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<https://doi.org/10.26577/EJPh.2024.v196.i4.ph1>**R.A. Avakova*** , **Zh. Tuimebaev** , **Sh.T. Kudyarova** **A.M. Dossanova** , **I. Samatov** 

Al-Farabi Kazakh National University, Almaty, Kazakhstan

*e-mail: raushangul.Avakova@kaznu.edu.kz

SEMANTICS OF ANIMALISTIC PHRASEOLOGICAL UNITS IN TURKIC LANGUAGES

The semantics of zoomorphic phrases in Turkic languages are considered in the article. The semantics of phrases containing zoomorphic nominations, which are among universal metaphorical models, are analyzed in the article. In the course of the analysis, the spread of stereotypical and national characteristics, the adoption of animal images in person descriptions, and the comparative study in Turkic languages are brought to the fore. The article aims to analyze common zoomorphic phrasemes in Turkic languages in a cognitive model. Among the research methods of the article, we refer to the method of structural-semantic modeling: it is used to determine the preservation of the given general Turkic phraseological fund in modern Turkic languages and its position in the lexical fund. The novelty of the research is that zoomorphic phrases, which inform about the spiritual and material culture of the Turkic peoples, are being studied for the first time as defining units of the national cultural character of the Turks as a result of the research revealed differences in zoomorphic phrases, which summarized imagery, conceptual, and value criteria depending on lingua-creative, pragmatic, and lingua-cultural factors.

Key words: phraseology, animalistic phraseology, comparative-historical study, semantics, phraseological dictionary, lexicon-phraseological fund.

Р.А. Авакова*, **Ж.Қ. Түймебаев**, **Ш.Т.Кудьярова**, **А.М. Досанова**, **І. Саматов**

Әл-Фараби Қазақ ұлттық университеті, Алматы қ., Қазақстан

*e-mail: Raushangul.Avakova@kaznu.edu.kz

Түркі тілдеріндегі анималистік фразеологизмдердің семантикасы

Мақалада түркі тілдеріндегі зооморфтық фраземалар семантикасы қарастырылады. Мақалада әмбебап метафоралық модельдердің қатарына жататын зооморфтық номинацияларды қамтитын сөз тіркестерінің семантикасы талданады. Талдау барысында стереотиптік және ұлттық ерекшеліктерді таратуадамның сипаттамасына қолдануда жануардың бейнесін қабылдау сынды түркі тілдеріндегі салыстырмалы зерттеу алдыңғы қатарғы шығарылады. Мақаланың мақсаты түркі тілдеріндегі ортақ зооморфтық фраземаларды когнитивті модельде талдау болып табылады. Мақаланың зерттеу әдістеріне құрылымдық-семантикалық модельдеу әдісін жатқызамыз: келтірілген жалпы түркілік фразеологиялық қордың қазіргі түркі тілдеріндегі сақталуы, лексикалық қордағы орнын анықтау үшін қолданылады. Зерттеудің жаңалығы түркі халықтарының рухани, материалдық мәдениетінен хабар беретін зооморфтық фраземалар түркілердің ұлттық мәдени сипатты анықтаушы бірліктер ретінде алғаш зерттеліп отыр. Зерттеудің нәтижесінде бейнелік, ұғымдық, құндылық өлшемдерін бойына жинаған зооморфтық фраземалардың лингвокогнитивтік, прагматикалық және лингвомәдени факторларға байланысты өзгешеліктері анықталды.

Түйін сөздер: фразеологизмдер, анималистік фразеологизмдер, салыстырмалы-тарихи зерттеу, семантика, фразеологиялық лұғат, лексика-фразеологиялық қор.

Р.А. Авакова*, **Ж.К. Туймебаев**, **Ш.Т. Кудьярова**, **А.М. Досанова**, **І. Саматов**

Казахский национальный университет имени аль-Фараби, г. Алматы, Казахстан

*e-mail: Raushangul.Avakova@kaznu.edu.kz

Семантика анималистических фразеологизмов в тюркских языках

В статье рассматривается семантика зооморфных фразеологизмов в тюркских языках. Анализируется семантическое содержание словосочетаний, содержащих зооморфные номинации, которые относятся к числу универсальных метафорических моделей. В ходе анализа акцентуиру-

ется внимание на распространённости стереотипных и национальных особенностей, использовании образов животных при описании людей, а также на сопоставительном изучении явлений в тюркских языках. Цель статьи исследование зооморфных фразем в тюркских языках с позиций когнитивной модели. В исследовании применяется метод структурно-семантического моделирования, который позволяет определить сохранность общетюркского фразеологического фонда в современных тюркских языках и его место в лексическом фонде. Новизна работы заключается в том, что зооморфные (анималистические) фраземы, отражающие духовную и материальную культуру тюркских народов, впервые рассматриваются как ключевые элементы, формирующие национальный культурный облик тюрков. В результате исследования выявлены различия в зооморфных словосочетаниях, которые обобщают образные, понятийные и ценностные критерии в зависимости от лингвокогнитивных, прагматических и лингвокультурологических факторов.

Ключевые слова: фразеология, анималистическая фразеология, сравнительно-историческое исследование, семантика, фразеологический словарь, лексико-фразеологический фонд.

Introduction

The animal world is very familiar to human life; its closeness is connected with the historical development of civilization. The helplessness of early people before nature and their negative ideas about it were caused by the cult of animals. Cult knowledge in the animal world is the oldest expression of human creativity. Based on V.A. Maslova's opinion, a scientist who studied the relationship between language and culture: "The cult of animals is the first line that ancient man spends between himself and nature world, recognizing its dominance, but no longer identifying himself with it" (Maslova, 2007). The cognitive nature of the animal world has not decreased in spiritual culture. Therefore, animalism continues the conceptual expression of linguistic and cultural stereotypes and poetic images.

Comparing humans to animals has a long tradition in many languages and cultures. Animalistic comparison and zoo metaphors appear in folk mythology and religion, where the animal is represented as possessing intellectual and spiritual human qualities or supernatural abilities. Almost any zoonym can be used to evaluate a person in many other languages. Everyday hard work is personified by a horse, a horse; such animals characterize stupidity as a sheep /surāh, evil, malicious – a wolf /kashkar.

The process of forming new words based on phraseological units is a complex interaction of different levels of language – phraseological and lexical, with an emphasis on word-formation mechanisms. Phraseological units can become the basis for the formation of derivative lexemes, which ensures the active functioning of the word-formation system of the language. In this process, the semantic and structural connection between the phraseological unit and its derivative word is formed. For example, the phraseological unit *жылқы мінезді* [zhylyky mi-

nezdi] characterizes a person from the positive side, that is, here we mean "a patient, simple, strong person". Here the productivity of the word-formation system is manifested: due to the meaningful lexical components and phraseological patterns of new words, which retain a connection with the original phraseological unit, but become more compact and capacious.

