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## MEANING TRANSFORMATION OF KAZAKH AND TURKISH IDIOMS WITH CLOTHES COMPONENTS

**Abstract.** Idioms are linguistic expressions with figurative or metaphorical meanings that differ from the lexical meanings of individual words. They are an important part of the cultural and linguistic heritage that reflects each nation's mentality, customs, and traditions. Idioms can be based on various aspects of life, one of which is clothing. The aim of this research is to analyze the similarities and differences in clothing-related idioms in Kazakh and Turkish languages, as inheritors of ancient Turkic culture. The scientific relevance of the study lies in identifying the cultural and linguistic commonalities of these two nations and illustrating the distinctive aspects of their development. The novelty of this work is that, for the first time, it presents a comprehensive comparative study of the historical and linguistic transformations of clothing terms and idioms in both languages. The primary directions of the study focus on examining the lexical and semantic differences in clothing concepts and idioms. This article holds practical value for Turkology, linguistics, and cultural studies. The research methodology is based on comparative-historical and semantic analysis. During the research, the influence of cultural factors on the origin and development of clothing terms and idioms was examined. The results indicate that, due to geographic, climatic, and historical-political factors, clothing idioms in the Turkish language have acquired new meanings, while in Kazakh many ancient idioms have retained their original meanings. The conclusion demonstrates that changes in clothing concepts influence the evolution of their figurative meanings.

**Keywords:** idiom, phraseologism, clothing, national clothing, transformation, Kazakh language, Turkish language, tradition.

### Introduction

Idioms related to clothes of each nation and people can be considered as the first stable phrases. Clothing is the first condition for living in harmony with the environment. A person first identifies himself with others based on his clothes. In addition to providing information on how people adapt to the environment, clothing is an artifact that shows how they perceive the environment, their place in that environment, and their relationship with the environment. And idioms are a special type of people's thinking system. We know that idioms are the realities of image thinking and are symbolic markings of historical or everyday situations on the basis of words. Turkish scientist Ahmet Turan Sinan defines an idiom as a set of attractive expressive words that spark from the mind of a person in the form of a stereotype (2015: 231). U. Lippman says that a stereotype is a pattern of receiving, filtering, and interpreting information related to world recognition in a certain historical society based on previous experience (2023: 91). Therefore, we can see that the nature of idiom has the ability to receive information, to freeze the connection of words with a code, to convey and store the meaning only by interpretation. Since the interpretation of the idiom is connected with allusion, gesture, historical memory, the code necessary for interpretation can be correctly solved only by those who know the language well. Therefore, the level of complete knowledge of the language can be determined by the use and perception of idioms. Idioms are a characteristic element of a language that reflects the worldview of the culture to which it belongs. (Semiz K& Utebekov 2024:353) As a linguistic phenomenon, idioms belong to

each specific nation. According to the statement, “In Kazakh phraseology, as in other languages, the history and culture, as well as the mentality of the people, are reflected” (Zhakypov, Karibay 2023: 128), the nature of idioms, which are a type of phraseology, is quite complex. Through the use of idioms, a person attempts to express their attitude more deeply: “Phraseological units are always oriented towards the subject, meaning they arise not so much to describe the world as to interpret it, evaluate it, and express a subjective attitude towards it” (Bogatikova 2015: 116). V. N. Telia notes that the phraseological composition of a language is “a mirror in which a linguistic-cultural community identifies its self-consciousness; it is precisely phraseologisms that impose a particular worldview on language speakers and a specific perception of situations (1990:32).”

Therefore, idioms containing names of clothes can be considered as a source of information for the formation of national identity in a world where cultural and linguistic images of the world are intertwined. Since the idioms with the names of clothes in their component are among the first, by studying them, there is an opportunity to determine the foundation of the worldview of the ethnos. If we compare the Kazakh and Turkish idioms containing the names of clothes, the common idioms of both peoples allow us to recognize the general Turkish mentality and we can see the ways of formation of basic images. Differences in Kazakh and Turkish idioms allow us to determine the influence of environmental and historical development features on the mentality of the nation. On the basis of the comparison, we can recognize the development of the linguistic image of the world, the transformation of concepts of two people, which originated from the Turkish culture: Kazakh idioms, which have somewhat preserved their way of life in their environment, and Turkish idioms, which were forced to change their way of life in accordance with the environment, clearly show the reasons for the occurrence of differences, the process will definitely give.

