

S.B. Bektemirova<sup>1\*</sup> , R.A. Avakova<sup>1</sup> ,

Zh.O. Omirbekova<sup>2</sup> , Zh.A. Akimischeva<sup>1</sup>

<sup>1</sup>Al-Farabi Kazakh National University, Almaty, Kazakhstan

<sup>2</sup>L.N. Gumilyov Eurasian National University, Astana, Kazakhstan

\*e-mail: saule.bektemirova77@gmail.com

## THE REFLECTION OF MYTHICAL IMAGE IN THE SEME «DOG»

The article describes mythological concepts and images, which represent the earliest stage of human thinking, preserved in the deep layers of linguistic subconsciousness since the beginning of human consciousness, based on cinemorphisms. Linguistic units and figurative expressions related to cinemorphisms are a legacy of ancient mythological worldviews. Mythology is an archaic form of perceiving and understanding the surrounding world and represents a cognitive system of human interaction with reality. The purpose of this article is to identify the archetypal worldview hidden in the deep layers of language by analyzing mythological concepts related to the dog seme in taboos and euphemisms. It is argued that mythological concepts, formed at the earliest stages of human consciousness, have been preserved in the linguistic system through cinemorphisms. The study employs a lexical-semantic method to analyze the semantic structure of linguistic units and their interconnections. Additionally, a comparative-historical method was used to examine the evolution and transformation of linguistic units. Mythological concepts have influenced the formation of linguistic units associated with the dog seme. Figurative expressions and linguistic constructs linked to cinemorphisms are remnants of ancient times. Taboos and euphemisms found in various languages confirm the preservation of mythological perceptions at the subconscious level of language. This phenomenon highlights the significant role of mythological concepts in the evolution of human consciousness and language. Thus, mythological concepts, forming the foundation of cinemorphisms, define the early stages of human cognitive development. Examining the mythological structure as a unified system opens new theoretical perspectives for the comprehensive study of mythological phenomena.

**Keywords:** linguistics, cinemorphism, semantics, phraseology, mythology.

С.Б. Бектемирова<sup>1\*</sup>, Р.А. Авакова<sup>1</sup>, Ж.К.Омирбекова<sup>2</sup>, Ж.Ә. Акимешева<sup>1</sup>

<sup>1</sup>Әл-Фараби Қазақ ұлттық университеті, Алматы, Қазақстан

<sup>2</sup>Л.Н. Гумилев атындағы Еуразиялық ұлттық университеті, Астана, Қазақстан

\*e-mail: saule.bektemirova77@gmail.com

### «Ит» семасындағы мифтік бейненің көрінісі

Мақалада адамның саналы ғұмырынан бері тілдік түпсаналық қатпарларда сақталып келе жатқан киноморфизмдер негізінде адамзат ойлауының алғашқы сатысы болып табылатын мифтік түсініктер мен бейнелер сипатталады. Киноморфизмдерге қатысты қалыптасқан тілдік бірліктер мен бейнелі сөздер – көне дәуірден жеткен мифологиялық дүниетанымның жемісі. Мифология – адамның өзін қоршаған әлемді тануының архаикалық формасы және дүниемен байланысын бейнелейтін танымдық жүйе. Мақаланың мақсаты – «ит» семасымен байланысты табу мен эвфемизмдерде, тыйым сөздерде кездесетін мифтік концептілерді талдау арқылы тілдің терең қабаттарында жасырын жатқан архетиптік дүниетанымды анықтау. Адамзат санасының алғашқы кезеңдерінде қалыптасқан мифологиялық түсініктер киноморфизмдер негізінде тілдік жүйеде сақталғанын дәлелдеу. Зерттеу барысында тілдік бірліктердің семантикалық құрылымын және олардың өзара байланысын талдауда лексикалық-семантикалық әдіс қолданылды. Сондай-ақ, лингвистикалық бірліктердің тарихи дамуы мен трансформациясын зерттеуге салыстырмалы-тарихи әдіс пайдаланылды. Мифологиялық концептілер «ит» семасымен байланысты лингвистикалық бірліктердің қалыптасуына ықпал етті. Киноморфизмдер арқылы жалғасқан бейнелі қолданыстар мен тілдік бірліктер көне дәуірдің мұрасы болып табылады. Әрбір халықтың тілінде кездесетін тыйым сөздер мен эвфемизмдер – мифтік танымның тілдің түпсаналық деңгейінде сақталғанын көрсетеді. Бұл құбылыс адам санасы мен тілдің эволюциялық дамуында мифологиялық концептілердің маңызды рөл атқарғанын дәлелдейді. Осылайша, мифологиялық концептілер киноморфизмдердің негізін құрай отырып, адамның ойлау жүйесінің алғашқы бас-

палдақтарын айқындайды. Мифтік құрылымның тұтас жүйе ретінде зерттелуі мифологиялық құбылыстарды кешенді қарастыруға жаңа теориялық мүмкіндіктер ашады.