Paying attention to the mythological background of the meaning of cult phrases associated with the animal world allows us to look into the layers of language history. It is known that the treasures of various mythical worldviews, which have been intertwined with mankind since the conscious life period, lie in the depths of phrasemes. The language contains a rich understanding and essence of life reality, the world around which a person could learn for many centuries. The new direction of cognitive phraseology has an excellent opportunity to deeply consider the semantic features and pragmatic-discursive character of phraseological units (Smagulova, 2020), which preserved the history of human beings, knowledge of the world, life, and national culture (Avakova, 2013).

Ancient archaic concepts recognized the expression of thought in words. Therefore, the ancient language structure reflects that era's archaic development. Phrasemes are an archaic form of national language, and mythological phrasemes are the oldest form of phraseology. In the first community of humanity, i.e., in the early stage of learning about world laws, a myth emerged as the fruit of the people's collective imagination. Myth is the only manifestation of what ancient people thought about, what they believed, and how they perceived everything with certain feelings. "*Legends and conditions mentioned in myth are not barbarism; they are honorees of truth that penetrate another sphere of culture*" (E.M. Meletinsky, 1979).

Materials and methods

Clarification of scientific methods and approaches to studying phrasemes in Turkic languages is directly related to the definition of the object of phraseological units and their lexico-semantic status. Phraseological units are defined in a narrow sense (V.V. Vinogradov, I.K. Kenesbayev, etc.) as lexemes, imagery, stable units of language, forming a synonymous line with lexical units, and in a broad sense (M. M. Kopylenko), any phrase is a phraseological phrase; (N.M. Shansky) proverbs, proverbial expressions, etc. are among stable phrases such opinions are formed in the scientific environment. The scientific methods of the project were determined to adhere to a narrow-scope approach to phraseology, traditionally established in the science of linguistics. The methods formed in the theory of phraseology are the fruit of written works and analyses in this field.

Phraseology was formed in Russia as a separate branch of linguistics in the middle of the last century. Nowadays, phraseological units have been comprehensively studied in all languages worldwide, and dictionaries of individual languages-monolingual, comparative bilingual, or multilingual have been created. Separate scientific directions and schools of phraseology have been formed and supplemented with scientific research methods.

Since the project is both a theoretical and practical work, the following scientific methods are used to analyze phrasemes:

Structural-semantic modeling is used to determine the preservation of the common Turkic phraseological fund presented in the project in the modern Turkic languages and its position in the lexical fund. Based on this method, it is possible to find the answer to whether the phraseological units found in the ancient Turkic monuments have undergone changes in modern Turkic languages or whether they have remained the same. For example the term ‘*kozkatagin*’ in the ancient Turkic language means *køzge mycy* ‘*kozgetysu*’ in Kazakh, ‘*kozga chushmak*’ in Uyghur, ‘*kuzga tashlanmok*’ in Uzbek, ‘*ko’zgo korup*’ in Kyrgyz, ‘*kuzge tamlonmok*’ in Bashkir, ‘*kozga tashlontu*’ in Tatar and other theoretical and practical problems are analyzed by the method of structural and semantic modeling.

The historical comparative study of phraseology is based on the *semantic-diachronic method*. It is known that phraseological affiliation to a particular word class can be recognized by the grammatical nature of words in the phrase. It can be convinced

by comparing the meaning of the main word and the general phrase to determine which word class the phraseology belongs to. This problem was studied in detail in Turkic phraseology. In the fifties of the XX century, the study of phraseology in the field of Turkology, and Soviet linguistics in general, was also studied from these two points of view. Depending on the parts of speech, phraseology is grouped into word classes with the meaning of name, verb, number, adjective, and adverb, and their morphological, syntactic, and lexical-semantic features are analyzed. *Semantic-diachronic methods* are used only conditionally in this article.

The formation of the science of general linguistics is directly related to the emergence of information about world languages, the increase of interest in language, and the creation of dictionaries for language learners. The project uses the comparative-historical method to identify standard Turkish bases of phraseology, similarities, and differences in phraseology.

Historical comparative analysis of Turkic languages developed in a new direction after gaining independence. Studying the stylistic function of phraseological units in Turkic languages and their theoretical spheres still requires additions and research in the field of Turkic studies. Differentiation of the stylistic function of standard Turkic phraseology allows us to determine the national nature of standard units. Lexical-semantic approaches were used to analyze the semantics of zoomorphic phrasemes in Turkic languages. About 50 zoomorphic phrasemes common to Turkic languages were analyzed in the article. Phrasemes are mainly taken from the works of Kenesbayev I. (1977) “Phraseological Dictionary of Kazakh Language” and M. Kashkari’s (1998) “Dictionary of Turkish Language”.

Literature review

The spread of words for animal definition in world languages can be explained by the fact that human life depends on animals. A comparative study of phraseological funds that defines national characteristics in different cultures allows us to recognize the mental attitudes of people who speak that language (Avakova, 2023). In this regard, conducting a comparative analysis of the symbolism of zoomorphic images in the phraseological units of Slavic languages (Russian, Polish) opens the way to recognizing the concept of the sphere of East Slavic and West Slavic languages (Gridina et al., 2019). In the course of researching Turkisms in world lan-

guages, one of the most influential works in Turkish is the work “Türkçe Verintiler Sözlüğü” by Gunay Karaağaç (Karaağaç, 2008), articles written in Kazakh (Kitmanova, 2014; Parazbekova, 2014) and several articles written in Russian (Bikkinin, 1991; Girfanova; Dobrodomov, 1981; Kairzhanov, 2020), works written in Uzbek (Mirzayev – Mykhailichenko, 2016) were used and examples were given. While there are languages of thousands of ethnic groups in the world, most of those ethnic groups do not have their alphabet, i.e., writing. In the history of humanity, Turkic ethnic groups are among the peoples who have their national script. Ancient Turkic inscriptions along the Orkhon and Yenisei rivers provide information about the civilization of the Turkic world (Avakova, 2019).

It is known that people used domestic and wild animals in their daily lives, and communication between such animals has been reflected in language since ancient times (Gazhayeva, 2004). In interpreting phenomena about the world and man, people often conveyed the description in the image of these animals through language. The term “zoonym” appeared in linguistics in the 60s. Even though this lexical group began to be actively studied, linguists have used the terms “zoo lexeme,” “zoolexics,” “zoo semism,” “zoo morphism,” and “zoo metaphor” since the end of the 20th century. (Solntseva, 2004; Galimova, 2004; Fomenko, 2016; Preobrazhenskaya, 2019)

The similarity of imagery meanings of zoonyms in genetically related languages proves that zoo metaphor, as a tool of general metaphor and imagery expressiveness of speech, is a universal way of understanding and thinking about the world in various spheres of human activity.

The thematic group of zoomorphic phrasemes expresses not only a rich lexical layer in any language but is also part of a national language, which reflects traditions and customs, ethnic and cultural features, and anthropocentrism of language and clearly distinguishes people’s experiences (Avakova, 2023).

Kazakh mythology is a unified system of “medium” words, ideas about the world, and the life of several thousand-year-old nomadic tribes that participated in creating today’s Kazakh people. There is no clear, transparent mythology in Kazakh. It is hidden behind the heritage of oral literature, and sagas, various genealogical legends, fairy tales, riddles and proverbs, and phraseological units, as well as in the depths of the vocabulary of the Kazakh language (Kondybay, 2004).

Phrasemes in the Kazakh language are diverse in their original content and structure. Many represent people’s history, beliefs, views, and worldviews. These features form the imagery-tone basis of phrasemes. Phrasemes result from centuries-old development of the content side of language to represent complex concepts and understandings of reality surrounding us in the shortest, most compact form, intelligible, imagery-based, and emotional (Nurmukhambetova, 2023).

However, this general characteristic of phrasemes will differentiate in each specific case depending on the image-tone basis. The imagery and tone basis of phrasemes are shown by the factors representing the social and economic life of the people, spiritual world and material culture, lifestyle, and religious and mythological beliefs.

Therefore, it is essential not to forget the extralinguistic factors contributing to the emergence and creation of phrasemes in different degrees. For example, if lexical and phraseological categories of the languages of the Turkic peoples of the Far North and Siberia reflect the features of reindeer husbandry or hunting in the taiga, and it reflects the features of cotton farming by peoples of Central Asia, fishing by peoples of Volga region, and animal husbandry by Kazakhs.

Results and discussion

In the data collection process, the analyzed and differentiated phrasemes were collected at the international scientific-practical conference on the theme “Turkish phraseology: research, scientific-theoretical methodology, and future” (at the centers of Turkic studies of Tajikistan, Uzbekistan), gathered by the scientists of the field of the phraseology of Turkic languages. Zoo-morphic phrasemes were collected and analyzed during seminars and conferences held at universities and scientific centers of Karakalpakstan and Kazakhstan.

All this could not be reflected in the language of the centuries-old practice of raising and caring for domestic animals, using them for transportation and livelihood, as well as using them as raw materials for making clothes and household equipment. These features of nomadic Turks’ life occur primarily in phrasemes.

All types of domestic animals take a special place for Kazakh people, whose primary life is directly related to livestock farming. In Kazakh, camels, horses, sheep, and cows are called *төрт түлік* [tort tulik]. In ancient times, it was said *төрт түлігі*

сай екен [tort tylygy sai eken] – to a wealthy person, so wealthiness had to be calculated by the number of livestock. When they named four animals separately, they said camel cattle, horse cattle, sheep (goat cattle), and cow cattle, and all these were called hoofed animals, and they believed that each cattle had an owner, a pastor.

When speaking about phrasemes related to *төрт түлік [tort tylik]*, the original way of transferring the animal world to society comes to the fore. Phrasemes in the Kazakh language were created based on imagery, visual comparison, and juxtaposition of animals' appearance, behavior, and habits with human characteristics. On the one hand, based on observation of the animal world, on the other hand, associative parallels born in connection with people's relationships in society and their actions in different life situations find many common or similar expressions in language and serve to create the image-tone basis of phrasemes. In studying the semantics of zoomorphic phrasemes, stable phrases expressing mood and emerging emotions also play an essential role in studying culture. (Pishghadam and Shayesteh, 2017). Understanding, perceiving, and comparing cultures in different countries ensures the acquisition of many intercultural competencies. (Pishghadam et al 2020.)

In Kazakh, the phraseme *сиыр сипағанды білмейді [siyr sipagandy bilmeidi]* – refers to people who do not understand and appreciate good feelings. In this case, a cow's physiological characteristic was transformed into a similar person's character or psychology. For example, the phraseme *жылқы мінезді [zhylyky minezdy]* – shows a person from the positive side, a patient, healthy, strong person, is mentioned here. Our nomadic people felt and understood these qualities of horses very well and transferred them as valuable qualities to humans.

The synchronous development of Turkic languages observes the commonality and variability of phrasemes related to animal husbandry. This is reflected in various groups and regions of modern Turkic languages through common or phrasal variants. Phonomorpho-semantic deviations of these phrasemes and some structural modifications are evidence of the distribution of peoples from the same genetic type, similarity in household customs, interlinguistic transitions, and political-economic relations in various periods of historical development.

Continuity and commonality of phraseological phrases related to horses are evident in the synchronous development of Turkic languages. This shows many similar or variant phraseological expressions

related to horses in different groups and regions of modern Turkic languages. Phono-morpho-semantic deviations and structural transformations that legally occur in this layer of phraseological phrases either show these peoples' common origin and lifestyle or result from interlanguage borrowed words in different periods of their historical development. Here are some examples: in Kazakh, *ат жылын тартып міну [at zhalyn tartyp minu]* in Kyrgyz, *[at zhalyn tartyp minyy]* (literally *[zhalynan ustap atka minu]* – to become an adult, to be a guy who can make decisions; in Kazakh *ат басындай [at basynday]* in Uzbek *[otning kallasinday]* – used when determining the size of something; in Kazakh *жақсы атқа бір қамшы, жаман атқа мың қамшы [zhaksy atka bir kamshy, zhaman atka myn kamshy]* in Kyrgyz *[hakshy atka bir kamchy, zhaman atka min kamchy]* in Uzbek *[akhshi otga bir kamchi, yamon otga ming kamchi]* in Uighury *[akhshi atka bir kamcha, yaman atka min kamcha]* in Turkmenian *[yagshy ata bir gamchy, yaman ata mun gamchy]* in Kazakh *атының сыры иесіне мәлім [atynyn syru yesine malim]* in Uzbek *[attyn syru eesine maalym, kuzdyn syru torkynyno maalym]*, etc.

For example, in Kazakh *ат жалын тартып міну [at zhalyn tartyp minu]*, in Kyrgyz *[at zhalyn tartyp minyy]* means to be grown up to ride a horse, in Kazakh *қой үстінде босторғай жұмыртқалаған кез [koy ustinde boztorgay zhumyrtkalagan kez]*, in Karakalpak language, *[koy ustine torgay zhumalau]* means – a time of peace, a time of peace and abundance.

Preserving common phrasemes in Turkic languages indicates their similar, everyday image-tone basis. Phrasemes created with the participation of *төрт түлік [tort tylik]* represent different moods, characters, and social and political relations of a person. For example:

– phrasemes created in the way of direct comparison of a person to determine the color and shape of something: *қойдан қоңыр, жылқыдан торы, көк ала қойдай, нар атандай [koydan konyr, zhylykydan tori, kok ala koidai, nar atandai]* etc.;

– phrasemes based on comparison or matching, which are used as folk simple methods of determination of distance, volume, height, time, etc.: *қой өрісіндей жер [koy orisindey zher]* – 5-6 kilometers; *тай шаптырым жер [tai shaptyrym zher]*, *қозы көш жер [kozy kosh zher]* – 6-7 kilometers; *құнан шаптырым жер [kunan shaptyrym zher]* – 8-10 kilometers; *бір көш жер [bir kosh zher]* – 10-15 kilometers; *ат шаптырым жер [at shaptyrym zher]* – 20-35 kilometers; *түйенің табаны*

түсер жер [tuyenin tabany tuser zher] – *Месса казһулыкка барар оте алыс жер; ам басындай алтын* [at basyндаy altyn], *ам бойы* [at boiy], *бес биенің сабасындай* [bes bienin sabasyндаy]; *бие бауырындай жер* [biye bauyryндаy zher], *бие сауымдай уақыт* [biye sauymдай uakyt]; *бұзау салмағандай уақыт* [buzau salmagындаy uakyt]; *кәрі қойдың жасындай* [kari koidyn jasyндаy], etc.;

– phrasemes born from imagery or associative comparison of characteristics of a person related to his character, psychology, relationships, and actions in society in real life situations: *қой аузынан шөп алмайтын* [koi auzyнан shop almaityn], *түйе үстінен сирақ ұйыту* [tuye ustinen sirak uyiru (uitu)], *түйе шеткендей ету* [tuye sheshkendei etu], *тойған қозыдай томпиу* [toigan kozyдай томpiу], *егінге түскен сиырдай жайпау* [eginge tusken siyrdai jайpau], *бозінгендей боздау* [boz ingendei bozdaу], *бөрі көрген сиырдай мөңіреу* [bori korgен siyrdai munireu], *қолынан қой жарысу келмеу* [kolyнан koi zharysy kelmey], *тұлпардай делебесі қозу* [tulpardai delebesi kozu], *ам үстінде күн көру* [at ustinde kun koru], *ам арылту* [at aryltu] etc.;

– phrasemes showing the relationship of man to төрт түлік [*tort tulyk*], the essence of nomadic life, biological and physiological differences: *нарым ару жүкті* [narym arу zhukti], *ару сүтті* [ary suttі], *ару күшти* [ary kushti], *мал құлағы саңырау* [mal kulagi sanуrau], *ай мүйізді қошқар* [ai muizdi koshkar], *төрт түлігі сай* [tort tuligi sai], *қунананың құндауындау* [kunанын kudayындаy], [tayun tanyrindei], *нар атандай* [nar atандаy], *нар еді ердің күні, нардың пұлы* [nar edi yerdin kunу, nardyn puly], *аузыңа май, астыңа тай* [auzyна maі, astына tai] and etc. ;

The classification and analysis of phrasemes in the Kazakh language show that the concepts of nomadic people about tort truly are preserved in the phrasemes of language in the form of imagery or associative comparisons. Such associative comparisons and similarities are carried out based on image and tone. Therefore, the key to determining the complex nature of phrasemes lies in the rich facts of language the keeper of the spiritual wealth of people.

Phrasemes are closely related to people's lives, general society, history, and material and spiritual culture. These connections are forgotten in today's language use, only their metaphorical, figurative meanings are preserved. The livelihood of Kazakh people depends on төрт түлік [*tort tulyk*] animals. As the saying goes, *жесең тамақ, кесең киім,*

мінсең ам [if you eat – food, if you wear – clothes, if you ride – a car]; for Kazakh people, who lived in nomadic conditions, *төрт түлік* [*tort tulyk*] animals were life support.

Since ancient times, Kazakh people have written many stories, songs, legends, and poems about [*tort tulyk*] animals, which have benefited from such a special place in his life, and his service has been absorbed. In all of them, dreams, wishes, and interests are visible. In Kazakh cultural life, even when people could not understand the secret of nature, works related to tort tulykanimals began to be created.

Sh. Ualikhanov said in his work “Relics of Shamanism in Kazakhs” that the first samples of works related to tort tulyk animals appeared in ancient times when human thought was at a low level. People at that time, who could not understand the secret of creation, interpreted every phenomenon in the world in their way, believed that there was a creative force in them, and worshiped it.

The first examples of poems about tort tulyk animal were born due to such old beliefs. It was known that there was a creator god of everything. For example, there was a story song in Kazakh called “Kazygurt Mountain”. In this poem, the people relate how tort tulyk animals appeared in connection with old religious concepts: Once upon a time, the whole world was covered by flooding. Only the Kazygurt mountain survived, and the ship of the saint named Nuk rested at the foot of that mountain. When there was flooding, animals hid in this ship. There were inside offspring for tort tulyk animals. It will be their Creator, their owners, who have preserved these creatures. The owner of the horse is *Қамбар ата* [Kambar ата], the owner of the sheep is *Шопан ата* [Shopan ата], the owner of camel is *Ойсыл қара* [Oysyl Kara], the owner of cow is *Зеңгі баба* [Zengi Baba]. The owner of goat is *Шекшек ата* [Shekshеk ата] [M. Gabdullin, 1974; 37 p.]. “In the so-called magical-mythological period of ethno-linguistic communities’ development, people deeply believed in the miraculous power of words, they talked about technological and mythological concepts either with enthusiasm or with fear, and they saw something mysterious in the names of objects and phenomena. Because of this faith, anyone could turn to *Zengi baba* (the protector of horned cattle), *Oysyl kara* (the protector of camels), *Kambar ата* (the protector of horses), *Shopan ата* (the protector of sheep), *Shekshеk ата* (the protector of goats) with a request to protect his cattle from fall and other natural disasters. (A. Kaidar, 1998)

There are assumptions that “Kazygurt mountain” was born in ancient times, in the era of shamanism, where many gods were worshiped compared to the fact that tort tulyk animals had their owners with a separate name. The religion of Islam gradually spread among the Kazakhs, and polytheism gradually disappeared. According to the terms of the Islamic religion, it was said that there was only one creator god. However, the Kazakhs did not surrender themselves to the conditions of the Islamic religion.