Therefore, the purpose of the article is to compare Kazakh and Turkish idioms, while identifying differences and similarities, to consider the changes in the names of clothes, their meaning, the reasons and results of the change of cultural vocabulary.

Thus, the aim of this article is to identify the differences and similarities in Kazakh and Turkish idioms, examining what changes have occurred concerning clothing terms, their meanings and content, and the causes and effects of substitutions in cultural vocabulary.

This topic is relevant as it explores transformations in thought systems by determining how external factors, such as globalization and lifestyle changes, influence a nation's linguistic and cultural worldview. Due to the importance of the topic, a number of studies have been conducted in this area: Sh.K. Kurmanbayeva's (1999) dissertation, “A Comparative Analysis of Verb Phraseology in Turkish and Kazakh”, examines verb phraseology related to customs and religious beliefs in Turkish and Kazakh; K. Kenzhalin, in his doctoral dissertation “A Comparative Study of Idioms in Kazakh and Turkish”, compares idioms' variability, paradigmatic connections, and relations to parts of speech. The “Turkish-Kazakh Phraseological Dictionary” published in 1999 by authors A.S. Amanzholov and Sh.K. Kurmanbayeva is the product of significant work.

Researcher A.B. Rysbayev's study, “Verb Phraseology in Kazakh and Turkish with an Adjective as the Supporting Component”, A.K. Kolpenova's works, “Phraseology Describing Behavior in Kazakh and Turkish: Functional-Parametric Analysis”, “National-Cultural Connotations in Kazakh and Turkish Phraseology”, “Ethnocultural Data in Kazakh and Turkish Phraseology: Motivational Content”, “Cultural Data in Kazakh and Turkish Phraseology”, and “The Secret of Numbers in Kazakh and Turkish Phraseology: Semantic Transformation” (by Kolpenova A.K. and Omirbayev E.Zh.) are related to this topic. Fatma Ozkan and Gulim Shadiyeva's research on “Somatic Idioms” analyzes the metaphorical characteristics of somatic terms in idioms. Additionally, Marlen Adilov's 2021 monograph “Antiquated (Inactive) Elements in Kazakh Proverbs and Idioms”, published in Ankara, compares ancient words in idioms from a historical perspective. A. Raeva has compared phraseology based on zoonym components.

As we can see, comparative studies of Kazakh and Turkish phraseology have focused on predicate and qualitative aspects, ethnocultural connotations, and primarily on identifying connotations that define their scope of use. However, examining idiom components within cultural vocabulary and investigating how these components impact the meaning and content of idioms as a linguistic phenomenon has not yet been sufficiently addressed. This study aims to focus on clothing terms within idioms, examining the pragmatics of cultural vocabulary related to clothing in Kazakh and Turkish idioms, and identifying commonalities and differences.

### Research Materials and Methods

For the purpose of this study, 77 Kazakh and 68 Turkish idioms containing names of clothing items were selected as material. These idioms were primarily drawn from I. Kenesbayev's and G. Smagulova's phraseological dictionaries in Kazakh, as well as from the "Dictionary of Proverbs and Idioms" (TDK) by the Turkish Language Association in Turkish. The study utilized comparative-historical analysis, interpretative analysis, distributive analysis, and componential analysis methods.

### Discussion

It is undeniable that clothes in idioms carry a national character. In Kazakh idioms, the variety of clothing items is limited, typically including words like *ton* (fur coat), *shapan* (traditional robe), *koylek* (dress), *taqiya* (skullcap), and *borik* (fur hat). In Turkish, idioms often feature words like *fes* (*fez*), *gomlek* (shirt), *aba* (cloak), *kavuk* (turban), and *chorap* (socks).

