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The wisdom and philosophy included in the Japanese language are boundless. Despite the complexity of calligraphy, the use of a triple writing system, unique stylistic spelling of ideograms, and deep respect for cultural values and traditions, the Japanese language remains majestic, rich, and distinctive. This is why millions of people around the world aspire to learn it, hoping to apply it in the homeland of this language. The love for learning any language breaks all boundaries, and Japanese is no exception, gaining more and more admirers from the magnificent Land of the Rising Sun.

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ENGLISH AND FRENCH IDIOMS IN THE CONTEXT OF INTERCULTURAL DIALOGUE

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The interaction between French and English cultures stems from their rich historical connection. For centuries, France and England have been significant political, cultural, and economic partners, exchanging ideas, technologies, and art. This interaction has had a considerable influence on both cultures, forming their literary traditions, styles, and socio-cultural norms. One of the most noticeable aspects of this dialogue is linguistic interaction. Studying the English language is common in modern times. Throughout the extensive history of the existence and development of the English language, an immense number of expressions have accumulated, which people have found convenient and beautiful to use. In this way a new layer of the language emerged – phraseology, a complex of stable expressions that have independent meanings. Studying phraseology greatly facilitates reading various styles of literature: from fiction to journalistic; and conscious use of idiomatic expressions makes speech more expressive and pleasant to the ear.

What is phraseology in language? Phraseology can be described as a branch of linguistics that studies figures of speech and expressions. This field of study includes collocations, idioms, proverbs, as well as speech clichés and phrase schemes. In order to gain a deeper understanding of the world of phraseology, it is important to conduct research in various fields such as grammar, stylistics, lexicology,

phonetics, language history, country studies, and cultural studies. Each of these disciplines plays a role in analyzing and understanding phraseological constructions, revealing their connection to language structures, historical contexts, and cultural characteristics. Such interdisciplinary research helps deepen our knowledge of phraseology and its role in language and culture. One of the sections of phraseology in the English language is quite comprehensive – idioms. The breadth and uniqueness of this section are determined by the existence of both native idioms and those borrowed from other widely used languages in the world. An idiom is a fixed expression in a language that has its own meaning, different from the meaning that can be derived from the meanings of individual words in the expression. Idioms include proverbs, sayings, and other expressions characterized by their fixed form and stable use in speech. They are usually culturally conditioned and can be unique to a specific language or even dialect.

Whenever a language acquires a new word, whether through borrowing, creating compounds, or deriving from existing elements, it inevitably originates from the intentional or unintentional contribution of an individual. Words and expressions don't spontaneously generate or descend upon us from above; they are crafted by individuals. It would be particularly fascinating if we could consistently identify the individuals responsible for their creation. [1] As is well known, the French language is one of the authoritative languages of Western Europe and has had a significant influence on the development of international phraseology, as well as on the formation of languages not only in Western Europe but also across Europe as a whole. The borrowing of foreign words occurs as a result of intercultural contacts. Connections with the French world and language can be traced in England from the early Middle Ages and persist to this day. Idioms in the English language often have French roots and correspond to them in meaning, structure, and external form. [2] Usually, two main periods of borrowing words from the French language are distinguished:

- 1) ancient French borrowings (XII-XVI centuries);
- 2) new French borrowings (after the XVI century).

In English literature, there are direct borrowings from the French language, including: *au revoir*, *beau monde*, *carte blanche*, *comme il faut*, and *force majeure*. The given expressions retain their French spelling, pronunciation, and also maintain their original meanings unchanged.

In the English language, some borrowed expressions from French are repeated literally. For instance:

affaire d'honneur — affair of honour;
citoyen du monde — a citizen of the world;
le jeu ne vaut pas la chandelle — the game is not worth the candle;
le revers de la médaille — the reverse (side) of the coin (medal);
dance macabre — the dance of death;
dette d'honneur — a debt of honour. [3]

A multitude of phraseological expressions borrowed from the French language, both precise and approximate, upon assimilating into a new linguistic context, lose their direct connection with the original language and acquire the status of proverbs and sayings in the English language, such as:

Chercher une aiguille dans une botte de foin — Look for a needle in a haystack;
L'appétit vient en mangeant — Appetite comes with eating;
Les yeux sont le miroir de l'âme — The eyes are the mirror of the soul;
Les mariages se font dans les cieux — Marriages are made in heaven;
Si jeunesse savait, si vieillesse pouvait — If youth but knew, if age but could. [2]

However, the majority of French proverbs and sayings that served as prototypes for forming similar idioms in the English language have literary rather than folk origins. Almost all of them are attributed to specific authors. For example: *Appetite comes with eating* – *Raspe*. [2]

The borrowed phrase *Cherchez la femme* is widely used in the English language, and for this phrase, there are no calques; only the original French variant is used. Similarly, the French expression *à*

l'anglaise in English denotes in the English manner, in an English way. In the English language, there is a phrase that has a similar meaning – French leave or take French leave. [2]

Sometimes in translation from French to English, there is a shift in imagery. This can be seen in French idiom *Acheter un chat en poche* that translates into English as Buy a pig in a poke. In the process of assimilating this phrase into English, a new unit emerged: sell a pig in a poke, and as a result of contraction, a pig in a poke. The Gallicism *tête-à-tête* in English has the same meaning but a different spelling: face to face. This Gallicism is often used in its original form in English, as in the French language.

