



# Cognitive Aspects of the Phraseology of Precipitation in the Kazakh and Kyrgyz Languages

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## Abstract

The phraseology of precipitation as a weather phenomenon occupies an important part in the Kazakh and Kyrgyz languages. Each phraseological fund encompasses rich imagery and specific cognitive characteristics. The objectives of this research were to discover the cognitive characteristics of rain, snow and hail based on their participation in phraseology. A qualitative research design grounded in the apparatus and methodology of cognitive linguistics was employed for cognitive and linguo-cultural analysis of a set of 50 phrasemes collected from lexicographic and corpus-based sources. The study also used theoretical principles of the Conventional Figurative Language Theory to explain the meaning and motivation of the phrasemes in question which were further classified according to the meaning of target domains. It was found that the Kazakh and Kyrgyz languages share many weather vocabulary and phraseological units which appeared during common historical development. The major finding is that the mappings of precipitation concepts of 'rain', 'snow' and 'hail' are characterization of a precipitation type, personal qualities, or intensity of an action. Though the research scope is limited to the two languages of the Kipchak subgroup, it will contribute to further examine the preservation of shared Turkic phraseology which reflects unique views on the nature shared by one of the largest language families.

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## Introduction

The Kazakh and Kyrgyz languages, which are spoken by approximately 17 million and 6 million people respectively, mostly in Kazakhstan, Kyrgyzstan, China and other countries, belong to the Kipchak group of Turkic languages. The two nations of common origin which lived for centuries in adjacent territories share a common history and civilization, therefore possessing similar mentality and spiritual values. The core vocabulary, including the bulk of phraseology, of two languages is rooted in common Turkic and common Kipchak lexicon (Tuimebaev, Eskeev, & Konkobaev, 2024). Since the Turkic peoples in Eurasia traditionally had a pastoral nomadic civilization, they paid great attention to the surrounding nature and environment. As stated by Akhmatova (2020), the natural phenomena greatly influence the formation of the national worldview, as it comprises precisely those phenomena that a given ethnos recognizes as important for its functioning and existence in the world around it, organizing these phenomena into a holistic system of ideas

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(Glaz, 2019). The peculiarities of human perception of the environment lead to the formation of the cognitive worldview which is understood as a mental image of the reality existing in human or public consciousness and resulting from both empirical cognition and conscious comprehension in the process of thinking (Popova & Sternin, 2007). The set of knowledge, ideas and judgements about the surrounding world being expressed by the language means represents a linguistic worldview (Glaz, 2021; Pimenova, 2006; Popova & Sternin, 2007). Scholars distinguish various types of linguistic worldviews, among others – a phraseological worldview (Dusekova, 2006; Narynbayeva, 2017).

The conceptual sphere of natural phenomena in the Kazakh and Kyrgyz languages is represented by a wide set of individual concepts verbalized by many linguistic means of expression. For instance, in Kazakh and Kyrgyz languages there are multiple names for types of rain, snow and hail, which could be interpreted as reflection of a common occurrence of these types of weather on the territories traditionally occupied by these nations. Also, their languages have developed rich phraseology referring to natural phenomena which contains the layer of national cultural information and rich imagery. However, we witness shortage of works devoted to weather lexicon of Turkic languages specially made in line with linguo-cognitive and linguo-cultural approaches. Despite the presence of vast theoretical and empirical literature on Kazakh and Kyrgyz phraseology in general (Avakova, 2023) and individual semantic groups (Kildiroglu & Shakirova, 2023; Rayeva & Eker, 2024; Shingareva, Narozhnaya, & Kozhakhmetova, 2022), the works devoted to phraseology of natural phenomena are still very scarce (Sagyndykova, 2012; Suyerkul & Zharmukhanova, 2021), which actualizes the necessity of research in this direction. As the phraseological fund of a language encompasses rich imagery, folk wisdom, national system of values and manifestations of mentality, it may reveal specific national cognitive characteristics (Popova, 2017).

The present study attempts to fill the gap existing in comparative linguo-cognitive research of weather phraseology of Kazakh and Kyrgyz languages since the existing works cover either the phraseology issues of one of the languages or are made in a comparative-contrastive manner with a language of a different system. The main purpose of the research can be outlined as discovering the cognitive spheres of precipitation embodied in Kazakh and Kyrgyz phraseology. To achieve this aim, the following objectives are put forward: 1) to determine the set of phraseological units of Kazakh and Kyrgyz which contain the names of concepts of natural phenomena, particularly the names of precipitation such as 'rain', 'snow', 'hail'; 2) to reveal their meaning and motivation; 3) to define the target spheres of precipitation, i.e. the semantic spheres which are understood in terms of precipitation. In this study the terms phraseme, phraseological unit, phraseologisms, figurative unit are used interchangeably as variable terms are present in the linguistic literature with no or slight difference in meaning.

## Literature Review

The lexicon of the natural phenomena of the Kazakh and Kyrgyz languages is traced back to the Old Turkic with very few exceptions of later borrowings. The diachronic description of Old Turkic meteorology and climate vocabulary is presented in the comprehensive series of Comparative-historical Grammar of the Turkic Languages (Levitskaja, 2001; Musayev, 2006). Among the works devoted to the synchronic description of weather lexicon are, for instance, Sagyndykova (2012) and Qaidar (2013). The pioneer of Kazakh theoretical and applied phraseology, I. Kenesbayev in his dissertation and a series of following publications gave a comprehensive description of Kazakh phraseology and authored the first phraseological dictionary (Kenesbayev, 2007). Among the recent works in Kazakh phraseology made in accordance with anthropological paradigm are Islam (2004), Dusekova (2006), Smagulova (2020a), Avakova (2023) and Osmonova, Konkobaev, & Zhaparov (2015) which presented a most comprehensive description of Kyrgyz phraseological units, their semantic and grammatical classifications. The Kyrgyz phraseology viewed from the linguo-cultural stance is analyzed in Narynbayeva (2017), Zheenbekova et al. (2021). The concepts of natural and weather phenomena on the phraseological material of different languages were studied by Chastikova (2009), Liu (2012), Popova (2017), and others. Having studied the conceptual sphere of weather in English linguoculture, Popova (2017) discovered the prevalence of negative expressions and idioms over positive and showed their human-based evaluative characteristics.