The existence of similarities in Kazakh and Turkish idioms is natural. In the table below, we can see some common idioms:

Table-1. Idioms in Kazakh and Turkish

Kazakh	Turkish
Bir koylek buryn tozdyrgan – older people – (Smagulova 2010: 93) – more life experience	Bir gömlek fazla eskimiş olmak – to have worn out one more shirt; to be older or more experienced than someone (TDK)

Table-2. Additionally, variations in expression can be observed

Borkin aspanga laktiru – to throw one's hat to the sky	Fesini havaya atmak – to throw one's fez into the air (TDK)
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In this idiom, which expresses joy, we see that only the act itself is preserved in the Turkish language compared to the Kazakh example. Due to geographical and cultural factors, the *borik* (hat) has fallen out of use in Turkish, and has been replaced by the *fez*, their national headwear, while the sky has been replaced by *awa* (the Arabic word for “air”). However, despite the lexical changes, the social function of *borik* and *fes* means that the meaning of the idiom remains consistent between the two languages. Considering the primary features of idioms as “semantic unity, fixed phrasing, and stability in usage” we see transformation in the phrasing, particularly at the component level. In Kazakh, the idiom's term *borik* cannot be replaced with other words (e.g., *taqiya* or *kalpak*). The *borik* holds a significant concept for Kazakhs: it brings to mind a mature and respected man with a strong sense of responsibility. Metonymically, the *borik* embodies meanings such as “man,” “adult,” and “a highly respected person.” For Turks, the *fez* is also close in concept to the *borik*. A.V. Pavlova states that “change is an inherent property of language” (2013:167). Thus, it is natural for words to undergo shifts in meaning and usage over time. The Turkish idiom dictionary includes both *fes* and *borik* as variants, though *borik* in Turkish has lost its conceptual significance and is

now more of an artifact. Thus, the replacement of *borik* with *fes* in Turkish idioms reflects the Turkish worldview. Since this replacement retains the equivalent concept (*borik=fes*), we can say that the meaning of the idiom remains intact. According to Pavlova's notion of language as dynamic rather than static, we see here that replacing cultural vocabulary with equivalent terms that have similar meanings preserves the idiom's meaning.

Now, let's examine the Kazakh idiom *At-tonyn ala qashty* – which means to escape in haste out of fear or in disagreement (Kenesbaev 1977: 61) and its equivalent in Turkish, *Ceketini alıp çıkmak* – “to take one's jacket and leave” in order to completely sever ties. Similar to the previous idiom, here we find a difference in clothing terms, with only the act itself – taking clothing and leaving the house – remaining the same. In place of *at-ton*, the Turkish language uses *ceket* (jacket), which reflects changes in lifestyle across the two cultures. The primary meaning of *At-tonyn ala qashty* involves someone leaving in haste due to disagreement. Over time, this phrase shifted from describing a literal act to embodying a person's attitude toward a particular situation, becoming figurative. In the Kazakh idiom, we see the idea of mere disagreement with a situation, whereas in the Turkish phrase, there is a desire to cut ties completely, often due to offense or resentment. This action characterizes a definitive or categorical attitude. Therefore, due to the change in clothing terms, the meanings of the two idioms diverge. Why, then, is there a difference in meaning between this idiom and *borikti aspanğa laқтыru*, discussed above, despite similar transformations?

Scientist G. Smagulova illustrates the formation of idioms with the following scheme: “The process of forming phraseologisms takes place in a cognitive model as follows: denotate (phenomenon, event, fact, etc.) → meaning → image → signification (a set of main features and characteristics) → phrase → phraseologism” (2020:36). If we consider this scheme, the terms “*borik*” and “*fes*” align in terms of content. Although the denotate differs, the idiom's meaning remains unchanged due to content similarity, resulting in the exchange of cultural lexicon without affecting the idiom's sense.

The terms “*at-ton*” and “*jeket*” demonstrate a semantic distinction in their use as expressions related to clothing. Here, “*ton*” is applied in the sense of general clothing rather than outerwear. The idiom component “*at*” (horse) suggests the image of a traveler from afar, a person somewhat unfamiliar or distantly related to the household, family, or community. For a Kazakh setting out on a journey, belongings typically include only their mount (“*at*”) and their clothing. Thus, the term “*at-ton*” encapsulates not only the person's external form but their entire essence. In the idiomatic context, this phrase emphasizes that a person, with all their being, disagrees with a decision, event, or phenomenon.