In addition to fixed expressions and collocations, the English language also features words of French origin. Borrowed words quickly become integrated into the speech of native speakers, adjusting to local pronunciation standards, and often cease to be perceived as borrowings. During the adaptation process, words may undergo assimilation, gradually conforming to the phonetic, lexical, and morphological characteristics of the recipient language. For instance: *Hôtel* (fr.) [ɔtɛl] – *Hotel* (eng.) [həʊ'tel]. In this word its meaning and French morphemes are preserved, while the pronunciation of the word has partially changed under the influence of the English language. Another case also exists: semantic borrowing – the transition of words from French into English while retaining their external features but with a different meaning.

These are words such as

Matinée - morning (fr.) / *Matinee* - the performance that takes place in the afternoon (eng.);

Gaucher - left-handed person (fr.) / *Gauche* - clumsy person (eng.). [4;5]

French borrowings reflect the historical and cultural connections between the two countries. Many of these borrowings are related to the fields of diplomacy and art; they also reflect the temper, tastes, and habits of French aristocracy, for example, *ballet*, *liqueur*, *boudoir*. These are also words that belong to international vocabulary, such as *etiquette*, *mirage*, *chic*, *reservoir*. Borrowed words can also be classified according to their fields of usage: in the field of government and law (*court*, *Parliament*, *justice*), religion (*prayer*, *to confess*), market and fashion (*benefit*, *industry*, *garment*). Many words of French origin have replaced the original English terms denoting basic and simple concepts. These borrowed words have become so firmly entrenched in the language that their foreign origin is hardly noticeable or practically unnoticed by native speakers. Such as words as *blue* (from Old French *blo*, *bleu*), *to appear* (from stem of Old French *aparoir*, *aperer*), *table* (from Old French *table*), *river* (from Old French *riviere*), *dance* (from Old French *dancier*). [6] These words can be considered fully integrated, as they adhere to all phonetic, morphological, and syntactic rules of the English language.

Thus, the interaction between French and English cultures provided a unique opportunity for analyzing and comparing cross-linguistic universals, including idiomatic expressions. These phenomena constitute a significant aspect of national language and culture, reflecting the beauty and diversity of thought while emphasizing the individuality of each linguistic system.

Understanding the common and unique characteristics of figurative expressions in two foreign languages will help all interested parties comprehend the unity and diversity of these linguistic elements on the global language map. Additionally, the study and proper use of loanwords from the French language have a significant impact on professional training. This enables not only the correct understanding of lexical units but also the recognition of the social and professional status of communication participants based on them.

The dialogue between French and English cultures is an important factor in forming the global cultural environment. It contributes to the convergence of various cultural traditions, broadens horizons, and enriches our understanding of the world. Ultimately, this fosters the development of a global community based on mutual understanding, respect, and cooperation.

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ҚАЗАҚ ТІЛІ ҚАЗАҚСТАНДАҒЫ МӘДЕНИЕТАРАЛЫҚ КОММУНИКАЦИЯ ҚҰРАЛЫ РЕТІНДЕ

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Қазақ тілі Мәдениетаралық қарым-қатынаста маңызды рөл атқарады, өйткені ол Қазақстанның ресми тілі және Орталық Азияда кеңінен қолданылатын тілдердің бірі болып табылады. Қазақ тілін білу қазақстандықтармен байланыс орнатуға, олардың мәдениетін, дәстүрлері мен құндылықтарын түсінуге көмектеседі. Сонымен қатар, қазақ тілін білу іскерлік қарым-қатынасты жақсартып, ел бойынша саяхатты жеңілдетіп, түрлі ұлт өкілдері арасындағы өзара түсіністікті арттыруға септігін тигізеді.

Қазақ тілінде сөйлейтін шетел азаматтары

Қазақ тілін үйренетін шетелдіктердің мақсаттары мен уәждері әртүрлі болуы мүмкін. Олардың кейбіреулері қазақ тілін Қазақстан мәдениеті мен тарихына деген сүйіспеншіліктен, басқалары осы елде жұмыс істеу немесе оқу үшін оқиды, ал кейбіреулері жаңа тілді үйренуге қызығушылық танытады.

Қазақ тілін үйрену шетелдіктер үшін жергілікті тұрғындармен қарым-қатынас жасау, жергілікті мәдениетті түсіну және қазақстандықтармен қарым-қатынасты тереңдету үшін жаңа мүмкіндіктер ашуы мүмкін. Сонымен қатар, қазақ тілін білу Қазақстанда жұмыс іздеуде немесе жергілікті компаниялармен ынтымақтастықта пайдалы болуы мүмкін.

Қазақ тілін оқытын шетелдіктер Тілдік курстар, онлайн-ресурстар, тілдік серіктестер немесе ана тілінде сөйлейтіндермен қарым-қатынас сияқты оқытудың түрлі әдістемелерін пайдалана алады. Тілді қолдану мәнісін және оның ерекшеліктерін жақсы түсіну үшін Қазақстанның мәдениеті мен күнделікті өміріне сіңу маңызды.

Әлемде қазақ тілін үйреніп, қазақ тілінде сабақ өтетін мемлекеттердің саны артқан. Ресей, Қытай, Моңғолия, Ауғанстан, Пәкістан, Иран, Түркия тағы да басқа елдерде қазақ тілін үйреніп, еркін сөйлейтін азаматтар өсіп келеді. Иә, үлкен жетістік. Қазақстанмен ынтымақтастық орнатуда, екі елдің арасындағы достық қарым-қатынастың нығаюы мақсатында қызмет етуде тілді білудің маңызы зор екені айтпаса да анық. Қазақ тілін үйренушілердің мақсатын әл-Фараби атындағы қазақ ұлттық университетінің профессоры, филология ғылымдарының докторы Анар Салқынбай екі топқа бөлді: