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ZOONYMIC CODE OF THE WORLD PICTURE OF THE TURKS (BASED ON THE MATERIALS OF THE KAZAKH, TURKISH AND UZBEK LANGUAGES)

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Abstract

The purpose of the research is to analyze the process of formation and evolution of zoonymic units on the materials of the Kazakh, Turkish and Uzbek languages. Linguistic, lexicographic and comparative methods were used to achieve the research goals. The results of the paper determined that the animal kingdom is a source of multiple metaphorical usage, since linguistic similarities have been established between the entities of the world and animals. For this reason, when comparing the Kazakh, Turkish and Uzbek languages, zoonyms have become an extremely important lexical component of the language picture of the world in the metaphorical field. Nouns denoting representatives of the fauna constituted an important part of the phraseological code presented in the fixed and lexicalized constructions of the Turkic world picture. Acquiring a new meaning, lexical units were not a semantic sum of language components, but their transformation using zoonyms.

Keywords: zoomorphic metaphors, lexical units, proverbs, Turkic languages, learning

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CODI ZONÍMIC DE LA IMATGE DEL MÓN DELS TURCS (BASAT EN ELS MATERIALS DE LES LLENGÜES KAZAKH, TURCA I UZBEK)

Resum

L'objectiu de la recerca és analitzar el procés de formació i evolució de les unitats zoonímiques en els materials de les llengües kazakh, turca i uzbek. S'han utilitzat mètodes lingüístics, lexicogràfics i comparatius per assolir els objectius de la recerca. Els resultats de l'article han determinat que el regne animal és una font de múltiples usos metafòrics, ja que s'han establert similituds lingüístiques entre les entitats del món i els animals. Per aquesta raó, en comparar les llengües kazakh, turca i uzbek, els zoònims s'han convertit en un component lèxic extremadament important de la imatge lingüística del món en el camp metafòric. Els substantius que denoten representants de la fauna constitueixen una part important del codi fraseològic presentat en les construccions fixes i lexicalitzades de la imatge del món turca. En adquirir un nou significat, les unitats lèxiques no són una suma semàntica de components lingüístics, sinó la seva transformació mitjançant zoònims.

Paraules clau: metàfores zoomòrfiques, unitats lèxiques, proverbis, llengües turques, aprenentatge

CÓDIGO ZONÍMICO DE LA IMAGEN DEL MUNDO DE LOS TURCOS (BASADO EN MATERIALES DE LOS IDIOMAS KAZAJO, TURCO Y UZBEKO)

Resumen

El propósito de la investigación es analizar el proceso de formación y evolución de las unidades zoonímicas en los materiales de las lenguas kazaja, turca y uzbeka. Se han empleado métodos lingüísticos, lexicográficos y comparativos para alcanzar los objetivos de la investigación. Los resultados del trabajo han determinado que el reino animal es una fuente de múltiples usos metafóricos, ya que se han establecido similitudes lingüísticas entre las entidades del mundo y los animales. Por esta razón, al comparar las lenguas kazaja, turca y uzbeka, los zoónimos se han convertido en un componente léxico extremadamente importante de la imagen lingüística del mundo en el campo metafórico. Los sustantivos que denotan representantes de la fauna constituyen una parte importante del código fraseológico presentado en las construcciones fijas y lexicalizadas de la imagen del mundo turco. Al adquirir un nuevo significado, las unidades léxicas no son una suma semántica de componentes lingüísticos, sino su transformación mediante zoónimos.

Palabras clave: metáforas zoomorfas, unidades léxicas, proverbios, lenguas turcas, aprendizaje

1. Introduction

Due to various social and historical factors, there are obvious cultural differences between different views of the world picture. With global economic integration and the increasingly frequent communicative activities of human society, the amount of information a language can convey has also increased dramatically, and new etymologies, word meanings, and extended metaphors are being developed everywhere. In their papers, Galimova (2004) and Wildes (2020) explore the influence of zoonyms on the life, behavior, history and culture of the Turkic people who use them, establishing a close connection with the cultural past, geographical environment

and customs of this people. The emergence of any cultural phenomenon has its own complex and deep socio-historical reasons and cannot be caused by a simple linguistic component. The zoonymic code of the world picture not only reflects the ancient ideas and customs of the Turkic ethnic groups, but also has deep cultural connotations, where it is supposed to focus on the motive of cultural meanings and characteristics from a linguistic viewpoint. The etymology of languages is changing, so the creation of a systematic zoonymic knowledge structure can provide students with a more reliable source of data for the study of philological traditions and the development of civilization. However, there is still a wide field for studying and considering the peculiarities of the use of zoomorphic lexemes in the Kazakh, Turkish and Uzbek languages.