In contrast, “*jeket*” represents a specific type of “*ton*” (general clothing). Therefore, the expression “*at-jeketin ala qashu*” (to take one's horse and jacket and flee) does not convey the concept of a unified essence. Among Turks, “*jeket*” was traditionally an item worn at home, suggesting that its owner is not an outsider but a family member. Omitting the verb “*ala qashu*” (to flee) in the Kazakh variant shifts “*jeketin ala qashu*” towards the act of “stealing” or “taking by force.” Replacing the verb “to flee” with “to leave” in the context of “*jeket*” aligns more closely in meaning, signifying, however, a family member's act of severing ties with their kin rather than merely expressing disagreement.

Visually, there is a degree of similarity between Kazakh and Turkish idioms; however, interpretation diverges. This reflects a cultural and semiotic shift in clothing terminology, contributing to distinct interpretative meanings. In forming idioms, the signifier and the signified might be reversed to address the specifics of each cultural context.

The idiom “*at-tonyn ala qashu*” (taking one's horse and coat and fleeing) can be compared to the Turkish idiom “*hırkayı başına çekmek*” (literally: pulling a robe over one's head to avoid involvement or distance oneself from others). The “*hirka*” (robe) in Turkish idioms, associated with Sufis and ascetics, symbolizes withdrawal from worldly affairs, leading to the image of distancing

oneself and avoiding involvement. In this idiom, the “hirka,” as an item of clothing, influences the interpretative meaning associated with religious and cultural contexts.

In Turkish idioms related to clothing, we often observe an abundance of Arabic and Persian clothing terms. In idioms related to clothing, commonalities between Kazakh and Turkish languages diminish, revealing notable differences. For example, it is challenging to find direct equivalents in Kazakh for certain Turkish idioms:

- abayı yakmak – "to burn the aba"; meaning "to fall deeply in love" or "to be passionately in love with someone."

- külah takmak – "to place a cap"; meaning "to deceive someone and take their money through trickery."

- külahıma anlatmak – "to tell it to my cap"; meaning "i don't believe you, you can't deceive me anymore."

- külahları değiştirmek – "to exchange caps"; meaning "to threaten or engage in a dispute with someone, indicating a shift in circumstances."

These idioms reflect cultural nuances and differing idiomatic expressions that are not directly translatable, highlighting linguistic and cultural distinctions between Turkish and Kazakh.

From the examples above, we can see that clothing terms in Turkish idioms, like "aba" and "külah," along with their associated images and usage, do not resemble Kazakh idioms. It is clear that these idioms emerged during the period when the Turkish people were forming a distinct national identity. Political conditions (such as being part of the Arab Caliphate and later a center of Islam under the Ottoman Empire), geographical factors, and cultural interactions with neighboring peoples led to the Turkish nation’s distancing from the common Turkic worldview and adapting to their surroundings, resulting in the development of a unique culture.

The shared elements are primarily found in idioms related to “etek” (hem) and “yaka” (collar), which are meronyms of clothing. The word “etek” is defined in Mahmud al-Kashgari's dictionary as the lower part of a garment. (2017 :103) “Etek” (skirt) and “yaka” (collar) represent the lower and upper parts of clothing in a polar relationship. Additionally, “etek” and “yaka” have shifted into metonymic use in reference to men’s and women’s clothing, respectively. In idioms, “etek” is a metonym representing women, while “yaka” is a metonym representing men.

There is a considerable number of idioms in both Kazakh and Turkish languages that use the word “etek.” :

Table-3. Idioms in Kazakh and Turkish

Kazakh	Turkish
Etegin basty – feeling overwhelmed, not knowing what to do (Kenbesbayev 1977: 170)	Etekleri tutuşmak – being very anxious or worried (TDK)
Etegenen ayrılmadı – did not let go, kept close to someone (Kenbesbayev 1977: 170)	Eteğinden ayrılmamak – not leaving, staying very close (TDK)
Etegene sajde kıldy (namaz okhdy) – an innocent person (Kenbesbayev 1977: 170)	Eteğine namaz kılınmak – a pure and honest person (TDK)

Etegi ashylgdy – exposed, made a fool of (Kenbesbayev 1977: 170)

Etegene sürinip jaty – overwhelmed with tasks, very busy (Kenbesbayev 1977: 170)

Etegen kördi – became close, built a close relationship (Kenbesbayev 1977: 170)

The actions forming the basis for these idioms clearly indicate the association of “etek” with women’s clothing. Additionally, the Turkish idiom Etek takmak (giymek) – referring to a man

losing honor, virtue, or respectability – reveals the connection of “etek” with femininity. Despite “etek” being a female attribute, idioms containing “etek” are also applied to men.

In Kazakh:

- Etek jaydy – spread widely, asked persistently (Kenbesbayev 1977: 171)

- Etek-jenin jıidy – 1. recovered from a shock, 2. organized his affairs, became more settled (Kenbesbayev 1977: 171)

- Jalp etek – a fawning, sycophantic person (Kenbesbayev 1977: 178)

In Turkish:

- Eteğindeki taşı dökmek – to reveal everything, share all secrets (TDK)

- Eteklerini toplamak – to be organized, clean, or honorable (TDK)

- Eteğini başına atmak – to say something offensive or hurtful to someone (TDK)

- Eteğini çekmek – to withdraw, stay away from controversial matters (TDK)

- Eteğiyle mum söndürmek – to act awkwardly or do inappropriate things (TDK)

- Etek silkmek – to refuse, to dissociate (TDK)

- Etekleri uzamak – to correct mistakes or cover up faults (TDK)

- Etekleri zil çalmak – to be extremely happy (TDK)

- Etekleri toplamak – to be tidy, clean, or maintain honor (TDK)

Even though any garment can have a hem, idioms containing the word "etek" (hem) in Kazakh tend to be associated more with women's actions. However, due to the strong expressiveness of emotional relationships in these idioms, the metonymic meaning of "etek" has faded, and in usage, its gendered aspect has been neutralized. Nonetheless, in Kazakh idioms involving "etek," female actions and emotional states remain quite evident. In contrast, Turkish idioms involving "etek" often reflect more masculine characteristics. For example, idioms like "Etek silkmek" (to shrug one's skirt: to refuse, stay away), "Eteğine düşmek" (Fall into your skirt), and "Eteğini tutmak" (Hold up your skirt: to ask for help) clearly illustrate male actions. This suggests that in Turkish culture, "etek" lost its feminine associations and took on a more masculine connotation. This shift can be attributed, first, to Turkish men adopting longer garments with hems due to the sedentary lifestyle, and second, to the influence of neighboring cultures, particularly Arab and Persian clothing styles. As a result, "etek" in Turkish moved away from being a metonym for femininity and returned to being a meronym of clothing. In contrast, Kazakhs, due to their lifestyle, viewed long garments as impractical for men, as illustrated by the saying, "A long robe will tangle at your feet, a long tongue will tangle at your neck," and therefore "etek" was accepted solely as a feminine attribute.

If the "etek" idioms in Kazakh and Turkish apply equally to both women and men, the idioms involving "yaka" (collar) are observed to pertain exclusively to men.

In both Kazakh and Turkish traditions, the collar as a component of clothing holds special significance. The collar serves as an element signifying one's social standing, age, gender, and social status. In its decorative function, it also acts as a social and symbolic marker, sometimes even defining the garment's value. For example, in Kazakh culture, the term "collared clothing" refers to expensive outerwear and is reserved for respected, older individuals. Additionally, in Kazakh traditional clothing, the shape, embellishment, and material of the collar are important markers of the wearer's identity. Wealthy individuals' outerwear collars were often made from valuable furs.

The Kazakh proverb "Agasy bardyn jagásy bar" (One with an elder brother has a collar) reflects the conceptual meaning of "yaka" (collar). While "boryk" (hat) identifies a personal identity, "yaka" signifies the clan or kinship network supporting the individual. Hence, the idiom "Jagasy jailauga ketti" (His collar has gone to the summer pasture) implies a well-off, worry-free life, symbolizing freedom and contentment. In everyday usage, this idiom retains this meaning: "My brother-in-law's collar has truly gone to the summer pasture," indicating contentment and prosperity. However, it is noted that "Jağasy jailyğa ketti" is increasingly used to mean "has become

careless," with the idiom's originally positive sense shifting to a negative one. This shift can be linked to societal morals: the component "ketti" (has gone) implies a departure from a cultural norm, leading to an interpretation of "living carefreely without regard for others." Kazakh culture, being collectivist, maintains that one must live in consideration of the community, regardless of one's wealth. Thus, within Kazakh worldview, the idiom "Jaғasy jaylauga ketti" has evolved to imply "excessive indulgence," turning the original meaning into its opposite. From this perspective, the image of "scattered collar" arises, representing abundance polarizing into a state of exhaustion and weariness, reflecting the moral norms of Kazakh culture. However, it can be seen that the meaning of the idiom *Jagasy jaylauga ketti* "Collar went to graze" meaning "he sat as he was" (Kenesbaev 1977: 173) began to dominate the usage. The reason for the change of this idiom from a positive to a negative meaning is related to the moral position of the people: the addition of the component "gone" means exceeding a certain cultural norm, going beyond the limit, and allows the interpretation of "living freely, freely, at one's will without considering anyone" As the Kazakh culture is collective, no matter how good your situation is, as a member of society, you should live with the people.

In the context of the Kazakh worldview, the idiom "jagasy jaylauga ketti (literally "the collar has gone to the summer pasture") has evolved to symbolize an excessive sense of relaxation, shifting from its original meaning. This shift has given rise to the image of "alka salka bolu" which contrasts with the state of an opulent life by embodying exhaustion and weariness. This transformation can be considered a result of the moral norms of Kazakh society. In the case of the Turkish people, the concepts of "kışlak" (winter quarters) and "yaylak" (summer pasture) have fallen out of use due to climatic differences, leading to the displacement of idioms such as "jagasy jaylauga ketti." In Turkish, the idiom "İki yakası bir araya gelememek" (literally "the two collars cannot come together"), meaning "to be unable to get out of a difficult situation," preserves the concept of "collar" as a metaphor for a prosperous life. However, through the antonymous verb "not coming together," it implies the inability to return to a carefree existence.

The term "jaga" (collar), which conveys images of a "supportive, protective kin" or "a prosperous life," is also reflected in the description of human physiological actions: expressions such as "jagadan alu" (to grab by the collar) and "jaga ustau" (to clutch the collar) denote various human reactions to different situations. We observe that many idioms depicting such actions are common to both the Kazakh and Turkish languages.

Table -4. Idioms in Kazakh and Turkish

Kazakh	Turkish
"Jagasin ustadi" (held his collar) means being astonished or utterly amazed, as well as deeply disheartened or despairing (Kenesbayev 1977: 173).	The Turkish expression <i>yaka ısırma</i> (to bite the collar) indicates surprise and implies saying "God protect us." In Kazakh, <i>jaga tisteu</i> (to bite the collar) similarly means being amazed and uttering "God save us." (TDK)
"Jagadan aldy" or "jagasina kol saldy" (grabbed by the collar or laid hands on the collar) means to strangle or seize suddenly, grabbing by the throat (Kenesbayev 1977: 173).	The Turkish expression <i>iki eli yakasında olmak</i> (having both hands on one's collar) refers to asking for justice on Judgment Day. <i>Yakasına asılmak</i> (to cling to the collar) means to demand an account. In Kazakh, <i>jagasina jabisu</i> (to cling to the collar) similarly signifies demanding justice or compensation. (TDK)

In the idioms shown in the table, while actions related to "yaka" (collar) are similar, we observe differences in interpretations. For example, in the Kazakh idiom "jagasyn ustady" (held his collar), the actor is identified as male. However, in the Turkish idiom "jagasyn tisteu" (to bite one's collar), the action is more feminine. The idiom "jagaga qol salu" (to put a hand to the collar) in Kazakh conveys an image of intimidation or threat to one's kin, whereas the Turkish idiom "iki kol jagasinda bolu" (to have two hands on one's collar) portrays the opposite: an image where the victim invokes God's intervention in seeking justice. It appears that Turkish idioms have increasingly incorporated references to God in human relationships. This deviation from the initial pan-Turkic interpretation may have been influenced by the Ottoman Empire, in which Turks became a stronghold of Islam.

Certain idioms involving "yaka" are found only in Turkish:

- "Yakasını bırakmamak" – to not let go of the collar: to cling on, unable to escape.
- "Yakasını kaptırmak" – to let someone seize one's collar: to be under the influence of something or someone.

However, if we analyze the components of these idioms, we see that the change in action-defining verbs has led to gradation of the original image, giving rise to new interpretations and thus altering the idiom's meaning:

In the Kazakh idiom "jagadan aldı, jagasyna qol saldy" (to grab or put a hand on the collar), the verbs "алды" (grabbed) and "kol saldy" (put a hand on) are replaced in Turkish with "bırakmamak" (to not let go), enhancing the act and resulting in the meaning of "unable to escape." The verb "kaptırmak" (to let seize) marks a gradation in the act and allows a new image to emerge, resulting in the creation of a new idiom: "Yakasını kaptırmak" – to be under someone's influence. Since "yaka" acts as a concept in these idioms, changing the verbs that define the actions has led to the creation of new images and interpretations, establishing a stable meaning consistent with the Turkic worldview.

The idiom "Yakadan geçirmek – evlatlık edinme" (to pass through the collar: to adopt a child) exists only in Turkish and not in Kazakh. However, in Kazakh adoption rituals, certain actions take place, such as: the wife of the adoptive father places the large wife's garment along the right side of the yurt, and the child enters through the collar and exits through the hem. <https://dalanews.kz/kz/article/qazaqtin-bayirgi-dasturi-bala-asirap-alu.html> ». This suggests that the idiom originated from ancient Turkic traditions. Adoption rituals include various acts, such as passing the child through the yurt slit, having the child hold a horse's thigh bone, entering the elder wife's garment at the collar and exiting through the hem, and crawling between the legs of the village elders. While the ritual of holding a horse's thigh bone is more widespread among Kazakhs, Turks appear to have retained the "passing through the collar" custom. Therefore, in Kazakh, there is no idiom equivalent to "to pass through the collar," while in Turkish, the essence of one traditional ritual has been preserved in idiomatic form.

### **Conclusion**

In the context of the ancient Turkic cultural heritage, there are many commonalities between the Kazakh and Turkish peoples. Among these, the similarities in idioms related to clothing indicate that both nations share a common origin. However, as the national identities of the two peoples have strengthened, differences have emerged in accordance with the laws of cultural development. The primary reasons for these differences stem from the surrounding environment, specifically geographical and climatic conditions, as well as the political development history of the Turkic peoples.

First, due to climate, the Turkish people have abandoned traditional clothing in favor of attire that suits their environment. As a result, ancient concepts associated with clothing have lost their relevance and have been replaced by new concepts. This process shows two trajectories: 1)



maintaining the meaning of the idiom by substituting the original concept with a new one (e.g., bori - fes); 2) during the substitution of clothing names, the overall meaning of the idiom changes, leading to the emergence of new meaningful idioms in Turkish (e.g., ton - jeket). Additionally, the transition from a nomadic lifestyle to a sedentary one has resulted in significant changes in the daily life of the Turkish people. The outcomes of these changes are evident in the different interpretations of the clothing meronyms "etek" (shirt) and "jaga" (collar) in Kazakh and Turkish languages.

Second, differences in the interpretations of some idioms between the Kazakh and Turkish peoples have emerged due to historical and political circumstances. Even pan-Turkic idioms have begun to be interpreted within the framework of the worldview influenced by Islam in the Turkish language.

Third, many clothing models adopted by the Turkish people under the influence of neighboring cultures have also formed new idioms. The emergence and formation of these new idioms reflect the unique characteristics of Turkish national identity. Such idioms do not exist in Kazakh.

Fourth, pan-Turkic idioms have primarily been preserved more in the Kazakh language. The meronyms "etek" and "jaga," which signify sexual and social characteristics of clothing, are used in accordance with their function in the Kazakh language, whereas in Turkish idioms, they have undergone transformation, leading to the loss of sexual connotations associated with "etek" and "jaga."

In both Kazakh and Turkish idioms, names of clothing are used as concepts and have become components that create images in the worldviews of both peoples. Therefore, when the conceptual meanings change, the content of the images also undergoes transformation.

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## КИИМ КОМПОНЕНТТЕРІ БАР ҚАЗАҚ ЖӘНЕ ТҮРІК ИДИОМАЛАРЫНЫҢ МӘНДІК ТРАНСФОРМАЦИЯСЫ

**Аңдатпа.** Идиомалар – жеке сөздердің лексикалық мағынасынан ерекше немесе астарлы мағынаға ие тілдік өрнектер. Олар әр халықтың ділінің, әдет-ғұрпының, салт-дәстүрінің ерекшеліктерін жеткізетін мәдени-тілдік қазынаның маңызды құрамдас бөлігі болып табылады. Идиомалар өмірдің әртүрлі аспектілеріне негізделуі мүмкін және олардың бірі - киім. Бұл ғылыми зерттеудің мақсаты – көне түркілік мәдениет мұрагерлері тұрғысындағы қазақ және түрік халықтарының киімге қатысты идиомдарының ұқсастықтары мен айырмашылықтарын талдау және ғылыми зерттеудің мәні екі халықтың мәдени-тілдік ортақ тұстарын ашып, олардың дамуының ерекшеліктерін көрсету болып табылады. Зерттеудің жаңалығы ретінде екі халықтың киім атаулары мен идиомдарының тарихи және тілдік трансформациясын алғаш рет кешенді салыстырмалы зерттеу арқылы ашуында. Негізгі бағыттары киім концептілері мен идиомдардың лексикалық және семантикалық айырмашылықтарын қарастыруға бағытталған. Мақала практикалық тұрғыда түркітану, лингвистика және мәдениеттану салалары үшін құнды болып табылады. Жұмыстың зерттеу әдіснамасы салыстырмалы-тарихи және семантикалық талдау әдістеріне сүйенген. Зерттеу барысында киім атаулары мен идиомдардың пайда болу және дамуының мәдениетке әсері талданды. Нәтижесінде, географиялық-климаттық және тарихи-саяси факторлардың әсерінен түрік тіліндегі киім идиомдары жаңа мағынаға ие болғаны, ал қазақ тілінде көптеген көне идиомдардың өз мәнін сақтап қалғаны анықталады. Қорытынды бойынша, киім концептілерінің өзгеруі олардың образдық мәндерінің де өзгерісіне әсер ететіні көрсетіледі.

**Түйін сөздер:** идиома, фразеологизм, киім, ұлттық киім, трансформация, қазақ тілі, түрік тілі, дәстүр.

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## СМЫСЛОВАЯ ТРАНСФОРМАЦИЯ КАЗАХСКИХ И ТУРЕЦКИХ ИДИОМ С КОМПОНЕНТАМИ ОДЕЖДЫ

**Аннотация.** Идиомы – это языковые выражения, имеющие особое или переносное значение, отличающееся от лексического значения отдельных слов. Они являются важной частью культурно-языкового наследия, отражающего менталитет, обычаи и традиции каждого народа. Идиомы могут основываться на различных аспектах жизни, и одним из таких аспектов является одежда. Цель данного научного исследования — проанализировать сходства и различия идиом, связанных с одеждой, в казахском и турецком языках, как наследников древнетюркской культуры. Научная значимость исследования заключается в выявлении культурно-языковых общих черт двух народов и демонстрации особенностей их развития. Новизна работы заключается в том, что впервые проводится комплексное

сравнительное исследование исторической и языковой трансформации названий одежды и идиом двух народов. Основные направления исследования сосредоточены на рассмотрении лексических и семантических различий концептов, связанных с одеждой, и идиом. Статья имеет практическую ценность для тюркологии, лингвистики и культурологии. Методология исследования опирается на сравнительно-исторический и семантический анализ. В ходе исследования изучено влияние культурного аспекта на происхождение и развитие названий одежды и идиом. В результате было установлено, что в турецком языке, под влиянием географических, климатических и историко-политических факторов, идиомы, связанные с одеждой, приобрели новое значение, в то время как в казахском языке многие древние идиомы сохранили своё изначальное значение. В заключении показано, что изменение концептов одежды влияет на изменения их образного значения.

**Ключевые слова:** идиома, фразеологизм, одежда, национальная одежда, казахский язык, турецкий язык, традиция.

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