There was a legend about Kazygurt Mountain: When the world was flooded, Prophet Nuk took seeds from all kinds of animals and insects and kept them in his ship. It was said in legend that Nuk’s ship landed on Kazygurt Mountain. And the names of the owners of the above-mentioned tort tulyk animals and their names also came from the offspring of animals kept by Nuk. The following lines have been preserved about him:

*Kazygurtyn basynda keme kalgan,
Ol kieli bolmasa nege kalgan?
Ishinde eki qozy bolgan eken
Shopan ata degen soz sodan kalgan?...*

While recognizing the Islamic religion and its conditions Sh. Ualikhanov said Kazakhs were not truly religious people. That’s why they say that they used both the old shamanism and the later Islam. The proof of this is that if legends, poems, and superstitions about tort tulyk animals, the people’s disbelief, blind sentimentality if the worship of different owners is the source of the mind and knowledge of the ancient people, based on those linguistic facts, it helps us to understand people’s situation, thoughts, world view.

Among the creatures on earth, the animal world is the closest to man. Human civilization and consciousness are closely connected with the animal world. There was a limit between man and animal in the first stage of syncretic thinking of the general society. There was never a sign of equality between man and animal worshipping to the animal world (cult). In mythology, animals are presented as poetic images, and the image of animals is different depending on the knowledge, life, and thinking mentality of each person.

There are names such as *көгөрүүн kugurchen* (dove) and *қаршыға karshyga* (hawk), which are used to show only the positive side of a person in the world image of the Tatar language (in general, this is typical of the linguistic image of the entire Tur-

tic world). The names of animals and birds, which describe the negative qualities and bad character of a person, such as *dungiz* (pig), *elan* (snake), *bure* (wolf), *ka era* (goat), *maimyl* (monkey) are also used.

The most frequent component of Tatar zoomorphic phrasemes is *dog* and *cat – mache* and *et as* in all linguistic and cultural spaces. *Dogs* and *cats* have lived with humans for a long time as pets. A *dog* is in the service of a person for a long time, protects his house, and is sometimes an aggressive creature by nature. Therefore, there is also a connotation of negative evaluation: *ettai orep tora* – treat someone badly, *um болдым, et boldym//it boldym* (in Kazakh) means – I was insulted, suffered.

Dog’s intolerance and instability *et belan mache kebek um пен мысық сияқты өмір сүру* [it pen mysyk siyakty omir suru]. At the same time, dog’s loyalty and friendship is also appreciated: *kebek tugrylyklyə* – to be very loyal; *et kebek tugrylykly* – to be very loyal to hisowner etc.

Dog zoonym is widely used in phraseology of Kazakh and Tatar languages. Some of the meanings of this symbol correspond in the languages under consideration: *um өлім, um өмір, um билеме* [it olim, it omir, it bileme] means – difficulty, uselessness, needlessness, humiliation, unknown, meaninglessness. Many *dog* phrasemes have negative connotations in both languages. Some meanings of dog zoonym are completely different in Kazakh and Tatar languages. In this case, it will be necessary to talk about the national-cultural specificity of phraseological expressions. For example, Russians, Tyva, Khakas, etc. among the peoples of Siberia, *dog* is a symbol of contentment that responds with gratitude to goodness, and they also have a tradition of using the *dog* symbol as a double symbol next to the concepts of native land and homeland. The mentioned connotation is observed in some diachronically later phrasemes in Tatar language.

The speed and lightness of movement, intelligence, gentleness are related to the image of a *cat* in the mind of the Tatars: *may ashagan mache kebek* “mayga toigan mysyktai”; *machedai uyi* house “mysyktay yngaily etip zhasalgan yyi”; *et belan mache kebek yashəy* “it pen mysyktay omir syru”; *macheday uz* “abden uykushik bolgan, kolga uyretilgen yngaily”; *mache kebek sak* “very careful”; *macheday khyyanatche* “treacherous, dishonest, hypocrite”; *mache kebe tere* “eti tiri adam, zhol tapkysh kisi” and others.

The early way of life, livelihood, and economy of Kazakh people depended on tort tulyk animals, which had a strong impact on the psychology, emo-

tional world, and especially on the language of people. Well-known literary scientist B. Kenzhebayev said: “Kazakh people have a strange attitude towards animals. In order to emphasize the appearance, color, good-natured character, behavior of a person, he compares it with the members of the animal, his character, and thus makes various comparisons” (Kenzhebayev, 1958).

When Kazakh love their child, they say, *құлыным, қозым, ботам* [kulynym, kozum, botam]. These words have become an image – a beautiful girl is called Botakoz with beautiful comparison and name is given, when mood is expressed it is said: *ботадай боздады, қозыдаңй шулады* [botadai bozdady, kozydai shulady], when a person’s personality is described, *жігіттіңнары екен* [zhigittin nary eken], or when talking about beautiful girls, *жез бұйдалы, нар тамақтай* [jez buydaly nar taktai]. Imagery words that come to the mind of a person and don’t have any strangeness. Any of them, since ancient times, were born due to the way of people’s life, who were engaged in breeding tortulic animals and people’s thoughts about livestock.

The Kazakh people respect and talk about *camel* not only because its meat, milk, and wool are useful, but also because it is a strong and durable transport. *Camel* was the main transport of the Kazakh people when they moved. *Camel* is resistant to fodder and drought. That is why the peasants valued *camels* very much. The proof of this is the exaggerated praise of camel in the “Bozingen” fairy tale. If a long journey, a pass, a disoriented road is described as *тоз табаны төр елі* [tos tabany tort eli], *атан жүрер жер екен* [atan zhurer zher eken], *түйе табаны түсер жер екен* [tuye tabany tuser zher eken], strength is described *нар жолынжа жүк қалмас* [nar zholynda zhuk kalmas], *атан жілік жігіт* [atan zhilik zhigit], beauty is described *бота көзді бозжігіт* [bota kozdy bozzhigit], *бота көзді ару* [bota kozdy aru].

There are types of camels: *атан, інген, нарша, тайлақ, бота, бура, нар* [atan, ingen, narsha, tailak, bota, bura buyrsha, nar]. There are many phrasemes related to these names in Kazakh language. For example: *атандай, нар атандай нар еді* [atandai, nar atandai, nar edi], *мұрнын тескен тайлақтай еллідеу* [murnyn tesken tailaktai elpendeu], *қаңтардағы бурадай түсін қайрау* [kantardagi buradai tisin kairau], *нар бурадай шабынды* [nar buradai shabyndy], *жаңа аяқтанған бурадай* [zhana ayaktangan botadai], *бота тірсек* [bota tirsek], *шоқ басқан тайлақтай* [shok baskan tailaktai] etc.

The names of actions of camels gave an incentive for the creation of phrasemes: *ботадай боздай botadai bozdau, ботасы өлген түйеді боздай botasy olgen tuyedey bozdau, бақыру, бақырауық сары атан бакыру, бакырауык sary atan, кәрі түйедей бақырауық кару туйедей бакырауык, тісін қайрады тисін кайрады, шабынды shabyndy* etc.

White camels are rare in nature. Therefore, *ақ түсті аруана ak tusti aruana, ақ інген ak ingen, ақ баралар ak buralar* are considered sacred in Kazakh tradition. The slaughter of a *white camel* was a ritual that was done only in connection with a ritual. Therefore, the phrase *ақ түйенің қарны жарылды “ak tuyenin karny zharyldy”* – means a rare, surprising event, a symbol of abundance. And from phraseme *yerdin kuny, nardyn puly* can be seen that *nar* is considered especially, and abundance of camel meat, Phraseme *kuyrdaqtyn kokesin tuye soyganda koresinis* said when the situation is urgent.

Kazakh people, who considered camels sacred, had a tradition of *шаңырау түйе* [shanyrak tuye] – as a transport in which given in marriage daughter and the women next to her (mother, daughter-in-law or sister) were riding was called *shanyrak tuye*. For a young bride, it is considered a hot, sacred animal. Strangers met on the way did not ride. In this case, the people who saw him used to derisive him saying *пәленше келіннің шаңырақ түйесіне мініп келінті* [palenshe kelinnin shanyrak tuyesine minip kelipti] according to the folk tradition, a large family is carried on a separate camel and it goes in front of the nomadic movement. A person does not ride it, it is led by a horse, the concept *шаңырау түйе* [shanyrak tuye] was preserved.

Among the tort tulyk animals, Kazakh people especially respect *horse*. The most important feature of horse is the great benefit it brings to the defense of the country. In oral literature and historical chronicles of Kazakh people, *сәйгүлік saigulik and тұлпар tulpar horses*, who served the heroes, sang for their love and gave themselves a worthy name. Ертөстіктің шалқұйрығы *Ertostiktin Shalkuury*, Алпамыстың байшұбары *Alpamystyn Baishubarу*, Қобландының тайбұрылы, *Kobylandyn Tauburyly*, Қамбардың қарақасқасы *Kambardyn Karakaskasy*, Төлегеннің көкбозы *Tolegennin Kokbozy*, Қараманның қара-қасқасы *Karamannyn Kara-kaskasy*, Shataidyn *Aktabany* etc. These names were given to fast horses because of their appearance, character, and appearance.

There are also phrasemes created by describing the body shape of running horses, which have become beautiful similes in the language: *қой мойын*

koi moyin, qoyan jaq koyan zhak, boken qabaq boken kabak, oi zhelke oi zhelke, teke muryin teke muryn, salqy tös salky tos, taqyr baqai takyr bakai, jumyr tyaq zhutyur tyuak, tar myqyn tar tukyn, kulte qyryk kulte kyryk, shaqnaq emti shakrak etti, bota tirsek bota tirsek (Abai). Ойық желке, кекшіл бас, құлжа мойын назбедеу *Ouyk zhelke, kekshil bas, kulzha moyun, naz bedeu* (O. Vokeyev). Күдерлі бел, күпшек сан. *Kuderli bel, kupshek san* (O. Vokeyev).

There are several types of horse cattle, depending on the breed, behavior, etc: арғымақ, *argymak, qazanat, kazanat, tekzhamynt tekezhaumyt, bedeu at bedeu at, qazaqy at kazaki at, nyraq pyraq, duldud duldul, tulpar tulpar, zhaby zhaby*, etc. There are also the following phrases, which are made to resemble the behavior of horses, which can be observed according to their age: құлындай құлдырау *kulindai kuldyrau, қулындай дауысы шығу kulindai dausy shygu, бесті айғырдай азынау besti айғырдай азынау etc.*

Phrasemes that represent the phenomena of horses: үйірге түсу *uyirge tusu, құлагын бездеу qadau kulagyn bizdey kadau, бүйірінен жарады buyirinen zharady, кекілінен қарады kekilinen karady, қанжардай қатып жарады kanzhardai katyp zharady, ішін тарту ishın tartu, сүмбідей жарады sumbidey zharady, мейіздей қатып жарады meizdey katyp zharady, шаңыңа ілестірмеу shapuna ilestirmeu, аса шабу asa shabu, ақ бөкендей ойнау ak bokendeu oynau, топ жарған тор zhargan, қанатын қаққан kanattyn kakkan, аузымен күс тістеген auzumen kus tistegen, бәйге бермес baige bermes, etc.*

Phrasemes expressing the relationship between horses and men: ат салысу *at salysu, аттан салу attan salu, ат ұстар at ustar, ат ұстатар at ustatar, ат байлар at baylar, ат құйрығын кесісу at kyurgyn kesisu, ат сауырын беру at sauyryn beru, ат құлағы теңгесу at kulagi tengesu, ат басын тіреу at basyn tireu, ат басы бір кезеңге теңгесті at basy bir kezenge tengesti, жылқыға жай тигендей zhylykya zhau tigendey, ат сабылту at sabyltu, ат құрғатпай at kurgatpau, ат айдауы at aydauy, ат қосу at kosu, ат тарту at tartu, ат қайту at kaitu, құйрық тістесін kyryk tistesip etc.*

The tradition of ат мінгізіп, шапан жабу *at mingizip, shapan zhabu* is preserved in Kazakh people's concept. It is a long-standing ancestral tradition *at mingizip, shapan zhabu* to honored guests, poets, heroes of the people and distinguished citizens who have contributed to the country. In accordance with

the requirements of life, this concept continues with awards, praises (awards).

It was a great joy for livestock to survive the winter for Kazakh people, whose main source of life and livelihood is livestock. The country, which has come out of winter, goes out to the wide pastures in April with the snow shovel, gives birth to its cattle and is happy. Especially, after the mares have safely foaled and she has given birth, the tradition of happiness and prosperity, which is eagerly awaited by the people, биебай “*biebau*”, that is, бие байлап *bie bailap* and milking kumyz begins. According to tradition, every family prepares early and prepares the necessary straws, cups, dishes, and dot lines.

The rite of бие байлау *biebailau* and milking it in a solemn ceremony, inviting to қымызмұрындық “*kymyzmuryndyk*” was a big party and meeting for Kazakh people.