**Түйін сөздер:** лингвистика, кинеморфизм, семантика, фразеология, мифология.

С.Б. Бектемирова<sup>1\*</sup> Р.А. Авакова<sup>1</sup>, Ж.К.Омирбекова<sup>2</sup>, Ж.А. Акимешева<sup>1</sup>

<sup>1</sup>Казахский Национальный Университет имени Аль-Фараби, Алматы, Казахстан

<sup>2</sup>Евразийского национального университета имени Л.Н.Гумилева, Астана, Казахстан

\*e-mail: saule.bektemirowa77@gmail.com

### Отражение мифического образа в семе «собака»

В статье описываются мифологические представления и образы, являющиеся первой ступенью человеческого мышления, которые сохраняются в глубинных пластах языкового подоснования с момента осознанного существования человека, на основе кинеморфизмов. Языковые единицы и образные выражения, связанные с кинеморфизмами, являются наследием мифологического мировоззрения древности. Мифология представляет собой архаическую форму познания окружающего мира и систему мировосприятия человека. Цель статьи – выявить архетипическое мировоззрение, скрытое в глубинных слоях языка, анализируя мифологические концепты, связанные с семьей «собака», в табуированных выражениях и эвфемизмах. Доказывается, что мифологические представления, сформировавшиеся на ранних этапах человеческого сознания, сохраняются в языковой системе на основе кинеморфизмов. В исследовании применен лексико-семантический метод для анализа семантической структуры языковых единиц и их взаимосвязи. Кроме того, использован сравнительно-исторический метод для изучения эволюции и трансформации лингвистических единиц. Мифологические концепты оказали влияние на формирование лингвистических единиц, связанных с семьей «собака». Образные выражения и языковые конструкции, связанные с кинеморфизмами, являются наследием древности. Табуированные слова и эвфемизмы, встречающиеся в языках разных народов, подтверждают сохранение мифологического мировосприятия на бессознательном уровне языка. Это доказывает значительную роль мифологических концептов в эволюции человеческого сознания и языка. Таким образом, мифологические концепты, составляя основу кинеморфизмов, определяют начальные этапы развития системы человеческого мышления. Исследование мифологических структур как единой системы открывает новые теоретические возможности для всестороннего изучения мифологических феноменов.

**Ключевые слова:** лингвистика, кинеморфизм, семантика, фразеология, мифология.

### Introduction

Human civilization, his consciousness is closely related to the animal world. In mythology, the appearance of animals as a poetic image is the proof that there was never a sign of equality between humans and animals at the stage of primary syncretic thinking. Because one of the closest creatures on Earth is the animal world. The expression of animal images depends on the cognition, lifestyle, and mentality of every nation.

There are a lot of scientific possibilities to research the linguistic units and figurative expressions related to the seme 'dog' in the Kazakh language in different aspects. In this work the term cynomorphism is proposed for the first time. Cynomorphism is used in the meaning (Greek *kyon* (*kynos*) types of dogs (breed) and tend for them + ... morph a segment that can be separated from a direct word). in the study the set of all units and figurative expressions in the language related to the seme 'dog' was considered as cynomorphism. Since the figurative expressions as phraseme, proverb, onomatopoeia,

epithet and terms formed on the basis of cynomorphisms in the Kazakh language are closely connected with mythology, culture, customs, traditions, psychology and worldview of the people. Because the linguistic units related to human are influenced by the features, behavior, colour, bodybuild, voice, character etc that are peculiar to that animal. We tried to consider this aspect in explaining the meaning of the word 'dog'.

It is known that the cultural world of people is recognized by language. Any word in our language has a specific meaning. When the meaning of each word is its "soul" (Akhanov, 2003), expounding the meaning of the units related to the seme 'dog' and analyzing them deepens the scope of the study of cynomorphisms.

The topicality of the profound researches aimed at studying in detail the cynomorphisms in the language use that display national identity, revealing their meaning is indisputable. The necessity of conducting a comprehensive, systematic research work of new direction to recognize the linguistic nature of cynomorphisms in the modern Kazakh language re-

flecting the national identity of the people is closely connected with the new areas of modern linguistics. In this connection, the mystery of linguistics is recognized and revealed in the result of close relationship with anthropology, psychology, philosophy, logic, mythology, ethnography, and other sciences. It is not enough to study the nature of the national language, which complements such concepts as national culture, identity and religion, based on the language itself. The issue of studying a national language preserving all the spiritual treasures, in conjunction with the history, culture, cognition of the people and science of spiritual values, is the basis of the formation of ethnolinguistics, psycholinguistics, cognitive linguistics, linguistic cultural studies, and linguistic country studies. The close relationship between these sciences aims at determining a complex model of the structural, functional system of the language.

Modern linguistic studies are conducted in this direction on the basis of anthropocentric approach and theory of linguistic image of cognitive linguistics. Studying a language in accordance with the principle of recognizing the world through language of the comprehension of the world through language topical issues in linguistics.

In the monograph the reflection of cynological names in lexicographical data is defined, the cognitive nature of cynological names is revealed, their types are determined. The seme 'dog' is defined in terms of mythological cognition based on the manifestation of the first stage of thinking of mankind. The proverbs and phraseological units related to cynomorphisms are analyzed from ethno-psychocultural perspective and their connotational meanings are discovered. The language units and figurative words, derived from the seme 'dog' are reviewed, and their motives are revealed.

### Materials and methods

The study analyzed the etymology of linguistic units associated with the semantics of the word dog, their features in Turkic and other related languages, as well as the semantic evolution and historical development of the term dog. The article also examined the significance of linguistic units related to the word dog in colloquial speech and literary texts.

Mythical elements in language and the mythological image of the dog were also addressed. By exploring the connection between language and mythology, the study revealed its manifestations in Kazakh culture. Particular attention was given to the

symbolic meanings of the dog across various cultures, comparing its semantic changes in the Kazakh language. The role of mythology in language and the worldview of a people was highlighted, along with an analysis of how ethnographic, magical, and social meanings are preserved in language.

The following methods were employed to accomplish these objectives: Lexical-Semantic Method: This method focused on studying the semantic structure of linguistic units related to the word dog and their interconnections. It facilitated the analysis of the lexical meanings, semantic changes, and contextual usage of words associated with dog. Comparative-Historical Method: This method aimed to investigate the relatedness, historical development, and transformations of linguistic units associated with the word dog. By comparing similarities and differences across languages, it helped identify their historical connections and commonalities.

### Literature review

In the process of studying the cynomorphisms in the Kazakh language scientific conclusions were made based on the basic theoretical concepts and opinions of the scientists in the world linguistics, particularly in the Kazakh linguistics: R.A. Avakova, O. Aitbayev, A. Akhmetov, E. Zhanpeisov, K. Zhubanov, I. Kenesbayev, T. Konyrov, M. Kopylenko, A. Khaidar, Zh. Mankeyeva, A. Nurmagambetov, A.B. Salkynbai, R. Sarsenbayev, G.N. Smagulova, E.D. Suleimenova, R. Syzdyk, N. Ualiyev and others, as well as in foreign linguistics: V.L. Arkhangel'sky, A.B. Babkin, V.V. Vorovyev, B.B. Воробьев, B.B. Вундт, W. Wundt, W. von Humboldt, V.P. Zhukov, E. Cassirer, A.V. Kunin, L. Lévy-Bruhl, K. Lévi-Strauss, M. Müller, S.I. Ozhegov, A.A. Potebnya, E. Sapir, E. Taylor, V.N. Teliya, V. Whorf, J. Frazer, N.M. Shansky, C.G. Jung and others.

In the Kazakh linguistics, cynomorphisms, the national-cognitive nature of the cynological names, mythical thinking system, their reflection in the language, land lexicographic data are analyzed on the basis of ethno-cultural data of the nation. For the first time in the Kazakh linguistics, the linguistic analysis of proverbs, phraseological units, comparative cynomorphisms, metaphorical terms of cynomorphism is the novelty of the research subject.

The study of cynomorphisms that are discovered in the result of close relationships of linguistics with anthropology, psychology, philosophy, logic,

mythology, ethnography and other fields in various aspects is a proof of a new approach.

Hence, identification of national cultural peculiarities through ethnolinguistics, linguistic cultural studies, psycholinguistics, sociolinguistics, linguo-regional studies, cognitive linguistics, appeared as a result of the interaction of various areas of science in recent years, comprehensive study in this direction in modern Kazakh linguistics are the theoretical significance of linguistics.

The results of the research can be widely used in lectures, courses, as well as in practical lessons on the branches of linguistics as lexicology, semasiology, phraseology, ethnolinguistics, linguocultural studies, psycholinguistics, contrastive linguistics, comparative linguistics in higher educational institutions.

### Results and Discussion

Considering the mythological background of word meanings in the process of studying language in conjunction with the national-psychological cognition is one of the issues in language history.

The reason must be in that various mythical world cognition treasures are hidden at the unconscious level of language, which has been developed along with human since his conscious age. They appear on the basis based on beliefs relevant to the development level of people of that society, and to some extent serve the same society. Due to its unique function formed according to the national identity of the mother tongue, full information about an ethnos can only be preserved in its language (Kaidar, 1998).

As an academician A. Kaidar states “every language has three interconnected activities in society. Its main function is communicative, which means the function necessary for members of the society to communicate and understand each other; the second is the aesthetic function that has a particular effect on human and brings him pleasure by with the help of description peculiar to the literary language; the third one is in scientific term cumulative, that is the great property of language to accumulate the lexical wealth of language formed and developed throughout the centuries, to preserve it and to transfer to the future generation as a heritage” (Kaidar, 1985).

The study of the mythical content of linguistic data preserved in the history of language development through the use of cumulative function in context of consciousness and language offers possibility to discover new changes in the field of ethnoculture

and to identify national cognitive bases. Because each nation contributes to the development of its own language, and it also merges into that language. The national cognition formed in the result of this is associated with the ethnic, civilian history of the people who speak and own the language. According to the words of W. von Humboldt “Language is a spiritual power that is constantly recurring to express ideas through words”. It means that each nation is surrounded by its own language circle” (Humboldt, 1985).

In recent studies in the new direction, based on the above-mentioned principles of language, a special emphasis has been placed on the importance of issues as looking deep into the history of old words preserved in the hearts and on the minds of people, studying their nature, identifying the linguistic means of forming and preserving them, displaying the regularities of semantic development and defining the reasons of being outdated in revealing the sources of national cognition (Mankeeva, 1997). The research of the history of word usage is conducted in connection with the control of the history of those words.

This is clearly seen from the change of their meaning regarding the history of simple words usage. The evolution of the word meaning does not include just development or improvement, but also diminishment or total disappearance, change, extension, narrowing and other phenomena indicate the word nature process (Syzykova, 1994).

But word is not a direct expression of things and phenomena, but only its image in consciousness. Since the connection of individual words with human and thing, its surrounding world, word meaning can't be compared with the simplest notions about things and phenomena apart from their countless properties. Language reflects the inner world of a people, yet it fails to provide a full representation of human subjectivity. Language cannot be thinking itself, but language always seeks to draw closer to that goal.

Language as one of the eternal values lives between space and time. It needs to review language in progress and to have a closer look at its relation with the history of thinking, its cognitive basis, content-form changes. That's why the connection between language and thinking is a step-by-step connection that is realized through concepts. Therefore, M. Muller's statement “myth is the result of infantile disease of language” is noteworthy. In his viewpoint, the primitive man depicted the main features of things and phenomena around through met-



aphors, epithets, and in due course time, the initial meaning is forgotten, and in the result of semantic changes myth appears.

The valuable opinions that display the interrelation of language and myth are given in the principles of the scientist that were severely criticized by his contemporaries at his time, but in our viewpoint, that have not still been fully evaluated: “Mythology is only a phase, which is inevitable in the development of language, if one takes language not for a purely external symbol, but for an only possible embodiment of thoughts” (Muller, 1929).

While studying such conclusions if we consider that one of the most difficult issues in linguistics is the relation of myth and word, word and meaning that haven't been found its solution with language and thought, you can realize that the viewpoint expressed in this field even though it is one-sided is valuable.

The consideration of the mythological origin of word meanings requires the definition of basic principles: a) to rely on philosophical, psychological and linguistic theories in the research history of mythology; b) to review the relations as language and thinking, development, change of word meanings etc.; b) to reveal the symbolic nature of word and myth and its image in the language through linguistic facts, etc.

Professor K. Zhubanov, who left valuable data on the relation of language development with time and space in his scientific heritage, pays great attention to the study of various causes of development, extension, change (linguistic and extralinguistic) of word meanings. When linguistic elements are used by all people, they may gradually change their original language version, lose and even erase it.

Word is not just a combination of sounds, but a marker of a certain meaning, and meaning is not fixed, it also changes and develops in space and time. This suggests that information about all human actions, including thinking, knowledge, and culture, is reflected in the language. This shows that integrative sciences such as ethnolinguistics, anthropolinguistics, and cognitive linguistics have developed in the close relationship between “Language and man”, “Language and ethnos”, “Language and culture”, Language and knowledge (cognition). The current study is created out of this belief only and aimed to examine these theoretical underpinnings (Taussogorova, Tuzelbayeva, Bektemirova, 2024).

Consequently, the development of word and its meaning directly depends on the world outlook approaches at each stage of social development. “Be-

cause language is like a storehouse of human history. Each stage of language like the layers of the earth that show the stages of geological development of the earth, that leave the trace by the layers arranged on each other in a certain order for those who want to learn the history of the earth, is built, formed and saved in the language according to the development order (Zhubanov, 1999). It is especially important to consider the constant impact of the mythical archetypes, which are preserved at the special stages of human consciousness, on the process of cognition. That is why philosophers, linguists, ethnographers, psychologists have been returning to this issue every time.

The human consciousness starts from the attempts made to transfer the vital activities, which constitute an essential layer of the cultural heritage formed during the long evolution of human origin and that raises and strengthens every new generation of people, into word form.

The whole history of the primitive communal system represents that human thinking has emerged and developed in an inevitable unity with sensual and material function. “The life experience of the people of that era was compressed in the form of socio-psychological pattern symbols үлгі-таңба and inherited from generation to generation. Three main elements can be highlighted in the inner structure of these pattern symbols. They are: intellectual (cognitive, rational – reflection in the viewpoints of a man on the lifestyle of the surrounding world); imaginative (occurrence in the images common for people formed in human consciousness on different aspects of life); emotional (existence in emotions and feelings related to different surrounding scenes). These commonly used pattern symbols have an important to human life function. These pattern symbols, which have accumulated a vast experience of people gained from the life, systematize the personal experience of an individual and offer possibilities to recognize the lifestyle” (Tursynov, 1976).

In mythology the first form of thinking – thinking system is presented in the form of etiquette, tradition, lifestyle perceived by an individual as an absolute pattern. In philosophy, in course of time individual's real thinking and own critical point of view on reality are formed (Kasymzhanov, Kelbuganov, 1986).

The source of life values is associated with the laws of development and birth of human heritage as the spiritual world of any nation. That is why common typological similarities are characteristic of any nation's spiritual development stages. One of them

is a mythology, a voluminous phenomenon, which is a very special layer of human consciousness.

Mythology (from the Greek *Mythos* – legend and *logos* – teaching) – the representation of truth in the consciousness in the form of imagination peculiar to creativity of ancient times. From the philosophical point of view, it is characterized as a distinctive form of worldview of an ancient society.

Accordingly, pure mythology is an abstraction in some degree. Therefore, it can't be precisely defined because human culture coincides with the ancient synchronic period of history, even the development of consciousness (Meletinsky, 1976). At this stage the sense of any thing is equated with its origin: the objective world is not separated from the subjective one, the inner form the outer one; man and nature, heaven and earth, animate and inanimate aren't parted from each other. According to mythological cognition, the world, objects and phenomena in the world constitute a single whole that is closely interconnected.

The scientists also point out that myth is not just an archaic, relic phenomenon, preserved only in the form of pure idea or pure story but its characteristics passed on from one generation to the next and changed in various forms of world recognition.

Myth is the basic phenomenon of human culture, a very early reflection of understanding, background of world cognition of humanity in ancient time. That is why it is common to all forms of social consciousness and is related to everything. Mythology is one of the complex bases of both human and nature science. This can explain the interconnection of the science about myth with many sciences like philosophy, psychology, linguistics, literary studies, archeology, anthropology, art criticism, logic, culturology, etc.

Thinking peculiar to primitive man and the culture of primitive society that began to be studied in the late 19th and beginning of the 20th century as well as the discoveries in ethnology and ethnography expanded the study area of mythology. In the fundamental works of the great scientists who dealt with these issues like E. Cassirer, L. Levy-Bruhl, C. Levi-Strauss, M. Mueller, E. Taylor, J. Frazer and others mythology is considered in logical, linguistic, philosophical aspects.

The prominent Russian scientist who was interested in consideration of language and mythology in interrelation and left his mark is A.A. Potebnya. He was of an opinion that in the historical bases of linguistic phenomena there are mythical concepts and image transformation, that is, mythical seman-

tics is the inner form of words. According to the scientist, in mythical cognition the image and meaning of words are still unseparated qualities of an object, only when it is separated mythical image becomes linguistic metaphor.

The theory of symbolism of A.A. Potebnya covering language and thought, word and myth, is of special value. The basis of his mythical theory is in the principle of considering the semantic range of a word in the unique and large context of language and thinking. He presented an excellent example of the symbolism theory of myth study in his work "On some symbols in Slavic folk poetry". According to his viewpoint, symbols of mythical basis appear in the result of close relationship between language and thinking. As the development of this relationship progresses, word begins to gradually lose its inner form, the closest etymological meaning. Those meanings that has become vague in the language through symbols are reflected in poetry. That is, meaning lives in certain mythical characters, symbols (Potebnya, 1989).

Consequently, according to A.A. Potebnya's opinion, myth is the starting point, source of language, whole spiritual evolution: myth – poetry – prose (Potebnya, 1989).

Another scientist who revealed the symbolic nature of myth, conducted a comprehensive analysis connecting myth directly with language is the Russian scientist A.F. Losev. He says, "Myth contains a model of an infinite number of enterprises. This means that every myth is in our sense a word, a symbol. It is a model of infinite generations, which are substantially identical with the model itself" (Losev, 1976). In his scientific works, he analyzes word and myth in a broad context and states that fully revealing the essence of word equating word with magic *созді магіялық дәрежеге дейін көтеріп* is the same as achieving literary content (Losev, 1990).

One of the scientists, who closely connect myths history with the historical development of language is A.N. Afanasyev. He states: "The rich and we can say, the only source of various mythical representations is living human word, with its metaphorical and consonant expressions. To show how necessarily and naturally myths, fables are created one needs to turn to the history of the language ... The main source for explaining mythical representations is language" (Afanasyev, 1988). This is compliant with the following opinion of an academician A. Kaidar: "Language data are full of history. That is why we should first look for the history and ethnographic wealth of the ethnos in it".

Collecting mythological knowledge and interpretation from the linguistic point of view is of paramount importance at the present stage. Because from a historical and social point of view, language is the only source of mythological outlook. The main achievement of the authors in this regard, considering myth and language problem related to the origin of language, is the realization of that descriptive method lies at the root of language, word as a component of it. So, mythology is an attitude of a man to the surrounding environment, the whole world and an archaic form of its recognition. In the above-mentioned works, definition of myth's structure, review of its as a whole functional components have led to new theoretical possibilities for a comprehensive study of the mythic phenomenon (Akberdieva, 2000).

The traces of data of the issue of myth in the history of Kazakh culture as an integral part of social consciousness, the lifestyle of ethnic culture, the worldview basis of archaic consciousness find their continuation in the scientific works of the scientists like S. Akatayev, K. Akyshev, M. Auezov, A. Baitursynov, I. Ergaliyev, B. Yessekeyev, G. Yessimov, E. Zhanpeisov, E. Zhubanov, K. Zhubanov, S. Kaskabasov, A. Margulan, A. Nauryzbayev, K. Nurlanova, A. Nysanbayev, A. Khaidar, M. Orynbekov, A. Seydimbekov, R. Syzdyk, E. Tursynov, K. Shulembayev, N. Ualiyev, Sh. Valikhanov and others.

While mythology in Kazakh linguistics is considered as an individual issue, there are almost no researches on word meaning conducted without addressing it. Also, in the explanatory, etymological, phraseological dictionaries of the Kazakh language, the mythological elements are shown while defining, interpreting the meanings of individual words, in ethnolinguistic researches.

The extensive ethnographic vocabulary, which exists in the language of any people, is taboo words and euphemisms. Therefore, taboo words and euphemisms the roots of which are based on folk belief and understanding are referred to the object of ethnolinguistic science derived from the combination of ethnography and linguistics.

There is no language that ignores and forbids a word itself. All words are the same for a language, and there is no word that is strange or alien in the language. The origins of taboo words lie not within the language itself but in society and its various social contexts, stemming from the people who use the language as a communication tool. From this perspective, taboo words and euphemisms represent not only ethno-linguistic phenomena but also socio-

linguistic ones, highlighting the interplay between language and society. Because taboo words and euphemisms are the reflections of the people's beliefs, principles and norms of customs and traditions that are based on the social, cultural and ecological environment in the society.

We refer taboo words and euphemisms to ethnographic vocabulary. This is because there are ethnographic concepts, traditional beliefs, myths, customs, traditions, ethnical norms associated with language culture in the society in their roots. Dreaming in the worldview of any people plays a certain role. For example, the interpreters of dream of the Kazakh people say that if a dog has bitten or is chasing in the dream, it is a sign of danger. Russian interpreters often use the dog as a symbol, suggesting that if a dog waits for you to drop something or ignores you, it signifies an advantage gained over an opponent. Similarly, if you dream of a small puppy barking at you, it foretells a temporary conflict or confrontation. This imagery is straightforward, with a clear inner form, aligning with real-life observations and experiences.

Understanding the image of a dog within the empirical awareness of animals requires a broader perspective from a mythological standpoint. Mythical and archetypal thinking is essential to expand the semantic potential of the key term, enhance its cultural connotations, and uncover the deeper semantic significance of each word. We fully espouse the opinion of S. Freud of that "human culture was constructed with the brick of the world's perception that had been forgotten" (Freud, 1992). From a mythological point of view, dog is a chronic animal. It is often, in the procedures relating to land and funerals and in the myths a guide to the afterlife for the deceased people of the lower world as well as a guardian of the hell.

The source of the life values is associated with the laws of birth and development of human heritage as the spiritual world of any nation. The ambivalent image of dog is explained by various facts in the culture of every nation. In ancient times, the dog was among the earliest domesticated animals, living alongside humans, consuming waste, and gradually forming a closer relationship with people as a scavenger.

This is how the relationship between the first humans and dogs began. However, the religious roles of dogs were preserved as an animal in Indian writings (Trubachev, 1960). "Dog is a symbol of death", as well as the chthonian God of the Moon and represents the triad of the "Earth-Water-Moon"

(Makovsky, 1996). That is why the world image related to dog is reflected in every nation. In the global worldview of the people, their legends dog is used in the opposite relation.

The Turkic and Slavic peoples have regarded dogs in various ways. For the Aztecs, the dog was considered sacred, believed to grant immortality to the soul, making it essential for a dying person to have a dog present before them.

Iranans have another attitude to dog in comparison with the Turkic and Slavic peoples. They consider dogs as clean animals. In the Zoroastrian ritual, being close to a dog is compared with cleansing, i.e. ablutions (Doroshenko, 1982).

The legends of Yakut, Tuvan, Zven, Chukchi, Nivkh people depict that dog came from the heaven (Kopylenko, 199).

African tribes speaking Berber viewed dogs as unclean, and killing a dog was regarded as a grave sin. That is why there are typical typological similarities characteristic of any nation's spiritual development stages. For example, the meanings of phraseological units related to the seme "dog" are similar in the Kazakh and Russian languages: *итиіленіп кетті – устал как собак (tired as a dog)*; *иттің (қанышықтың) балалары – сукины дети (who-rechildren)*; *құйрығын бұлғаңдату – вилять хвостом; (wag the tail)*; *аш иттей бұралқы – собачий голод (be hungry as a dog)*; *ит өлген жер немесе ит арқасы қиян – где собака зарыт (there where a dog is buried)*; *ит сияқты – как собака (like a dog)* and others have a negative assessment. That is why a spectacular phenomenon, which is a very special layer of consciousness is mythology.

In the opinion of F.F. Ilibetov, dog has played a key role in the magic traditions of the Bashkir, Turkmen, Chuvash, Kazan Tatarian and Yakut peoples. According to the hypothesis of S.P. Tolstov the emergence of dog is related to the emergence of wolf. V.V. Radlov has said that if the first child died very soon after his birth, he was called *ит көдөн* "the dog's rear". The meaning of "dog names" (in a figurative sense when one dislikes) is related to the role of dog as a guardian of a newborn child, and in the tradition of the ancient Turkic people a newborn child was clothed in *ит көйлек* "dog dress" after forty days, that is a month to protect him from evil (devils). In the Middle Uyгурans, *yt saman* "dog bedding" was associated with the ancient tradition of "making a child lie on the dog's place". They believed that if the dog didn't touch the child and the devils would not touch him too. Yakut people had a custom to name a newborn child in the fami-

lies where the children had died *ым оуото* "puppy" or dog's nickname. Also, the dogs were also given the child's name (Kormushin, 1997).

The mythological basis of the koylek (dog shirt) is as follows: it was believed that a baby was not fully born until it turned forty days old, as it was considered to still be residing in the afterlife. When the baby turns forty days old, it is considered that he is truly born. The involvement of the "dog" in this ritual is significant because: a) the dog is the personification of the unborn human soul; b) the dog is a worldly guardian; c) the dog is the protector of the world. The fact that the shirt a baby wears from birth is called it koylek (dog's shirt) and that the shirt is tied around the dog's neck is an ethnographic expression of three interconnected concepts. This shared tradition is preserved among the Kyrgyz, Uzbek, and Tatar peoples. When the baby reaches forty days, sweets are placed in this shirt, and it is tied around the dog's neck before being sent away. This ritual is called "dog chasing". It seems that there is a saying, 'A dog is a child's soul'. This ritual symbolized the child's symbolic rebirth. In this context, the dog serves as the initiator. This is a clear indication that in ancient myths, the role of the dog as the transmitter of the human soul is preserved in Kazakh tradition (Onalbayeva, Avakova, Kudyarova, 2005).

A scientist T. Zhanuzakov states: "The Kazakh boundless steppes are the basis of culture and language unity, customs, tradition integrity. The thousands of names were given associated with traditions, morals, beliefs and traditions. For example, the tradition of putting *ит көйлек* on a child after the birth of a child, when he is forty days is traced in many Turkic nations, a common ritual. In connection with this ritual the names as *Итбай, Итбас, Күшік, Барақ* were given. And the Kazakh concept of *итжанды адам* "a strong, disease-proof man" must be associated with the time-honored ritual of giving a dog's name. The key to this was that dog was respected as a totem" (Zhanuzakov, 1971).

The words of prohibition are found in the language of every nation: *ит аспанға қарап ұлыса, бір қатер бар (there is a danger if a dog howls at the sky)*; *ит құтырса жаман болады (it means something bad when a dog goes mad)*; *иттің құйрығын тартпа (don't drag a dog's tail)*; *ит баласын үйде ұстама (don't keep a dog's pup at home)*; *итке ожаумен ас құйма (don't feed a dog from your ladle)*; *итті менне (don't kick a dog)*; *итаяқты менне (don't kick the dog's dish)*. For example, *ит аспанға қарап ұлыса* – they cursed the dog thinking that it meant the death of the



owner of that house. They kill it running after and catching it, and dig it into the earth. Seven people lay the stones on it and leave it having spat on it. This meant that they wanted to keep away from the evil of the dog.

Moreover, when a livestock was slaughtered, the dogs weren't allowed to eat its meat as they thought they would become rabid. The superstition *Ит құтырса жаман болады*, which meant 'if a dog becomes rabid it may lead to something bad' came from this. Because, if we take into consideration that artistic cognition, the elements of figurative thinking contribute to the formation of any concept, the role of the cognitive structures that are based on the formation of words in our language will grow. It is especially important to consider the continuous impact of the mythical archetypes, which are preserved at the special stages of human consciousness, in the process of cognition. Consequently, myth is the starting point for language, the whole spiritual evolution.

