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### COMPARATIVE ANALYSIS OF PHRASEOLOGISMS IN THE BASHKIR AND KAZAKH LANGUAGES

*The article is devoted to the phraseology of the Bashkir and Kazakh languages as a reflection of the national mentality and linguistic worldview. The relevance of the study is due to the need for a deeper understanding of the general and specific features of phraseological units of Turkic languages in the context of intercultural interaction. The aim of the study is to conduct a comparative analysis of phraseological units of the Bashkir and Kazakh languages, to identify their structural and semantic features, and to determine their role in the transmission of cultural and historical values of these peoples. The work is based on the methods of comparative analysis, component and semantic analysis, as well as a linguacultural approach. The use of these methods made it possible to identify both general patterns and differences in the functioning of phraseological units of the two languages, which are explained by their common Turkic heritage and historical interaction. At the same time, differences related to the cultural traditions and lifestyle of each ethnic group are identified. Expressions denoting hard work are represented in the Bashkir language by means of phraseological unit "altyn qullı" (with golden hands), and in the Kazakh language by "barmağynan bal tamğan" (honey drips from the finger), which reflects the influence of the traditional culture of akyns (poets). The study revealed key concepts embedded in the phraseological corpus of both languages, as well as the features of their functioning in speech practice. The results obtained can be used in intercultural studies, translation studies and teaching Turkic languages.*

*Key words: linguistics, phraseological units, national worldview, linguoculturology, Bashkir language, Kazakh language.*

## MAIN PROVISIONS

Language reflects the culture, experience, and worldview of an entire people. Through language, individuals convey thoughts, describe events and traditions, immerse themselves in the past, and look into the future. One of the most expressive and vivid components of the Kazakh and Bashkir languages is phraseology.

Phraseological units not only serve a communicative function but also carry aesthetic value. They reflect the national and cultural specificity of a language, representing a unique product of a people's history. The deeper and more multifaceted a nation's historical path, the richer its language and phraseological corpus.

Phraseology is unique not only in its scope but also in the multilayered nature of its content and the diversity of its structural and semantic types. Like the language as a whole, it is the result of a long historical development. Phraseology reflects both contemporary realities and archaic notions that have survived to the present day as relics of the past of the Kazakh and Bashkir peoples.

The phraseology of each nation reflects its national mentality and linguistic worldview. It is closely connected with the culture, traditions, and perception of the world by an ethnic group. Studies by scholars such as V.V. Vinogradov, N.M. Shansky, V.P. Zhukov, and A.V. Kunin have proven that phraseological units are stable word combinations historically embedded in a language and expressing the worldview of its speakers. In Kazakh and Bashkir linguistics, this aspect has been explored in the works of K. Akhanov, B. Sagyndykuly, and G.B. Khusainov, where it is emphasized that phraseological units are inextricably linked to national culture and ethnic consciousness. Linguistic units, and especially units lexical-phraseological language level, are a "mirror of the culture." The most accurate method of communicating a metaphorical image of the world is through phraseologism. One of the primary methods for learning about the things in our environment, their properties, producing imaginative imagery, and coming up with new ideas is phraseologism [1, 39].

The phraseological worldview in the Kazakh and Bashkir languages has recently become the subject of numerous linguistic studies. In the works of S. Amanzholov, S. Kenesbayev, G. Bayramov, K. Mamedov, N. Ragimadze, S. Muratov, N. Uslu, Sh. Rakhmatullayev, Z. Uraksin, A. Yuldashev, R. Avakov, G. Smagulov, K. Kalybayev, R. Sagidolla, Sh. Kapantaykyzy, M. Yesekeeva, and many other scholars, one can find attempts at a comparative analysis of the phraseological worldview of the studied languages.

Phraseological units are vivid, metaphorical expressions that contribute to shaping the linguistic worldview. They embody a nation's perception of reality, its worldview, ethnic values, aesthetic taste, traditions, and beliefs. These stable linguistic units serve as carriers of cultural memory, transmitting centuries-old experience, epic consciousness, and national identity from generation to generation. Thus, phraseology not only enhances the expressiveness of language but also serves as an important tool for preserving cultural heritage [2, 73].

Turkic languages, like all related language groups, share a common phraseological corpus. Many phraseological units coincide not only in meaning but also in structure, imagery, and internal form. This is due to the common historical development, cultural traditions, and worldview of the Turkic peoples. However, despite the significant number of similar expressions, comparative studies of Turkic phraseology have not yet reached a sufficient level. Turkic languages are among the languages with ancient and rich history. According to experts, the Turkic language group of the Altaic language family includes 27 Turkic languages. These include Uzbek, Kazakh, Kyrgyz, Turkmen, Turkish, Azerbaijani, Tatar and Bashkir languages. The study of the phraseology of these languages serves to identify important factors that reflect their national cultural identity [3, 369].

The first step in this direction was taken back in the 1960s when S.N. Muratov published the monograph *Stable Word Combinations in Turkic Languages*, which attempted a comparative analysis of phraseology based on Bashkir and Tatar language materials. Subsequently, researchers such as

E.V. Sevortyan, S.M. Ismailov, A.N. Kononov, and A.M. Gazimov studied the phraseological systems of Turkic languages, laying the foundation for their typological classification.

The history of studying Bashkir phraseology is closely linked to the development of lexicography. S.N. Muratov's work was the first comparative study of Bashkir and Tatar phraseology [4]. In the book *Phraseology of the Bashkir Language* by Kh.G. Yusupov, based on the novel Irgyz by Kh. Davletshina, the stylistic functions of phraseological units in literary texts are examined in detail [5]. J.G. Kiebaev, in his work *Lexicon and Phraseology of the Bashkir Language*, proposed a semantic and grammatical classification of phraseological units, identifying their main types: simple phraseological combinations, idiomatic expressions, proverbs, and apt sayings [6]. A significant contribution to the study of Bashkir phraseology was made by Z.G. Uraksin, who, in his work *Phraseology of the Bashkir Language*, conducted a systematic analysis of phraseological units, identifying their paradigmatic and transformational characteristics as well as their etymology [7]. Additionally, he contributed to the creation of fundamental works such as the *Russian-Bashkir Phraseological Dictionary* [8] and the *Phraseological Dictionary of the Bashkir Language* [9].