The names of animals play an important role in the formation of the world picture of the Turks. The comparison of zoomorphisms can open new horizons for linguistics in understanding communication between peoples, especially at the present time. Faced with the cultural diversity of zoonymic units, the language with its rich phraseology is strongly influenced by extralinguistic aspects that tell about the life and accumulated experience of the Turks. Stories, experiences, behavior, cultural and anthropological elements of all kinds of language form various expressions and make them living repositories of expressiveness. Internationalization movements influence phraseological standardization within the policy of university education and training, being one of the factors influencing interlingual and intercultural communication. A certain linguistic and textual uniformity can be observed between different languages through linguistic universals. In their papers, Newton et al. (2020) consider phraseological units using zoonyms and prove their cultural diversity. Zoonymic expressions ultimately reveal the culture of the Turks, bringing up scenes from lived stories and alleged behavior, while figurative expressions, such as proverbs, idioms, combinations, phrases and sayings, act as natural decoders for understanding beliefs, customs and social conventions (Humbatova & Hajiyeu 2019). However, the authors have little studied the mechanisms of influence of zoonyms on the world picture of the Turks.

Language and culture are one and the same. Difficulties in interpretation and understanding arise in the process of studying the structural laws of the language and ignoring the cultural factors accumulated in it. This affects the communicative effect in the educational process. The lexical components of zoonyms of the Kazakh, Turkish and Uzbek languages are based on their own word-building means based on the original Turkic roots, constantly enriched by the introduction of foreign languages. In their studies, Abdurakhmonova et al. (2022) and Ogdonova (2000) reveal the values of zoomorphic lexemes that arise after passing through cognitive and linguistic filters, which are not only distorted by physical perception, but also influenced by cultural aspects. Difficulties in the use of words are caused by differences in the potential concepts of ethnic groups in terms of cultural forms, social customs, life experiences and psychological factors. Zoonomics idioms are among the most valuable expressions of human culture. They arise from life, refine and sublimate, acting as the result of human observation of society and reasoning (Akkus 2019). The influence of cultural differences on the study of Turkic languages is by no means limited to word. It is reflected in three planes of linguistic structure, semantics and pragmatics. Nevertheless, the authors have not sufficiently disclosed the cultural elements of the word formation of zoonyms, which affect the communicative connection in the learning process.

The purpose of the research is to analyze the use of zoomorphic idioms of the Kazakh, Uzbek and Turkish languages in the communicative process.

2. Materials and methods

The following methods were used to achieve the research goals: linguistic, lexicographic, comparative. At the stage of structuring the zoonymic lexemes of the Turkish, Uzbek and Kazakh languages. the linguistic method made it possible to consider various cycles of metaphorical expressions that underlie the ontological foundations of the Turkic languages. Its different cultural connotations helped to reflect the reasons for the differences in the meaning of words about animals in order

to correctly understand and use them. Value judgements formed the postulates of abstract lexeme models of zoonyms, being the key ones in the development of the linguistic picture of the world of the Turks. This method made it possible to present zoomorphic expressions of the terms of subject linguistics in the form of sayings and metaphorical lexemes, which enabled identifying the constitutive elements of the linguistic world and express subjective knowledge about the philological experiences of the cultural context. The linguistic mechanisms of transcendental research indicated that language is an intermediate, constitutive subject of immediate reality, which helped to identify the philological mechanisms and thinking that laid the foundation for the cultural paradigm of zoonymic linguistics in determining the code of the world picture of the Turks in the learning process.

At the stage of considering the semantic meaning of zoonymic expressions in the Kazakh, Turkish and Uzbek languages, the lexicographic method made it possible to explain the semantic foundations for the existence of words and vocabulary in the language picture of the world, as well as the nature of the lexicographic definition. Its ideographic elements highlighted the cultural value, risks and difficulties involved in defining metaphorical idioms in the Turkic languages. This method helped to highlight the role of metaphor in the polysemy of words, which is necessary to determine the example in the lexicographic article and the complex solution of signs for public use. The elements of lexicography provided an opportunity to analyze the main linguistic currents of zoomorphic metaphors both in their theoretical dimension and in practical application. They also enabled identifying various forms of zoomorphic argumentation of the Kazakh, Turkish and Uzbek languages, emphasizing the diversity of lexical manifestations typical of the culture and people of the Turkic-speaking population. The linguistic dimension, in which the lexical unit was projected, characterized the totality of semantic features of zoonymic metaphors, which express the definition of the classical picture of the world in the educational process.

