the night, originating from the time when oil lamps were used for light, reflecting the value placed on hard work and diligence.

“Bring home the bacon”: Means to earn a living or succeed in providing for one’s family, this phrase reflects the cultural value placed on economic success and family responsibility.

7. Natural elements and animals often feature in phraseological units, reflecting cultural interactions with the environment;

“Raining cats and dogs”: Means heavy rainfall, this phrase uses vivid imagery to describe weather, reflecting cultural expressions related to nature.

“Fish out of water”: Describing someone uncomfortable in an unfamiliar situation, this phrase draws on the natural image of a fish out of its element, reflecting human experiences of discomfort and adaptation.

English phraseological units are rich in cultural codes, offering insights into the values, beliefs, and historical contexts of the English-speaking world. By examining these units, we gain a deeper understanding of how culture shapes language and how language, in turn, perpetuates cultural knowledge. We analyze the postulate “that phraseological valence has not only a grammatical structure but also cultural and semantic parameters”: Phraseological valence, often perceived as a mere grammatical structure, significantly influences the construction and interpretation of language. Traditional linguistic approaches focus on its grammatical aspects, yet a comprehensive understanding requires acknowledging its cultural and semantic underpinnings:

1. Language is deeply embedded in culture, influencing and reflecting societal norms, values, and practices. Phraseological valence is no exception. Certain expressions and idioms carry cultural significance that extends beyond their grammatical structure. For instance, the phrase “break the ice” in English signifies initiating conversation in a social context, which may not be directly translatable or understandable in cultures without a similar social practice. Therefore, understanding phraseological valence necessitates considering the cultural context in which language is used;
2. The semantic aspect of phraseological valence highlights the meanings and connotations associated with specific word combinations. Words and phrases often carry layers of meaning that extend beyond their literal definitions, influenced by historical usage, metaphorical extensions, and contextual nuances. For example, the phrase “spill the beans” means to reveal a secret, a meaning that is not immediately apparent from the individual words alone. Recognizing these semantic dimensions enriches our understanding of phraseological valence;
3. The interplay between culture and semantics is crucial

in shaping phraseological valence. Cultural knowledge informs the interpretation of semantically rich expressions, while semantic nuances reflect and reinforce cultural norms. For example, the phrase “hit the sack,” meaning to go to bed, combines cultural knowledge of idiomatic expressions with the semantic association of “sack” as a place to sleep. This interplay underscores the importance of considering both cultural and semantic factors in understanding phraseological valence;

4. Phraseological valence extends beyond its traditional grammatical confines, encompassing significant cultural and semantic dimensions. By recognizing and exploring these aspects, we gain a more comprehensive understanding of language and its intricate connections to human experience. This perspective challenges the conventional view of phraseological valence as solely a grammatical structure, advocating for a more holistic approach that acknowledges its cultural and semantic richness.

5.2. Representation of the Idiom “Eyes”

A context that does not create, but explicates, the hidden potencies of phraseology to function only in a certain environment can provide significant assistance for revealing the valence potential. For example, the valence of the phraseology “eyes” is universal in combination. In English, the actant plays an important role in the structure of valence. An actant is an active, significant participant in a situation, a speech construct that fills in the semantic or syntactic valence of a predicate. The actant, as a rule, necessarily accompanies the predicate. For example, in English, the phraseology *somebody in the eye* means “deceiving someone” . The image of phraseology goes back to the oldest form of awareness of the somatic part of the body as a whole. The component do corresponds to the action code of culture, the component preposition in corresponds to the spatial code of culture, and the component eye corresponds to the somatic code. Phraseology conveys a stereotypical idea of lying. The English phraseology *spit in (one’s) eye* means “to spit on anyone, not to pay attention to anyone, to treat anyone indifferently” . The image of phraseology goes back to the oldest form of awareness of the somatic part of the body as a whole. The component spit correlates with the culture’s promotional

code. The verb spit itself symbolizes an indifferent attitude towards someone, and in combination with the preposition, it correlates with the spatial code of culture. The component eye correlates with the somatic code of culture. Phraseology conveys a stereotypical idea of an indifferent attitude towards someone.

In English, there is also a phraseological unit with a similar meaning, this is blarney. The blarney phraseology component means “to cover the film, to obscure” and correlates with the action code of culture, the eyes component correlates with the somatic code of culture. The image of phraseology reflects a stereotypical idea of a situation where it is necessary to hide the true state of things, to mislead someone.

With negative actions and deeds, other phraseologies can also be considered, for example, turning a blind eye to something, *fermer les yeux sur qch*, close one’s eyes to smth. These phraseologies mean “intentionally not paying attention, not reacting” . The phraseology is based on the metonymy “eyes – vision” , i.e. the transfer of the name by contiguity from vision to understanding. Eyes /yeux/ as an organ of vision are likened to a person’s ability to notice something, and to pay attention to what is happening around him. Phraseology goes back to the ancient archetypal opposition “light-darkness” and to the symbolically related opposition “life-death” . The components of the phraseology to close /fermer/ correspond to the anthropic code of culture; the components of the eye /yeux / correspond to the somatic code. The image of phraseology is based on the gestural (mimic) symbolization of a behavioral act. The unwillingness to see or notice anything contradicts cultural attitudes, according to which vision is a symbol of one of the highest values in the everyday, social, and spiritual life of a person. They convey a stereotypical idea of unwillingness to notice someone’s shortcomings, react to existing difficulties, obvious mistakes, violations, etc (Figure 1).

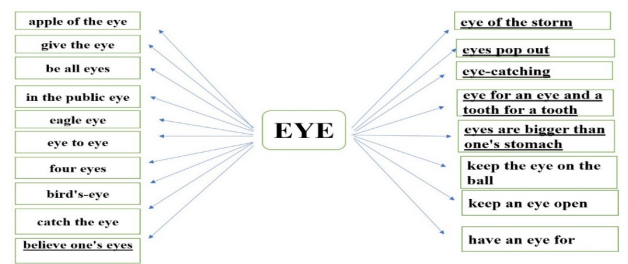


Figure 1. The valence of the word “eyes”.

For a visual representation of the “connecting” potential of the PU, it is possible to use indexing. The higher the index, the higher the valence. The English phraseology with all one’s eyes (with all eyes), with its component “eyes” , determines the compatibility with the verbs of visual perception to look, to gaze, to stare, to peep, to watch, its valence is equal. In the English world, the “eye” can be represented in the following conceptual peripheries:

1. An indicator of a person’s physical condition: blarney-eyed; boss-eyed; cross-eyed; tired eyes, tear-reddened eyes, watery eyes;
2. Human emotions and feelings: cold-eyed, evil-eyed, fire-eyed; expressive eyes, fierce eyes, frightened eyes, happy eyes, hopeful eyes, laughing eyes, loving eyes;
3. Human qualities and character: cunning eyes, curious eyes, honest eyes, greedy eyes, kind eyes, sly eyes.
4. An indicator of human intelligence and abilities: intelligent eyes, keen eyes, sharp eyes, shrewd eyes, mad eyes, crazy, stupid eyes;
5. Aesthetic assessment: beautiful eyes, fine eyes, unattractive eyes;
6. Causing bodily harm to a person: to give the evil eye.

Also, for the British, the “eye” is a unit that creates metaphorical models of vision and representation of the new world, in other words, the “eye” is a “window” , and the “eye” is a “mirror” . In other words, the world is known through the eyes of a person who reports on his soul, pain and anxiety, experiences, and stresses: his eyes reflect his anguish; The eyes are the window of the soul; A friend’s eye is a good mirror. The English phraseology for smb’s fair eyes means “to do anything for the sake of beautiful eyes” . The component do corresponds to the action code of culture, the component eyes corresponds to the somatic code, and the component fair corresponds to the qualitative code of culture.

So, valence is defined by us as the hidden properties of language units to attach other units to themselves to fill open positions of meaning with it; by compatibility, we mean the realization of hidden properties and their disclosure in the process of constructing an utterance. A context that does not create, but explicates, the hidden potencies of PU to function only in a certain environment can provide significant assistance for revealing the valence potential.

The cultural representation of the semantic valence of the word eye in the Kazakh language is wide. Therefore, the valence phraseological units of the “eye” are divided into two cultural and semantic groups (Figure 2).