Analyzing the custom of биебай “*biebau*” of Kazakh people from an ethnographic point of view, S. Kenzheakhmetuly says: In the “*Biebau*” tradition, people gather at the udder of the mare, anoint the mair's udder, and make wishes and blessings such as “*kutty bol*”, “*sutti bol*”, “*osimtal bol*”. Then milking of mare begins. Kazakhs, who highly value horses, also set the amount of time бие байлаған кезде, бие сауым, бие ағытар кезде *bie baylagan kezde, bie sauyt, bie agytar kezde* (Kenzheakhmetuly, 1998).

There are a lot of phrases in our language about one of төр түлік *tort tulyk* – cows: сиырмінез *siyminez* is – “about people with a bad character, angry people”, сиыр бүйректеніп *siyr buyrektenip* means “inharmonious, be separate”, мүйіздекен сиырдай *myizdesken siyrdai* – “conflict, mutual conflict”. Cows are divided according to their age into бұзау *buzau, торпақ torpak, тана tana, баспақ baspak, тайынша tayunsha*. Phrasemes related to these: құлыққа ұрған танадай *kulykka urgan tanadai, өгіздей боп, өгіз сияқты ogizdey bop, ogiz siyakty, өгіздей өкіру ogizday okirdi, өгіз олжа ogiz olzha, бұқадай шықты bukadai shykty, бұқаға салды bukaga saldy, etc.*

Sheep is one of the төр түлік *tort tulyk* animals. *Sheep* is recognized as a symbol of gentleness, meekness and peace, and many phrasemes expressing this meaning were created in the language: қой боласын сүйеді қоңырым деп *Koi balasyn suyedi konuryt dep, еш нәрсені білмеген момыным деп Esh narseni bilmegen motunym dep* (K. Myrzaliyev).

From this, a person is called meek: қойдай қоңыр *koidai konur, жылқыдай торы zhylykudan tori, қой аузынан шөп алмас koi auzunan shop al-*

маутун, қойдай жуас koidan zhuas, қой үстінде бостроғай жұмыртқалаған koi ustinde boztorgai zhumyrtkalagan; қой өрісте түнеген koi oriste tunegen; жатып қалған бір тоқты жайылып мың қой болған zhatyp kalgan bir tokty zhayylyp tyn koi bolgan zhurt; weresaid about a peaceful life, a prosperous country. The longing of people was described as қойдай маңырап, қозыдай жамырап “koydai manyrap, koydai manyrap, kozyday zhamyrap”, and the time when people were stuck in a dead end and stinking was described as “uylykkan koydai kamaldy”, and friendly children were compared as егіз қозыдай egiz kozy dai.

Goat is the animal that is mentioned along with sheep in tort tulyk animals. It was also called Seksek/Shekshek atabalasy. There are the following phrasemes related to goats: ешкі көздену eshki kozdeni, ешкінің асығындай eshkinin asygyndai, ешкі болсын eshki bolsyn, теке болсын teke bolsyn, балаларға сүт болсын balalarga sut bolsyn, көгендеулі лақтамай kogendeuli laktay, текені әке, ешкіні шеше etu tekeni ake, eshkinin sheshe etu, лақтамай секіру laktay sekiru. Ешкінің серкесін Yeshkinin serkesin is highly respected by the herdsmen: because they put серке serke as a leader of sheep and it is said серкесіз қой болмайды serkesiz koy bolmaidy, and it is called көсем серке kosem serke. The proof of it is at мүйізді ақ серке қойды бастар жар-жар-ай at tuyizdi ak serke koydy baster zhar-zhar-ay.

It is clear that the fact that the word animal is taken before the word soul in the phraseme is because the animal is highly valued, they wish мал-жан аман болсын *mal-zhan aman bolsyn* for prosperity in the life, customs and traditions of Kazakh people!

However, it was not so easy to take care of livestock, the people bore the burden of raising livestock and taking care of it in winter and summer. In the past, so-called sacred curses for cattle owners were cursed by people in connection with livestock diseases. For example, there were horse diseases – жамандау zhamandatu, sheep diseases – қарасан karasan, camel diseases – сусамыр susamyr, акшелек akshelek, sheep diseases – толапан toralan, goat diseases – ыза шешек yza, sheshek. A person suffering from severe labor pains used to curse: қарасанкелгір *karasankelgir! жамандатқыр zhamandatqyr!, сусамырболғыр susamyrbolgyr! топалаңболғыр topalanbolgyr! кебенеккегір kebenekkelgir! Ала өкнеболғыр ala okrebolgyr!*

Since the main economy and livelihood are related to cattle, many poems wish for the grace of seasons and the comfort of cattle. One of them is:

*Ulys kuni kazan tolsa,
Ol zhyly ak mol bolar.
Sonda olzhalı zhyl bolar.
Ylys on bolsyn!*

Ak mol bolsyn!(From oral literature) wishes in Nauryz holiday.

Ethnographer A.K. Salmin in his research describing the traditional life and religious system of the Chuvash, gives an assessment of the significance of this or that animal in the system of religious beliefs and ritual actions. The meanings are the same for all languages with familiar zoomorphic images. As a comparative analysis of the functioning of the zoonym wolf shows, in many cultures, this animal is perceived as eternally hungry, voracious, angry, cruel, and insidious, and this zoonym characterizes the same qualities among people with metaphorical connotations in different languages.

The following comparative phrases are found in Chuvash language: *kashkar pek* (*syvǎ, pitě tēreklě, vǎyla* “like a wolf” – about a very strong and healthy person; *vyčǎ kashkar pek* – “like a hungry wolf” – about a very hungry and greedy person; – “about a fierce, merciless enemy *çătkǎn kashkarpek* “like a predatory wolf” (about a very hungry and greedy (greedy) person); in Chuvash language the following phrases with zoonym *kashkar* are also used: *hura* (*hora*) *kashkar, hǎmǎr kashkar, shurǎ kashkar, hěrlě kashkar*. Interpretation of the meanings of the definitions *hura, khǎmǎr, khěrlě, shurǎ*. The word *hura* “black” in the phrase *hura tǎshman* means “evil enemy”, hence *hura çyn* “angry person”, “evil person”. Thus, we can conclude that *hura* in the combination *hura kashkar* has a pejorative meaning “evil, malicious”, and figuratively it means “evil wisher”. *Kashkar* “unkind person”; Chuvash: *usal shukhǎshsene yrǎpek kǎtartma tǎrǎshakan çyn* “a wolf in sheep’s clothing – about a hypocritical person.”