At the stage of correlating zoomorphic metaphors of the Kazakh, Turkish and Uzbek languages, the comparative method made it possible to consider various proverbs and expressions as integral objects, each of which had a set of linguistic and

semantic attributes. The elements of the method helped to focus the research on the properties of zoonyms, including the diagnostics of cultural aspects that were interpreted into the linguistic picture of the world. Comparison of lexical units emphasized the assimilation and differentiation of Turkic languages within a philological context. The description of the fundamental role of the formation of zoomorphic concepts has led to the focus of the alleged similarities and differences between the use of zoonymic expressions. Also, this method allowed testing the hypotheses of the authors and the research results, which contributed to the inductive discovery and the formation of own theories. Thanks to it, alternative views related to the topic under study were considered, where the main attention was paid to discussions in the field of semiotics of zoomorphic metaphors. Comparison of mutual relations between proverbs and expressions of Turkish, Kazakh and Uzbek languages emphasized the main peculiarities of the use of zoonyms in modern linguistics, not limited by philological frameworks.

3. Results

The zoonymic idioms of the Turkic world picture mainly come from ancient myths, fables, historical stories, poetry and religion. Life habits are reflected in lexical units and related features. First, attention should be paid to the numerous criteria that are used to determine zoonymic expressions. These criteria range from a semantic viewpoint to formal and functional. The definition of this linguistic phenomenon takes into account its complexity and structuring form. From the viewpoint of meaning and syntagmatic reality, as well as the functions that zoonyms can perform, it can be argued that idiomatic expressions can be characterized by a number of features that are established at the level of syntagmatic relations and emerging paradigmatic connections (Bakhromovich 2020). Proverbs, metaphors and phraseological units of the Kazakh, Turkish and Uzbek languages are works of verbal art, in which speech is improved during their study. They summarize the production experience in a simple

way and clarify the life truth of the Turks, reflecting their values and the general world picture.

Due to the characteristic images and distinctive features of animals, the use of zoonymic metaphors in Turkic culture has a long history. Their widespread use enhances the expressive possibilities and enriches the languages of different countries due to the commonality, individuality of different cultures, history, customs, beliefs and values. Some zoonyms have different denotative meanings in Kazakh, Turkish and Uzbek, but have the same or similar metaphorical meanings (Ahmadjonovna & Bakhromovich 2020). "Horse" in Turkic culture has a metaphorical meaning, such as "strong", "hardworking". Therefore, expressions from the Turkish dictionary of proverbs and sayings by Aksoy (1988) can serve as examples: "at gibi çalışmak" – to work like a horse; "at adımına göre değil, adamına göre yürür" – the horse belongs to the one who sits on it, and the sword belongs to the one on whom it hangs; "karm sa gibi kaynamak" – swarm like an anthill; "balık istifi, valık baştan kokar" – the fish rots from the head; "yaptığı hayır urkuttuğu kurbagaya degmemek" – to render a disservice.

The most difficult thing for students is to fully understand the referential and associative meanings of the source language. This requires not only an understanding of lexical meanings and syntactic relations, but also penetration into all the subtleties of stylistic rhetoric. The deep structure of a language is different from the surface structure. So, when considering zoomorphic units and idioms associated with animals and people, it is important to consider a complete understanding of the associative meanings of words and their stylistic features.

Kazakhs attach great importance to horses and believe that "horses are the wings of a person" ("аттар адамның қанаты"). There are many proverbs that allow evaluating the temperament, character and features of the Kazakh language. The contradistinction of horses in metaphorical proverbs fully expresses a special attitude towards domestic animals. In turn, horses also play a special role in the world picture of the Turks for the Uzbek and Turkish languages, using various zoonymic expressions,

such as: “at gibi çalışmak” – to work like a horse; “отнинг улими – итнинг байрами” – the death of a horse is a holiday for dogs (Winter & Perlman 2021).