1. Cultural and semantic group—the beauty of a woman.

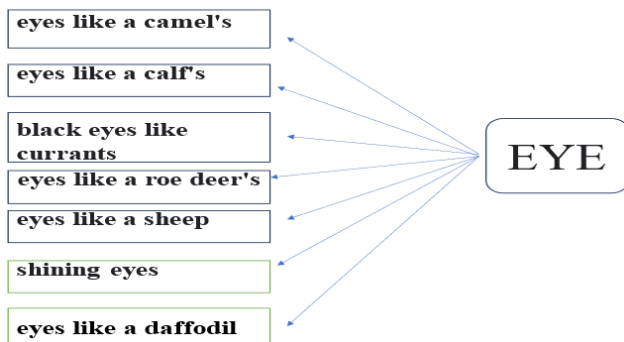


Figure 2. Semantic valence of the word “eyes”.

2. Cultural and semantic group—the physical and emotional state of a person (Figure 3).

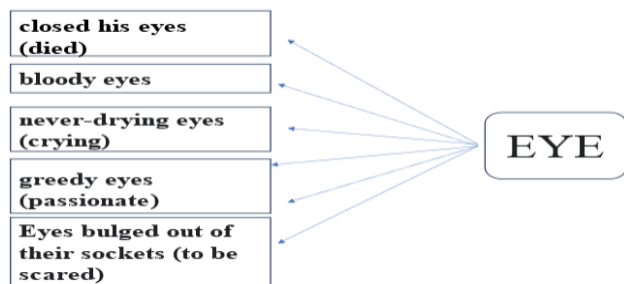


Figure 3. The cultural-semantic valence of the word “eyes”.

5.3. The Coincidence of English and Kazakh Phraseological Units

The coincidence of the cultural representation of the valence of phraseological units of the English and Kazakh languages is very rare, but there are similarities in both forms and contents. For example, “like a cat and a dog” is a universally labeled concept of “being in a constant quarrel, enmity”. The motive for the formation of this phraseology was the mutual (natural) dislike of two domestic animals – a cat and a dog. However, this is not confined to the behavior of animals, but by association is transferred to similar human relationships. Although initially it was about the peculiar behavior of cats and dogs, in the phraseology formed on this background basis, only images remained, and actions were transferred to people. This is a manifestation of the homocentric principle of motivation. Using the analysis of ethnographic equiva-

lents, the identity of the valence of the word “hare” in English and Kazakh languages has been clarified. «As cowardly as a hare». A hare is the best-known coward of all! It’s afraid of everyone and everything. Be careful and don’t confuse it with a rabbit (like most Americans do); a hare is a completely different animal. When someone is acting cowardly (especially for no reason), may say «as cowardly as a hare». But remember that it’s rather offensive, too in the English language. Phraseology in the Kazakh language about fear is associated with “Rabbit heart”—rabbit soul, “terrible fear”. Phraseology in the Kazakh language is formed based on the traditional representation of the image of the hare as the most cowardly animal in the world. The hare’s fear is transferred to the human essence through the medium of its most sensitive organ—the heart. For a man to have the same heart as a hare means to be just as cowardly to him. The motives of the cultural representation of phraseology and the reasons for its transfer to the human image are quite clear. Table 1 shows inconsistencies of equivalence and semantic valence in English and Kazakh languages.

Table 1. The equivalence of phraseological units.

Uniqueness	
English Language one there is only one child in the world	Kazakh Language Thousand one in a thousand
man—mind one man one mind	Twin like twin lambs
two To put two and two together	Ninety the ninety-word solution
two makes four as clear as two and two makes four	five fingers known as the five fingers
feet two left feet	Hand Both hands do not fit forward.
million to feel like a million	seven Hares It’s like seven Hares were found on the ground.

Kazakh phraseology embodies a rich tapestry of linguistic, cultural, and historical dimensions, serving as a repository of collective wisdom, cultural heritage, and linguistic creativity within Turkic-speaking communities. English and Turkic languages feature a plethora of idiomatic expressions, many of which do not have direct equivalents in the other language due to differences in cultural contexts, linguistic structures, and historical development. Here are some examples of non-equivalent idioms between English and Turkic languages:

English: “To spill the beans”

Meaning: To reveal a secret or disclose confidential information.