Thus, the study of phraseology in the Kazakh and Bashkir languages is a relevant task not only from a linguistic but also from a cultural perspective. A comparative analysis of phraseological units makes it possible to identify patterns in the formation of the common Turkic linguistic space, trace the evolution of the national worldview, and reflect ethnic traditions in the language. This confirms that phraseology is an integral part of the linguistic heritage of Turkic peoples and an important tool for preserving their cultural identity.

## INTRODUCTION

The phraseology of the Bashkir and Kazakh languages is exceptionally rich and unique, both in composition and content. The wealth of their phraseology is determined not only by its volume but also by the multidimensional nature of its meaning and the diversity of its structural-semantic types. This is due to the fact that phraseology, like other linguistic means, is a product of long-term historical development. It reflects not only contemporary realities but also archaic concepts that have survived to this day as echoes and relics of the distant past of the Bashkir and Kazakh peoples. For example, in Russian, a highly skilled and hardworking person who excels in everything is said to have "golden hands" ("золотые руки"). This phrase reflects the idea that skillful hands are as valuable and rare as the precious metal – gold.

Phraseological units represent one of the most expressive components of a national language. They carry information about the culture, traditions, and unique worldview of an ethnic group. A comparative analysis of phraseological expressions in the Bashkir and Kazakh languages will help identify both common and distinctive features of these nations' linguistic worldviews, as well as trace the pathways of mutual influence in their development.

In the context of globalization and the active interaction of different cultures, the study of phraseology as a reflection of national mentality becomes particularly significant. A comparative analysis of Bashkir and Kazakh phraseological units will provide a deeper understanding of the linguistic consciousness of these peoples and reveal both universal and unique elements of their phraseology.

The novelty of this study lies in identifying the structural, semantic, and cognitive features of phraseological units in the Bashkir and Kazakh languages, classifying them, and analyzing them from the perspective of the national worldview. The research also aims to determine the influence of historical and cultural interactions on the formation of the phraseological corpus of these languages.

The phraseology of Turkic languages has been studied by many domestic and foreign scholars. Among the significant works, S.N. Muratov's "Stable Word Combinations in Turkic Languages" stands out, along with studies focusing on the general and specific characteristics of the phraseological systems of Bashkir and Kazakh. However, the comparative study of phraseological units in these languages remains insufficiently covered in academic literature, making this research particularly relevant.

The aim of this study is to conduct a comparative analysis of phraseological units in the Bashkir and Kazakh languages to identify their common and distinctive features that reflect the national worldview. To achieve this goal, the following objectives have been set:

- Examine the main theoretical approaches to phraseological analysis.
- Define the classification principles of phraseological units in Bashkir and Kazakh.
- Conduct a comparative analysis of phraseological units in these languages.
- Identify the national and cultural characteristics of phraseological expressions in the Bashkir and Kazakh linguistic traditions.

The study hypothesizes that, despite their common Turkic origin, the phraseological units of the Bashkir and Kazakh languages possess unique characteristics shaped by differences in their historical and cultural development. The analysis of phraseology not only reveals similarities and differences between these languages but also provides deeper insights into their cognitive, structural-semantic, and national-cultural features. Comparative phraseology in modern linguistics attracts attention not only by combining the whole range of previous comparative studies, but also by introduction of new types of problems. The comparative study of phraseological units of different languages has become one of the most intensively developed directions in phraseology. Studies of linguistic typology have given a strong impetus to the comparative study in phraseology [10, 3733]. The practical significance of the research lies in its potential application in the development of educational materials on the phraseology of Turkic languages, as well as in academic courses on linguoculturology, intercultural communication, and comparative-historical linguistics. Moreover, studying phraseology contributes to a deeper understanding of the national culture and worldview of the Bashkir and Kazakh peoples, playing a crucial role in preserving and promoting their cultural heritage.

## MATERIALS AND METHODS

This study conducts a comparative analysis of phraseological units in the Bashkir and Kazakh languages to identify their similarities and differences based on structural-semantic characteristics, pragmatic orientation, and cultural features.

The research material includes:

1) Phraseological dictionaries and lexicographic sources: Bashkir Phraseological Dictionary (Z. Uraksin, F. Nadrshina, G. Yosopov), Kazakh Phraseological Dictionary (I. Kenesbayev), Dictionary of Kazakh-Russian Phraseological Units (M. Balakayev), and Dictionary of Bashkir-Russian Phraseological Units (Z. G. Uraksin).

2) Literary and folklore texts: Proverbs and sayings, folk tales and legends, and literary works by Bashkir and Kazakh authors.

3) Modern oral and written sources: Publications in mass media, articles from periodicals, materials from digital corpora of the Bashkir and Kazakh languages.

4) Field research: Surveys and interviews with native speakers to confirm the relevance of phraseological units in contemporary speech.

To achieve the research objectives, the following methods were applied:

1) Comparative-contrastive method – used to identify common and specific features of phraseological units in the Bashkir and Kazakh languages, as well as their equivalence.

2) Componential analysis – allowed for a detailed examination of the internal structure of phraseological units, as well as their semantic and pragmatic features.

3) Etymological analysis – applied to determine the origin of fixed expressions and their historical development.

4) Contextual analysis – used to study the usage of phraseological units in literary texts, journalism, and spoken language.

5) Field research method – involved collecting lexical material through surveys of native Bashkir and Kazakh speakers to determine the frequency of phraseological units in use.

6) Quantitative and statistical analysis – applied to process the obtained data and assess the frequency of phraseological units in speech.

The study was conducted in several stages:

1) Collection and systematization of material – selection of phraseological units from dictionaries, literary texts, and media publications.

2) Definition of semantic groups – classification of phraseological units based on thematic and functional characteristics.

3) Comparative analysis – identification of similarities and differences in the structure, meaning, and pragmatics of Bashkir and Kazakh phraseological units.

4) Survey of native speakers – gathering data on the frequency and relevance of phraseological units in contemporary language use.

5) Generalization and formulation of conclusions – based on the obtained results, conclusions were drawn regarding the specificity of phraseological units in both languages.

The application of a comprehensive methodological approach made it possible to objectively assess the role of phraseological units in the linguistic worldview of the Bashkir and Kazakh peoples, identify their cultural and national characteristics, and determine their relevance in contemporary language. Generalization idiomatic review of comparative research helps to highlight the main task - to identify the most essential - governmental similarities between phraseological systems of two or more not only close or distant related languages, but the languages of different systems and areas [11,5].

Phraseological units represent a significant layer of the language, reflecting the worldview, cultural traditions, and national identity of a people. Their analysis helps to identify both commonalities and differences in the linguistic worldview of related Turkic languages, specifically Bashkir and Kazakh.

In many closely related languages (such as Bashkir, Tatar, Karakalpak, Karachay-Balkar, Kumyk, Kazakh, Kyrgyz, Nogai, and partially Uzbek), the number of coinciding phraseological units is significant. These similarities extend beyond expressions describing a person's psychological state and character traits to include stable word combinations denoting spatial and temporal concepts, quantitative relationships, natural phenomena, physical appearance, and personality features. The shared imagery underlying these phraseological units, along with the coincidence in meanings, lexical composition, and structure, indicates a similar worldview among these related peoples and its reflection in their languages.

Phraseological units common in most modern Turkic languages are often formed based on anatomical terms, particularly body parts. Initially, in combination with other words, they described the position, condition, or actions of body parts. Over time, these word combinations acquired figurative meanings related to a person's mental state, abilities, and other abstract characteristics, leading to their phraseologization.

Examples of Bashkir and Kazakh phraseological units with matching meanings:

1) Instantly, speed of action: *bashk. күз асып йомғансы* – *kaz. көзді ашып-жұмғаниша* ("in the blink of an eye"); *bashk. керпек какқансы* – *kaz. кірпік қаққаниша* ("in an instant").

2) Closeness: *bashk. морон төбөндә* – *kaz. иек астында* ("very close, right under one's nose").

3) Similarity: *bashk. һуҗған да каплаган* – *kaz. сойып қаптап қойғандай* ("exactly alike, like a spitting image").

4) Living, existing: *bashk. көн күреү* – *kaz. күн көру* ("to make a living").

5) Being capable of doing something: *bashk. қулдан килеү* – *kaz. қолдан келу* ("to be able to do something").

6) Wasting money: *bashk. елгә осороу, елгә ташлау* – *kaz. желге шауу* ("to throw money to the wind").

7) Controlling: *bashk. елкәһенә менеү* – *kaz. басына шығу, мойнына отыру* ("to sit on someone's neck").

8) Being in close friendship: *bashk. араларынан кыл да үтмәй – kaz. олардың арасынан қыл өтпейді* ("inseparable, as thick as thieves").

9) Avoiding something: *bashk. баи тартыу – kaz. бас тарту* ("to refuse, to decline").

10) Sadness, suffering: *bashk. ум йомоу – kaz. от жұту* ("to swallow fire, to endure suffering").

The comparison of the semantics, lexical composition, and structure of phraseological units in the Bashkir language with materials from Old Turkic texts and modern Turkic languages allows us to distinguish two main groups of phraseological expressions:

1. Common to distantly related Turkic languages.

2. Matching in closely related languages, particularly within the Kipchak branch, which includes Bashkir and Kazakh languages [4,158].

One of the most frequently used lexemes in phraseological units of Kazakh and Bashkir is the word *bas* (kaz.) / *bash* (bashk.), meaning "head," which symbolizes intelligence, intellect, and thinking. According to linguist A. Bolganbaev, the anatomical term *bas* is the most productive in phraseology, accounting for 45% of fixed expressions related to body parts [12,121].

A comprehensive study of phraseological units containing the component *bash* / *bas* from a semantic perspective represents a relevant area of modern linguistics. Analysis at this level contributes to a deeper understanding of the meaningful aspects of language, revealing systematic connections between different levels of linguistic structure. It also takes into account the influence of both linguistic and extralinguistic factors on the formation of polysemy and the associative range of this component within phraseological units in Kazakh and Bashkir languages.

In this regard, the following primary connotative meanings of somatism can be distinguished:

1. Reasoning and intelligence or their absence: *kaz. басы істей – bashk. баиы эилэй* ("the head works"); *kaz. жұмыр бас – bashk. баиы йоморо* (lit. "round head," meaning "the head works well"); *kaz. басы бар – bashk. баиы бар* (lit. "there is a head"), corresponding to *мойнында басы бар* ("a head on shoulders"—about a smart person); *kaz. ақымақ бас – bashk. ахмак баи* (lit. "foolish head"), corresponding to "голова садовая"; *bashk. тауык баи* ("chicken head"); *kaz. ақылсыз бас – bashk. ахмак баи* (lit. "without mind"), corresponding to "голова еловая" (about a foolish person).

2. Human qualities (character): *kaz. қызу қанды – bashk. кызыу канлы* (lit. "with hot blood"), corresponding to "hot-headed" (about an impulsive person); *kaz. бас имес – bashk. баи эймәс* ("unbowed head"—about a stubborn person); *kaz. басының ию – bashk. баиын түбән әйеу* (1. "to hang the head," "to lower the head"—to become sad, upset; 2. "to submit"); *bashk. комға баиын тығыу – kaz. басын құмға тығу* ("to bury one's head in the sand"); *kaz. бас көтеру – bashk. баи күтәреу* (meaning "uprising, rebellion"); *kaz. бас бермеу – bashk. баи бирмәу* (disobedience, expression of resistance).

3. The meaning of the ability to concentrate, willpower: *bashk. баиын югалтмау – kaz. басын жоғалтпау* ("not to lose one's head").

4. Responsibility: *kaz. басымен жауап беру – bashk. баиың менән яуап биреу* ("to answer with one's head").

5. Life as a value: *kaz. бас тікті, басын бәйгеге (өлімге) тікті, басы кетті, бас-көзіне қарамады, басымен жауап берді, басына бұлт айналды, басын ала қашты, басын кессе де шындықпен кетті, басын қақты, басын қоярға жер таппады, басын құдай кесті, басын құрбан қылды, басын шатты*—all these phraseological units denote risk, self-sacrifice, readiness for a heroic act. *Kaz. бас ұрғызды; бас асауланды, бас көтере алмады, бас көтертпеді, басына бұлт айналды (төнді), басына қауіп-қатер туды, басына бәле жауды, басына ғаріпшілік (тарлық іс) түсті, басына зобалаң (күн, қиямет) туды, басына екіталай күн туды* [13, 95-101] – refer to difficult life circumstances, misfortunes. *Kaz. басы айдауда – малы талауда, баса көктеді (баса-көктеп кірді), бас бермеді, бас-көз демей, басқа шауып төске өрледі, бас салды* [13, 94-98] – indicate aggression, sudden attack, conquest. *Kaz. бас көтеру, басын ашты, басын бақты* [13,102] – signify resistance, struggle. *Bashk. баи күтәреу* (for example, *hez*

*баиттарығызды күтәрә баиланығызды ни әле* – "have you started to raise your heads?") – an expression hinting at protest or dissatisfaction.

The group of phraseological units with the component *bash* (head), expressing socially conditioned behavior, intellectual qualities, and the emotional state of a person, is numerous, expressive, and rich in internal imagery. These phraseological units reflect the subjective side of personality, the spiritual and emotional life of a person, fix basic intellectual qualities, and also help to understand their activation, manifestation, and experience in speech and communication.

The somatic term *күз* (eye) is also widely represented in Bashkir phraseology. For example, in expressions such as *күз нуры, ғаләм күзе (күк көмбәзе)*, it signifies the most valuable and amazing gift of nature. According to Bashkir beliefs, everything in the surrounding world has "eyes": the eyes of the sky are the stars (*йондоҙ*), and the eyes of the earth are springs (*күзләү, күзләүк*). A person, in addition to the eyes on their forehead (*маңлай күзе*), must possess the "eye of the soul" (*күңел күзе*), which plays an important role in Bashkir consciousness.

In Kazakh and Bashkir phraseology, the word *қол – кул* is one of the most productive lexemes. It is actively used to create vivid descriptions of human actions.

Below are examples of somatic phraseological units with the component *кул – қол*, found in both Kazakh and Bashkir languages: *Ике куллап йәбешеү – қос қолдан жабысу* ("to grab with both hands"); *Куш куллап (ризалашыу) – қос қолдан (қолдау білдіру)* ("to support wholeheartedly"); *Кул һалыу – қол салу* (meaning "to take one's own life"); *Кулдан-кулға йөрөү – қолдан қолға өту* ("to pass from hand to hand"); *Кул күтәрәү – қол көтерү* ("to raise a hand against someone, to hit"); *Кулы кысыу – қолы қышу* ("hands are itching" – a strong urge to do something, often in a negative sense, e.g., to fight).

Phraseological expressions with the component *аяқ (аяк)* can be classified into several thematic groups:

- Fatigue: Kaz. *Жығылып-сүріну, аяғына тас байлану* (to collapse from exhaustion, to be shackled). Bashk. *Аяк қалманы (Аяғы қалмады)* ("completely exhausted").
- Near-death state or death: Kaz. *Аяғы көктен келу* ("death approaches"). Bashk. *Аяк һузыу (Аяғын созу)* ("to breathe one's last breath").
- Not going, not appearing: Kaz. *Аяқ баспау* – Bashk. *Аяк баҫмау* ("not to come, not to visit").
- Speed: Kaz. *Аяғы / табаны / жерге тимеу* – Bashk. *Аяк (табан) ергә теймәү* ("to run so fast that one's feet do not touch the ground").
- Assistance: Kaz. *Аяғынан тұрғызу* – Bashk. *Аякка баҫтырыу* ("to help someone get back on their feet") [14].

The somatism *тіл (тел – "tongue, language")*, one of humanity's greatest creations, is widely represented in Kazakh and Bashkir phraseology. The majority of expressions are related to talkativeness: Bashk. *Теле телгә теймәү (йокмау)* – Kaz. *Тілі тіліне тимейді (тоқтамай)* ("talks incessantly"). Bashk. *Теле менән тирмән тартыу (таш ярыу)* – Kaz. *Тіліменен диірмен тарту (леніріп сөйлеу)* ("talking non-stop, chattering"). Bashk. *Теле ауызына һыймай* – Kaz. *Тілі аузына сыймай (шөлкеу)* ("too talkative, can't hold back"). Bashk. *Тел һатыу* – Kaz. *Тіл қату (сөйлеу)* ("to start speaking, engage in conversation"). Bashk. *Тел менән (тел дә) яңак* – Kaz. *Тіл мен жақ (көп сөйлеу)* ("to chatter endlessly").

Thematic Groups of Phraseological Units with the Somatism «*ауыз*» («*ауыз*» – "mouth")

- Joy (Қуану): kaz. *Екі езуі екі құлағында* – bashk. *Ауызы қолағына етеу (Аузы құлағына жету)* – "to smile from ear to ear."
- Astonishment, Surprise (Таң қалу, таңдану): kaz. *Аузын ашып қалу* – bashk. *Ауыз асып қарап тороу (Аузын ашып қарап тұру)* – "to stare in amazement with an open mouth."
- Silence (Үндемеу): kaz. *Аузын жабу / жұму* – bashk. *Ауызы ябыу / йомоу* – "to shut one's mouth, to remain silent"; kaz. *Аузына су ұрттап алғандай* – bashk. *Ауызға һыу уртлау* – "as if one had taken a sip of water" (to keep completely silent).
- Talking Too Much (Көп, артық сөйлеу): kaz. *Аузына не келсе, соны сөйлеу* – bashk. *Ауызға ни килһә, шуны һөйләү* – "to say whatever comes to mind."

- Youth, Immaturity (Жас): kaz. *Аузынан ана сүті кеппеген* – bashk. *Ауызынан әсә һөтө кипмәгән* – "the mother's milk hasn't dried on one's lips yet" (too young, inexperienced).

- Character (Мінез): kaz. *Аузын ашса, жүрегі көрінеді* – bashk. *Ауызын аша үпкәһе күренә (Аузын ашса, өкпесі көрінеді)* – "a person who is honest and open-hearted."

- Greed, Desire (Қызығу): kaz. *Аузының суы ағу* – bashk. *Ауыз һыуы аға* – "one's mouth waters" (to strongly desire something).

These phraseological expressions vividly illustrate the metaphorical richness and cultural nuances in both Kazakh and Bashkir languages.

Phraseological units with the somatisms «*тіл*» and «*ауыз*» acquire figurative meanings, enriching speech with imagery. For example: bashk. *Ауызға бутка бешерәү* – kaz. *Аузымен орақ оры* – "to speak incoherently, mumble / to talk idly, boast."

Phraseological expressions involving the somatism «*жүрек*» / «*йөрәк*» in Kazakh and Bashkir languages are widely used to depict a person's state, emotions, and character.

The word "*назы*" ("*наз*") in the phraseological unit "*йөрәк назы*" – "*жүрек назы*", pronounced identically in both languages, signifies an inner secret, an undertone that conveys the state, feelings, and nature of the heart.

For example, the phraseological units "*жүрегі алқымына тығылу*", "*жүрегі үзілу*", "*жүрегі тілімделу*", "*жүрегі қобалжу*", "*жүрек жану*" in Kazakh have their equivalents in Bashkir: bashk. "*йөрәк алқымға килә*" – kaz. "*жүрегі алқымға келу*" (to feel extreme anxiety, to be overwhelmed with emotions); bashk. "*йөрәк өзәлә*" – kaz. "*жүрегі үзілу*" (to feel deep sorrow, heartbreak); bashk. "*йөрәк өзгәләнә / телгеләнә*" – kaz. "*жүрегі тілгілену*" (to suffer emotionally, to be torn apart inside); bashk. "*йөрәк калтырай*" – kaz. "*жүрегі қалтырау*" (to tremble with fear or anxiety); bashk. "*йөрәк яна*" – kaz. "*жүрек жану*" (to burn with passion, worry, or distress).

These expressions are used to depict a person's emotional and psychological state, fully aligning with the stable phraseological constructions of both languages.

In Bashkir, the phraseological unit "*йөрәккә қан һауа*" corresponds to the Kazakh "*жүрекке қан ауа*", which is synonymous with "*жүрек қан жылайды*", expressing deep sorrow or grief.

The opposite state, meaning "*calmness, relief, tranquility*", is expressed by: kaz. "*жүрегі басылды / тынышды / тынышталды*" – bashk. "*йөрәге басылды*" (to feel relieved, to calm down).

In the sense of "*love, desire, respect, remembrance*", the following expressions are used: bashk. "*бөтә йөрәктә*" – kaz. "*бар жүректен*" (with all one's heart); kaz. "*шын жүректен*" (from the bottom of one's heart); bashk. "*йөрәктең иң түренә [үтәп инеү]*" – kaz. "*жүректің ең төріне [жету, кіру]*" (to reach the deepest corners of the heart, to be deeply felt); bashk. "*йөрәк түрендә*" – kaz. "*жүрек төрінде*" (in the core of the heart); kaz. "*жүрек түбі / түкпірі*" (the depths of the heart).

Phraseological units expressing the emotion of delight, such as "*йөрәк ярылды*" – "*жүрегі жарылды*" (to be overwhelmed with joy), are found identically in both languages. Phraseological expressions with the word "*heart*" stand out with their unique representativeness compared to those referring to other body parts.

The national worldview of the Bashkir and Kazakh peoples is inextricably linked with the phraseological units of their languages. These stable expressions reflect national values, peculiarities in the evaluation of human qualities, and the characterization of personal actions. In the phraseology of both peoples, similar features can be observed in lexical and semantic aspects, which can be explained by the historical, cultural, and linguistic closeness of the ethnic groups, as well as their shared way of life and economic structure. Phraseological combinations in modern Turkic languages are the result of a long historical development, which has been preserved based on the cumulative function of the language and passed down through generations. Some of them were recorded on written archaeological finds from various periods relating to the early history of the Turkic languages [15, 30]

Therefore, a comparative analysis of phraseological units in the Bashkir and Kazakh languages allows us to identify not only universal value orientations but also the unique features of the national worldview of each people.



A comparative study of phraseological expressions can be useful in teaching the Kazakh language to Bashkir speakers. Since many expressions have similar meanings but different forms, learning them through analogies facilitates the rapid acquisition of new linguistic units.

Moreover, incorporating phraseological expressions into communicative exercises contributes to:

- the development of lexical and grammatical skills;
- the expansion of vocabulary;
- the formation of a deeper understanding of the Kazakh linguistic worldview.

Thus, phraseological expressions are not only an important part of the language but also serve as an effective tool in language teaching methodology.

## RESULTS

The comparative analysis of phraseological units in Bashkir and Kazakh languages revealed both common and unique features that reflect the cultural and historical characteristics of each nation. Both languages are rich in idioms that describe moral qualities of a person.

Some examples of phraseological correspondences: *Bashk.* йомро баш – *Kaz.* жұмыр бас (*lit.* – round head); *Bashk.* хәйлә токсайы – *Kaz.* жұмыртқадан жүн қырыққан (*lit.* – a bag of cunning); *Bashk.* эсендәге тышында – *Kaz.* ақ көңіл (*lit.* – what is inside is outside, open-hearted); *Bashk.* бер катлы – *Kaz.* бір қалыпты (*lit.* – single-layered, simple-minded); *Bashk.* тырнак менән дә сиртмәй – *Kaz.* тырнағына да тұрмайды (*lit.* – won't even flick a fingernail, not worth attention); *Bashk.* кара йөрәкле – *Kaz.* кара жүрек (*lit.* – with a black heart, cruel); *Bashk.* таш бәғер – *Kaz.* тас жүрек (*lit.* – stone-hearted, ruthless); *Bashk.* елкәһе калын – *Kaz.* жуан желке (*lit.* – thick-necked, influential, wealthy); *Bashk.* елкәһе сокор – *Kaz.* желкесінде көзі бар (*lit.* – has a hollow on the nape, cunning, observant).

Thus, the identified correspondences demonstrate not only the shared worldview principles of the Bashkir and Kazakh peoples but also the unique features of the national worldview reflected in linguistic consciousness.

Kazakh phraseological units convey distinctive human traits and moral qualities. The analysis of such stable expressions shows that they express both positive and negative ethno-value orientations. Examples of phraseological units:

a) With a positive orientation: *ақ жүрек* (hospitable), *қолы ашық* (generous), *бел бермеді* (resilient), *ауызы берік* (reserved), *сары табан* (hardworking), *жүрек жұтқан* (brave), *еті тірі* (energetic), etc.

b) With a negative orientation: *тас бауыр* (cruel), *без бүйрек* (insensitive), *бұқа мойын* (stubborn), *бос кеуде* (boastful), *буынсыз* (overly talkative), *аяғына шаң жұқпай* (restless), *ақ көз* (reckless), *зор кеуде* (arrogant), *ала аяқ* (trickster), *жел өкпе* (frivolous), *бейпіл ауыз* (unreliable), *ащы тіл* (sharp-tongued), *арамтамақ* (idler), *бет моншағы түсу* (overly shy), etc.

The presence of phraseological units emphasizing the value of diligence and condemning laziness in both Kazakh and Bashkir languages reflects the shared moral principles of these peoples.

### Phraseological Correspondences

Education and Ignorance: *Башк. Әленте таяк туп белмәү* – *Каз. Әліпті таяқ деп білмеу* (*lit.* “not knowing what an alif is”). This expression denotes extreme illiteracy, as “alif” is the first letter of the Arabic alphabet.

Diligence and Mastery: *Башк. Алтын куллы* – *Каз. Алтын қолды* (“golden hands” – about a skilled craftsman). *Башк. Кулына күз эйәрмәй* – *Каз. Қолы қолына жұқпайды* (“his hands work so fast that the eye cannot follow” – about a hard-working person). *Башк. Кулда ут уйнау* – *Каз. Он қолы он кісі* (“ten hands like ten people” – about an extremely productive person). *Башк. Кар өштөндә қазан кайнатыр* – *Каз. Саусағынан бал тамған* (“boiling a pot on snow”, “honey drips from his fingers” – about someone highly resourceful). *Башк. Энә менән койо қазыу* – *Каз. Инемен құдық қазғандай* (“digging a well with a needle” – about persistent, painstaking work).

*Laziness and Idleness: Башк. Йока тиреле – Каз. Ақ саусақ (“thin-skinned”, about a lazy person). Башк. Олтаңға ла ярамай – Каз. Мойнына жар бермей (“not even fit for insoles” – about someone completely useless).*

These phraseological units illustrate the deep-rooted cultural attitudes toward work, education, and personal qualities in both Kazakh and Bashkir societies.

Differences in Pragmatics:

- In Bashkir culture, self-criticism is more pronounced; therefore, condemnation of laziness is expressed more harshly.

- In Kazakh, laziness is rather perceived as a temporary weakness that can be overcome, so expressions with direct condemnation are used less frequently.

Such parallels could be continued further. However, the presented material is sufficient to highlight the layer of phraseology in closely related Turkic languages. At the same time, significant discrepancies can be observed in the phraseology of the Kipchak subgroup of Turkic languages, which indicates that most of the phraseological units developed within the framework of the national language. This is especially true for the most figurative, emotionally, and expressively rich expressions. These discrepancies can be classified as follows:

1. The Same Meaning is Conveyed by Different Units Despite Lexical Similarity: The meaning of “experiencing great joy” is expressed in Bashkir by the phraseological units: *түбәһе күккә тейеү, аяғы ергә теймәү*, while in Kazakh, it is conveyed as *төбесі көкке жетті*. Similarly, the expression “his joy does not fit in his bosom” is rendered in Kazakh as *қуанышы қойнына сыймай*.

2. Lexical Coincidence with Different Meanings: The Bashkir phrase *күз һатыу* means “to wander around aimlessly, looking around” (lit. “*to sell eyes*”), while the Kazakh equivalent *көз сату* can mean “to admire someone or something, to gaze at” or “to be in need, to stare intently”.

Differences in Phraseological Units in Terms of Their Correspondence in Both Languages

1. Fully Corresponding Phraseological Units in Form and Meaning: *Аяғына йығылыу = аяғына жығылу – “өтіну, жалыну”* (to beg, to plead). *Бил быуып = бел буып – “тәуекел жасау”* (to take a risk, to muster courage). *Бил язмай = бел жазбай – “демалмай”* (without resting, without a break). *Сәсе ағару = шашы ағару – “қажу, мезі болу”* (to be exhausted, to get tired). *Табан ялтырату = табанын жалтырату – “кету, жоқ болу”* (to leave, to disappear).

2. Phraseological Units Where One Component Matches and Has a Similar Meaning in Both Languages: *Bashk. Теше койолған (тісі құйылған) – Kaz. Тіс қаққан (“бір істе озық болып, тәжірибе жинаған” – experienced, seasoned). Bashk. Боғаз йыртыу (бұғаз жырту) – Kaz. Тамағын жырту (“айғайлау” – to shout loudly, to strain one’s voice). Bashk. Койрокто һыртқа алыу = Kaz. Құйрықты сыртқа алу; Bashk. Койрокто төрөү (төйөү) = Kaz. Құйрықты түру (“кету, қашу” – to run away, to escape). Kaz. Құйрығын қысу – “жым болу, тыйылу”* (to shrink back, to fall silent).

3. Phraseological Units Formed with Synonymous Names of Body Parts in Both Languages: *Bashk. Боғазға йәбешәү (бұғазға жабысу); Боғазын сәйнәү (бұғазын шайнау); Боғаздан алыу (бұғаздан алу) – Kaz. Алқымына жармасу (“айырылмай” – to hold on tightly, not to let go). Bashk. Үксә күтәрәү (өкше көтеру) – Kaz. Табанын жалтырату (“кету, қашу” – to disappear, to run away).*

4. Phraseological Units Formed with the Same Body Part but Having Different Meanings: *Bashk. Эт тубығынан (ит тобығынан) – “өте көп”* (very much, in abundance), whereas in Kazakh, *Сырдың суы тобығынан / сирағынан келмеу means “ештеңе ойламау”* (not to worry about anything). Some Bashkir phraseological units, such as *кеше елкәһенә аузарыу* (кісінің (басқаның) желкесіне аудару) and *китте баш қалды муйын һерәйеп* (кетті бас, қалды мойын қирап), do not have Kazakh equivalents.

The phraseology of both languages is rich not only in quantity but also in content, demonstrating the multidimensionality and diversity of structural and semantic types. This richness is the result of the long historical development of the Bashkir and Kazakh languages. Phraseological units reflect both contemporary realities and archaic concepts, serving as relics of the distant past of these peoples.

A unique feature of phraseology is its connection with cultural and historical traditions. Idioms convey specific cultural realities of each nation. For example, the Kazakh expression “barmarynan

bal tamfan" (literally "honey drips from the finger") is associated with the tradition of akyns, whose songs delighted the ears and souls of people.

The conducted research confirms that phraseological expressions in the Bashkir and Kazakh languages are important carriers of cultural values and worldviews. Their study contributes to a deeper understanding of national characteristics and the strengthening of intercultural ties. Further research into phraseological units is recommended, with the aim of developing educational materials that support the preservation and popularization of the cultural heritage of both peoples.

## DISCUSSION

This section analyzes phraseological units expressing the emotion of fear in Bashkir (bashk.) and Kazakh (kaz.) languages, aiming to identify their semantic and cultural characteristics. Both languages contain idioms that describe various degrees of fear. For example, the expression "куркканға куш күренә" (bashk.) and "қорыққанға қос көрінер" (kaz.) literally translate as "to the frightened, everything appears doubled", which corresponds to the Russian proverb "у страха глаза велики" ("fear has big eyes"). This indicates a shared Turkic linguistic heritage and similar cultural perceptions of fear.

Despite their common roots, some phraseological units feature unique imagery. For instance, in Bashkir (bashk.), the expression "куян йөрәкле" (literally "with a rabbit's heart") describes a cowardly person, which is similar to the Kazakh (kaz.) phrase "қоян жүрек". However, Kazakh also includes the expression "қорқақ тауық" (literally "fearful chicken") to describe a timid person, which has no direct equivalent in Bashkir.

Phraseological units related to fear reflect the cultural characteristics and way of life of the peoples. The use of animal imagery, such as a rabbit or a chicken, is based on observations of their behavior and the transfer of these traits to human characteristics. This demonstrates the close connection between language, the surrounding nature, and traditional life.

Previous studies on the phraseology of Bashk. have noted that many phraseological units are related to emotional states and often have parallels in other Turkic languages. The present analysis confirms these observations, identifying both common and unique features in the expression of fear in Bashk. and Kaz..

Phraseological units expressing fear in Bashk. and Kaz. demonstrate both common Turkic roots and the unique cultural characteristics of each people. Further study of these phraseological expressions may contribute to a deeper understanding of the cultural and linguistic connections between these nations.

## CONCLUSION

The aim of this study was a comparative analysis of phraseological units in Bashk. and Kaz. to identify their structural-semantic features, similarities, and differences, as well as to reflect the cultural values and mentality of both peoples. The research employed comparative-contrastive, componential, etymological, and contextual analysis methods, allowing for an in-depth examination of the selected phraseological expressions.

The results of the study demonstrated that phraseological units in both languages share common features, reflecting their Turkic roots and historical connections, while also possessing unique characteristics shaped by the specific cultural and historical factors of each nation. Common features are evident in similar imagery and meanings, whereas differences arise from distinct cultural realities and traditions.

Future research perspectives include a more detailed study of phraseological units in other Turkic languages to expand the comparative analysis, as well as the development of educational materials and dictionaries aimed at preserving and promoting the phraseological heritage of the Bashk. and Kaz. peoples. The practical application of these results could be valuable in the fields of

intercultural communication, linguistics, native language teaching, and cultural studies, contributing to the strengthening of cultural ties and mutual understanding between nations.

Thus, phraseological units exhibit a distinct national identity, increasing interest in national values in culture and language. A comparative study of cultural features in phraseology helps to identify a system of evaluations and values essential for analyzing intercultural differences, as well as understanding the unique mentality and worldview of different peoples.

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## Башқұрт және қазақ тілдеріндегі фразеологизмдерді салыстырмалы талдау

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*Бұл мақалада башқұрт және қазақ тілдеріндегі фразеология ұлттық менталитет пен тілдік дүниетанымның көрінісі ретінде қарастырылады. Зерттеудің өзектілігі түркі тілдеріндегі фразеологизмдердің жалпы және ерекше белгілерін мәдениаралық өзара әрекеттестік контекстінде терең түсіну қажеттілігімен байланысты. Зерттеудің мақсаты – башқұрт және қазақ тілдеріндегі фразеологиялық бірліктерді салыстырмалы талдау, олардың құрылымдық және мағыналық ерекшеліктерін анықтау, сондай-ақ олардың халықтардың мәдени және тарихи құндылықтарын жеткізудегі рөлін белгілеу. Зерттеу салыстырмалы-салғастырмалы талдау, компоненттік және семантикалық талдау әдістеріне, сондай-ақ лингвомәдени тәсілге негізделген. Осы әдістерді қолдану екі тілдегі фразеологиялық бірліктердің жұмыс істеуіндегі жалпы заңдылықтар мен айырмашылықтарды анықтауға мүмкіндік берді. Талдау нәтижесінде башқұрт және қазақ тілдерінің фразеологиялық жүйелері ортақ түркілік мұраға байланысты айтарлықтай ұқсастықтарға ие екендігі анықталды. Көптеген фразеологизмдер мағынасы, құрылымы және бейнелілігі жағынан сәйкес келеді, бұл башқұрт және қазақ халықтарының тарихи қарым-қатынасымен түсіндіріледі. Сонымен қатар, әр этностың мәдени дәстүрлері мен өмір салтының ерекшеліктеріне байланысты айырмашылықтар да анықталды. Еңбекқорлыққа байланысты тұрақты тіркестер башқұрт тілінде алтын куллы («алтын қолды») фразеологизмі арқылы көрініс тапса, қазақ тілінде осыған ұқсас мағына бармағынан бал тамған («бармағынан бал тамған») тіркесімен беріледі, бұл ақындық дәстүрдің ықпалын көрсетеді. Зерттеу екі тілдің фразеологиялық қорында қалыптасқан негізгі концептілерді және олардың сөйлеу тәжірибесіндегі қызметін анықтауға мүмкіндік берді. Алынған нәтижелер мәдениаралық зерттеулерде, аударматануда және түркі тілдерін оқытуда қолданылуы мүмкін. Зерттеудің маңыздылығы фразеологизмдердің ұлттық ерекшеліктері мен олардың тілдік дүниетанымды қалыптастырудағы, этномәдени жад пен дәстүрлерді сақтаудағы рөлін кеңінен түсінуге негізделген. Анализ нәтижелері фразеологизмдер мәдени құндылықтар мен стереотиптердің индикаторы бола алатынын және тіл тасымалдаушыларының дүниетанымын көрсететінін дәлелдейді. Зерттеудің практикалық маңызы түркі тілдеріне арналған оқу материалдарын әзірлеуде, оқыту әдістерін жетілдіруде және аударма ісінде қолдану мүмкіндігімен айқындалады. Бұл тақырыпты одан әрі зерттеу түркі халықтары арасындағы тілдік интерференция мен мәдени алмасу механизмдерін терең түсінуге ықпал етуі мүмкін.*

*Кілт сөздер:* лингвистика, фразеологизмдер, ұлттық дүниетаным, лингвомәдениеттану, башқұрт тілі, қазақ тілі.

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### **Сравнительный анализ фразеологизмов башкирского и казахского языков**

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*В данной статье исследуется фразеология башкирского и казахского языков как отражение национального менталитета и языковой картины мира. Актуальность исследования обусловлена необходимостью глубокого понимания общих и специфических черт фразеологизмов тюркских языков в контексте межкультурного взаимодействия. Цель исследования – провести сравнительный анализ фразеологических единиц башкирского и казахского языков, выявить их структурные и семантические особенности, а также определить их роль в передаче культурных и исторических ценностей народов. Исследование основано на методах сравнительно-сопоставительного анализа, компонентного и семантического анализа, а также лингвокультурологического подхода. Применение этих методов позволило выявить как общие закономерности, так и различия в функционировании фразеологизмов в обоих языках. В ходе анализа установлено, что фразеологические системы башкирского и казахского языков обладают значительным сходством благодаря общему тюркскому наследию. Многие фразеологизмы совпадают по значению, структуре и образности, что объясняется историческим взаимодействием башкирского и казахского народов. В то же время выявлены различия, обусловленные спецификой культурных традиций и образа жизни каждого этноса. Выражения, связанные с трудолюбием, в башкирском языке представлены фразеологизмом алтын куллы («с золотыми руками»), тогда как в казахском языке аналогичное значение передается выражением бармағынан бал тамған («с пальца мед капает»), что отражает влияние традиционной культуры акынов. Исследование позволило выявить основные концепты, закреплённые в фразеологическом фонде обоих языков, а также особенности их функционирования в речевой практике. Полученные результаты могут быть использованы в межкультурных исследованиях, переводоведении и преподавании тюркских языков. Значимость работы заключается в расширении представлений о национальной специфике фразеологизмов и их роли в формировании языковой картины мира, сохранении этнокультурной памяти и традиций народов. Анализ подтверждает, что фразеологизмы могут служить индикаторами культурных ценностей и стереотипов, отражая мировоззрение носителей языка. Практическая значимость исследования состоит в его возможном применении при разработке учебных материалов по тюркским языкам,*

*совершенствовании методов преподавания и переводческой деятельности. Дальнейшее изучение данной темы может способствовать более глубокому пониманию механизмов языковой интерференции и культурного обмена между тюркскими народами.*

*Ключевые слова: лингвистика, фразеологизмы, национальное мировоззрение, лингвокультурология, башкирский язык, казахский язык.*

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