The theoretical framework of this study is based primarily on the works on cognitive linguistics by Popova & Sternin (2007), Pimenova (2013), Ahmetzhanova & Ernazarova (2016), and phraseology: Teliya (1996), Baranov & Dobrovol'skij (2008), Dobrovol'skij & Piirainen (2018, 2022). Other studies like Pimenova (2013) and Ahmetzhanova & Ernazarova (2016), agree that a concept is a representation of a certain fragment of the world in human consciousness which possesses a complex structure and reflects a set of attributes referring to this fragment. It is the result of centuries-long cognition of the surrounding world by a given ethnos, therefore reflects specific national attributes and ways of categorization of the reality. A concept is verbalized by various linguistic means by careful study of which a researcher can discover these specific national characteristics. However, Popova & Sternin (2007), argue that the mental representation of certain concepts prevails over the verbal one which results in the lack of stable verbal nominations of some concepts. The authors draw attention to the nature of concepts as a result of human cognition, interpretation and attitude to the fragment of the reality (Popova & Sternin, 2007). Karasik (2002) considers that the evaluative and

figurative aspects are important components of the multidimensional structure of a concept.

The prominent theoretician in Russian phraseology, V. Teliya considers an evaluative connotation as a component being present in an overwhelming majority of idioms, for instance even the objects and phenomena of nature, which seem not to be dependent on human opinion, can be evaluated as useful or harmful, dangerous or non-dangerous providing the role they play in human activity and lifestyle (Teliya, 1996). Baranov & Dobrovol'skij (2008), Dobrovol'skij & Piirainen (2018, 2022) provide a detailed theoretical framework on phraseological motivation, distinguishing four types: semantic motivation, syntactic motivation, index-based motivation, motivation based on textual knowledge. The meaning of phraseological units with the component of precipitation will be attempted to explain with the help of semantic motivation approach. The semantic motivation includes three subtypes, namely metaphoric, symbol-based motivation and coercion. The majority of phraseological units are built upon the metaphoric motivation which presupposes similarity between the source and target domains and can be analyzed on two levels of abstraction – the subordinate level of rich image and the superordinate level of conceptual metaphor (Dobrovol'skij & Piirainen, 2018). Also, in individual cases the meaning of idioms cannot be understood without indication to their etymological or cultural history.

Pimenova (2013), classifying concepts into basic, relative and descriptors, distinguishes 3 groups of basic ones: space concepts, social concepts and spiritual concepts. According to the further taxonomy, meteorological concepts of weather, precipitation, snow, cloud, etc. occupy a subgroup within the space concepts group. The classifications of metonyms, which serve as the concept names, based on semantic criteria were suggested in Liu (2012), Sagyndykova (2012) and Ulakov, Makhiyeva, & Lokyaeva (2021). The following thematic groups can be distinguished: (1) precipitation (rain, snow, hail); (2) atmospheric phenomena (lightning, rainbow, thunderstorm); (3) movement of air in the atmosphere (wind, snowstorm); (4) accumulation of vapor in the atmosphere and on the ground (cloud, fog, dew, hoarfrost, ice); (5) temperature condition (warmness, coldness, frost, heat); and (6) natural disasters (flood, mudflow, earthquake, fire).

## Research Methodology

### *Research Design*

The study employed a qualitative research design which allowed us to deeper understand Kazakh and Kyrgyz nationally specific view of the nature expressed in phraseology. After determining the set of phrasemes related to precipitation in both languages, the semantic and cognitive analysis complemented with linguocultural analysis (Dobrovol'skij & Piirainen, 2018, 2022; Duisekova, 2006; Popova & Sternin, 2007) were used to reveal the semantics and motivation of the phraseological units. At first the semantics of the units under study was described and analyzed according to their all-available definitions with the help of methodology suggested by the Conventional Figurative Language Theory, secondly interpreted through the cognitive prism and classified into several target spheres. By use of comparative methods common and peculiar elements in the two languages phraseology united under precipitation thematic group were discovered and analyzed.

### *Data Collection*

The primary data was collected from explanatory and bilingual dictionaries of Kazakh and Kyrgyz languages: The dictionary of literary Kazakh language in 15 volumes (Yskakov, 2011), the phraseological dictionaries of Kenesbayev (2007) and Smagulova (2020b), still unrivaled in its ethnographic value dictionaries of Yudakhin (1985, 2000), dictionaries of Akmataliev (2019), Osmonova et al. (2015), the Old Turkic dictionary (Nadelyaev et al., 2016). The corpus of 50 phrasemes containing the name of precipitation was collected for analysis. The online dictionaries sozdik.kz, el-sozduk.kg, opentran.net were actively used to clarify the meaning of phraseological units. Examples of usage were borrowed from the online corpora of Kazakh language qazcorpus.kz and qazcorpora.kz, while the inaccessibility of the Kyrgyz linguistic corpora necessitated us to search for options (fiction and folklore published online).

### *Data Analysis*

The data analysis was implemented in 3 stages: 1) identification of the set of the phrasemes, 2) explanation and interpretation of their semantic and etymological aspects, 3) classification of the phrasemes according to the type of precipitation and cognitive target spheres they express. The meaning and motivation of the figurative units were attempted to be explained on the basis of the Conventional Figurative Language Theory by Dobrovol'skij & Piirainen (2022).

## Results and Discussion

The Turkic peoples since ancient times traditionally led the way of life closely interrelated with nature for their pastoral nomadic civilization almost totally built on domestication of livestock forced

them to constantly migrate to find pasturage and conduced to learn about the surrounding world including the landscape, flora and fauna, celestial bodies and weather phenomena. The Nature in all its manifestations has always been an important part of the Turkic worldview as the nomads had never considered the environment and natural phenomena as a hostile force but rather an element to live in concord with, being aware that the deeper they learned its secrets the more beneficially they would make use of the nature's resources (Seidimbek, 1997). The pastoral nomads perceived the surrounding animate and inanimate nature as personified objects, kind or evil spirits, demonic beings and deities (Tadinova & Ekba, 2006).