Turkic Equivalent: In Turkic languages, there may not be a direct equivalent with the same metaphorical imagery. However, a similar concept might be expressed using a different idiom, such as “*sırrı açığa vurmak*” in Turkish, which translates to “to expose the secret.”

English: “To hit the nail on the head”

Meaning: To describe something accurately or to get to the heart of the matter.

Turkic Equivalent: Turkic languages may express a similar concept but with different imagery. For example, in Turkish, one might say “*doğruyu söylemek*” which translates to “to tell the truth,” or “*doğruyu yakalamak*” which translates to “to catch the truth.”

English: “To let the cat out of the bag”

Meaning: To reveal a secret or disclose information that was meant to be kept hidden.

Turkic Equivalent: In Turkic languages, a similar idea might be expressed using idiomatic expressions that convey the notion of revealing something unexpected, such as “*köpekleri salmak*” in Turkish, which translates to “to let the dogs out.”

English: “To burn the midnight oil”

Meaning: To work late into the night or to put in extra effort on a task.

Turkic Equivalent: Turkic languages may have idiomatic expressions that convey the idea of working diligently or persistently, but with different imagery. For instance, in Turkish, one might say “*gece gündüz demeden çalışmak*” which translates to “to work day and night without rest.”

English: “To have a chip on one’s shoulder”

Meaning: To be easily offended or to have a grudge against someone.

Turkic Equivalent: Turkic languages may express a similar concept using different idiomatic expressions related to pride, resentment, or defensiveness. For example, in Turkish, one might say “*kendini beğenmiş olmak*” which translates to “to be self-conceited.”

These examples highlight the diversity of idiomatic expressions in English and Turkic languages and demon-

strate how cultural and linguistic differences can shape the way ideas are expressed metaphorically. Valence analysis of phraseological units involves examining the semantic relationships between the components of a phraseological unit and determining the valence patterns that emerge from these relationships. Valence refers to the capacity of linguistic elements, such as words or phrases, to attract or repel other elements in a sentence or discourse. In the context of phraseological units, valence analysis focuses on understanding how the components of a unit interact to convey meaning and contribute to its overall semantic structure.

How should the phraseological component of the language be evaluated? When, in what case is it required, and how is it needed? The phraseological component of the language reveals its peculiarities in this sense. Human language is included in the category of semiotic entities of a conceptual, semantic, and meaningful nature. Phraseology is also the essence of the reflection of language development since they do not appear in the language, in the ontogenesis of speech development immediately. Speakers can create phrases that are structurally, syntactically, semantically, and pragmatically very different, depending on their intentions and based on their random access memory. But then they can immediately disintegrate, so such phrases in linguistics are qualified as speech formations, speech units. A completely different situation occurs in the case of another type of phrase, which is also available in any language. These are stable combinations of words or phraseology. They are characterized by the fact that the speaker does not need to create them, as he does with free or variable phrases. They have already been created by someone, in other words, phraseology exists like words in a ready-made language. Therefore, a phraseological unit has its own, systemically significant, fixed, phraseological meaning. At the same time, it differs from the literal meaning of the phrase of the same name, the regular meanings that make up the phraseology of the component words. Figurative phraseological units are characterized in this sense by their ambiguity: they have literal and figurative, figurative phraseological meanings.

As a result, we learned that phraseologization is one of the varieties of semantic valence and derivation, understood as the process and result of creating cultural representations and various types of meaning in the language system. Several phraseological units in English and Kazakh share similar

meanings despite being in different languages. Here are a few examples:

“*To have one’s head in the clouds*” (English)—“*The head got to the sky*” (Kazakh): Both phrases describe someone who is absent-minded or not paying attention to what is happening around them.

“*To spill the beans*” (English)—“*Open mouth*” (Kazakh): Both expressions mean to reveal secret or confidential information.

“*To hit the nail on the head*” (English)—“*Hit the target*” (Kazakh): Both phrases indicate that someone has accurately identified or described a situation or problem.

“*To break the ice*” (English)—“*To break the desire*” (Kazakh): Both expressions refer to initiating or easing social tension or awkwardness in a situation.