There are proverbs and sayings identical to Russian ones in Chuvash language: *kashkǎr tem chul tǎrantarsan ta vǎrmanah pǎkhat* “no matter how you feed the wolf, he keeps looking into the forest”; *kashkara uri tǎrantarat* “the wolf is fed by the legs”; *uparan tarnǎ, kashkǎra çulǎkhnǎ* “ran from a bear, fell into a wolf”; *sanshǎn surǎkh ta syv pultǎr, kashkar ta tutǎ pultǎr* “and the wolves are fed and the sheep are safe”.

There are two holidays dedicated to the *wolf*, an animal that played an important role in the life of the Gagauz ancestors. The first one is called *zhanawar yortulary*. This is evidence of the existence of a *wolf*

cult in Gagauz, and their roots are very distant. The holiday lasts up to a week. On these days, the use of all sharp objects is prohibited, women cover the hearth with clay to cover *the wolf's mouth and eyes*. Gagauz have a tradition of swearing in the name of a wolf. The phrase “Canavar ursun!” means “if I cheat, let the wolf punish me!” This oath was considered more reliable than the usual oath or the traditional oath given in the name of God.

The second holiday, *topal canavar günü*, is called “Aksakkaskyrkuny”. This day is specially celebrated to atone for the guilt (violation of the ban) of one of the tribes who killed a wolf. According to Gagauz traditions, this wolf is considered more dangerous than other wolves. Aksakkaskyrkuny is a special yeast cake prepared, greased with honey, it is called *ballı pita*. It is distributed to children and neighbors early in the morning. According to the famous ethnographer Mikhail Guboglo, the cycle of *Wolf holidays* in Gagauz has a wide theme of ritual activities. Thus, the cult of wolf worship in Gagauz was born with the characteristics of nomadic life. According to the research of scientists, many elements of such rituals correspond to similar phenomena in medieval Kumans described in Russian chronicles and Byzantine chronicles. However, based on the elements preserved in Gagauz, we cannot talk about the similarity of wolf cult between Gagauz and other Turkic peoples, because the Gagauz do not have a legend that takes the wolf as an ancestor.

Based on the collected materials, here are some phrases related to the word “wolf” in Uzbek, Karakalpak, and Nogai languages: Karakalpak: *Kaskyrdai antalady* – “rushed forward wildly and eagerly”; *Bori zhep ketermedi* – “no need to be afraid.” Uzbek: *Buri eb ketarmidi?* – “there’s nothing to be afraid of”. Karakalpak: *Kaskyrtarty* – refers to a wolf maiming livestock; *Bolingendi bori zher* – “everyone went together”; *Bori kursaktandy* – “hungry, he was swallowing air instead of food”. Karakalpak: *Borige bailagan ylyktai bolu* – “to suffer greatly, to be in a helpless state, waiting in despair”, and so on.

Conclusion

In conclusion, I would like to add that we see further prospects for work in this direction, first of all, in a comparative study of using zoonyms in a imagery meaning in various fields of science. The similarity of imagery meanings of zoonyms in genetically related languages proves that metaphor in general and zoometaphor in particular as a means

of imagery expressiveness of speech is a universal way of thinking and understanding the world in various spheres of human activity.

The importance of researching phraseological funds, which clearly shows the uniqueness of the life of certain people, their culture, tradition, and mentality, takes precedence not only in the linguistic direction but also as the most relevant research in the quarter of universal sciences. Therefore, mastering phraseological units, finding the national code hidden in them, and revealing their symbolic nature have become integral to ethnic recognition. As an object of comparative analysis, it is very important to compare the phraseological materials of structurally, typologically, and semantically related languages, because the identification of differential signs in general marking leads to the effectiveness of determining the phenomenon of universal and unique in related languages.

There are many linguistic phrases related to livestock in the Kazakh language. Therefore, if phrasemes, which are a mirror of national life, have a special place in creating the linguistic image of the world, analyzing it from a cognitive point of view gives a great opportunity to reveal the nature and harmony of national culture in Kazakh civilization, we left the linguistic analysis to the contribution of future works.

Further research

Based on the phraseological fund of modern living Turkic languages, a collective monograph entitled “Semantics of phraseological units common to modern Turkic languages” and “Dictionary of common Turkish phraseological units” will be prepared. These have been scientifically and theoretically sequenced, analyzed, and sorted and have achieved scientific-theoretical results in the historical and comparative aspect with common ancient Turkic monuments.

The collective monograph “Semantics of phraseological units common to modern Turkic languages” has a significant contribution to the science of Kazakhstan and its social and economic benefits in the development of science and technology. The borders of Turks, who have their own place in the world civilization, are far away. We believe that research about language and culture, history and civilization, spiritual wealth, and wise thoughts of Turkic-speaking peoples, who are the owners of the native alphabet, and descendants of written monuments, will still take place in the future.

“Dictionary of common Turkish phraseological units”, which is preserved as a legacy from generation to generation, contains a corpus of imagery phraseology, preserved in the depths of many centuries, sorted and preserved in depths of history to the present day, reflecting the nourishment, beauty of the language, proving people’s wisdom, is of particular relevance for Turkic science.

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Information about authors:

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

Tuimebaev Zhanseit – Doctor of Philology, Professor, Al-Farabi Kazakh National University (Almaty, Kazakhstan, e-mail: turkology.ri@gmail.com);

Kudyarova Sholpan – Candidate of philological sciences, Al-Farabi Kazakh National University (Almaty, Kazakhstan, e-mail: kudyarova.72@mail.ru);

Dossanova Albina – PhD, Al-Farabi Kazakh National University (Almaty, Kazakhstan, e-mail: albina.dosanova@kaznu.kz);

Samatov Ilyas – PhD Student, Al-Farabi Kazakh National University (Almaty, Kazakhstan, e-mail: kipara_1988@mail.ru).

Авторлар туралы мәлімет:

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

Түймебаев Жансейіт – филология ғылымдарының докторы, профессор, Әл-Фараби Қазақ ұлттық университеті (Алматы қ., Қазақстан, e-mail: turkology.ri@gmail.com);

Кудьярова Шолпан – филология ғылымдарының кандидаты, Әл-Фараби Қазақ ұлттық университеті (Алматы қ., Қазақстан, e-mail: kudyarova.72@mail.ru);

Досанова Альбина – PhD, Әл-Фараби Қазақ ұлттық университеті (Алматы қ., Қазақстан, e-mail: albina.dosanova@kaznu.kz);

Саматов Ильяс – PhD докторант, Әл-Фараби Қазақ ұлттық университеті (Алматы қ., Қазақстан, e-mail: kipara_1988@mail.ru).

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