As for the description of idiomatic expressions at the syntagmatic level, one can say that they are characterized by the fact that they are a combination of at least two words connected in a single chain, forming an invariable syntactic block, which is important to consider when studying them in the educational process. One of the components should have a transformed value that is close to a metaphorical expression that supports the general meaning of the expression. These elements make it possible to characterize and identify an idiomatic expression at the level of syntagmatic relations, which characterizes the linguistic picture of the world of the Turks.

On the other hand, in the plane of paradigmatic relations, the idiomatic expressions of the Turkic languages can be characterized by the stability of zoonymic forms and meanings, which allows them to be freely reproduced in various communicative contexts during learning. Examples are Kazakh expressions from the material of the Turkic comparative phraseology by Kalybaeva (2010), such as: “аю құтылудың сонша айласын жасайды” – even an experienced hunter may not be able to defeat a bear; “сиыр сүйкенбей жүрмейді” – a cow does not walk carefully.

In addition, the idiomatic expression is also characterized by the presence of a complex meaning and a nominative integrity that cannot be broken into parts. A direct manifestation of such a process can be seen in the material of Tosheva (2017), where they are expressed in Uzbek: “овул ити ола бўлсада, бўри келганда – бирлашар” – friends get to know each other in trouble; “бак – бак этган такани ёмгир ёццанда кур, шац – шац этган келинни сигир соццанда кур” – you will see a bleating goat in the rain, and you will see a talkative daughter-in-law when she is milking a cow; “ошхонадан айвон яхши, дангасадан хайвон яхши” – a veranda is better than a dining room, cattle is better than lazybones.

This type of construction of zoonymic expressions with a complex structure is associated with a level of abstraction and metaphorization, which are manifested in the communicative process and require speakers to effectively interact with their speech society, as well as be able to distinguish between the relationships that exist

between different pictures of the world. The generality and individuality of metaphorical cognitive thinking are factors that determine the equivalence and asymmetry of zoonymic metaphorical expressions.

As can be seen, there is a wide range of syntactic complexity of zoonymic expressions in the Kazakh, Turkish and Uzbek languages. At a higher level of the language code, the structural meaning becomes more incomprehensible, i.e., it approaches a more complex metaphorical meaning. Thus, it can be said that this type of zoonymic expressions has a close relationship with the images that speakers can have about the world around them, especially about the animal world, which they can observe and recognize on a daily basis (Erban et al. 2021). Idiomatic expressions are characterized by the fulfillment of two main requirements that make them a philological unit during the study: fixation and idiomaticity, which are responsible for the readiness of lexical forms and their ability to denote integrity, not a unit (Felker et al. 2018). The highest degree of syntactic complexity and semantic immobilization is manifested in the structures of sentences characteristic of folk speech, which are built upon an appeal to any element of the animal world in order to form a world picture of the Turks. These phrases may be universal, like most sayings and proverbs, or may be specific to the speaking community.

In some cases, metaphorical projection in Kazakh, Turkish and Uzbek is a mechanism for attributing outstanding physical characteristics and abilities to a person, starting with the selection of the main features of an animal, as in the following examples: “kurt gibi kızgın” – to be angry like a wolf; “domuz gibi içmek” – to drink like a pig; “köpek gibi yorulmak” – to be tired like a dog; “балықтай жұмған аузын ашпай” – to be dumb like a fish (Kushmar 2019).

However, this does not mean that the meaning depends on the subjectivity of each human being, since it is necessary to recognize the presence of a certain objectivity in the way of perceiving linguistic properties. This highlights the fact that the Turkic languages do not reflect facts based on an external objectivist world, completely independent of what people observe, but rather represent conceptual structures about the surrounding external world and one's own culture. Therefore, it is

impossible to understand the structure of the zoonymic conceptual apparatus without taking into account its physical, social and cultural substratum. The experience of communicating with animals varies depending on the culture and context, which is reflected in the faunistic nouns that make up phraseological units as an embodied and cultural-linguistic phenomenon. In other cases, the similarity between an animal and a human is not objective, but is perceived and associated with existing cultural ideas about the behavior of animals, which consist in attributing human traits to them.

