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PHRASEOLOGICAL UNITS WITH A SOMATIC COMPONENT IN THE KAZAKH AND TURKISH LANGUAGES

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Abstract. This paper is a comparative analysis of phraseological units which contain human body parts. The purpose of this study is to study the phraseological units and to identify their main similarities and differences. The comparative analysis was conducted on the basis of two languages belonging to the same language group: Kazakh and Turkish. The materials of the study were phraseological units functioning in the Kazakh and Turkish languages, extracted from the phraseological dictionaries by the sampling method.

The scientific novelty of the study lies in the fact that it is the experience of a detailed comparative analysis of the semantics of phraseological units containing human body parts in two single-systems, genetically close languages – Kazakh and Turkish.

The main research methods were: comparative and comparative methods and descriptive methods.

The scientific significance of this work lies in the fact that the differences between the phraseological expressions in the Kazakh and Turkish languages have been established as a result of the study. Often the same phenomenon is conveyed completely differently, different images and metaphors are used. Even more frequent is the use of different verbs in the same phraseology.

The conclusions obtained during the research work make it possible to qualify, in fact, that the bulk of the phraseological units of the Kazakh and Turkish languages related to human body parts are mostly identical with each other, despite the fact that quite often the Kazakh and Turkish languages use different verbs to convey the same image. It should be noted that the commonality of culture and religion could not but play a role in the formation of the phraseological composition of the two languages.

Keywords: somatism, phraseology units, human body, verb, somatic component, metaphor, culture, religion

Basic provisions

When globalization, cultural consolidation, and enrichment issues arose in the middle of the 20th century, somatic vocabulary was used to address these issues. This included improving the effectiveness of the language's lexical composition, adding to the knowledge of the country, meeting communicative linguistics goals and objectives, and meeting the practical goals and objectives of having active knowledge of a foreign language.

According to Y.N. Karaulov, it is impossible to recognize a language on its own without looking beyond it, without addressing its inventor, disseminator, user, or a particular language person. [1, p. 7]. The analysis of the somatic lexicon, which first and foremost causes cognition of the lexicon itself, naming and reflecting its

construction that is, grouping the names of its standing parts, analyzing and understanding this lexicon, is necessary for the success of an appeal to the creator of language. It is no accident that linguists have long focused on somatic vocabulary, which is among the earliest categories of a language's lexical makeup. The ontogenetic functional qualities of human body parts and their expression through conventional notation account for the numerous linkages between somatisms and the realities of the outside world.

The majority of phraseological terms in the languages we have selected for the study have exact translations in other languages. As phraseological expressions are a reflection of the cultural and national qualities of the language, this is clearly owing to the close proximity of both languages as well as the shared culture of the two peoples.

Everyday speech is given a vibrant emotional coloring by the employment of phraseological units, which also enables a succinct, thorough, and correct description of any circumstance. This area of linguistics best captures the people's national identity through language, folklore, and historical and cultural experience.

Introduction

Phraseology is one of the fields in linguistics that is of scientific interest. Therefore, of the scientists who have contributed to the study of phraseology, we can currently observe both foreign and Kazakh scholars.

Along with foreign scientists, such as D.O. Dobrovolsky, N.N. Amosova, A.V. Kunin, I.I. Chernysheva, C. Carciari, P. Tabossi, S. Glucksberg, R.W. Gibbs, S. Sprenger, P. Corradini, H. Jackson, M. McShane, W. Eismann, E. Piirainen, C. Schindler, of domestic scientists, were engaged in the study of phraseology I. Kenesbayev, G. Smagulova, G. Kaliyev, M. Kopylenko, A. Bolganbayev, S. Ye. Issabekov, K. K. Duisekova, H. Kazakhmetova, A. K. Sagintayeva and others.

In recent years, there has been a growing interest in phraseology containing somatisms – nouns with the original meaning of human body parts. A phraseological unit with a somatic component or a somatic phraseological unit (hereinafter SPU) is usually understood as a phraseological unit, the leading or dependent component of which is a word denoting not only external physical forms of the human body *бас/baş* ‘head’, *қол/qol-el* ‘hand’, *мұрын/buryn* ‘nose’, *көз/göz* ‘eye’, *құлақ/kulak* ‘ear’ etc. The choice of these phraseological units is conditioned by the fact that SPUs are communicatively the most significant and highly productive part of the phraseological composition [2, p. 205].

Phraseological expressions with somatic elements spontaneously appear in various historical eras and linguistic varieties, independently of one another, as a result of common human observations of himself, his body parts, common physical and mental signs of man, common developmental conditions, observation of animal life and behavior, and research into human actions and emotions [3, p. 113].

The well-known egocentricity of man explains why the somatic layer of phraseology is a linguistic universal and can be found in many languages around the world in addition to the Kazakh and Turkish being compared.

The figurative content of the named units embodies some ideas of man about himself; with their help one can partially reveal and understand the national “spirit” of the people, their psychology, and mentality. The national “spirit” of the people, their psychology, mentality and character, about which philosophers, historians, writers and culturologists are now talking so much.

National culture plays a significant role in determining how this code manifests in the archetypes of linguistic consciousness as seen via the phraseological fund of language.

The phraseology in the Kazakh and Turkish languages is particularly rich when words are used to name the senses through which one knows and observes reality. About 70% of all somatic phraseological units have components like *head, eye, nose, hand, heart, ear, tongue*. There are two categories of part names: names of *internal organs* and names of *exterior parts*. While the internal organs (*heart, blood, liver, lungs*) make up around 10% of SPU, they are less visible and less accessible for examination than the external portions (eyes, head, arm, and leg) [4, p. 212].

Materials and methods

Somatic phraseology in the Kazakh language has been studied from different angles. Many of them have been written on the following lines: B. Nagasbekova “Multivalence of somatic phraseological units”, B. Nurzhanov, B. O. Osphanov “The phraseosemantic field of somatic “eyes” in the image of the linguistic world”, D. B. Rskeldieva “Universal phenomenon of somatic phraseology”, “Somatic phraseology referring to a person whose internal organs are catalytic”, “Heart” somaticism in Kazakh and English languages”, K. S. Kalybayeva “Somatic phraseology in Turkish languages”, Sh. T. Kudyarov “Somatic phraseology in Abay’s poems”, A. Karipzhanov “Somatic phraseology on the basis of somatic names in the works of Zhusip Kopeyev”, B. Uyzbaev “Somatic verb phraseology in Kazakh language: ethnolinguistic character”, R. E. Valikhanova “Comparative study of Kazakh and Russian somatisms”, M. T. Sabitova “Somatic phraseology as an object of comparative study” and others. There are such scientists as D. Aksan, O.A. Aksoy, L. Subash, T. Doganay, M. E. Sarachbashi, S. Emir, Iskender Pala, etc. studied the phraseological phenomenon in the Turkish language. The main research methods of the paper are comparative and descriptive.

Results and discussion

The semantic field of somatisms is consistent with each other. There are also types that are very different. However, most somatic structures are similar and consistent, i.e. equivalent. Many proverbs have the same artistic and stylistic appearance, and the somatisms entering into functional use are also homonymic somatisms in Kazakh and in Turkish. But it is worth noting that sometimes there is a difference of somatisms in the use of textual (proverbial) units corresponding to stylistic-emotional tones, their relatively dual relationship. For example, a consistent pattern of combinations can be observed in the following words *жүрек – kalp* ‘heart’, *көңіл, жан – gönül, can* ‘soul’.

Kazakh linguists as A. Bolganbayuly and G. Kaliuly consider that the function of anatomical names in generating general phraseology is special [5, p. 198].

In both languages, there is a lot of phraseology that comes with words as, *бас/baş*, *қол/qol-el*, *мұрын/burn*, *көз/göz*, *құлақ/kulak* etc. In the previous researches Asqarova G.S., Temenova G.K. noticed that these words, especially in Turkish, take a very active part in creating two-syllable phraseology. For example, if the *бас/baş* 'head' is the basis for about 80 figurative phrases, the Kazakh language has more than 50 two-syllable phraseological units created in connection with it. In addition, *ауыз/ağız* 'mouth' is involved in 42 in Turkish, 27 in Kazakh, in Turkish *аяқ/ayak* 'leg' is 32, but in Kazakh is 19, the word *eye* is involved 66 in Turkish, and 45 in Kazakh [6, 34–38]. In our opinion, this is due to the most important aspects of human life: the *head* symbolizes mental activity, logic, mind; the *hand* – action, physical activity; the *eye* – the ability to cognize and perceive the world; the *mouth* – speech, conversation, exchange of thoughts and opinions. We think this is true not only for Kazakh and Turkish, but also for other languages too.

To begin with, we will consider and analyze phraseological units that have the same semantic component. For your convenience, we divide them into groups depending on what organ/part of the body they are connected to.

The most active in the phraseology is in its direct meaning as part of the body: to give head, to grab head, head and two ears, to hang head, like snow on head, to bow head, blood rushed to the head, from head to toe, head is dizzy, etc.

To begin with, those idioms that have the same semantic component have been reviewed and analyzed. For convenience, we will divide them into groups according to which organ/part of the body they are associated with. We have examined 158 Kazakh and 178 Turkish phraseological units in a comparative aspect, modelled on the somatic components of *бас/baş* 'head'.

As we can see, there is a slight difference in the quantitative proportion of phraseological units in the compared languages. The role of the considered somatic component in the semantics of the phraseological models is quite interesting and diverse. As this study has shown, the lexeme head, as a component of phraseological models, can form different meanings and connotations in the above-mentioned languages, acquiring an emotive evaluation in different types of discourse. Phraseological expressions with a somatic component head implement the figurative meaning of direct word combinations naming various actions and states, and convey the linguistic and cultural views of the people, associated with one of the important parts of the human body.

БАС/BAŞ. Бас қатыру/Баş ağrıtmak. This phrase is very often said during a conversation it means disturbing the person, causing a headache. In this pair of phraseological expressions, the used verbs are different. “**Бас ауырту/Баş ağrıtmakta üstüne yoktur senin**” (literally: to cause any problem) where the phrase “*baş ağrıtmakta üstüne yoktur senin*” means ‘no equal to you in causing trouble’. But in Kazakh this expression means ‘not to give rest or haunt’. But the component *алдына жан салмау* ‘no equal’ does not use in Kazakh. We cannot deny that the two options are slightly different from each other. We cannot deny that the two

options are slightly different from each other. Because, the Kazakh version lacks a “no equal” component.

Бас көтермнеу/Баş ашаğı gitmek – ‘to bow dow’. The phrase, used in the sense of permanent damage, deterioration, applies to both the physical and material condition of people. In this case, two different verbs are used in the two versions.

Бас көз болу/Баş göz etmek – ‘to take care/look after’. In examining a variant of this phraseology, we noticed that the expression is used in the sense of marrying. In the Dictionary of Turkish Phraseology, we found these examples: In examining a variant of this phraseology, we noticed that the expression is used in the sense of marrying. In the Dictionary of Turkish Phraseology, we found these examples: *Şu kıızı da bir baş göz edersen gözüm arkada kalmayacak* (literary: ‘If I look after this girl, I will not be left unattended’). However, in Kazakh this expressions instead of *to take care/look after* also means *to lead/to role/ do not leave without attention*. The two idioms differ in their structure and the components used. Thus, this expression in Turkish is very similar to the Tartar version. Tatar scholar L.R. Sharafutdinova believes that the phraseology of related languages has more similarities than differences [7, p. 168].

Басына отырғызу/Баşı üstünde yeri olmak (have a place in head). It is a phrase that is said when a guest enters or observes a house to express respect for the guest and is used to show honour in the home. In Kazakh this expression is also has such meaning: *Қонақтарды үстел басына отырғызу* (*seat guests at the table*). In all of the above phraseological expressions which we gave as the example we only see differences in the verbs.

ҚОЛ/ҚОЛ-(EL). The component *қол* – in Kazakh and *qol-(el)* in Turkish can convey in the meaning of phraseological units both positive and pejorative evaluations. The basic symbolism of the *қол/qol-(el)* ‘hand’ from ancient times is action, power, protection which reflects its important role in human life and belief, The hand reflects its important role in human life and the belief that it is capable of transmitting spiritual and physical energy.

In order to compare phraseological units with the component hand, 121 phraseological units were identified from the phraseological dictionary of the Kazakh language [8, p. 338–348].

Қол/qol is a hand component expressions. An analysis of the materials collected from the Turkish Dictionary of Phrases shows that the *kol* is the second largest number of component phrases after the *baş*. There are 28 component expressions with *kol* in the Turkish language. This is because in most cases, *el* components are used to mean *el* ‘palm’ in the sense of ‘hand’.

Due to the fact that the word *қол/qol-(el)* has a rich symbolism and is used with a variety of meanings, this group of phraseological units is the most numerous in all the studied languages. As a result of a comparative analysis of Kazakh and Turkish PU with the somatic component *қол/qol-(el)*, the both positive and pejorative their meanings, conditioned by cultural universals containing moral evaluations of human life, axiological and behavioural regulatives.

Қол қанат (қолғанат) болу/kol kanat olmak. This expression in both languages means ‘to help someone’ but in Turkish some examples shows that the

expression means also ‘to protect’. For example: “Қазір сойталдай жігіт, ер жетті, қол қанат болды, – деді ол орақ мұртын ширатын” [9, p. 211] – (‘He’s a young man now, he’s grown up, he’s become a helper, he said, curling his slanted moustache’). The Kazakh language reveals the meaning of the phraseology. In Turkish we noticed the same positive connotation, for example: “*Sade çocuğuna değil, eşine de kol kanat gerer, ona da analık eder*” [10, p. 61] – (She is a mother not only to her child, but also to her husband).

In Turkish we discovered two phraseological expressions which do not have equivalents in Kazakh. In Kazakh such expressions do not contain somatic component *қол* ‘hand’. For example: “***Kollarını açmak***” – ‘open your hands’ and “***Kol gezmek***” – ‘to wander’. “Kollarını açmak” the phrase can give a variety of meanings but one of them we discovered more close to Kazakh. For example: “*Havaalanında dostlarımız bizi açık kollarla karşıladılar*” – ‘At the airport, our friends welcomed us with open arm’. The PU with such which means “*welcome with open arms, embrace*” we discovered also in Kazakh but as we mentioned before without somatic component. For example: “*Құдалар бізді құшағын кең ашып қарсылады*” – ‘The in laws welcomed us with open arms’.

A phraseological expression “***kol gezmek***” has also several meanings one of them is ‘to have a lot of bad situations and action’. For example: “*Bölgede, salgın bir hastalık kol geziyor*” – ‘An epidemic is raging in the region’. In Kazakh we met closer expressions ‘өріс алу, өршіп кету’ – ‘to expand’, ‘to increase’ as we see in Kazakh it has common meaning. In the following example the meaning of ‘өріс алу’ is closer to the Turkish which has negative meaning. “*Өлкемізде инфекция жұқтырған адамдар саны өршіп кетті*” – ‘The number of people infected in our country has increased’. A.S. Murzinova, a researcher of Kumyk phraseological units, considers that depending on the structural-semantic cohesion of the phraseological unit, the verb component can be combined and take different forms of the indicative mood [11, p. 151].

As a result, the Turkish word *kol* can be broken down into the following categories, one of them is *el* – ‘palm’. “***El açmak***” – ‘begging, asking for help’, literary it means ‘to open the palms’. In Kazakh the expression it looks like this “*қол жаю*” and has the same meaning, for example: “*Қазір қолын жайып, қайыр тілеп жүргендерді қаланың кез келген бұрышынан кездестіруге болады*” – ‘Now you can find beggars in every corner of the city’. “*Köşede oturmuş, gelip geçene el açıyordu*” – ‘He sat in a corner, holding out his hand to a passerby’. Another meaning of begging ‘қол жаю’ is opening somebody’s palms and to say a prayer with a wish for well-being. In this case the meaning of the *қол* (алақан) and *el* (palm) is the same.

El component expressions make up one of the biggest categories of *kol* ‘hand’ component phrase. There are 122 such expressions in total. These phrases have a variety of meanings in Turkish. It is important to note that the phraseological units with various somatisms are not meant to advance a nominative function; rather, they are intended to draw attention to the features of these somatisms.

They convey a kind of “coded information” to us. There are more than two hundred phraseological expressions in the Kazakh and Turkish languages with the

somatism *қол/col-(el)*. The ‘hand’ is not only a human tool, but also a means of communication (greeting, saying goodbye, expressing emotions, etc.). Since ancient times, people have secured contracts, buying and selling by shaking hands. The notions ‘to have’ and ‘to acquire’ are also inseparably connected with a ‘hand’; they became a part of such phraseological expressions as: kaz.: ‘to hold in hands, to take in hands’, ‘to impose a hand (fixing the right to ownership)’; tur. *elinin altinda, el koymak, elden almak*, etc.

МҰРЫН/BURUN. From the phraseological dictionary of the Kazakh and Turkish languages we have identified about thirty phraseological units with the component *nos*. From the phraseological dictionary of the Kazakh and Turkish languages we have identified about thirty phraseological units with the component *мұрын/burun* ‘nose’. The meaning of the word *мұрын/burun* ‘nose’ is in most cases formed by metaphorical transfer. In the phraseological formation in the Kazakh and Turkish languages, as a rule, only the first meaning also participates, i.e. as an anatomical organ (face part) of the lexeme *мұрын/burun* ‘nose’ and most phraseological expressions with the studied component retain a semantic connection with its main meaning.

The following is an example where the nose is the object of a metaphorical description because it is a visible part of the face. However, we have noticed that the nose is often used to describe a man’s appearance: “*ağzı burnu yerinde*” – ‘to have everything on’ (lit.: ‘mouth and nose are in place’); “*koç burunlu*” – ‘a humped nose’ (lit.: hooked nose). As we can see, the *burun* ‘nose’ is an organ of importance only for male appearance, and a pronounced *burun* is viewed positively in the national consciousness: “*atta karın, yiğitte burun*” – ‘a fast horse can be seen by its stomach, a good fellow by his nose’ (lit.: “a horse has a belly, a good man has a nose”). But this expression is only in Turkish.

A block of phraseological expressions is involved in describing physiological reactions, for example: “*burnundan kan damlayıncaya kadar çalışmak*” ‘to work till the sweat runs (lit.: ‘to work until one’s nose bleeds’). In Kazakh we discovered the phraseology with the same meaning but somatic component ‘nose’ is used differently, for example: “*мұрынынан шанышылып жүру*” – ‘to work hard’.

The metonymic transfer based on the location of the nose as a protruding part of the face forms the meaning “The nose as a direction indicator”, which in turn forms various derivative meanings. Thus, the nose is an indicator of a person's attitude to someone or something. In the example of the material under consideration the material in question is reflected in a negative attitude: “*burun bükmek*” – to crooked (lit.: ‘to bend one’s nose’); “*burun kıvrımak*” – ‘to turn one’s nose up’ (lit.: ‘to twist one’s nose’). In Kazakh we are giving following expressions, “*мұрынды көкке көтеру/мұрынды шүйіру*” – ‘turn one’s nose up; think of yourself as superior to others’.

КӨЗ/GÖZ. Somatisms with the component *көз/göz* ‘eye’ are the most common in Kazakh and Turkish languages. Over three hundred phraseological expressions with the somatic component of goats have been identified in the languages studied.

The *көз/göz* component represents the sincerity of what is said or implied and reflects the emotional and/or mental component of the person. The following

functional-semantic types of PU are distinguished: *“gözünü kan bürümek”* – ‘eyes filled with blood’ and *“көзіне қан құйылу/толу”* ‘blush with a rush of blood under the influence of anger’ as we see all variants in two languages are the same. The expression emphasizes the psycho-emotional state of a person. The next example has the same meaning in both languages but the verbs are used differently: *“gözleri dört açmak”* – ‘eyes on the forehead climb, eyes glaze over, eyes are popping out’ and the example in Kazakh *“көзін бақырайтты”* – ‘to hatch the eyes’. This phrase expresses the extreme surprise of the person.

It is noteworthy that a similar equivalent in Kazakh variant of the next expression *“gözlerin içi gülmek”* ‘joyful eyes’ (lit.: ‘to laugh in the eye’ means ‘to show contempt, disrespect’). As for phraseology with a similar meaning, it would be the idiom *“көзі қуанып/көз қуанышы”*. The Kazakh and Turkish phraseological unit *көз/göz* represents the following expressions of human emotions: courage, cowardice, generosity, desire, love, dislike, shame. Phraseological expressions expressing the physiological state of a person were considered in the following examples. Phraseological expressions expressing the physiological state of a person were considered in the following examples: *“көз салу”* – ‘to take note, to heed’, a Turkish variant is *“göz etmek”* – ‘to make eye signs, to wink’ however, we found slight differences in the meaning. Expressions emphasize attitudes between people are shown in the next examples, where the meanings of the expressions in both languages are the same: *“көз бояу/göz boyamak”* – ‘draw the wool over eyes, to mislead, to lie’.

During the study we paid attention to phraseological expressions expressing the aspectual characteristics of an action: *“көзді ашып жұмғанша”* and *“gözünü ақır карауңсауа kadar”* – ‘in the blink of an eye, suddenly’. The examples *“көз қиығын (қырын) салу/gözünün киуриғуула бакмак”* are also have the similar meaning which translated into English as ‘to catch a glimpse, to peep, to squint’.

In this article, semantic parallels related to the reflection of the human soul world in the culture of the Kazakh and Turkish people should also be noted, which also testifies to the influence of cultural contacts and cultural zone of these peoples [12, p. 108].

ҚҰЛАҚ/KULAK. It is noticeable that Turkish and Kazakh frequently use phraseological formulations with paired somatic components. The compound, paired words with the lexemes *көз/göz* and *құлақ/kulak* ‘ear’ are also related to the perception of reality and reflect a person’s mental and spiritual world: *“көз-құлақ болу”* and *“goz kulak olmak”* – ‘to take care, to look after’. These phraseological expressions belong to the group of communicative phraseological expressions which express phraseological unities. However, most scholars argue that the translation of these idioms is difficult in both Russian and English. E. Khismatullina highlights the following problems, which are related to the difference in grammatical structure, the difference in cultures. She also pointed that translating phrases verbatim, it is possible to find the phrase in the translated language as well. However, its meaning from the source language may be very different. Some idioms in Kazakh and Turkish have become so well-established that when translated literally into Russian or English, the meaning will be completely unclear [13, p. 412].

The following idioms “*құлағына шалынды/kulağına çalınmak*” – ‘mishear, to hear at random’ are almost completely identical and can be literally translated into Kazakh from Turkish and vice versa without loss of meaning [14, p. 107].

A slight difference that we can note is the difference in the form of verb endings: in the Kazakh version “*шалынды*” verb is in the past tense, while in the Turkish one “*çalınmak*” is used in the initial form.

There is a slight difference in the text of the phraseological turnover in the following example; “*құлақты шулату*” – ‘to gossip’ (lit.: ‘to ring in the ears’), the Kazakh version uses the verb “*шулату*” – ‘to make noise’, while the Turkish version uses “*çınlatmak*” - to ring in “*kulağını çınlatmak*”.

Table 1. Distribution of phraseological units into groups based on the forming lexeme

The forming lexeme	Phraseological expressions in Kazakh	Phraseological expressions in Turkish	Grammatical characteristic
<i>бас/baş</i>	- бас қатыру - бас көтертпеу - бас көз болу - басына отырғызу/	- baş ağrıtmak - baş aşağı gitmek - baş göz etmek - başı üstünde yeri olmak	verb-propositional phrases
<i>қол/qol-(el)</i>	- қол қанат (қолғанат) болу - құшақ ашу - <i>no equivalent</i> - қол жаю	- kol kanat olmak - kollarını açmak - kol gezmek - el açmak	verb-propositional phrases; adverbial phrases
<i>мұрын/burun</i>	- мұрнынан шаншылып жүру - мұрынды шүйіру - мұрынды көкке көтеру - <i>no equivalent</i>	- burnundan kan çalışmak - burun bükmek - burun kıvırmak - ağzı burnu yerinde - koç burunlu - atta karın, yiğitte burun	verb-propositional phrases
<i>көз/göz</i>	- көзіне қан құйылу/толу - көзін бақырайтты - көзі қуанып/көз қуанышы - көз салу - көз бояу - көзді ашып жұмғанша - көз қиығын (қырын) салу	- gözünü kan бүрümek - gözleri dört açmak - gözlerin içi gülmek - göz etmek - göz boyamak - gözünü açıp kapayıncaya kadar - gözünün kuyruğuyla bakmak	noun phrases; adjectival phrases
<i>құлақ/kulak</i>	- көз-құлақ болу - құлағына шалынды - құлақты шулату	- göz kulak olmak - kulağına çalınmak - kulağını çınlatmak	adjectival phrases; modal phrases

After collecting practical material and examples, we divided all the selected phraseological expressions into groups based on the forming lexeme. We considered it appropriate to distinguish the following groups: *бас/baş*, *қол/qol-el*, *мұрын/burun*, *көз/göz*, *құлақ/kulak*. Table number one clearly shows the distribution of selected phraseological units by groups.

As can be seen from the table above, the most phraseological expressions with the somatism element belong to the groups head and eyes. These two groups are the most diverse and contain the most different idioms (6 and 7 respectively). However, despite this, some phraseological expressions have no equivalents in the languages we study. It is no coincidence that this is one of the most numerous groups of phraseological expressions, because the head and eyes are the main source of information, and the main part of information about the world around us is obtained

by means of sight. In the selected phraseological expressions, it is the meaning of receiving information and the orientation of attention.

Conclusion

In general, a comparative analysis of the composition of phraseological units in two languages showed that the types of their components are common to both languages, as the first part, the most common in both languages are body parts which are emphasize aspectual characterization of the action, the relationship between people, the physiological state of a person and psycho-emotional state of the person.

Along with the constituent components of somatic phraseological expressions in both languages, their semantics in structure also have many similarities, but the two languages do not duplicate each other, lexico-grammatically similar, despite the mirrorless repetition, the semantic structure, so to speak, the lexico-semantic nature of the specificity shows. The main thing is to be able to compare the internal, external structure of somatic phrases in the two languages and to understand that the speaker of the language is one of the channels of the common worldview of the people, the national thinking.

The examples we have collected show that the human body, indeed, is widely represented through the inclusion of its names in the component composition of Russian phraseological expressions. The somatisms contained in phraseological units fulfil a variety of semantic functions. The "bodily" components of phraseological units embody certain cultural meanings.

On the other hand, in the course of this work we have also identified differences between phraseological expressions in the Kazakh and Turkish languages. The same phenomenon is often conveyed in completely different ways, using different images and metaphors. Even more frequent is the use of different verbs in the same phraseology. Even more frequent is the use of different verbs in the same phraseology.

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ҚАЗАҚ ЖӘНЕ ТҮРІК ТІЛДЕРІНДЕГІ СОМАТИКАЛЫҚ ҚҰРАМЫ БАР ФРАЗЕОЛОГИЯЛЫҚ БІРЛІКТЕР

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Аңдатпа. Бұл жұмыста адамның дене мүшелеріне байланысты фразеологизмдерге салыстырмалы талдау жасалады. Бұл зерттеудің мақсаты – фразеологиялық бірліктерді зерттеу және олардың негізгі ұқсастықтары мен айырмашылықтарын анықтау. Салыстырмалы талдау бір тілдік топқа кіретін екі тіл: қазақ және түрік тілдерінің негізінде жүргізілген. Зерттеу материалдары ретінде фразеологиялық сөздіктерден жаппай іріктеу әдісімен жинақталған қазақ және түрік тілдеріндегі фразеологиялық тікестер алынған. Қазақ және түрік тілдеріндегі соматикалық фразеологизмдердің жалпы лексика-грамматикалық сипаттарына қатысты мәселелерде қоса қарастырылды

Зерттеудің ғылыми жаңалығы – бір топтағы екі біржүйелі, генетикалық жақын тіл – қазақ және түрік тілдеріндегі құрамында адамның дене мүшесі қолданылған фразеологизмдерге толық талдау жасалуында.

Негізгі зерттеу әдістері ретінде салыстырмалы-салғастырмалы, сипаттау әдістері алынды.

Талдау нәтижесінде анықталған қазақ және түрік тілдеріндегі фразеологиялық оралымдардың айырмашылықтары жұмыстың ғылыми жаңалығы ретінде көрініс береді. Бір құбылыс екі тілде әр түрлі беріледі, түрлі образдар мен метафоралар арқылы бейнеленеді. Тағы бір ерекшелігі, екі тілде бір мағынадағы фразеологизмдерде түрлі етістіктер қолданылады.

Зерттеу жұмысының нәтижесінде алынған қорытындылар, шын мәнінде, адамның дене мүшелеріне қатысты қазақ және түрік тілдеріндегі фразеологизмдердің негізгі бөлігі өзара ұқсас, айырмашылығы белгілі бір образды беру үшін әр түрлі етістіктерді қолданылады деген қорытынды шығаруға болады. Көбінесе қазақ және түрік тілдері әртүрлі етістіктерді беру үшін бір бейнені пайдаланады. Аталмыш тілдердегі соматикалық фразеологизмдердің басым көпшілігі етістік сөз табына қатысты болып келеді.

Екі халыққа ортақ мәдениет пен діннің рөлі екі тілдегі фразеологиялық тіркестердің қалыптасуында маңызды екендігін атап өткен жөн.

Тірек сөздер: соматизм, фразеологиялық бірліктер, адам денесі, етістік, соматикалық компонент, метафора, мәдениет, дін

ФРАЗЕОЛОГИЧЕСКИЕ ЕДИНИЦЫ С СОМАТИЧЕСКИМ КОМПОНЕНТОМ В КАЗАХСКОМ И ТУРЕЦКОМ ЯЗЫКАХ

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Аннотация. В данной работе проводится сравнительный анализ фразеологизмов, которые содержат части тела человека. Целью настоящего исследования является изучение фразеологических единиц, и выявления их основных сходств и различий. Сравнительный анализ был проведен на базе двух языков, принадлежащих к одной языковой группе: казахского и турецкого. Материалами исследования выступили фразеологические единицы, функционирующие в казахском и турецком языках, извлеченные из фразеологических словарей методом сплошной выборки.

Научная новизна исследования состоит в том, что она является опытом детального сравнительного анализа семантики фразеологических единиц, содержащих части тела человека, двух односистемных, генетически близких языков – казахского и турецкого.

Основными методами исследования выступили: сравнительно-сопоставительный и описательный методы.

Научная значимость данной работы заключается в том, что в результате исследования установлены различия между фразеологическими оборотами в казахском и турецком языках. Зачастую одно и то же явление передается абсолютно по-разному, используются разные образы и метафоры. Еще более частым является использование различных глаголов в одном и том же фразеологизме.

Выводы, полученные во время исследовательской работы, дают возможность квалифицировать, собственно, что основная масса фразеологических единиц казахского и турецкого языков, связанная с частями тела человека, по большей части идентичны между собой, несмотря на то, что достаточно часто казахский и турецкий языки для передачи одного и того же образа используют различные глаголы. Необходимо отметить, что общность культуры и религии не могла не сыграть свою роль в становлении фразеологического состава двух языков.

Ключевые слова: соматизм, фразеологические единицы, тело человека, глагол, соматический компонент, метафора, культура, религия

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