A scientist A. Akhmetov states: the taboo words in the Turkic languages like *қасқыр*, *бөрі* (wolf) and the words and word combinations that are used as a substitute for them in Kazakh: *ум-құс* (dog-bird 'invaders'), in Uzbek: *умқуш* (dog-bird), in Tuvian *ым* (dog), *с'ер у'ды* (dog of land), in Turkmen *месдан ум* (steppe dog) are vocabulary that have ethnographic value. For example, taboo words related to wolf is strongly preserved in the Kazakh language. "Kazakh children have been convinced that they can not utter the name of wolves, wolves may attack the cattle". Since in its depth there are ethnographic concepts formed from the traditional superstitious beliefs about that *ум-құс* attack the livestock or do harm to people if one utters their name. All indirect names, such as *қара құлақ* (*black ear*), *ұлыма* (*howler*), *серек құлақ* (*sharp-eared*), *теріс езу* (*wrong mouth*) along with *ум-құс* are euphemisms occurred as a result of the belief in word magic".

According to the data of the scientist Sh.Ch. Sat, there are a lot of taboo words and euphemisms formed in the language of one of the Turkic-speaking peoples the Tuvinians. So, after having greeted the guests without uttering the above mentioned taboo words and replacing them with euphemisms they used to ask: *Мал-маганыңар ым, қуштан сол-дур бе? / Мал жандарыңыз ум-құстан аман ба? (Are the livestock and people safe from dog-birds 'invaders'?)*. In the Tuvian language, there are also other euphemistic names of *бөрі* (wolf) that became a taboo word, such as *чер ыды* (dog of

land), *алтайның ыды* (dog of Altai), apart from *ым* (dog) (Akhmetov, 1995).

When the euphemistic analogues in the Kazakh and Tuvian languages are compared, the so-called etymology of the word *ум-құс* in the Kazakh language is defined. Even if today the word *і'т-құс* has become a correlative word and has the meaning of wolf in the Kazakh language, we can be convinced that *ум-құс* consists of two individual euphemisms that earlier substituted the taboo words *бөрі* (wolf) and *бұркіт* (eagle).

The data about taboo formed in relation to prohibition and totemic beliefs peculiar to the Turkic Peoples are given in the valuable work written in the Persian language titled *Жамиғат тауарих/ Жылнамалар жинағы* (A compendium of Chronicles) of a worldwide known, prominent scientist Rashid-al-Din who lived between 1247 and 1318 and was the first man who had illustrated the history of Turkic peoples before Genghis Khan. Also they may be found in the works of the researchers like N.A. Alexeyev, G.P. Potanin, L. Rassoni, S.P. Tolstov, D.E. Khaitun, A. Zolotarev and others. According to scientific data, we can notice the types of totemism and prohibitions related to it are common to Turkic peoples.

According to the scientist Rashid-ad-Din, each group of twenty-four Oghuz tribes had their totems. One of them was called a saker falcon totem. Hunting for it was strictly prohibited. Ethnographic materials also contain data indicating that the Kazakhs and Karakalpaks had common beliefs (Rashid-ad-Din, 1952). It is possible to give a viewpoint that the names of the Karakalpak tribes as *күштік* (*rup*), *умелгі* (*saker falcon*) or the Kazakhs' belief not to hurt owl and swan can be considered as a ban formed on the basis of that totemic beliefs.

There are names that have been forbidden to be used directly but had indirect name. The hunters did not even name a dog that they hunted with. For example, instead of calling dog *ыт*, the Yakut hunters used the words *сыс* "unable to take" or *үнгөс* "puppy". The Shors also used to use the indirect euphemisms like *у арык күзрук* "a dirty tail" to call a dog left at home when they went hunting.

Phrasal expressions are commonly divided into two groups, i.e. idioms and phrases. Both of these are fixed expressions. However, idioms and phrases are distinguished by their own distinctive features. For example, the words that are included in idioms lose their true meaning and get a different meaning linking up with each other. On the contrary, the

meaning of phrase is derived from the exact meaning of the words that make up that phrase.

There are some phrases in the euphemistic sense among such phrases. For example, suppose someone used abusive language to another one. Of course, it's well known that swearing does not consist of good words. If we want to talk about this situation to someone else, we don't repeat those abusive words. In this case, phrases with euphemistic meaning come to the rescue. For example, the phrasal expressions *ит терісін басына қантмай* (to put a dog's skin on a head 'offend'); *аузынан ақ ит кіріп қара/көк ит шықты* (a white dog goes into his mouth but a black dog goes out 'swear like a trooper'); *ит итті жұмсайды, ит құйрығын жұмсайды* (a dog charges a dog, the dog charges its tail); *аш иттің артын сұқ ит жалайды* (a greedy dog tries to get something from a hungry dog); *ит пен мысықтай* (like a dog and a cat); *иттің етінен жек көру* (to hate more than the dog's meat 'detest with every fiber of one's being'), etc can be called phrasal expressions. Because these phrases are used to express in a more polite and mannerly way the rude concepts or the concepts that can't be put on paper without naming them directly.

Proverbs and sayings can also generate euphemistic meaning like phrasal groups. This is especially true of proverbs with elaborate, figurative meaning. Proverbs and sayings are divided into two groups depending on their usage and meanings: a) proverbs and sayings used literally, b) proverbs and sayings that convey the basic idea figuratively. Here, the second group of proverbs can generate euphemistic meaning. For example, *қатын көп болса, шөмішті ит жалайды* (if there are a lot of women, a dog can lick the ladle); *итті күшігім десең, аузыңды жалайды* (when you call a dog puppy it licks your mouth); *жаман иттің атын бөрібасар қояды* (a bad dog is called a wolf-dog); *ит бір сүрінсе, қырық сүрінеді* (if a dog stumbles once, it will stumble forty times), *итті күшігінде үйрет* (train a dog when it is a puppy) and so on.