The popular conceptualization of animal characteristics is presented in terms of human properties, where the philological chain underlies the metaphorical projection of existence. The zoomorphic code of the world picture of the Turks has its own pronunciation and structural changes. When comparing Kazakh, Turkish and Uzbek, one can find that the ancient Turkic lexical units have changed, but in general, the range of changes in these words is not very large and consists of the following scheme: zeugma + fragment consistency. Examples are the following expressions in Kazakh, Turkish and Uzbek: “аң патшасы арыстан” – lion is the king of beasts; “deli dana gibi dönmek” – to spin like a mad cow; “молга берсанг соз емиш, бокар сени ёзу қиш” – if you feed a cow well, it will feed you both in summer and winter (Inamovich 2021).

The principle of unidirectionality, which governs the conceptual metaphor, is projected onto the target area of the original structure of a lexical unit. But, in the case of zoomorphic metaphors, different directions are possible, both in representing people and animals with their respective sources of meaning. From the viewpoint of the conceptual theory of metaphors, human experience, metaphorical thinking and language are inseparable. Metaphorical thinking influences the cross-cultural translation of metaphors. In the process of forming animalistic metaphorical thinking in the Turkic languages, similarities and differences in the natural environment and social culture are factors that lead to the emergence of a cognitive commonality and individuality between Kazakhstan, Turkey and Uzbekistan.

In order to vividly and figuratively depict someone, the Turkic languages often compare two different things that have some common characteristics. Comparisons clearly appear in the sentence as ontology and metaphor. So, on the example of the translation of the Uzbek proverb “бак – бак этган такани ёмгир ёццанда кур, шац –

шац этган келинни сигир соццанда кыр” (you will see a bleating goat in the rain, and you will see a talkative daughter-in-law when she milks a cow) into Turkish or Kazakh languages, it was found that in the process of metaphorical construction of the translated language, the figurative form does not correspond to the meaning, using a compensatory semantic translation strategy (Perlman & Woodin 2021). In this sentence, the metaphor has lost its original meaning, and its short form has remained, which is much more expressive than comparison. Such a transformation of the meanings of words is quite common in ordinary vocabulary. In an appropriate situation, the method of replacing the figurative body is used to understand the expression, where the communicative function draws attention to the equivalence of language effects when considering languages. In addition, this situation emphasizes the fact that in the process of translating zoonymic metaphors, important aspects are understanding the trend of Turkic metaphorical thinking, cultural differences and the integrity of the world picture.

The associative meaning of zoonymic words stems from people's sensations and understanding of the world around them. People live together on the same earth and have similar cognitive models of the world. Due to their inherent characteristics, some animals often leave the same impression or understanding in different ethnic groups and thus have a similar cultural association and emotional connotation, where some nouns with metaphorical meaning can be converted into verbs, adjectives or adverbs to express actions, properties or states that have the original characteristics of a noun. An example is the following expressions from the encyclopedia of the Kazakh traditional system of ethnographic categories, concepts and names: “ақ түйенің қарны жарылды” – abundance, great joy; the belly of the white camel burst (literally); “жүрегі тайдай тұлады” – the internal state of a person, when a strong heartbeat is compared with a horse running (Ozer & Alimbay 2011).

The examples given show that the metaphor is based on a certain similarity of characteristics between two things, and it is thanks to this basis that words referring to one thing can be used to refer to another, characterizing the so-called “characteristic similarity”. Similar animal idioms are often found in both Kazakh, Turkish and Uzbek.

The metaphorical expressions carried by the same animal can be different, and the pragmatic meanings can be completely contradictory, causing the content of a rich target meaning within the educational context of students.

Thus, the zoonymic code of the Turkic world picture, considering the Kazakh, Turkish and Uzbek languages, is a product of a certain cultural background, and its metaphorical meaning depends on understanding the lifestyle and a large amount of knowledge about the content of the original text. Since zoomorphic idioms reflect the unique way of life of the Turks, when studying and considering them, one should try to preserve the original style, rich cultural features and connotations. In cultural settings, animal images express the same or different meanings, which are used in overarching proverbs and metaphorical expressions. At the heart of the picture of the world of Kazakhs, Turks and Uzbeks is the commonality of the three peoples, emphasizing their grace, as well as the figurative and expressive power of language mechanisms. Since the national psychology, natural environment, social culture, customs, religious beliefs and other aspects of the Turks have both common features and differences, the concept of zoomorphisms shows the diversity of metaphorical meanings. The connection between language and cognition from the viewpoint of metaphor in the general context of cognitive linguistics forms the elements of modern cognitive sciences for improved knowledge of the linguistic picture of the world in the educational process.