Respectively, the vast majority of concept names in modern Turkic languages are etymologically actually date back to the Old Turkic and can be found in ancient written monuments. After collecting the phraseological material from all available dictionaries of the languages under study, the set of productive components (Baranov & Dobrovolskij, 2008; Kenesbayev, 2014), i.e. names of concepts represented in a large number of idioms, were identified. The principal concepts of natural phenomena which are represented in phraseology are 'wind', 'rain', 'snow', 'frost', 'heat', 'cold', 'sky', 'cloud', 'flame'. In this study we focus on the concepts of precipitation: 'rain', 'snow', 'hail'. Precipitation (Kz *жауын-шашын* [jawyn-şaşyn], Kg *жаан-чачын* [jaan-čacyň]) includes phenomena connected with water falling down from the clouds to the ground in the form of rain, snow, and hail. Therefore, two subtypes of precipitation can be distinguished, namely liquid (rain) and solid (snow, hail). The core of the semantic field of precipitation is occupied by 5 names (one-word lexemes) in Kazakh and 6 in Kyrgyz. In Table 1 we can notice that three largely synonymous lexemes of 'rain' exist in both languages, while the Kyrgyz language possesses two words for hail which differ in the senses of 'size' and 'presence/ absence of liquid'.

**Table 1:** Types of Precipitation.

Kazakh	Kyrgyz	English
жауын [jawyn]	жаан [jaan]	rain
жаңбыр [jaŋbyr]	жамгыр [jamgyr]	rain
нөсер [nöser]	нөшөр [nösör]	shower (heavy rain)
қар [qar]	кар [kar]	Snow
бұршақ [būrşaq]	мөңдүр [möndür]	hail (small round pieces of ice falling on the ground)
	добул, доол [dobul, dool]	large hail accompanied by rain

## The Liquid Precipitation – Rain

The lexemes Kz *жауын* [jawyn] and *жаңбыр* [jaŋbyr] are used interchangeably, however *жаңбыр* [jaŋbyr] is a more frequent word (1585 usages in the National Corpus of Kazakh language against 1101, correspondingly). The data for the Kyrgyz language (*жамгыр* [jamgyr] and *жаан* [jaan]) is approximately the same. Both of the lexemes originate from Old Turkic *jay-* 'to precipitate', 'to fall down' (Levitskaja, 1989). The Old Turkic form for rain was *jaymur*, which in Kazakh and Kyrgyz undergone metathesis. *Нөсер* [nöser]/*нөшөр* [nösör] is an Old Mongolian borrowing, from *нүсэр* [nüser] 'hard, difficult, heavy', and at first was probably used in a collocation with *жаңбыр* [jaŋbyr] as a second element thus giving the meaning of 'hard, or heavy rain' (Nurmagambetov, 1994). The periphery comprises several descriptive expressions of other types of rain and snow, which can be classified according to the semantic criteria of intensity, duration, physical characteristics. We will not enlist all of them here for only a restricted number of precipitation nominations serve as key constituents of phraseologisms. The analysis of fixed expressions containing the lexemes associated with 'rain' discovered the existence of several target spheres – *description of rain, reference to person, falling down or spreading in large amounts*.

There is a large number of phraseological expressions which denote the types of rain, such as for instance, Kz *ақ жауын* [aq jawyn] 'drizzling summer rain'. Most of them can be referred to as collocations rather than idioms (the criteria for delineation of idioms and collocations are discussed in Dobrovolskij & Piirainen (2022). Let us briefly outline them. The principal criteria for a phraseme to be considered an idiom or a collocation are the degree of idiomaticity and stability. Idiomaticity is based on semantic reinterpretation of the whole expression or separate components, and/or on opacity of the meaning. It is closely related to the notion of figurativeness. Stability is understood as an inability of an expression to change its form or lack of combinatorial freedom. Collocations are word combinations which are stable but have a lower degree of idiomaticity. In most cases only one component (a collocator) is semantically reinterpreted, while the other(s) (a base) keep their literal meaning. It makes the whole expression partially transparent, but still, it is hard to guess the complete sense of the collocation.

### Description of Rain

The cognitive characteristics of intensity, duration, temperature of rain find their expression in several Kazakh and Kyrgyz collocations and idioms.



### Intensity of Rain

Rainfall intensity is connected to the total amount of rain falling during a period of time and is calculated as a ratio of the two variables, being expressed in mm per hour (Rainfall-runoff analysis). As the linguistic data from the two languages shows, the high- and low-intensity rain acquires the phraseological denomination. The rainfall of low intensity is expressed with the help of such collocations as Kz *ак жаан* [*ak jaan*] ‘drizzle’, Kz *ак жауын* [*aq jawyn*], Kz *акжаңбыр* [*aqjañbyr*] ‘summer drizzle’, Kz *сылбыр жауын* [*sylbyr jawyn*] ‘drizzle’, Kz *балапан жаңбыр* [*balapan jañbyr*] ‘soft drizzle’, Kz *соқыр жауын* [*soqyr jawyn*] ‘sunshower’, where the designation of rain – *жаан* [*jaan*], *жауын* [*jawyn*], *жаңбыр* [*jañbyr*] serve as the collocative base, while *ак* [*aq*] ‘white’, *сылбыр* [*sylbyr*] ‘sluggish’, *соқыр* [*soqyr*] ‘blind’ underwent semantic reinterpretation losing the literal meaning. *Ак жауын* [*aq jawyn*] and *акжаңбыр* [*aqjañbyr*] are used interchangeably, so we found it necessary to mention *акжаңбыр* [*aqjañbyr*] as its fused spelling is just due to the orthographic tradition. As for the motivation for the reinterpretation of *ак* [*aq*] ‘white’, we can suppose the image of bright sunlight coming out through the rain could have been the motivating factor here, referred to as a rich image in the CFLT. The word *сылбыр* [*sylbyr*] ‘sluggish’ refers to human evaluation of the rainfall speed, being used in the metaphoric sense. *Балапан* [*balapan*] directly meaning ‘a chick’ is also used metaphorically, drawing attention to the similarity of a chick’s soft fluff and gentle rain. The reinterpretation of *соқыр* [*soqyr*] ‘blind’ can be based on a metonymic shift ‘the action of making blind’ → ‘the condition of being blind’. Still, how can the rain make somebody blind? Probably, it is the rare drops of water sparkling on the sun’s rays blind the eyes and make it difficult to investigate the distance.

There is an extremely interesting idiom denoting very fine drizzle – Kz *былғары бүркү* [*bylğary бүрку*] lit. ‘leather spraying’. The etymology of this idiom can be traced back to the traditional leather-making craft, as at some stages of the process of tanning animal skin is sprayed with tanning liquid. As noted by Avakova (2023), the nomadic traditional economy for centuries was connected with stock raising and using its products in household, thus leaving numerous traces in language and its phraseology.

(1) Kz *Толастамаған «былғары бүркү» екеуін жер қойнына қатарластыра тапсырып жатқанда тамшыға айналып дала жылады.* [*Tolastamağan ‘bylğary бүркү’ ekewin jer qoınyна tapsyryp jatqanda tamşyға aınalyp dala jylady.*] When the two bodies were consigned to grave the endless drizzle turned into large drops of rain as if nature started crying (Dareje Nabiqyzy).

The rainfall of high intensity is standardly nominated as Kz *нөсер* [*nöser*] / Kz *нөшөр* [*nöşör*] ‘shower’ and is expressed by the following collocations: Kz *қара нөсер* [*qara nöser*] ‘shower with wind’, *ак нөсер* [*aq nöser*] ‘abundant rain’, Kz *қара нөшөр* [*kara nöşör*] ‘shower’, Kz *қара жамғыр* [*kara jamgyr*] ‘downpour’, Kz *төкпе жаңбыр* / *нөсер* [*tökre jañbyr* / *nöser*], Kz *төкмө жаан* [*töktö jaan*] ‘pouring rain’, *калың жамғыр* [*kalyñ jamgyr*] ‘heavy rainfall’. The weather nominations containing the coloronym *qara* / *kara* ‘black’ are widely used in both languages and are motivated by the polysemy of the word ‘black’, which acquired intensity as one of its meanings (Kononov, 1978). This type of semantic motivation is referred to as coercion. The probable semantic shift could be ‘the intensity of colour’ → ‘the intensity of other phenomena’. Cf. Kz *қара дауыл* [*qara dawyl*] ‘strong wind’, Kz *қара суық* [*qara suwyq*] ‘heavy frost’ Kz *қара бороон* [*kara boroon*] ‘strong storm’. As for the following examples, the common for both languages root word *төк* [*tök*] has the meaning of ‘pour’, ‘spill’, so in this case we can speak of metaphoric motivation. *Калың* [*kalyñ*] literally means ‘thick, dense’, so in case of *калың жамғыр* it is also metaphorically reinterpreted. An idiom denoting heavy rainfall are Kz *күн жылау* [*kün jylaw*] lit. ‘the weather cried’. It is used mostly in contexts describing autumn and sad feelings of the speaker, like in the example:

(2) Kz *Күн жылайды, Түнжырайды қас-қабақ. Кеше өмірім кешегімнен басқарақ: Сөздің мәні – жалаң, желең, желбуаз, Көздің бәрі алабажақ, ашқарақ!* [*Kün jylaidy, tññjiraidy qas-qabaq. Keşe ömirim keşegimnen basqaraq: sözdin мәni – jalañ, jelañ, jelbuaz, közdiñ bәri alabajaq, aşqaraq.*] The weather weeps, frowns. Yesterday, my life was different from yesterday: the words are all naked, careless, meaningless. The eyes are all gaudy and hungry. (Israil Saparbai)

The metaphoric motivation is understood as a kind of similarity or comparison between the source and target domains, which we witness in the case of Kz *күн жылау* [*kün jylaw*] as the the rainfall is viewed in terms of an action related to a person – crying, the raindrops are like tears, moreover, sadness implied in the action of crying is traced in the meaning of the idiom.

### Duration

Duration of precipitation can be understood as short- or long-lasting rain or snow. The long-lasting rain can be nominated as Kz *ак жауын* [*aq jawyn*], *аспан мөсілін кету* [*aspan tesilip ketu*] lit. ‘the sky was pierced’, while the short-lasting one is named by an idiom Kz *ат тері кылуу* [*at teri kyluu*] ‘very scarce and short rain’, lit. ‘making the horse-skin’. Again, as one can guess, it refers to the process of leather-making. The cases of reinterpretation of *ак* ‘white’ were discussed above. In case of *аспан мөсілін кету* [*aspan tesilip ketu*] we can speak of a rich image metaphoric mapping, for the image of non-stop rain is seen as substance (namely water) falling through hole roof. Here the sky can be interpreted as a part of the conceptual metaphor

SKY IS ROOF, cf. the following idiomatic expressions Kz *қара аспанды құлату* [*qara aspandy qulatu*] lit. 'to bring down the black sky' 'exaggerate', *төбесі көкке жету* [*töbesi kökke jetu*] lit. 'one's head reached the sky' 'to rejoice', *көгілдір шатыр* [*kögildir shatyr*] lit. 'a blue roof or dome' 'the blue sky', *аспан айналып, жерге түсу* [*aspan ainalyp jerge tusu*] lit. 'the sky overturned and fell down' 'extreme heat', *аспанды тастап жіберу* / *құлату* [*aspandy tastap jiberu/ qulatu*] lit. 'to overthrow the sky' 'to test one's strength'. In the Kyrgyz language the long-lasting rain can be referred to as *тынымсыз жамгыр* [*tynymсыz jamgyr*] lit. 'endless rain', however this word combination cannot be attributed to phraseology due to complete clearness of its meaning.