The study of the various prohibitions, taboo and euphemisms rooted from the culture, beliefs, mythological outlook, traditions and customs of the Turkic peoples have been the subject of the scientists' attention. Initially, these peoples shared the same roots, language, and religion, but over time, their descendants drifted from their ancestral homeland and established new settlements across a vast geographical expanse.

In the centuries, Turkic nations have grown apart from each other, and their lifestyle, culture,

language have been developing individually. Therefore, it should not be forgotten that, along with the common similarity in their languages, traditions, beliefs, and general culture, as they say *әр елдің заңы әр басқа, иттері қара қасқа* (every country has its customs) there are also differences and peculiarities.

## Conclusion

The spirit of language is preserved in people's minds, worldview, behavior, social life, nature. Therefore, the view of cynomorphisms in the language was defined on the basis of typological analysis of the relationship between language and culture, the ethno-cultural nature of cynological names, linguistic view of cynomorphisms in lexicology and onomasiology, cynological names to show cognitive data of cynomorphisms in linguistics. The historical background of the seme 'dog' as one of the essential, widely used, meaningful and broadly used names among various names in the language is a very important phenomenon in scientific-practical term with a very interesting ethnolinguistic nature, that conveys different "cultural codes" directly connected with the human existence, that preserves the national consciousness. The national cognition of the people, their worldview, culture and traditions are reflected in the linguistic units and figurative words related to cynomorphism. It was considered comparatively on the basis of language materials belonging to the Turkic, Slavic, Germanic groups.

Having sorted the collected materials, we hold to the viewpoint of an outstanding scientist, founder of ethnolinguistics A. Kaidar: The research object of ethnolinguistics is the "language world" that fully interprets the ethnos. This "language world" can not determine the whole picture of the language. In this regard the various viewpoints about ethnolinguistics such as "emerged in the result of the interaction of ethnolinguistics and sociology" (B. Whorf), "the relection of tradition is found in the people's language" (F. de Saussure), "connection of the perception of the world of ethnos through language with its traditions, ethnography, mythology, etc as well as its symbols." (E. Sapir), "the use of anthropology as a nature of ethnolinguistics" (American scientists), "ethnolinguistics as a science about ancient world or antiquity" (E. Zhanpeyisov), "ethnolinguistics is an interdisciplinary science" (M. Kopylenko), etc determine, unite, bind, focus on one direction the different aspects formed from the complex characteristics (Mankeeva, 1997). The need to conduct a comprehensive, systematic research work of new di-

rection with the purpose of recognizing the linguistic nature of cynomorphisms representing the national world of any nation in the language is closely linked to the new trends of modern linguistics. Since it is not enough to study the nature of the national language, which complements such concepts as national culture, reality, religion, based on the internal regularities of the language.

The issue of studying a national language preserving all the spiritual treasures, along with the history, culture, cognition of the people and science of spiritual values, is the basis of the formation of ethnolinguistics, psycholinguistics, cognitive lin-

guistics, linguistic cultural studies, and linguistic country studies. The close relationship between these sciences aims at determining a complex model of the structural, functional system of the language.

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**Information about authors:**

*Bektemirova Saule – Candidate of philology, Associate Professor, Al-Farabi Kazakh National University (Almaty, Kazakhstan, e-mail: saule.bektemirova77@gmail.com);*

*Avakova Raushangul – Doctor of philology, Professor, Al-Farabi Kazakh National University (Almaty, Kazakhstan, e-mail: raushangul.Avakova@kaznu.edu.kz);*

*Omirebekova Zhamila – Candidate of philology, L.N Gumilyov Eurasian National University (Astana, Kazakhstan, e-mail: ozhamila@inbox.ru);*

*Akimisheva Zhanar – Candidate of philology, Al-Farabi Kazakh National University (Almaty, Kazakhstan, e-mail: akimisheva75@mail.ru).*

**Авторлар туралы мәлімет:**

*Бектемирова Сауле – филология ғылымдарының кандидаты, қауымдастырылған профессор, Әл-Фараби атындағы Қазақ ұлттық университеті (Алматы қ., Қазақстан, e-mail: saule.bektemirova77@gmail.com);*

*Авакова Раушангүл – филология ғылымдарының докторы, профессор, Әл-Фараби Қазақ ұлттық университеті (Алматы қ., Қазақстан, e-mail: raushangul.Avakova@kaznu.edu.kz);*

*Омирбекова Жамиля – филология ғылымдарының кандидаты, Л.Н. Гумилев атындағы Еуразиялық ұлттық университеті (Астана қ., Қазақстан, e-mail: ozhamila@inbox.ru);*

*Акимішева Жанар – филология ғылымдарының кандидаты, Әл-Фараби атындағы Қазақ ұлттық университеті (Алматы қ., Қазақстан, e-mail: akimisheva75@mail.ru).*

**Информация об авторах:**

*Бектемирова Сауле – кандидат филологических наук, ассоциированный профессор, Казахский национальный университет имени аль-Фараби (г. Алматы, Казакстан, e-mail: saule.bektemirova77@gmail.com);*

*Авакова Раушангүл – доктор филологических наук, профессор, Казахский национальный университет имени аль-Фараби (г. Алматы, Казакстан, e-mail: raushangul.Avakova@kaznu.edu.kz);*

*Омирбекова Жамиля – кандидат филологических наук, и.о. доцент, Л.Н. Евразийский национальный университет имени Л.Н. Гумилева (г. Астана, Казакстан, e-mail: ozhamila@inbox.ru);*

*Акимішева Жанар – кандидат филологических наук, Казахский национальный университет имени аль-Фараби (г. Алматы, Казакстан, e-mail: akimisheva75@mail.ru).*

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