4. Discussion

Carisio (2020) believes that there is a close relationship between language and culture, since Kazakh, Turkish and Uzbek are forms of existence of the national Turkic culture, and various traditional features cannot but be reflected in the language. Different ethnic groups reflect and fix the specific cultural features of the natural environment, historical conditions, geographical location, economic life and social reality. Historically, the nomadic way of life of the Turks for thousands of years has formed a rich and colorful zoonymic morphology. The continuous expansion of the

area of domestication is an important part of the life of the Turks. This economic life inevitably had a huge impact on the language, especially in vocabulary. The vocabulary system of Turkic studies, reflecting the culture of animal husbandry, is very rich and occupies an important place in the entire language base, expressing original national characteristics. The cultural connotations of zoonyms are very different, reflecting the regional background of the represented group to which they belong. The connotation of a word is different from its literal meaning – the main or obvious one. The cultural connotation of a word refers to the implicit meaning, which is endowed with special traditional factors, in addition to the literal definition of the collective name. Such terms can not only clearly express a certain quality, character, but also succinctly describe certain events and convey certain emotions. In everyday life, due to its rich expressiveness, the vocabulary of zoonyms is often used by people to express their emotions and enrich their own language. When comparing the results of the paper and the data of the authors, the fact that culture and traditions are fundamental elements for building a world picture of the Turks is emphasized.

From the viewpoint of Khashimova (2017), the concept of a linguistic picture of the world is born from the theory of a picture of the world, which proceeds from the fact that each language acts as a way of perceiving and understanding culture, through which one can comprehend and express the real way, forming a single conceptual system of people's knowledge. Due to the relationship between the commonality and individuality of different languages, the formed picture of the linguistic world has both universality and nationality, which can be used for a comparative study of cultural interpretation. From the viewpoint of semiotics, the main unit of the conceptual world picture is the materialized structure, which forms the form and material composition of the basic linguistic system. Given that the code is a social fact and responds to specific communicative needs, it adapts to the communicative circumstances, in which the language of zoonymic formal structures is immersed. The cognitive processes that make it possible to understand, analyze and interpret sentences begin with a mental representation of the content of statements, i.e., a representation of the relationship established between actions or processes and the various arguments that come into

contact. The syntactic component of the Turkic languages is a formal code for the combination of linguistic units necessary to extract meaning from verbal messages. In other words, parsing processes are cognitive mechanisms that mediate between extracting the lexical meaning of zoonyms and interpreting sentences. This fact confirms the features of the morphological materials of the Kazakh, Turkish and Uzbek languages, emphasizing the relevance of the results of this paper.

According to Wei & Zhu (2019), the language code of the Turkic world picture implies finding the constitutive structure of zoonymic sentences, for which it is necessary to analyze the structural relationships that exist between the various lexical elements of a sentence, from which its meaning is determined. The world picture code has two forms of representation: verbal and non-verbal, and both of them have a significant impact on the final interpretation of the statements, to which the student is exposed in the process of communication. Linguistics, unlike semiotics, does not attach to the non-verbal code the importance it has in communication. The cultural and linguistic diversity of zoonyms in Turkic languages, such as Kazakh, Turkish and Uzbek, causes communication problems that appear when considering them. On the one hand, this is the suppression of the cultural and linguistic homogenization of the subordinate population, and on the other hand, the creation of translation mechanisms and tools that facilitate joint interaction and comprehensive communication without imposing a homogenizing model. There are historical, linguistic and ethnographic disagreements that arise in situations of lack of communication due to ignorance not only of the codes and grammatical structures used, but also of the referential world, which is designed to represent the logical and symbolic connections that give meaning to zoonymic statements. If colloquial use of the language is added to this process, without going into technical details, then the supposed uniqueness of the Turkic languages meets polyphony, ambiguity and variability in the meaning of everyday speech, thus confirming the results of the paper.