### Temperature

Temperature is understood as degree of hotness or coldness. However, the human perception of weather temperature is rather subjective. The low-temperature rain is named as Kz *қара нөсер* [*qara nöser*] 'cold shower accompanied by wind', *қара жаңбыр/ жауын* [*qara janbyr/ jawyn*] 'cold autumn rain'. The motivation of the word *қара* [*qara*] 'black' in relation to weather was mentioned before in the section referring to intensity. It is clearly seen that both languages possess a far larger number of phraseological units which express different degrees of rain intensity as compared to duration and temperature, so we can conclude that aspect is more important in their worldview.

### Reference to Person

The target sphere of reference to person includes a few phrasemes used to describe human behavior and appearance: Kz *жауар күндей түнеру* [*jawar kündei tüneru*] 'to be gloomy' lit. 'to be gloomy as a raining day', Kz *жауар бұлттай* [*jawar bulttai*] 'with a menacing look' lit. 'like a rain cloud', *жаңбыр жаамай су болу* [*janbyr jawmai su bolu*] 'to get into trouble unexpectedly' lit. 'to get wet without rain', Kz *жатқанға жаан жүкпайт/ мүйбейм* [*jatkanga jaan jukpait/ tiybeim*] 'if you do nothing, you won't get any trouble' lit. 'if you stay at home, you won't get wet'. The former two idioms connect a person's appearance or look to an image of a rainy day. The first of them being based on the polysemy of the word *түнеру* [*tüneru*] – 1. 'to become cloudy', 2. 'to frown', presents the case of coercion, the comparative structure *жауар күндей* [*jawar kündei*] contributing to its figurative sense. The second one is based on the reinterpretation of a logical connection of a rain cloud and the following rain, as if it "threatens" to come down with rain from the cloud. Correspondingly, somebody having such a threatening look would present a kind of danger. The latter two examples are the reinterpretation of a situation referring to common knowledge, exactly that one cannot be wet if there is no rain. However, the two nations present this situation in their own view.

### Falling Down/ Spreading in Large Amounts

The words denoting rain in Kazakh and Kyrgyz are often used in phraseological expressions with the meaning of something spreading very sharply and abundantly. Most of these combinations possess the form of similes which are included in phraseological units due to their stable and unchangeable structure. Many of them are presented in the form of lexical variants (given with a slash) and are by large synonymous in the two languages. Consider the following examples: Kz *жаңбырдай жауу/ құю* [*janbyrdai jawu/ quyu*] 'to pour out extensively', *жаңбырдай сіркіреу* [*janbyrdai sirkireu*], *жауындай сіркірету* [*jawyndai sirkiretu*] 'to splash extensively', Kz *жамгырдай төгүү/ чачу* [*jamgyrdai tögüü/ çachu*] 'to pour out/ scatter extensively' which mean that a liquid is poured or splashed abundantly or excessively. Often these expressions are used with reference to tears, sweat and blood.

(3) Kz *Әкесінің орнына бел баласы, белгілі айтыскер Жандарбек жақсы тілегін жаңбырдай жаудырып жауап қайырды.* [*Äkesiniñ ornuna bel balasy, belgili aitysker Jandarbek jaksy tilegin janbyrdai jawdyryp jawap qaiyrdy.*] Instead of his father, his son, a well-known aitysker, Zhandarbek, responded by showering good wishes like rain. (Kopen Amirbek). Aitysker was a participator in a traditional improvisational poetry competition.

(4) Kz *Жаш жигит ырын жазғы кара жамгырдай төктү.* [*Jaş jigit uryñ jazgy kara jamgyrdai tökti.*] The young man poured out his song like heavy spring rain. (Kasym Kaimov)

Kz *оқ жаудыру/ борату* [*oq jawdyru/ boratu*], Kz *оқ жаадыроо* [*ok jaadyroo*], *октор жамгырдай жаау* [*oktor jamgyrdai jaash*] 'to shoot/ fire intensively'. Here shooting is compared to a rain or snowstorm, as the Turks, and later the Kazakhs and Kyrgyz, were well-known for their militancy and excellent archery skills. These phrasemes are still in active usage while the meaning of *оқ* [*ok*] developed from 'an arrow' to 'a bullet'. Kz *арыз/ алғыс/ пәле/ сұрақ жауғыз/ жаудыру* [*aryz/ alğys/ pale/ sūraq jawygyz/ jawdyru*] 'to shower/ bombard with complaints/ thanks/ accusations/ questions', *суроо жаадыроо* [*suroo jaadyroo*] 'to bombard with questions. The word for 'to precipitate' Kz *жаудыру* [*jawdyru*], Kz *жаадыроо* [*jaadyroo*] is reinterpreted in the sense of the activity of heavy rain being used to denote human activities of asking, complaining, etc. to demonstrate multiple and energetic character of the action.

Table 2 summarizes cognitive spheres of phraseology containing the component 'rain'. The Kazakh language tends to describe rain in more detail as compared to the Kyrgyz, especially as referred to the feature of intensity. There is occasional rain phraseology in both languages which describes personal emotion or quality. Both languages possess synonymous phraseology relating to active and intensive shooting, pouring

tears or blood and spreading of other abstract things. These expressions are often encountered in traditional folklore, the roots of which date back to thousands of years.

**Table 2: Cognitive Spheres of Rain Phraseology.**

Cognitive sphere	Total number for Kz	Total number for Kg
Description of rain	11 (Eleven)	5 (Five)
	1. <i>аспан тесілін кету [aspan tesilip ketu]</i> ‘long-lasting rain’	1. <i>ак жаан [ak jaan]</i> ‘drizzle’
	2. <i>ақ жауын [aq jawyn], ақжаңбыр [aqjaňbyr]</i> ‘summer drizzle’	2. <i>кара нөшөр [kara nōshör]</i> ‘shower’
	3. <i>сылбыр жауын [sylbyr jawyn]</i> ‘drizzle’	3. <i>кара жамгыр [kara jamgyr]</i> ‘downpour’
	4. <i>балапан жаңбыр [balapan jaňbyr]</i> ‘soft drizzle’	4. <i>төкмө жаан [tökmö jaan]</i> ‘pouring rain’
	5. <i>соқыр жауын [soqyr jawyn]</i> ‘sunshower’	5. <i>ат теру кылуу [at teri kyluu]</i> ‘very scarce and short rain’
	6. <i>былғары бүркү [bylğary бүрку]</i> ‘fine drizzle’	
	7. <i>ақ нөсер [aq nōser]</i> ‘abundant rain’	
	8. <i>кара нөсер [qara nōser]</i> ‘shower with wind’	
	9. <i>төкпө жаңбыр/ нөсер [tökre jaňbyr/ nōser]</i>	
	10. <i>күн жылады [kün jylady]</i> ‘heavy rainfall’	
	11. (11) <i>кара жаңбыр/ жауын [qara jaňbyr/ jawyn]</i> ‘cold autumn rain’	
Reference to person	3 (three)	1 (one)
	1. <i>жауар күндей түнеру [jawar kündeı tüneru]</i> ‘to be gloomy’	1. <i>жатканга жаан жукпайт/ тийбейт [jatkanga jaan jukpait/ tiybeit]</i> ‘if you do nothing, you won’t get any trouble’
	2. <i>жауар бұлттай [jawar bŭlttai]</i> ‘with a menacing look’	
	3. (3) <i>жаңбыр жаумай су болу [jaňbyr jawmai su bolu]</i> ‘to get into trouble unexpectedly’	
Falling down, spreading in large amounts	4 (four)	4 (four)
	1. <i>жаңбырдай жауу/ құю/ [jaňbyrdai jawu/ quyu]</i> ‘to pour out extensively’	1. <i>жамгырдай төгүү/ чаңуу [jamgyrdai tögüü/ čaңuu]</i> ‘to pour out/ scatter extensively’
	2. <i>жаңбырдай сиркірей [jaňbyrdai sirkireu]</i> ‘to splash extensively’	2. <i>ок жаадыроо [ok jaadyroo]</i> ‘to shoot/ fire intensively’
	3. <i>оқ жаудыру/ борату [oq jawdyru/ boratu]</i> ‘to shoot/ fire intensively’	3. <i>октор жамгырдай жааш [oktor jamgyrdai jaash]</i> ‘to shoot/ fire intensively’
	4. (4) <i>арыз/ алғыс/ пәле/ сұрақ жауғызу/ жаудыру [aryz/ alğys/ pale/ sŭraq jawğyzu/ jawdyru]</i> ‘to shower/ bombard with complaints/ thanks/ accusations/ questions’	4. <i>сүроо жаадыроо [suroo jaadyroo]</i> ‘to bombard with questions’

## The Solid Precipitation – Snow, Hail

The word for ‘snow’ is *қар [qar]* in Kazakh and *кар [kar]* in Kyrgyz, both of which originate from Old Turkic form *qar, qayar* (Nadelyaev et al., 2016). In both languages it is a key constituent of multiple phraseology. ‘Hail’ is named in Kz *бұршақ [bŭrşaq]* and in Kg *мөңдүр [mōndür]*. While Kz *бұршақ [bŭrşaq]* is believed to be semantically derived from Old Turkic *burčaq* ‘peas’, Kg *мөңдүр [mōndür]* is a Mongolian borrowing (Levitskaja, 2001). Both of the lexemes are scarcely used in phraseology. Based on phraseological meanings, several target spheres can be distinguished viz., *description of snow, reference to person, reference to time, comparison to snow, spreading in large amounts*.

### Description of Snow

The quality and appearance of snow has been the subject of numerous collocations. The word for ‘snow’ is a compulsory component here, while the other descriptive components are reinterpreted. Let us consider the following examples, which denote the quality of snow: Kz *жапалақ қар [japalaq qar]* ‘snow soft as an owl’s down’, *көбік қар [köbik qar]* ‘snow soft as foam’, *күпсек қар [küpsek qar]* ‘thick snow soft as down or fur’, *ұлма қар [ŭlpa qar]* ‘fluffy snow’, *үлпек қар [ŭlpek qar]* ‘fluffy snow’, Kg *олпок кар [olpok kar]* ‘snow soft as wool or cotton’, Kz *нават қар [nawat qar]* ‘snow looking like barley sugar’. We see that ‘fluffiness’ of snow is obviously a more important distinctive feature for Kazakhs, for snow is compared to several soft and fluffy materials, such as foam, fur, bird down and reed fluff. Crystal clean snow is denominated after *nawat*, a traditional sweet made of crystallized sugar.

Of particular interest is an idiom Kg *ала канчык шыбыргак [ala kančyk shybyrgak]* ‘snow pellets or drizzle turning into snow’. It can be compared to Kz *ала қаншық боран [ala qanshyq boran]* ‘a blizzard which

gets stronger and dies down at times. Both refer to *ala qanshyq* which means ‘a spotted/ motley female dog’. The real origin of these expressions are hidden in the mists of time and the only obvious conclusion is probably that a common Turkic word *ала [ala]* ‘motley in the color’ plays the main role in their semantics, compare Kz *ала қыйын [ala qıyın]* ‘suddenly started and finished strong tornado’, *ала бұлт [ala bұlt]* ‘irregular clouds’, Kz *алақайыр [alaqayır]* ‘blizzard’. Here the meaning of *ала [ala]* developed polysemy – from denoting the irregularity of color to the irregularity of other quality.