While the literal translations may not always match perfectly, these phraseological units share similar meanings and are used in similar contexts in both languages. Non-equivalent idioms are expressions in one language that don’t have direct equivalents in another language. They often reflect cultural nuances, historical contexts, or unique linguistic features. In English, there are several non-equivalent idioms: “Break a leg” is used to wish someone good luck, especially before a performance. It doesn’t mean to break a leg, but rather to have a successful performance. “Cost an arm and a leg”: Means something is very expensive. The imagery of sacrificing body parts to afford something doesn’t translate directly into other languages. “Spill the beans”: To reveal a secret. The literal act of spilling beans doesn’t convey the concept of divulging confidential information. “Piece of cake”: Describes something very easy. The metaphor of cake being easy to consume doesn’t necessarily make sense in other cultures.

“Hit the hay”: Means to go to bed or sleep. The reference to hay as a bedding material is specific to English-speaking cultures. “Cat’s out of the bag”: Refers to a secret being revealed. The imagery of a cat escaping from a bag doesn’t directly convey the idea of disclosure in other languages.

These idioms often require explanation or paraphrasing when translated to convey their intended meaning accurately in another language. There are many precedent phraseological units and idioms that have originated from characters in works of English literature: “*Big Brother*”—This phrase

comes from George Orwell’s novel “1984” and refers to an authoritarian figure or government that exercises excessive control over people’s lives.

“Catch-22”—Originating from Joseph Heller’s novel “*Catch-22*,” this phrase refers to a no-win situation or a dilemma where one is trapped by contradictory rules or conditions. “*Don’t be a Scrooge*” - From Charles Dickens’s “A Christmas Carol,” this phrase refers to someone who is miserly or unwilling to spend money, reminiscent of the character Ebenezer Scrooge. “*The handwriting on the wall*”—From the Bible, specifically the Book of Daniel, this phrase refers to a sign or omen of impending doom or misfortune, similar to the writing that appeared on the wall during Belshazzar’s feast.

“*Jekyll and Hyde*”—From Robert Louis Stevenson’s novella “Strange Case of Dr. Jekyll and Mr Hyde,” this phrase refers to someone who exhibits two distinct personalities or behaviors, often with one being good and the other evil.

“*The Scarlet Letter*”—From Nathaniel Hawthorne’s novel “The Scarlet Letter,” this phrase refers to a mark of shame or disgrace, similar to the letter “A” worn by Hester Prynne in the novel. These phrases and idioms have become ingrained in the English language and are used to evoke themes, characters, or situations from their respective literary works. There are also precedent cultural phraseological units in the Kazakh language, for example, *A feast like Khan Abylai’s*—a big solemn holiday. *To offend like Asan kaigi*—sadness, disappointment. *Stingy like Shigaibai*—very stingy person. *Arms and legs like a hammer*—a girl with thick ankles. *Waist ant*—slender waist of a girl. *A cat’s mustache* - a man’s thin mustache.

Identifying valence patterns in phraseological units involves analyzing the syntactic and semantic relationships between the components of the unit to determine the roles they play and the dependencies that exist between them. Here’s how you can identify valence patterns:

Identify the Headword: Determine the central element or headword of the phraseological unit. This is the main lexical item that carries the core meaning of the expression.

Identify Arguments: Identify the arguments or dependent elements that are required by the headword to form a grammatically complete unit. These arguments may include subjects, objects, complements, or adjuncts.

Determine Semantic Roles: Assign semantic roles to each argument based on its function within the phraseological unit. For example, determine whether an argument is an agent, patient, theme, experiencer, location, etc.

Analyze Transitivity: Determine the transitivity of the phraseological unit by examining the number and type of arguments it requires. Transitivity refers to the ability of a verb to take direct objects and other complements. A verb with high transitivity requires multiple arguments to form a complete sentence, while a verb with low transitivity may require only a subject.

Consider Semantic Dependencies: Analyze the semantic dependencies between the headword and its arguments. Determine whether certain arguments are obligatory or optional and whether they have specific semantic or syntactic constraints.

Examine Valence Alternations: Investigate any valence alternations or variations that occur in different contexts. Some phraseological units may exhibit flexibility in their valence patterns, allowing for different argument structures or interpretations depending on the context.

Explore Collocational Patterns: Consider the collocational patterns of the phraseological unit to identify common word combinations or collocations that occur in discourse. These collocational patterns can provide insights into the valence structure of the unit and its compatibility with other linguistic elements.

Compare with Similar Units: Compare the valence patterns of the phraseological unit with those of similar or related units in the same language or across different languages. This comparative analysis can help identify commonalities and differences in valence patterns and shed light on the syntactic and semantic properties of the units.

By systematically analyzing the syntactic and semantic properties of phraseological units, researchers can identify the valence patterns that govern their structure and usage, providing valuable insights into how these units are organized and interpreted in discourse.

6. Conclusions

The article analyzes the semantic valence of phraseological units. It is the components of the words included in their structure that have completely different significance.

For example, in the free phrase «take the bull by the horns», each component corresponds to its subject or concept, and each word is directed at its object. As a result, in such a phrase there are as many objects of designation or referents as there are independent words in it. For example, the verb «to take» means a physical action—grasping something with your hands. The noun «bull» means a real animal. And the words «horns» are real moments on the bull’s head. However, a completely different situation with the same words is observed in the structure of phraseological units. Here they are characterized by varying degrees of delexicalization, and desemanticization. Because they do not perform their regular lexical functions of notation, but are, as it were, dissolved in a single integral semantics of phraseology. They belong to a qualitatively different semantic category, that is, phraseological semantics. According to the theory of openness, the imposition of a free combination of phraseological units shows that we are talking about completely different linguistic formations, although the structure and component composition of the phrases are the same. This provides sufficient grounds for the assertion that in the structure and valence of phraseology, such semantic processes occur with words, during which they lose the quality of lexical units and turn into components of phraseology.

Several phraseological units in various languages don’t have direct equivalents in English due to cultural, linguistic, or historical differences. Here are some examples from different languages:

Spanish: “Que te den morcilla”—This phrase is a colloquial way of telling someone to go away or to leave you alone, but it translates to “Go get blood sausage.” It’s an idiomatic expression that doesn’t have a direct equivalent in English.

French: “C’est la fin des haricots” —This phrase is used to convey that something is the last straw or the end of the line, but it translates to “It’s the end of the beans.” It’s an idiomatic expression that doesn’t have a direct equivalent in English.

German: “Es ist nicht mein Bier”—This phrase is used to indicate that something is not one’s concern or responsibility, but it translates to “It’s not my beer.” It’s an idiomatic expression that doesn’t have a direct equivalent in English.

Italian: “Prendere lucciole per lanterne”—This phrase means to mistake one thing for another or to be deceived,

but it translates to “To mistake fireflies for lanterns.” It’s an idiomatic expression that doesn’t have a direct equivalent in English.

Japanese: ” 猿も木から落ちる ” (*Saru mo ki kara ochiru*)—This phrase means “Even monkeys fall from trees,” and it’s used to express that everyone makes mistakes, even experts. It’s an idiomatic expression that doesn’t have a direct equivalent in English.

These are just a few examples, but many phraseological units in different languages don’t have direct translations in English due to cultural and linguistic differences.

The semantic valence of phraseological units is deeply rooted in the culture, history, and collective experience of a country and its people. These units often reflect the values, beliefs, and social norms of a specific culture, making them unique to that particular linguistic community.

Cultural Context: Phraseological units often draw on cultural references, traditions, and customs that are specific to a particular society. For example, idioms related to food, animals, or historical events may hold significance within a culture and contribute to the semantic valence of these expressions.

Historical Significance: Some phraseological units may originate from historical events, literature, or folklore that are significant to a nation’s identity. These units carry layers of meaning and associations that are shaped by their historical context, adding depth to their semantic valence.

Social Connotations: The usage and interpretation of phraseological units can be influenced by social factors such as age, gender, and socioeconomic status.

Language Evolution: The semantic valence of phraseological units can also evolve in response to cultural shifts, linguistic trends, and external influences. New meanings or interpretations may emerge, reflecting changes in society and language usage.

Overall, phraseological units serve as linguistic artifacts that reflect the cultural identity and collective consciousness of a nation or community. Their semantic valence is deeply intertwined with the cultural and social fabric of the country and its people, making them integral to the language and identity of that society.

It was discussed in the article that the valence of phraseology, unlike a free phrase, converges. In the sense of some phraseology, there is no imagery. And the semantic valence

of figurative phraseological units becomes culturally representative. That is, it has nothing to do with the phraseological meaning with an individual approach to each word in the structure of phraseology. Therefore, the creation of a stable phrase from words semantically incompatible with phraseology through phraseological units is considered cultural representativeness. The main mechanism contributing to this is the semantic valence of words.

The article compared cultural representation in the equivalents of English and Kazakh phraseological units.

In world linguistics, there is a process of economy, that is, the reduction of word combinations, including phraseological units. The concept of abbreviating phraseological units (PUs) based on their semantic valence involves simplifying these fixed expressions while retaining their core meanings and essential components.

Semantic valence, as previously explained, pertains to the capacity of words to combine with specific arguments to form coherent and meaningful expressions. Identifying the core elements of a PU based on its semantic valence helps determine which parts are essential for the expression’s meaning. For example, in the PU “kick the bucket,” the core verb “kick” and the object “bucket” are crucial. The abbreviated form must still convey the same meaning. This requires careful consideration of the semantic roles and how they contribute to the overall interpretation of the PU. Abbreviating PUs can sometimes lead to a loss of nuance or specificity, especially in less familiar contexts. Over-abbreviation can result in ambiguity, where the meaning may not be clear to all listeners or readers.

In summary, the abbreviation of phraseological units formed from semantic valence involves identifying and retaining the core components necessary for meaning, while omitting non-essential parts. This process relies heavily on contextual and cultural understanding to ensure the abbreviated form is still comprehensible and meaningful.

According to Amirbekova: «By studying the structure, construction, function, semantics, and way of emergence of neologisms, it is possible not only to answer the actual problems and questions of separate branches of language science—that is, lexicology, grammar, and stylistics—but also to observe new trends taking place in society. Every self-respecting country needs to monitor the changes that are taking place in the vocabulary of its language». Phraseology,

as a result, is a cultural product of that time, the meanings of which are forced to be translated. Thus, phraseology is an integral part of the cultural code, serving as a guide to the mental areas of other nationalities. The results of the study confirm that despite the difference in grammatical and lexical valences of the English and Kazakh languages, it is possible to find obvious correspondences in such different linguistic pictures of the world. The results of the study are further intended to contribute to the development of the study of the national and cultural specificity of phraseological units based on linguistic cultural and comparative analyses. As a result, the semantic valence of phraseological units refers to the inner meaning or interpretation conveyed by these expressions in a certain linguistic and cultural context. It covers the semantic relationship between the components of a phraseological unit and the general message or concept conveyed by that expression.

Author Contributions

A.A.—the creator of the idea and wrote the theoretical concepts of the article, selected materials in the comparison of phraseological units studied the semantic valence of phraseological units proved that the form and content of idioms do not always coincide, and gave arguments for proof. G.T. has researched the theory of semantic valence in world linguistics. She proved that in linguistics, semantic valence changes the grammatical structure, the meaning of a phrase of two words is universalized over time. S.K. selected equivalent phraseological units’ “eye” from the corpus of the Kazakh and English languages. Z.S. explored suitable methods in the consideration of semantic analysis and the comparison of phraseological units with equivalent meanings. She also studied phraseological units that coincide in attribute, and are different in meaning, and the same in meaning, but different in form in the Kazakh and English languages. A.B. has collected idioms similar in content, but different in form in Kazakh and English.

Funding

The article was researched within the framework of the project BR24993133 “Research of the Kazakh language in linguosynergetic, linguoecological, linguodidactic aspects and its function in the development of the linguistic founda-

tions of the educational text”.

Institutional Review Board Statement

Not applicable.

Informed Consent Statement

Not applicable.

Data Availability Statement

Access to research materials can be seen in dictionaries and in the studies that are indicated in our work.

Acknowledgments

We express our gratitude to the Institute of Linguistics of A. Baitursynov, which supports the implementation of the project BR24993133 “Research of the Kazakh language in linguosynergetic, linguoecological, linguodidactic aspects and its function in the development of the linguistic foundations of the educational text” The authors stated that there are no conflicts of interest.

Conflicts of Interest

The authors stated that there are no conflicts of interest.

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