Simungala et al. (2021) argue that the process of zoonym categorization in Turkic languages interferes with the conformation of conceptual structures, which is one of the most basic cognitive actions. From the viewpoint of cognitive linguistics, the concept of the great chain of being is used not as a philosophical concept to define the

essence of man and his relationship with the cosmos, but as a way of categorizing that it has a linguistic meaning. This can be defined as a mechanism for organizing information obtained as a result of the perception of reality, which in itself is quite diverse. The categorization of man in relation to other entities in the world can be understood in terms of the great chain of being, in which different types of beings are placed on a scale of superiority, where man is in the highest in hierarchy. According to these authors, the concept of the great chain of being in a linguistic context is often used as a background in the literature for understanding the cultural worldview. This fact is evident at the linguistic level, since there is a general tendency in the languages of the world to give animals a prominent status, where zoomorphic metaphors are an extremely productive resource for describing human qualities, whether physical or moral. In turn, metaphors related to categorization and embodied nature act as a highly productive resource for attributing characteristics to people, where the ambiguity of fauna nouns is directly related to their productivity, i.e., to the frequency of their use. When analyzing the data, the versatile manifestation and use of zoonymic lexemes in the Kazakh, Turkish and Uzbek languages is emphasized.

Thus, the embodiment of fauna nouns is reflected in the productivity of being part of phraseological units, such as phrases, idioms or proverbs, and phraseology is a part of the language that reflects socio-cultural reality. The frequency of zoonyms can be explained by their prototypical nature, where polysemy is explained in the model of semantic networks, from which words are subject to various extensions or refinements. Zoomorphic lexemes predominantly activate the semantic structure of an animal being, emphasizing other structures such as function, appearance, ability and behavior. This process shows how linguistic units reflect social and historical changes, as well as the close relationship between language and worldview in the learning process. Through metaphorization, a process of conceptual projection is carried out, through which subjects capture and structure abstract concepts. The metaphorical meaning is not given in a separate word, but depends on the context, and its function is to create a new name in a contextualized meaning.

In accordance with the above, it is important to emphasize that the metaphorical creation of zoonyms is formed by speakers in response to the need to name a new reality, as well as to the mechanism of replacing conceptual terms with emotional and figurative lexemes, which are the semantic content for understanding reality. In the cognitive structure of linguistics, the process of nomination of zoonymic lexemes is not only a consequence of linguistic factors or concepts, but also of certain forms of cultural and folk origin of the Turks, where cognitive mechanisms in the process of conceptualization most often use metaphor in the process of communication.

5. Conclusions

As a result of the research, it was possible to find out that a descriptive study of zoonymic expressions on the materials of the Kazakh, Turkish and Uzbek languages reveals their relevance in everyday communication between members of societies, as well as their productivity for constructing and conveying various meanings, allowing to more fully understand and verbalize the real picture of the world of the Turks. In general, the three languages under discussion belong to the Altaic language family, and they have similarities in structural features and syntactic functions, but there are also some differences in linguistic structures. The variety of syntactic elements, in which zoonymic expressions can be realized, obviously implies a plurality of syntactic functions. In the plane of paradigmatic relations, idiomatic expressions can be characterized by the stability of forms and meanings, which allows them to be freely reproduced in various communicative contexts. Through a comparative study of the meanings on the materials of the Kazakh, Turkish and Uzbek languages, it was found that the metaphorical meanings of words about animals come from different national cultural traditions, geographical environment, customs and aesthetic standards. Given the level of communicative and discursive competence that is required to understand and use these types of expressions in a pedagogical aspect, the use of zoonymic units is closely related to the cultural and linguistic aspect of the Turks. Thus, understanding

the phenomenon of zoonyms can be useful not only from the viewpoint of describing languages, but also from a didactic viewpoint, mainly related to teaching and learning.

It was also determined that the linguistic conceptualization of the Turkic world on the materials of the Kazakh, Turkish and Uzbek languages uses zoonymic grammatical phenomena to describe the linguistic landscape of the world from the standpoint of the interaction of linguistic ontology and subjective factors. Animals have been inseparable from humans since ancient times and were continuously tamed in the process of human evolution, passing through all stages of society, and zoonymic vocabulary was increasingly reflected in the culture of the Turks. Based on the images of animals, the linguistic structure of the languages under consideration can not only visually express the characteristics of things with the help of zoological signs, but also convey certain feelings. The lexicon of zoonyms is a special part of the language both in form, teaching and content, which is a reflection of the Turkic national and cultural connotations. In the educational process, when learning a language, it is necessary to consider its linguistic units from the viewpoint of culture, to explore the national roots that underlie the vocabulary of zoonyms, providing deep meaning and sensitivity when using intercultural communication. Thus, it can be concluded that the research goal was achieved. However, the relations of zoonyms between immobilization, metaphorization and syntactic complexity require additional research in the field of pedagogy and philology.

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