(5) Kz *Қаптан қытай келгенде, Қараандуу жоону көргөндө, Күндүзү бүркөк, түнү ачык, Ала канчык шыбыргак, Алмамбет жайын салды эле:...* [Қаптан қытай келгенде, қараандуу жоону көргөндө, күндүзү бүркөк, түнү ачык, ала канчык шыбыргак, Алмамбет жайын салды эле:...] When the Khitans arrived and Almambet saw the numerous enemies, he started conjuring the weather, and after a nasty day it rained turning into snow. (Manas by Sayakbai Karalayev)

Another idiom containing an animal component is Kz *сағызған изи қар [sagызgan izi kar]* ‘a thin layer of snow’. Literally it means ‘snow on which a magpie left its traces’ and may be considered as a rich image activated in our mind as if we see fresh snow with the traces of a bird.

### Reference to Person

There are phrasemes with the component ‘snow’ which denote human emotion, appearance and life circumstances. A strong emotion of anger can be expressed with an idiom Kz *қабағынан қар жауу/ қату [qabagynan qar jawu/ qatu]*, Kz *қабағынан қар жааған [kabagynan qar jaagan]* ‘to frown’, ‘to be furious’, lit. ‘to snow from the eyelids’. This idiom is based on a rich image. Again, the Nature for an ancient man was perceived as a living thing, personified force. Also, eyes are organs which explicitly reflect human emotions. The snow and more generally the cold often stands for negative emotions, cf. Kz *суық сөз [suwyq söz]* ‘sorrowful words’ lit. ‘cold words’, *суық жүз [suwyq жүз]* ‘a harsh face’ lit. ‘a cold face’, Kz *көзүнөн ызғаар чачуу [közünön yzgaar čaču]* ‘to get angry’ lit. ‘to spill cold from the eyes’, *орою суук [oroju suuk]* ‘a frightening facial expression’ lit. ‘a cold face’, etc. So, we can imagine snow falling from someone’s eyelids or eyelashes, as if Nature itself sent cold and snow to people like the sign of its anger.

(6) Kz *Дүрәлі Қосаралдан қабағынан қар жауып оралды. [Düräli Qosaraldan qabagynan qar jawyp oraldy.]* Durali came back from Kosaral in fury. (Moldakhmet Qanaz)

The idiom Kz *шашын ақ қар шалу [shashyn aq qar shalu]* ‘to have grey hair’ is also based on an image of a person’s hair turned white as if covered with snow. An interesting figurative expression with the meaning of trouble, some hard life circumstances is Kz *қар құшақтан, мұз сүю [qar qushaqtan mұz süyu]* ‘to suffer, to endure difficulties’ lit. ‘to hug snow and kiss ice’. This idiom has two variants – *қар жамылып, мұз жастану [qar jamylıp mұz jastanu]* lit. ‘to use snow as a blanket and ice as a pillow’, *қар төсеніп, мұз жастану [qar tösenip mұz jastanu]* lit. ‘to use snow as a bed and ice as a pillow’. The motivating link between the actual lexical meaning and idiomatic meaning lies in the metaphor of cold as something unpleasant, and the transfer of physical suffering to a moral one, however this idiom can denote both physical and non- physical hardships.

### Reference to Time

There are some figurative expressions which have reference to time. Let us describe them individually. Kz *(бир, екі, etc.) қар басуу [kar basuu]* ‘to be (one, two, etc. years old’, ‘to live for (one, two, etc.) years. As it snows only once a year in winter, here the literal meaning is ‘to step on snow once, etc., that is to spend or live for one winter, in this meaning for a year. The time which will probably never come is Kz *қызыл қар жаағанда [kyzyl kar jaaganda]* lit. ‘when it snows red’. Here there is reference to some impossible, incredible phenomena, for in fact snow is white and it can’t be naturally red, so the time when the snow turns red is in fact never.

(7) Kz *Билбей да қалдым, қызыл қар жаағанда орундалат окшойт. [Bilbei da kaldym, kyzyl kar jaaganda orundalat okşoit.]* I don’t know, maybe it will come true sometime. (Shailoobek Duisheev)

Something the duration of which is very long or seems endless can be expressed with the idiom Kz *ұзақ/ ұзын сонар [ұзақ/ ұзын sonar]* ‘endlessly’. Its direct meaning is ‘snow that lies for a long time without changing’ and can be interpreted as a metonymic relation of a single object (snow) being stable for a long time to an abstract notion lasting for a long time.

(8) Kz *Тіпті дәріханаларда ұзын сонар кезек күткен тұрғындар туралы видеолар да әлеуметтік желілерді шарлап кетті. [Tipti dārihanalarda ұзын sonar күткен тұрғындар туралы видеолар да әлеуметтік желілерді шарлап кетті.]* Even videos of residents waiting in endless queues at pharmacies have gone viral on social networks. (Nurshat Token)

### Comparison to Snow

Comparing objects to snow is typical for many languages, like Rus *белый как снег [belyi kak sneg]*, En *as white as snow*, Fr *blanc comme la neige*. Kazakh and Kyrgyz also employ this traditional simile – Kz *қардай апақ/ жауған қардай [qardai appaq/ jauğan qardai]* ‘as white as snow/ fresh-fallen snow’, Kz *қардай*



*annak [kardai appak]* ‘as white as snow’. This expression is often used directly to describe physical objects or indirectly – concerning thoughts and feelings. An idiom Kz *жазғытұрғы қардай еру/ жазда жауған қардай жойылу* [jazǵyturǵy qardai yeru/ jazda jauǵan qardai joıylu] lit. ‘to vanish like snow in spring’ is used to denote a quick decrease, lessening of something.

(9) Kz *Осы төрт түрлі машықтанудан өтпеген білім жазда жауған қардай тез жойылады.* [Osy tort türli maşyqtanudan ötpegen bilim jazda jauǵan qardai tez joıylady.] The knowledge obtained without these four skills will quickly disappear. (Zamira Dosmaiyl)

### Spreading in Large Amounts

Similar to idioms with the component ‘rain’, there are idioms with the component ‘snow’ and ‘hail’ which denote active shooting or active spreading of something: Kz *қардай жауу/ бораты* [qardai jawu/ boratu] lit. ‘to snow/ to snowstorm’, *бұршақтай жауу/ жаудыру/ төгу* [būrşaqtai jawu/ jawdyru/ tögu] lit. ‘to fall down or spill like hail’. Or Kz *мөңдүрдей жаау* [möndürdöi jaas] ‘a hail of smth’, lit. ‘to fall like hail’. If it used with the reference to shooting, the word *оқ* [oq] ‘bullet, arrow’ stands with it: Kz *оқ қардай бораты* [oq qardai boratu], *оқ бұршақтай жауу* [oq būrşaqtai jawu] ‘to shoot intensively’.

(10) Kz *Тіпті Москва да хабарланып қалған еді. Телеграммалар қардай боран жамты.* [Tipti Moskva da habarlanyp qalǵan edi. Telegrammalar qardai boran jatty.] He wrote even to Moscow. Bombarded everywhere with telegrams. (Taken Alimqulov)

(11) Kz *Әйел бұршақтай бораған оқ астына қарай кіріп келе жатыр.* [Äiel būrşaqtai boraǵan oq astyna qaraikirip kele jatyır.] The woman is coming under the flying bullets. (Gabit Musirepov)

In Table 3 we summarize the phraseology relating to solid precipitation.

**Table 3: Cognitive Spheres of Snow and Hail Phraseology.**

Cognitive sphere	Total number for Kz	Total number for Kg
Description of snow	6 (six)	3 (three)
1. <i>жапалақ қар</i> [jaralaq qar] ‘snow soft as an owl’s down]		1. <i>олпок қар</i> [olpok kar] ‘snow soft as wool or cotton’
2. <i>көбік қар</i> [köbik qar] ‘snow soft as foam’		2. <i>ала канчык шыбырғак</i> [ala kančyk shybyrgak] ‘snow pellets or drizzle turning into snow’
3. <i>күпсек қар</i> [küpsek qar] ‘thick snow soft as down or fur’		3. (3) <i>сағызған изи қар</i> [sagyrgan izi kar] ‘a thin layer of snow’
4. <i>ұлла қар</i> [ylpa qar] ‘fluffy snow’		
5. <i>үлпек қар</i> [ülpek qar] ‘fluffy snow’		
6. (6) <i>науат қар</i> [nawat qar] ‘snow like barley sugar’		
Reference to person	3 (three)	1 (one)
1. <i>қабағынан қар жауу/ қату</i> [qabagynan qar jawu/ qatu] ‘to frown’, ‘to be furious’		1. <i>кабағынан қар жааған</i> [kabagynan kar jaagan] ‘to frown’, ‘to be furious’
2. <i>шашын ақ қар шалу</i> [shashyn aq qar shalu] ‘to have grey hair’		
3. <i>қар құшақтап, мұз сүю</i> [qar qushaqtap mǵz süyu] ‘to suffer, to endure difficulties’		
Reference to time	1 (one)	2 (two)
1. <i>ұзақ сонар</i> [yzaq sonar] ‘endlessly’		1. (бір, екі, etc.) <i>қар басуу</i> [kar basuu] ‘to be (one, two, etc. years old’, ‘to live for (one, two, etc.) years’
		2. (2) <i>кызыл қар жаағанда</i> [kyzyl kar jaaganda] lit. ‘when it snows red’
Comparison to snow	2 (two)	1 (one)
1. <i>қардай аппақ/ жауған қардай</i> [qardai appaq/ jauǵan qardai] ‘as white as snow/ fresh-fallen snow’		1. <i>қардай аппақ</i> [kardai appak] ‘as white as snow’
2. (2) <i>жазғытұрғы қардай еру/ жазда жауған қардай жойылу</i> [jazǵyturǵy qardai yeru/ jazda jauǵan qardai joıylu] lit. ‘to vanish like snow in spring’		
Spreading in large amounts	2 (two)	1 (one)
1. <i>қардай жауу/ бораты</i> [qardai jawu/ boratu] ‘to shoot or spread intensively’		1. <i>мөңдүрдей жаау</i> [möndürdöi jaas] ‘a hail of smth’
2. <i>бұршақтай жауу/ жаудыру/ төгу</i> [būrşaqtai jawu/ jawdyru/ tögu] ‘to shoot or spread intensively’		

The Kazakh and Kyrgyz languages employ a range of figurative collocations which describe snow. The other cognitive spheres are represented by a few phraseological units, many of which are parallel in both languages. This fact can probably be explained by their common origin.

## Conclusion

The presence of rich phraseology in a language testifies that the objects or phenomena which become the topics of these phrasemes are extremely important for the nation's worldview. These objects and phenomena can be described as concepts of the language. The study found that the names of the concepts denoting precipitation are for the large part common in the Kazakh and Kyrgyz languages and are rooted in the Old Turkic. The two languages also share several phraseological units which obviously appeared during their common historical development and similar nomadic lifestyle. To such, for instance, belong the phrasemes denoting active shooting, which is metaphorically compared to rain, snow, or hail. The findings reveal that the phraseology of 'rain' demonstrates such cognitive features as description of rain, reference to person, falling or spreading in large amounts. In its turn, descriptive features of rain can be divided into intensity, duration and temperature. The idioms with the component 'rain' are used to point to some features of human behavior and appearance. The figurative units included in the source domains of 'snow' and 'hail' are mapped in the target domain of description of snow, reference to person, reference to time, comparison to snow, spreading in large amounts. As it was noted, the cognitive characteristic of spreading in large amounts is common for the two types of precipitation and these phrasemes can be used interchangeably. As the conceptual sphere of weather in Turkic languages is too large to be included in one paper, the present research is limited to considering the concepts of precipitation. Further studies into the linguistic worldview of weather in related Turkic languages would be useful for understanding of the role of nature in their cultures as this kind of knowledge is in danger of oblivion at the time when the traditional nomadic lifestyle is giving way to tendencies of globalization. The results of this research can be a step in further analysis and description of other concepts of weather and natural phenomena and their presence in the phraseology which in its own turn will promote, expand and preserve our knowledge of traditional views on nature of Turkic peoples.

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